

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, MAY 16, 1891.

NEW SERIES—VOL. 1, NO. 51.

For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

In Russia the expelled Hebrews are being treated with great cruelty. They are marched out of Moscow chained in bands by the wrists. The Russians afterwards pillage their shops. Priests and pastors of Moscow are overwhelmed with requests from Jews for baptism in the Greek church in order to avoid expulsion. The law prevents such conversions, except in cases of Lutherans and Catholics, and then permits conversions only in limited numbers.

In Kansas City a young woman, who fraudulently secured dry goods to the amount of \$1,000 by personating another woman, made the plea that a bad man whom she had never before seen compelled her by the power of his will to obtain the goods. An exchange remarks that if this woman is so very sensitive to evil hypnotic influences as this she ought not to complain if the law should carefully seclude her for a time in a place where she will be entirely safe from the magnetic wiles of strong willed and too acquisitive strangers.

"Christian endeavor" took a vicious turn at St. Louis the other evening. There has been for some time a factional fight in the Christian Endeavor Society of the People's Tabernacle Congregational church of that city. After a meeting at which officers were elected, and at which intimations of fraud were made, one of the members named Kellar drew a knife and stabbed another member named Ellis three times, inflicting ugly wounds. The dispatch says that many ladies were present, and that all the parties are well connected. Evidently there is great need of reform in the spirit of that St. Louis Christian Endeavor Society.

In a recent sermon in New York, Father Ignatius, referring to R. Heber Newton's liberal utterances as to the doctrine of the incarnation and resurrection, asked: "Are there any clergymen here who have the courage and the manliness to come forward on Jesus Christ's side and protest against this outrage?" A young man who gave the name of Dr. Floyd, and Rev. Dr. Borum of the navy yard, came forward to the rostrum, followed by a red-faced Jerseyman. The latter squared himself in the centre of the stage, and brandishing an umbrella, said: "I am a Roman Catholic, a poor Irish peasant, and if this meeting is to protest against Mr. Parnell, I am with you." The stranger then prepared to read from a manuscript, but Father Ignatius quieted him, saying, "I think there is a little confusion in our friend's mind between Heber Newton, Jesus Christ and Mr. Parnell."

A. Tolman Smith, in an article in the *Independent* referring to science and philosophy, at Washington, D. C., and to various projects for the increase of liberal culture, such as the Methodist University and the University Extension movement, says: It is interesting to note that just at this juncture science itself is beginning to give recognition to a class of phenomena that have an important bearing upon the doctrine of

immortality. The well-attested facts of hypnotism and telepathy, the demonstrated existence of unconscious mental processes, the attention which foreign savants, like Lombroso in Italy and Mesmer and De Puysegur in France, are giving to these phenomena, have had their influence upon our own scientists, more than one of whom stands ready to avow that the "question of the survival of man after death has become a branch of experimental psychology."

Says Dr. Felix L. Oswald in *The Voice*: The increasing number of bald pates among the western nations has been explained on the principle that nature is too economical to perpetuate any useless portion of the animal organism, and that hats and night caps have made our natural head cover rather superfluous. The increasing demand for artificial teeth might be traced to a similar cause. Hot coffee is said to crack and destroy the enamel of our teeth; a passionate fondness of that same beverage does not, however, prevent the Turks from having excellent teeth; but like their Arabian neighbors they eat hard barley cakes, while baking-powders and hash-mills forestall the functions of our natural masticating apparatus. Unless hygienic reforms should change our present modes of life, the coming man risks to get toothless and nailless, as well as hairless.

The pretence that the Czar is persecuting the Jews because they outwit their fellow Russians in trade is hardly to be credited, says the *New York Press*. More probable, unfortunately, is the statement that the Czar is a good deal of a religious bigot, and that the motive for his action is religious prejudice. Some months ago it was seriously reported in an English newspaper that the Czar indorsed on a memorial which asked mercy for the Jews, "This is all very well, and the arguments excellent, but it cannot be forgotten that the Jews crucified our Lord and Saviour." Now, this anecdote seems absurd. Yet it was gravely reported, and has never been denied: It is not out of line with the course pursued by the Czar, not toward the Jews alone, but also toward some Christian sects. There is every reason to believe the Czar a religious bigot, of a type common enough among the kings of two centuries ago, but quite out of date to-day.

A striking tribute to the power of Bismarck is the adoption by Chancellor Von Caprivi, acting without doubt under the directions of the kaiser, of a line of policy conciliatory toward the various factions of the German parliament. The latest faction to receive flattering overtures from the government is that of the Poles. The group of members representing the population that came to Prussia as the result of her share in the iniquitous partition of Poland numbers sixteen. In view of the re-entrance of Bismarck on the scene, the emperor and his advisers have thought it worth while to treat the Polish members in the Reichstag and the constituencies which sent them there with extraordinary courtesy, the wishes of the German Poles in regard to school and church matters having been met with alacrity by the government, the attitude of which toward this people has been hitherto one of distrust and sternness. These attempts to solidify parliamentary groups in support of

the crown are taken as an indication of fear of what the ex-chancellor may do.

Some of the state legislatures have taken action looking toward greater uniformity of statutes among the states in relation to subjects concerning which the various state laws are now widely different. This reform is an important one. There should be uniform laws in all the states in regard to inheritances and the settlement of estates, the transfer of real estate, the collection of debts, insolvency, the rights of the wife in relation to her husband and his creditors, marriage and divorce, the qualifications for citizenship and for the suffrage. Congress has the power "to establish a uniform rule of naturalization," and has done so, but this rule has been made a dead letter by many of the states so far as determining the right to the suffrage is concerned. Congress has gone as far as it can probably in such legislation, within the limits of the constitution; for the states can fix their own qualification for the franchise. The only way to attain the desired uniformity is by concurrent action of the states, with whose

little interference as possible. Congress should do nothing for the states which they can do as well for themselves. The process of adjustment has been going on and will be more rapid as the intercourse between the states becomes more intimate and the people more homogeneous. Other states should join New York, Massachusetts and Pennsylvania in taking steps to secure the needed uniformity without increasing the centralizing tendency by unnecessary congressional legislation.

Charles Ford, alias Rudolph, murderer and criminal by trade, who was born in the slums of New York, who had served two terms in the New York reform school, and a term in the Joliet penitentiary, was executed at Ottawa, Ill., on the 9th inst. He requested the priest who attended him, Father Keating, to declare his innocence of the main charge against him, and to say "that he goes without fear before the greatest of all tribunals, asking only that you pray for him to the merciful Father of us all." Then he kissed the crucifix held to his lips by the priest, the shroud and black cap were adjusted, and the poor wretch paid the penalty of the law for the murder. His family has a hideous record which shows its exceptional depravity. His father was hanged at Sing Sing; his mother's brother is in the same prison for train wrecking; his sister keeps a house of ill-repute in Toronto; his stepmother was driven from a street in New York where years ago she kept a thieves' den and her second husband, also named Ford, is in the State penitentiary of Indiana. Considering the expense and trouble that a family of criminals may entail upon society, the need of some more efficient method than is now followed of dealing with persons who are by inheritance criminally inclined is very evident. Charles Ford never should have been let loose to prey upon his fellow beings when his real criminal tendencies had been discovered. He should have been restrained by local or state authority and made to earn his living, while subject to all the disciplinary exercises and educational influence needed to repress the evil and to develop the good that was in him.

## INDEPENDENT SLATE WRITING.

Some years ago Prof. H. Ulrici, referring to certain facts in regard to Spiritualism verified by the experiments of Prof. Zöllner and several of his associates from the Universities of Leipsic and Göttingen, declared in substance that it was no longer admissible to dismiss the subject under the pretence that it was jugglery or illusion, that the wider a man's philosophic fame may be and the greater his talent for investigation, by so much more is it his duty to use this extended knowledge, discipline and experience to examine these results and decide on their scientific value, and that through these very advantages he is bound to the exact truth. Reference was made to the experiment with the self-writing slate pencil on which Slade's reputation chiefly rested. Zöllner bought two slates, marked them, washed them, and bound them together with cord, after a small piece of a new slate pencil had been placed between them. These slates were laid close to a corner on the flat surface of a walnut table, which had only a short time previously been purchased by him. The sitting took place at Zöllner's house. When Slade's hands were more than two feet from the slates, writing suddenly began quite noisily between the two untouched slates. When they were separated several lines of writing were found on one of the slates. Another example was the following: A double slate, bought and cleaned by Zöllner, in which a piece of slate pencil was shut up, was held by Slade over the head of Prof. Braune. Soon the well-known scratching was heard and on examination a long communication was found upon it. At another time one of the several slates that were always kept in readiness was picked up, washed by Zöllner, and with a piece of slate pencil on it, laid on the floor under the table. "Now, while Slade had both his hands joined with ours upon the table, and being stretched sideways were constantly in sight, writing began upon the slate loud enough for us all to hear."

In order to refute the statement that the slates were prepared and that the words had been written on them beforehand, in such a way that they were at first invisible, Slade at one of the sittings proposed that Zöllner should tell him beforehand what should be written on the slate. Zöllner answered, "Littrow, Astronomer." Immediately scratching began as usual upon the slate which Slade had shoved half way under the table in a manner that admitted of careful watching of his hands, and when Slade lifted up the slate both the words which had been given by Zöllner were on it perfectly distinct, with the letters widely separated from one another. Numerous similar experiments were performed in the presence of Weber, Fechner, Scheibner and other companions at the residence of Zöllner, by whom all the slates were purchased and marked with private marks. Slade left behind many such slates with writing on them, so that any chemist could test them by reagents to try the alleged or suspected prepared surfaces. The writings were often in a number of languages of which Slade was ignorant and had peculiar characteristic styles of writing. Of the genuineness of these independent slate-writing feats, Profs. Ulrici, Zöllner and others who witnessed them seem to have been convinced.

The testimony of a few eminent investigators of the phenomena which occur in the presence of Slade is here adduced because with many it will carry more weight than that of a multitude of persons who are unknown to fame. But the same kinds of manifestation of psychical or spiritual power have been witnessed by thousands in this country, under circumstances precluding fraud or deception. But a few days ago a Chicago gentleman of education, trained by his studies and by the demands of a professional life in scientific habits, a gentleman who is practical, wide-awake, alert and full of resources for detecting fraud or trickery, related in the office of THE JOURNAL his experience with Slade during very recent sittings with him in New York. On double slates, with a piece of pencil inside, were written in broad daylight, the slates visible all the time, messages purporting to come from intimate friends, whose names

were signed, making numerous, definite, identifying statements in each case, and in one case referring to an affair that was known only to himself and to the person from whom the message purported to come. Facts like these which have been confirmed and verified by the most searching and exacting investigators, by men who in many instances made their first visit to the medium in utter disbelief of the genuineness of the phenomena alleged to occur in his presence, and only by the strong solicitation of friends, cannot be fairly disputed, cannot be wisely ignored, and must soon receive the consideration of all men of science, as they now do of not a few, and to what other conclusion do they point than this: that the so-called dead still live and can manifest themselves to and communicate with those who are yet in the flesh.

## A CURIOUS CASE OF MEDIUMSHIP.

The *Messenger* of recent date copies from *Petit Parisien*, an article, prefacing it as follows: Under this title, "A Picture of M. Sardou," we read in the *Petit Parisien* of the third of February the following article relative to a curious case of mediumship, known without doubt to many of our readers: M. Sardou has been so much talked about this week by reason of riot about the play "Thermidor," we may call up perhaps a curious souvenir of the youth of the dramatic author. We have received during the last few days a slight review of spiritism. Among the personalities of note that this question of Spiritualism has interested, may be mentioned the author of "Thermidor." M. Sardou, was in fact a while ago an ardent disciple of Allan Kardec or at least he manifested some sympathy with his theories. It is related then that M. Sardou was engaging in some communications with the spirit of Beaumarchais—he could not have selected a worse spirit to whom to address himself—and that, with formalities used by the Spiritualists, he consulted him frequently. He conceived one day, we are assured, the idea of asking where in the infinite spaces Mozart was to be found. He was in point of music the master for whom Sardou professed the most admiration. "Take a pencil" he answered the author of "Marriage de Figare" with a very obliging manner, from the great recesses of the unknown world. M. Sardou set himself to tracing under the mysterious inspiration, lines and strokes; all at once the paper failed. The dramatic author was preparing to take another sheet when some little sharp raps on the table announced that the spirit had something to say to him. "Go to such a street; to such a number" it said to him; "there you will find the paper necessary." M. Sardou took a carriage and hurried to the indicated address, arrived there he might for an instant have believed—to speak as Spiritists do sometimes—that he had been made sport of by the caprices of the spirits. He did not find the semblance of a stationary store. He came back to his house and anew set himself *en rapport* with the shade of Beaumarchais: "Return," said the shade laconically. The author of "Des Pattes de Mouche" learned after some effort that there was in fact in this house a wholesale dealer in paper; he went up stairs into this house and obtained the desired paper; took it and went to work. He sketched at great length. When the pencil stopped in his hands he had under his eyes the most marvelous palace which could be dreamed of, but a supernatural palace, without doors, a palace made for winged beings. It was here he was to find Mozart. It was so perfect a work that M. Sardou, quite taken by surprise, wanted to have it reproduced by an engraving—they did not have then the same methods of reproduction as are in vogue to-day, but no artist ventured to undertake the task; in fact he would have been lost a hundred times in curves and angles multiplied in every way with which the sketch was filled. It was then that the complaisant spirit intervened anew and counseled M. Sardou to begin again, this time on a lithographic stone, the surprising picture, which was done in less time than it takes to tell it. This sketch, known under the name of the House of Mozart (Maison de Mozart), the brother of M. Sardou, who was librarian at Brussels, edited for some confres in Spiritism, and such is the

origin which is attributed to it, such is the history which is told in regard to this confusing maze of lines—a very singular one it must be confessed, and which seems to have been traced under the influence of a hallucination. This design, which is very difficult to be found to-day, is considered by amateurs as a curiosity of high taste. The editor of *Messenger* affirms that Sardou is still a Spiritualist, though "meditant."

## PERSONAL IDENTITY.

T. M. Draper, Humboldt, Neb., writes:

I have read your articles in last two issues on immortality with great interest. I dislike to bother you but I want to ask you one question. You refer to the fact of man's body being renewed every seven years, while the mind remains the same, as evidence of immortality. Now, I have a scar on my hand that has been there twenty-eight years, and will be there as long as I live. Does any one believe that the scar is immortal? I think not. I am aware that you may say there is no comparison, but to me it offers a serious difficulty to an otherwise sound theory.

In the living body the molecules are displaced and replaced, but in the same order and in the same relations. There is a force as Cuvier said that "obliges the substance to come and follow the same direction." In spite, therefore, of the continual change going on in the materials of the body, the form of the structure, even the features of the face preserve nearly the same character. The scar also remains. But the identity of the scar of to-day with that of years ago is an identity of form, in this respect like the identity of a petrified substance with that of the vegetable organism in which the molecules that made it a vegetable have, without alteration of form, been replaced by mineral ones.

But in such displacement and replacement of material particles what basis is there for the consciousness and the remembrance of identity? How can remembrance inhere in the molecules or elements of an object that is continually changing? If the memory of a landscape which was once seen exists in the molecules of the brain to-day, how can that memory still exist when all these molecules have disappeared? Will any one say that the molecules as they depart communicate their knowledge to those which arrive? In the case of the scar to which our friend alludes what persists is identity of form. But what persists in the individual is identity of person. Mr. Draper is the identical individual that he was twenty years ago. If consciousness be a product of material organization, since this organization is in a state of perpetual mutability, is in fact a continual vortex, how can personal identity, the unity of the mind, persist from childhood to old age? How can the molecules which replace those that depart at the age of eighty remember incidents and scenes of childhood which occurred seventy years or more before those molecules became a part of the bodily structure? The comparison which Mr. Draper makes is with materialists a popular one, but it is nevertheless essentially fallacious.

## A MARVELLOUS FEAT.

There is a concurrence of testimony among those who have lived in India and associated with the natives, that feats are performed which have the appearance of being miraculous. They are commonly referred to by people at a distance who read about them as sleight-of-hand performances, illusions etc.

One of these remarkable feats is the production of a mango tree in a short time right before the eyes of the beholder. In a recent number of *Chamber's Journal* is an article written by a gentleman who saw the trick—if a trick it may be called,—performed in the veranda of his own house, himself and three other incredulous and sharp-eyed persons, all Europeans, witnessing what occurred. The juggler mixed something with the earth and in it planted a dry mango seed, watered it and covered it with a sheet of cloth. He and his only attendant then proceeded to perform a few yards off, says the writer, many other astonishing feats of jugglery for the remainder of the audience. The four confined their attention to the mango, determined that no deception should be practi-



The sheet gradually rose higher and higher in the middle as if pushed up from below with a stick. When it was about eight inches above the flower-pot the juggler approached the sheet and seizing two of its corners, without even touching the pot, drew off the sheet carefully, the four observers looking on with astonishment. There was a young shoot of a mango plant with its stiff stem and four little leaves—apparently about a week old. The juggler replaced the sheet over the pot and plant without touching either, and returned to his performances, while the four continued to watch. The sheet rose higher and higher and when it was about two feet high, showing a rounded dome-like shape, the juggler again removed the sheet, when there appeared a young plant like a two-year-old mango tree. It was again covered. It rose slowly to the height of four feet when the performer once more uncovered the mysterious tree which was now a mango with two small green fruitlings on it. When it was uncovered the next time it had two ripe mangoes, which the juggler, now touching the tree for the first time, plucked and handed to the observers, who cut the fruit and found it fresh and good. The tree was then plucked up, handled and examined by the four Europeans who during nearly an hour had been watching the whole thing and attending to nothing else. It was a genuine dwarf tree, root, stem, branches leaves, all complete. The performer was a native almost naked having only a loin-cloth on; the flower pot, untouched during the entire time, was right under the eyes of the observers, in daylight and in the veranda of a house owned and occupied by one of the watchers and the writer of the account, who says: "All the stock objections of sleight-of-hand, optical delusion, etc., fail in this case, to my own certain knowledge; and others can vouch for its not being a very rare thing in India. But how explain it? Are there hidden forces in nature, of which some succeed in learning the secret, and utilize their knowledge to work what seems an impossibility or a wonder? Do not gardeners force early plants? Do not the Chinese grow miniature forest trees, showing every sign of premature but fully developed old age in a dwarfed body? Who can dogmatize as to what is or is not impossible in nature?" Certainly the power of some of the Indian performers is marvellous, and they are worthy of more attention than has been bestowed upon them by scientific men of the Western World, but it is not likely that a genuine mango tree can be made to grow from a seed in an hour!

#### EXPENSIVE FUNERALS.

A New York correspondent gives figures that represent, he says, accurately what it costs a rich man to die in that city. It is assumed that the interment is to be in Woodlawn cemetery. A choice lot there is worth \$1,000. It will accommodate ten graves, provided they are put closely together. The ground for a vault or a mausoleum costs from \$1,500 to \$5,000, according to the size. The cost of the mausoleum is anywhere from \$5,000 to several hundred thousand. For instance, the mausoleum built by Senator Leland Stanford in California, in memory of his son, cost nearly \$250,000. Patient inquiry has developed the fact that from \$10,000 to \$25,000 is the average price. The wealthy rarely erect a monument that costs less than \$1,000, and from that up to \$10,000—\$5,000 would be a fair average. Now come the last rites for the dead. The coffin is about to be placed in its final resting place. Nothing has yet been said about the cost of this casket. A casket that would be selected for the remains of a rich man would not cost less than \$100 nor more than \$500. Probably \$250 would be about it. This means solid silver handles, solid silver plate, solid silver nuts and screws, a box made of the finest wood and lined and covered with the choicest coverings. The grave is closed and the funeral has been very impressive. How much did all this amount to? Let us sum up. Souvenir to the minister, \$100 to \$1,000; Sexton's fee for opening ch  
flowers. hear

ment or mausoleum, \$5,000 to \$10,000; casket, \$100 to \$500; total, \$6,615 to \$14,180.

#### READING SEALED LETTERS.

A correspondent inquires if we believe a sealed letter can be read by any one. We have never witnessed the feat, but on the testimony of others we believe it has been done and that it is not so very rare that a sensitive can get the substance and purport of the sealed contents, though seldom the exact verbiage. Mrs. Eldred, the psychometrist, at 2138 Michigan Boulevard, Chicago, has frequently obtained the drift of a sealed letter, but does not claim to be able always to do it. So much depends upon conditions that it is hazardous to predicate success in advance of trial. An eye-witness testifies to the reading of a sealed letter by Mrs. Julia M. Carpenter, of Boston, whose integrity as a medium and lady has never been questioned. We have repeatedly seen psychometers take a letter and by holding it, without seeing a line or word of the contents, give a very good general idea of the subject-matter, but not in the language of the letter. In such cases the mental state of the writer and his moral and intellectual characteristics are apt to be made more prominent than the concrete expression of himself in the written words. Mrs. Mary V. Priest, now of Seattle, Wash., is one of the finest psychometers we ever met. Some of her "readings" have been startling in their accuracy and completeness.

The girl may learn her lessons more easily than a boy and take the prize even in mathematics, but there is one thing that a girl cannot do as well as a boy—she cannot throw a stone either gracefully or with force. This "inequality" is natural and one which woman is not likely to overcome. Here at least man may claim pre-eminence, satisfied that he is in no danger of being left behind by woman. At least this seems only inferable from the following statements taken from the *Washington Post* as to the difference between a girl's throwing and a boy's: The boy crooks his elbow and reaches back with the upper part of his arm about at right angles with his body and the forearm at an angle of forty-five degrees. The direct act of throwing is accomplished by bringing the arm back with a sort of snap, working every joint from shoulder to wrist. The girl throws with her whole arm rigid, the boy with his whole arm relaxed. Why this marked and unmistakable difference exists may be explained by the fact that the clavicle or collar-bone in the feminine anatomy is some inches longer and set some degrees lower down than in the masculine frame. The long, crooked, awkward bone interferes with the full and free use of the arm. This is the reason why a girl cannot throw a stone.

Arthur Kennet, who has spent most of his life in India, says that the recent act of the English House of Commons to prevent the further cultivation of opium in India, has produced great indignation in that country. If the prohibitory law is carried out, India, he says, will lose a revenue of \$30,000,000. In reply to the question whether the law was demanded in the interests of philanthropy, Mr. Kennet said: "The opium trade is identical with the facts of the trade in liquors. The people of southern China desire the enjoyment of relief from despondency and ill health, and opium taken in limited doses produces a charming sense of tranquility. The over-worked Chinese people call it an essential of life. The statements so general in this country that the drug is injurious is an assumption based upon the effects of those who abuse the habit. The most powerful and smartest men of India are the Rajpoots, who use the drug as you use coffee. In some parts of England it is used to foil malaria. Users of the drug in European and Asiatic countries avoid excess as the English gentlemen avoid drunkenness." A trip to Clark street would change you

difference between that and the substitute used States as between a clay pipe and the purest H perfecto. The substitute used by the Chinan, London, America and Australia is a poison com to the Indian drug. There is one feature about law which will be received very kindly by entering Americans. Smart Yankees will import H poppies into Southern States, prepare the juice manufacture opium at a profit of from 500 to 600 cent. If the law is not repealed Louisiana ar Southern States will be growing acres of poppie a year. Smyrna planters are already making sive arrangements to supply merchants who purchase the drug in India.

The February number of *Review of Reviews* contains a letter from Walt Whitman, written last January says: "I am totally paralyzed from the old Secession war time strain." This leads an old soldier who active service during the Re was not written in irony, but in will probably relieve the critics. Whitman's pension. At the time he received his the poet was about forty years old, and although he did not overstrain himself enough to go to the war, he did not escape its calamities, for now, at the age of seventy, he finds himself paralyzed by the 'old Secession war time overstrain.' It is not necessary to pretend like that for sympathy, because all men will be sorry for a poet in distress; and if his poems entitle him to a pension, let him have it, for poetry, and not for a 'war time overstrain.'" The old poet had the grip and numerous other ailments last winter, and his reference to war times, when it is said he made a good hospital nurse, should not be too severely criticized.

A strange story is furnished from Dubuque, Iowa the truth of which is vouched for by the city officials. About ten days ago a man named Conley died after being discovered in an outhouse on the Jefferson house premises. His body was taken to the morgue and the old clothes he wore when found were thrown aside. When his daughter in Chickasaw county heard of his death she fell into a swoon. In her dreams she saw the clothes he wore when dying, and received from him a message saying he had sewed up a roll of bills in his shirt. On recovering she demanded that some one go to Dubuque and get the clothes. Her quiet mind her brother visited the city, received the clothes from the coroner, and found the money sewed on the shirt with a piece of her red dress exactly as she had described, though she knew nothing about the patch or the money until after her father's death.—*Connecticut Catholic*.

The following is given as a sample of ideal veracity. "Did you ever read the history of America, Mac?" "Aweel, I canna say that I hev," replied Mac. "Ah, I must lend you the book. You ought to read about George Washington," said his friend, quietly. "An' whit about him?" inquired Mac, curiously. "Well, you might learn something from that great man's character," was the reply. "George Washington, you know, is celebrated in history as the boy who could not lie." "Could he no?" returned Mac. "Man, there's no muckle to boast about in that! He couldna lie, you say? Noo I hiv a higher standard o' veracity than that. I can lie, but I wanna dae't"

Gen. Butler very sensibly refuses to sanction a public meeting in Fanueil Hall, to protest against the action of Judge Carpenter in ordering his removal from the court room, and at the same time declares that the case will be taken to a tribunal without the presence of Judge Carpenter can be



## THE INCOMING AGE—II.

By M. C. C. CHURCH.

the thought of the writer of these articles is in some respects the same and as this thought is continued from one paper to another it is to the author that we give a resume of article No. 1. The article is set out in sententious form the leading contribution of Swedenborg to the philosophy of the age, the doctrine of appearance, by which Swedenborg means and Mr. Church means that which stands in the way of reality, that truth in the past has appeared to the thinkers of the world as reality. For instance: prior to Copernicus mankind believed that the sun revolved around the earth. This was the appearance. But he gave the reality—thus reversing the old form of the world. Again: up to the time Swedenborg wrote the uniformity of the world's conclusion was that man is free. Swedenborg, meeting the requirements of scientific thinkers, declares that man is free in appearance only, that there is but one Supreme and he only is that all actions are the law or mode of his manifestation of his life. Swedenborg further maintains the eternity and integrity of the soul. Hence pre-existence—not re-incarnation. In this age, as it was in the ages of the long ago, of the past, that this atom descends into time and space conditions for the gaining of the knowledge which comes from the experience of "good" and "evil," that the latter is an extension of the former and brings forth issues which "good" alone could not accomplish, that man through innumerable ages, descended to the plane of so-called matter and after getting its time experience, the human atom re-ascends the stairway of existence, until it finally reaches its home in God, a self-conscious god-man, that this entire experience is under law; and by law we understand Mr. Church to mean the mode of the manifestation of the divine intelligence. We commend these articles to the reader's attention as containing suggestions of thought out of the beaten track of our ordinary everyday thinking. We say this without endorsing in full Mr. Church's views.—ED. JOURNAL.]

Swedenborg supplemented the grand philosophy of Spinoza—a philosophy which makes God the one "free necessity"—with the doctrine of the law of Appearance. It is the presentation of this law that gives the modern scientific world the formula by which to solve its problems. If man is free, absolutely, then the teachings of the church are true. If he is not free, except in appearance, then Plato, Spinoza, Bruno, Hegel and the modern scientists are to be accepted in the full conclusions of their logic. There is no escape from this position, and he who tries to reconcile the two, except by the law of appearance, and claims to be in the advance, shows his own ignorance or perversity. But, says one, the world has been "run" on the assumption that man is responsible for his acts because he is free. So it has, and humanity has the consequence. Having worked out the law of freedom in all its sequences we come now to its co-relate, Necessity or Law. The plenitude of the Divine Life—the Prodigal Son—having wasted itself through the Personality of the race and having no existence except in appearance, the Elder Brother comes upon the scene to conserve, to reduce to order, to mould and fashion a form for the Divine human to dwell in. We call it science—evolution. So it is.

What is this law of appearance which Swedenborg was the first to proclaim and which is the reconciling factor, solving our problems and making God's outcome in history, in all human experience, appreciable and comprehensible?

Swedenborg claims that the purpose of God's dealings with the race is to endow man with his own self-conscious life; to make, not only a heaven of angels, but to make each atom of life an integral part of his own God-head. How can this be done if the atom is only a form of life—receptive of the Divine Love and Wisdom? Swedenborg maintains that it can only be done by the atom descending into time and space conditioned with an environment of "good" and "evil"—the projections of the Supreme's own life—and feeling that this "good" and "evil" are his own; and yet not his own except in appearance! That as the human soul is differentiated and descends into time a feeling of selfhood—a feeling of otherness than God intervenes and this rich experience of so-called "good" and "evil" is the Divine to become the involution of the soul. Swedenborg feels that he is in the process of "evolution" and that he is "evolving" it.

this appropriation of the Divine Life, we have the state and the church. That through angelic societies pivoted in time through great representative men—representing cyclic epochs of the Divine Truth—we have the avatars of the past such as Brahma, Buddha, Krishna and Christ. That the one Supreme Life, through these angelic societies and through their representative composite men in time infills the race with Divinity, so that, not isolated God-men but the one God-Man—the Race—is now beginning to shadow forth the Infinite I Am in Law as the one Supreme Power in ultimates and so that God will be the alpha and omega of all existence.

Hitherto the process of involution—now evolution—has been under this law of appearance—man supposing that he was free when in reality he has had only the appearance of freedom. As the age moves on and the fallacies of the past are obliterated we will see the Divine as the one Supreme Intelligence, the one Supreme Will and the one Supreme Power as the one Life of all this movement of the race. Freedom, so-called, will be taken up into Necessity; and Law will reign "through all extent"; and we shall have the golden age, not of the past, for that never had an existence, but the golden age of the present and the future—where Humanity—as one—shall worship the triune God of Love, Wisdom and Power within the sanctuary of its own Heart!

The writer is aware what his friend, the moralist, will say to this, to him, sophistry. He will exclaim, "Are you going to overturn the well-established laws of society?" No! my dear friend; do not be alarmed. You, and such as you, will never see God and your relation to him in this light. Your high-toned respectable Phariseism will protect you from the profanation of the truth. You are a Jew. You will go on thanking God that you are not like that poor publican—the sinner! Your supposed righteousness, derived to you from your supposed freedom, is too sweet a morsel to roll under your tongue for you to ever see yourself as God and his angels see you. You will have to pass through hell and taste its bitter-sweet before you can know what makes the true man, the angel and the god!

I repeat, do not be alarmed, my friend, the moralist. If the editor of THE JOURNAL permits I will show you that the Church and the State are the forms that the Supreme has assumed, through Humanity, in utilizing the waste force of freedom. Through these he has made the New Age of Law possible. Through these we have the Moral Law as a fact in the consciousness and outcome of the Divine in the race. Through these we have the monogamic marriage—the highest achievement. Through these human life and property are made secure and sacred. Through these we are having the beginning of a new social order. Through these we can realize the highest ethics:—To be true to one's self, one's fellow and one's God!

PARKERSBURG, W. V.

## SPIRITUAL PHILOSOPHY.

By N. B. ARNOLD.

We look at objects, and when we have examined them carefully and discovered that one to some extent resembles another, we commence to classify. This we call learning. One class of objects is pleasing to us, while another is the reverse. But these objects after all are only forces, concerning which we know nothing, except that they produce in our consciousness mental states or conditions. The mind is only conscious of those mental states. An object produces a simple idea. The simple ideas produced by objects produce more complex states of consciousness and complex states still more complex. This we call growing or advancement.

In order that our ideas may become more complex, it would seem that these mental states we call sorrow and suffering are necessary. Hence we must conclude that suffering are necessary to the development of our consciousness is all

fish, and still more advanced when man has become a discarnate spirit.

It has been said that when a spirit materializes, it appropriates material from the medium or those around the medium and forms that material as it is assumed while in the flesh. I cannot regard such a thing with favor. When our friend was in the flesh he formed in our mind certain pleasant states of consciousness, and since he is divested of the physical body, it seem to me, that he is able to produce, under proper condition, that same state of consciousness which he produced in us while in the flesh. It is useless to speculate how discarnate spirits affect our consciousness, for we know nothing as to how what we call material substance affects it. We certainly have good reason to think that both produce in us mental states; and some of our friends have more influence over our moral nature when out of the flesh than they have while in it.

It is said that it is only a conception of the mind that affects us. There is a way to tell a conception of mind from what we call a reality. When we see an object, without any volition on our part, we do not call it a conception. When I see my friend who is no longer in the flesh, without any volition on my part, I must conclude that the intelligence or complex force that was, and still is my friend, produced that mental state which he alone produced while in the flesh. Whether it was necessary for him to use matter to do so I care not. It seems to me that is a question of no importance to the Spiritualists.

Spiritualism is a philosophy that will redeem the world. It destroys the priesthood, expands the human intellect and is the force that will produce that condition, the kingdom of heaven, that was proclaimed more than eighteen hundred years ago.

## HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XX.

OBSTACLES TO AN INQUIRY.

The obstacles which discourage the examination of any matter claiming a spiritual character are numerous and powerful. We have been trained to condemn spiritual forces by social, scientific and theological education, until doubt has become a functional part of the brain. Gradually we have seen superstitious fancies yielding to the progress of knowledge, and occult causes merged into recognized forces of nature.

The subject is approached with hesitation, or altogether shunned through the prejudices implanted in us from our early childhood. It is a sacrilege to entertain the possibility of converse with those who are enjoying the far-off blessings of heaven, and a sin to seek communion with those who are not. We dogmatically hold that death erects a barrier the living or dead may not overleap. The ideal we entertain of the spiritual perfectness of a happy future forbids us to accept communications, so strongly flavored with humanity, claiming to be of that future. So powerful is the mental bias, that we hardly have the capacity to open our understanding to any proof, should it be vouchsafed to us.

Not being in accordance with our experience we look upon the alleged facts, if true, as essentially miraculous, and thus miracles are brought down from the high standard of specific and divine agency to the level of natural events always occurring when the conditions are present. Science and the church are thus arrayed against the study of these forces, obliged from their position to collectively deny the facts, whatever may be the evidence; the first cannot patiently view a revolution which would stamp some of its surest conclusions as fallacious; the last does not fail to see that, admitting the facts, the spiritual hypothesis will draw immense numbers to its side, undeterred by the feeble issue of demoniacal interference sometimes urged as having no weight outside of the pulpit.\* If the spiritual interpretation is true,

\*Persistence in attributing facts to a fell power. Mr. Lunardi

in mental or physical facts in the world. When frightened people have nothing to say, their income falls to



theology seems sorely wounded, and the two systems in their entirety appear to be irreconcilable. Thus the Christian belief of the world tells against the strange doctrine with all the weight of its exalted character and its reverend antiquity.

Not an unusual objection to the examination of the spiritual side of this subject arises from the idea, natural enough and apparently reasonable, that the spirits of our dear friends, if they communicate at all, would establish direct relations with us and not through the intermediacy of some stranger, often of small honesty. This feeling has great weight and is unfavorable to any interest in the phenomena considered simply as such. But as a matter of fact these intelligences at a séance do represent themselves as coming to us when they find suitable conditions prepared, and would not come if we were not there. It is an objection of sentiment alone, and it would be quite as unreasonable to dispute the occurrence of the visible facts because they do not take place through the organism of every person. Evidently it is not for us to prescribe conditions, but learn them as they are presented. The consensus of opinion also against this subject exerts a powerful antagonistic influence, and overshadows the consensus of experiment unaniously in its favor.

Advancing from general considerations to special and more practical objections, some of the pretensions loudly insisted on, are not less repellant. A mingled mass of weak credulity and bare-faced nonsense in the literature of the subject confront and drive us back in disgust. Constantly the automatically written communications, alleged to be spiritual, fall miserably below the capacity of mortals, when purporting to come from men of well-known requirements, betraying little of culture and nothing whatever of science.

On the very threshold of the inquiry we are repulsed by sordid surroundings, weak habits and coarse dispensers of spiritual pabulum. Human greed panders to human folly, and darkens what there is of light with a double shadow. Men with a chronic turn for knavery, and women too, with an added touch of hysteria, graduate as seers, in the school of moral and physical disease. Worthless rogues of both sexes, driven from town to town by detection, gather around themselves, in fresher fields longing hearts and silly heads who find the wisdom and graces of angels in the stupidities and antics of clowns. Whenever a visible form has been seized and held, it has proved to be the medium or a confederate. The fine-spun theories of spiritual writers of an enthusiastic type, which attempt to explain that the seizure of a living being may be the sure proof of a disembodied one, do not reach the public, and would be properly ridiculed if they did. Only the detection appeals to reason, and carrying the weight which justly belongs to it, discredits the whole subject. Even when from favorable circumstances, or from our own persistence, we have our attention drawn to genuine phenomena, it requires a volume of unexceptionable personal proof to overcome our natural and proper incredulity. In our investigation we find the matter loaded down with abnegation of reason, pointless evidence and villainous fraud. Some of the very journals that support the movement fill their sensational pages with wonderful things, that shortly are proved to be the effects of adroit knavery, yet still continue obstinately to defend them.\*

If at length we reach an absolute certainty of some great law behind the facts, the difficulties seem at first to grow upon us, when we attempt to apply the hypothesis of an exterior and independent intelligence. The communications we receive, in some of the forms are not only so often puerile and unmeaning, but so frequently of matters within our own knowledge and so rarely of matters without, especially in the public circles that are open to us, which we may verify afterwards, that we cannot feel how large a part of them we ourselves may unconsciously furnish. The hands and voices, which if genuine, so indisputably prove an exterior cause, demand such continuous

\*THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, has resolutely insisted upon a scrupulous regard for truth and fact, and it is largely owing to its exertions that falsehood and fraud have ceased to be profitable, and are dying out.

minute and exact experiment, that good opportunities and vigorous conditions are only to be found with much perseverance and labor. When these preliminaries are mastered, we shall have before us the apparently hopeless task of exactly proving an invisible intelligence to be, as it asserts, the veritable spirit of a deceased friend.

Then at last when all the evidence has been given that the senses can receive, in our hopeless ignorance of spiritual methods, if such they be, and in our blind reasoning the result still seems vague and incomplete through the very picture our fancy draws of what we think it ought to be. It is this work of a lifetime to disentangle truth from falsehood, fallacy from fact, yet under better auspices and with truer mediums\* our search through all the motley clothed upon the subject will not be in vain. There is another side to the picture, and a naked truth somewhere, of some kind, to be accepted on its merits alone. The most sacred belief could not withstand the follies and frauds which beset this. Those who struggle with reason and truth, are few in comparison with the numbers who lend themselves to the abasement of the subject, by the inanity of their advocacy on their defense of fraud. Scientific demonstrations of fact, and the most vigorous adherence to truth, even though the whole fabric falls in ruins, are the only foundations to build upon.

\*This refers to mediums in private life and to those public mediums, whose self-sacrificing character and strict integrity demand our highest respect.

(TO BE CONTINUED.)

#### A LAWYER ON BIBLE MIRACLES.

Recently George B. Wellington of Troy, N. Y., gave a lecture in that city as a contribution to a discussion going on there, respecting the Bible, between freethinkers and representatives of the churches. Mr. Wellington's reputation as an orator, as well as a scholar, attracted a large audience. "A notable feature," says the Troy *Telegram*, "was the generous patronage of prominent divines and church people as well as a large representation of the fashionable element of the city." Although the lecture is entitled "In Defense of Christianity," much of the thought advanced is more like what has for centuries been denounced as "infidelity" than what has been held as Christian belief. It is not surprising that, as a friend writes to the editor of THE JOURNAL, "many clergymen went to hear him but they did not join in the emphatic applause that greeted Mr. Wellington at the close of his discourse." That part of the lecture which relates to miracles is given below. Mr. Wellington claims that Christianity does not consist in intellectual beliefs, but in right character, in purity of heart, in unselfishness and loyal devotion to truth.

I shall not attempt to argue either that the story of creation or of the flood or of Joshua or the scores of other miraculous events, related in the Bible are true or false, though I shall take occasion to set forth some general principles that seem to apply to the subject of miracles. If you believe in the miraculous stories, nothing that I could say would be likely to change your opinion. If you disbelieve them, probably no amount of argument on my part would raise in your minds the first element of belief, for matters of that kind are not conclusions based upon statements logically connected, but are simply matters of alleged historical fact that are believed, and can only be believed by the human mind upon evidence. If that evidence seems sufficient to you, then you believe them; if the evidence is insufficient then you reject them and no amount of argument or threats or entreaty will avail anything. You might be induced to pretend, to believe or to disbelieve, and you might thereby deceive others, but you could not deceive yourselves.

At this point in passing, let us ask whether the claim that the church as a whole welcomes the results of scientific investigations be quite sincere. The position taken by many of its defenders in the matter of the story of creation in Genesis is so suggestive that it may be a sufficient answer to the question. It is said in Genesis that the creation of the world was accomplished in six days. Upon this record was based the doctrine of the church that in the beginning God created or made of nothing "the world and all things therein whether visible or invisible in the space of six days, and all very good."

When some brave men first taught that the world was not created in six days, they were treated as en-

emies of the church. They were undoubtedly the creed. When however the fact that created a process extending over unknown periods of enormous duration, came to be too well established to be denied, the church was forced either to deny the historical accuracy of the story in Genesis or to give Genesis a new interpretation. At this point two parties in the church parted company. The orthodox or so-called heretical party were not blind to the revelation of truth given by this scientific fact. They admitted and now admit that this truth came to be established in spite of the church, and that it did once a vast work for liberty and free thought. It established the fact admitted in some of the creeds "all synods or councils since the apostles' times whether general or particular may err and many have erred." As a matter of fact I may add that any particular instance of error is only admitted with great reluctance by most clergymen and then only in private—very rarely in the pulpit. This discovery of science broke the spell of superstitious fear that had bound men like slaves to the dogma that the church held infallible truth and had the power to decide the awful question of man's eternal destiny. But the conservative party in the church gave a new interpretation to Genesis. They say the word "day" in Genesis means an indefinite period of time, and this is seriously urged in spite of the descriptive words "evening" and "morning" that are used to mark off the days, and in spite of the fourth commandment which gives as the reason for resting on the seventh day that in six days "Yahveh made heaven and earth, the sea and all that in them is and rested the seventh day." But the difficulty still remains, for according to Genesis the world was created before the sun and stars, which was quite consistent with the early notion that the earth was at the centre of creation and the planets and moon, the stars and sun were placed in a solid firmament for the sole purpose of giving light to the earth. And the further difficulty that geology does not recognize six periods in creation. There are so-called ages in which certain kinds of life predominate and seem to reach their full development and then decline and new forms take their places and reach their maxima and decline. But there are not six of such maxima and any resemblance between the account in Genesis and the true history of the pre-Adamic world as given us by science is purely fanciful. It is a question whether the "harmony" between the two that is so frequently pictured by zealots, is not a mechanical one brought about by pressure which the distinctive features in both accounts are crushed and obliterated.

Among the things believed by Christians generally and as essential to Christianity according to the critic and admitted by most clergymen, are the Biblical miracles. The subject is one about which the conflict between the church and skepticism has been very bitterly fought. Let us enter the arena, not to defend any creed or to sustain the critic, but simply to discover whether there is any rational ground that may be taken by all thoughtful men. It is often said that a man has no right to deny an alleged fact simply because he does not understand how the fact could be. It is also said that some scientists unable to explain miracles, reject them on the ground that they are impossible. Then having shown that they may be possible, the claims of all scientists are disregarded, as it is not supposed any different position from the one stated is taken. It may be admitted that no one has a right to deny an alleged fact because he does not understand how the fact could be. The grass grows, and no man can tell how it grows. An attempt to find out its secret, leads at once into a mystery, and yet no one denies the fact. A search into the "how" of every existence can proceed but a few steps through so-called secondary causes before absolute darkness is met and the mind is powerless to distinguish anything. There is an unthinkable somewhat back of all existence, which baffles thought, which cannot be expressed, which is not known, which is a mystery, and yet no one rejects a fact on account of this mystery. So when it is said that one rejects a miracle simply because he cannot understand it, or as an impossibility, it is sufficient to answer that one may reject miracles for a very different reason. A nice distinction is here to be made, and it is thought by some that science insists upon it. It is as follows: It is not claimed by every critic that an alleged fact outside of or contrary to the usual course of nature is an impossibility, but rather that it is an improbability. This unlikeliness of miracles deserves attention; it appeals to every one; a scientist need not assert it, for every man in all his thinking recognizes it, or at least in all his conduct acts upon it.

There is, plainly, a uniform and usual course of nature in certain phenomena. The same conditions being present a given force acting in the same manner upon the same matter, always produces like results and this course of nature is fixed and extends throughout the known universe. Gravitation constantly acting within the solar system, keeps the planets revolving about the sun and the satellites about t

Gravity constantly acting keeps the earth's ring toward the earth's centre. The apple on the branch invariably falls, as we say, round. It is simply acted upon by gravity ywhere, on and about the earth is constantly all bodies within its superior attraction to earth's centre. So far as our sight has gone mass in the universe has weight; that is, is upon by gravitation, the laws of whose action ed and unchanged whether we observe it here our earth planet or seek it in its work among o far away that their gigantic distances from us ond our thought and each enormous mass apout as a point of light. Perfect faith is placed unity of nature and in the persistency of all ena. We have observed that all bodies that heretofore come into the superior attraction of earth always seek the earth's centre. We have erved that morning invariably follows night, and t the hours are measured off with the exactness of rfect mechanism, and alas! humanity has seen rforms, the dearest forms of earth, cold in death d through the long ages no whisper of returning e has ever broken the silence of the tomb.

And so of a thousand other phenomena. Indeed, look with the telescope at the most distant star lions of millions of miles away with a mass equal our entire solar system, and we turn and look rough the microscope into a complete microcosm ontained in a drop of water; and from the mass too ormous to compute, to the organism too small to easure, we find the same forces, with invariable per- sistency, ruling according to the same universal laws. rom the pervasiveness of this unity we infer that hroughout the material universe the known forces of ature, subject to the known laws of these forces, old sway; and from the constant recurrence of fa- miliar natural phenomena we infer that they have lways been the same, and that they will under the same conditions continue. This inference we act on with implicit faith in every relation of our daily e. If then this inference is natural, invariable and inevitable, we arrive at the first general principle which must lie at the basis of all inquiry into the alleged facts of the past. Which is: The usual course of nature being known, the conditions being the same, he usual uniform results are to be inferred; which nference is valid for any age. Or, conversely, the resumptons are against the truth of alleged phe- nomena which are outside or contrary to the usual course of nature; or, stated in another form, he who alleges a phenomena outside the usual course of nature or contrary thereto has the burden of proving the truth of his allegations.

Connected with the life of Jesus, in the only history of his life preserved to us, are related some strange events that have been the cause of controversy from the first. Once those miraculous events were urged to prove the divinity of Jesus. The great difficulty felt in regard to them, and the open disbelief of them by many within as well as without the church, caused that argument to be abandoned; and instead of their proving the divinity of Jesus, his divinity was urged as evidence for the miracles. This is the position of many theologians to-day. Just what this means is that it might be presumed that one who lived and thought as he did, and was possessed of divine life as he was, would be endowed with the power to work miracles. That is, strip the life of Christ of all its miraculous incidents; then it might be expected that such a being would be a miracle worker. But why? Consider Jesus only as a superior man to Socrates or Hillel, what in nature, what in God's dealings with man would lead us to such an inference? On the contrary, no such thought *a priori* arises; for the only reasonable inference would be in harmony with one first principle found, that is to say, that the usual ordinary life of a natural man would follow. Or, consider Jesus removed from Socrates and Hillel by the gulf that is supposed by some to separate humanity from divinity; add to his human nature that unknown quantity of the theologians which makes Jesus divine; and upon what grounds could the inference be drawn that he would be a miracle worker? He at once becomes a being outside our experience. We have met none other like him, and how until he has worked a miracle could we say he naturally would work a miracle? Indeed, no *a priori* inference in the matter can be sustained, for as we do not know his nature, we cannot guess what he may do. Moreover, the power of God in an individual does not raise the expectation of a miracle; for the power of God is manifested constantly about us in all nature; and the orderly usual course of nature we observe and rely on s God's method of operation. So that, having given he power of God in a being, no presumption in favor of miracles arises, but on the contrary the presump- on is against them and in favor of the usual course of nature, which is the manifest method of God.

It is evident that in our use of the word miracle the action made in defining the word by different rs may be disregarded. It is not material to the sion to determine whether raising a man from

the dead be an act above nature, contrary to nature, or a natural act merely superior to our idea of nature. Whatever may be the proper analysis of the phenom- ena, and whatever our hypothesis respecting the na- ture of Jesus, the only question respecting the events is the question of fact—did they occur? Are the al- leged events true? We arrived at the conclusion that the presumptions are against these alleged phenomena, and the burden of proof is upon him who asserts them; that some evidence must be offered to prove them, and not only some evidence, but sufficient evi- dence to overcome the presumption. Shall this evi- dence be such as we accept to prove the ordinary events of history?

Shall hearsay evidence be sufficient? We accept such evidence to prove the natural events of the past, and are well satisfied with it, particularly when it ap- pears that the story told agrees with the account gen- erally accepted by those living at the time of the event. But, it will be observed, this evidence is not sufficient to prove events within and consistent with the usual course of nature. On such testimony we do not believe in the Phoenix, or that Al Borak carried Mahomet to the seventh heaven. Events not within or contrary to the usual course of nature are uniformly utterly rejected, except those contained in the Bible, whether the evidence be hearsay or direct, and inex- plicable if rejected. When Julian had fairly under way the restoration of the temple of Jerusalem, with the intention to make it an everlasting monument to the failure of a supposed prophecy of Jesus, it is re- lated by contemporary historians of a reputable class that fiery eruptions drove away the workmen and de- stroyed the well-laid foundations, and that the cross was indelibly stamped as by fire on the garments of spectators. It is also fairly proved by direct testi- mony that the infidels of the times did not deny the preternatural phenomena.

This is but a single instance of a miracle attested by fairly good historical proof. There are volumes of instances recorded where the proof is overwhelm- ing. But we do not believe in them. We offer earth- quake, electricity, and superstition as the analysis of the Jerusalem miracle; and if this does not find favor we call the whole thing a fabrication or a myth, or anything, in fact, rather than what it is claimed to be by the historians of the times.

What evidence have we for the Biblical miracles? As those related in the Old Testament may fairly be said to rest on less evidence than those recorded in the New Testament, only the latter need be consid- ered. The gospel, according to Matthew, is the only one we know was written by an apostle of Jesus. If we call him as a witness we meet serious difficulties. It does not appear what miracles he personally wit- nessed. Some of them he clearly knew nothing about of his own knowledge. Some he may be understood to assert that he saw. But as to these we have only *ex parte* statements, and these are in many instances not mere statements of fact, but involve the conclu- sions of the writer. For example (Matt. 8), the record states that many possessed with devils were brought to Jesus and he cast them out with a word. Here is a two-fold conclusion of Matthew: First, that there were demons, and second, that these sick folk were possessed by them. How did he come to these conclusions? The answer does not appear. His sources of information respecting the afflictions and the cure are not given. At the most, we have but an *ex parte* statement, which might readily be modified sub- stantially if one might be permitted to ask Matthew a few questions as to the extent of his personal knowl- edge, the basis for his conclusions and his predisposi- tions and general mental attitude toward the marvel- ous. It may be said his judgment would not be likely to stand a searching criticism; for he belonged to a superstitious race in a superstitious age. The belief was general at that time among his people that dis- ease was the work of demons, and that the power to work marvels was possessed by many, and had from time to time been manifested by the Jewish prophets and by the thaumaturgists of the heathen. The scien- tific method of investigation had not dawned upon the world. The idea that phenomena are the results of forces acting according to laws had not occurred to them. The natural was but the direct action of an omnipotent arbitrary will outside the universe; and that this action was uniform, according to ascertain- able rules, was not so much as thought of. So that any event, however unusual, was to them quite as "natural" as the onward flowing of a river or the hiding of the sun by a cloud. Is the evidence suffi- cient to overcome the presumptions against the alleged events?

There is, however, connected with the miracles of Jesus a puzzling question. It may quite fairly be dis- missed by saying that the burden of showing how the stories arose is not upon those who reject miracles; and yet the question will not be dismissed. No such stories are told about any other man that ever lived. Why are they told about Jesus? Why was he selected? If he lived only as a prophet, teaching the people some spiritual truths they had for the most part once known

but had forgotten, how did these stories ever gain credence? Not how did ore spring up, but scores, and he a man at 30 years of age, unknown except to his village friends, who knew him as the son of a carpenter and who, in a limited territory, taught only for a space of three years? The style of the narra- tives as well is consistent with the events. The ele- ment of the grotesque, save in one or two instances, is wanting. The alleged miracles, moreover, are with very few exceptions harmonious with what we know of the character of Jesus.

The people are the tribunal in this matter. Each must decide for himself. No church has the wisdom to decide fairly and no hierachy the right to force its conclusions on the mind of any one. However vexatious the whole subject may be, and though many may not be convinced that Jesus possessed a natural through rare power to heal certain nervous diseases, and from the beneficent exercise of it, exaggerations at once were indulged in, which finally grew into the gospel miracles; and that spiritual illumination and love—deep, pure, strong, personal love for Jesus, their master, aided by excited imaginations, and their Jewish beliefs concerning a messiah, explain the disci- ples' meeting on that memorable morning of their resurrection and their subsequent fearless loyalty— though may be not thus convinced—yet at least one important truth may be reached by all. Let us con- sider it. The theory of the church in urging its doc- trine upon the people has been that each man is born into the world with a tendency, which, unchecked, will lead him into eternal misery. Some have declared that more than a tendency is not heritage; that sin itself, with its eternal penalty, is imputed to him by reason of the transgression of the original man. That to escape this futuere, whether it be an arbitrary pun- ishment or a "natural" penalty attached to wrong doing, it is necessary to believe that certain statements formulated by the church express absolute truth, and these statements must be incorporated into one's be- liefs. That, as these various statements are so logi- cally and vitally connected each to the other to deny one affects all, the rejection of any one of them is of vital importance and in the highest degree dangerous. This attitude, though at first assumed for the benefit of the people who were sincerely thought to be in great danger, has not always been main- tained in the same spirit. Attacks have awakened pride of opinion and love of power and authority.

Among these beliefs heretofore regarded as of para- mount importance, and still so regarded by the mass of Christians in this country, is the belief that the re- corded miracles of Jesus are genuine. The belief is in its nature historical. The question is not as to the possibility of miracles, which is so often made the vital question by some who, after proving from a promise of a personal omnipotent deity the possibil- ity of miracles, go on to assume their probability, and thus mislead many by pretending that all the serious questions have been disposed of by such a line of ar- gument.

The question is not one of philosophy, metaphysics or theology. It is a simple question of fact. Did the events take place? All that is required is a cate- gorical answer to the question. For example: "Do you believe Jesus actually raised a dead body to life?"

Now if a belief that he did be essential to man's highest character, and if a man disbelieve, he is to be eternally and irreparably injured thereby, then it must be true that the event alleged must be so proved that a fair mind cannot reasonably dispute it.

That is to say, to entitle an alleged historical event to be dogmatically taught to be of such importance that a belief in the event is essential to man's charac- ter and destiny, such event must be proved beyond a reasonable doubt. For so long as a doubt may be rea- sonably entertained, so long will men be found who do not believe the alleged event to be a fact—and thus were the beliefs essential, would be condemned be- cause of the rational normal operation of their mind— over which ultimately their wills exercise no control.

With the burden of proof on him who alleges the miracles to be historically true, with the strong pre- sumption against them, does the evidence in their favor prove them true beyond a reasonable doubt?

If a candid mind might possibly be justified in con- cluding that the evidence for the miracles recorded in the New Testament is not sufficient to overcome the presumptions against them, surely it cannot be denied that he would be clearly justified in affirming that such evidence does not prove the alleged facts beyond a reasonable doubt. The result arrived at may be thus stated:

1. The presumption of facts is against an alleged miracle or marvel.
2. The burden of proof is upon him who alleges a miracle or marvel.
3. Not only must some evidence be adduced, but sufficient evidence to overcome the presumption against the alleged event.
4. To sustain the hypothesis that belief in the re- corded miracles is essential to man's highest character and destiny—the evidence for them must not only



be sufficient to overcome the presumptions against them, but must be sufficient to prove the alleged events beyond a doubt.

This position is rational and self-evident. It is the truth, and I feel authorized to say it is recognized by many Christians.

The time is passed for the enemies of the church to claim to monopolize truth.

#### WHAT MOVES THE PENCIL?

Although I have often searched for it, I have never been able to find the name of the genius who invented the little table on wheels with a pencil on it. At any rate he deserves the thanks of the many people who have been entertained by the little instrument. A man of an inventive turn might doubtless greatly improve upon it. I first heard of planchette about thirty years ago; but the first one I possessed was made by my own hand out of a bit of a cigar box in 1884. Summer visitors were staying with us and there were half a dozen children always on hand. I expected to amuse them for an evening or two, but the fun lasted three or four months, and was even renewed the following year.

The grand initial truth is that planchette will move. When you first sit down to it the idea seems so palpably absurd that it is with difficulty you compel yourself to remain in position. After ten minutes of silence and immobility you are tempted to give the thing a jerk on your own account, and you are morbidly suspicious of your partner in the transaction. All of a sudden planchette, with a faint preliminary crash, starts off and makes a long, swinging sidelong movement, marked by the pencil with a straight dash. It takes you by surprise and you know you are innocent in the matter; but you are convinced your partner is guilty. He meets your glance and you see in his eyes his own corresponding conviction regarding you. No, you are both alike blameless. But then, what made the planchette move?

I confess this question interests me more than any ghost-story I ever heard. A more curious sensation than this movement beneath your hand of a thing which is not alive, and which you are not yourself propelling, is seldom experienced by mortal man. We see iron-filings move about the poles of a magnet or bits of paper flutter to a piece of rubbed sealing-wax, but this is different, for planchette moves in no fixed direction toward a certain objective point, but in all directions impartially; and, moreover, it moves intelligently. It writes, draws, and does other things which I shall presently describe. Barring certain habits that it falls into, its manifestations certainly contradict expectation; it does not do what some think it is going to do. In vain you ask it a question which seems to necessitate a particular answer; planchette replies from quite another standpoint and current of thought and its reply is a surprise. In pursuance of the theory of "unconscious centration," you explore your mind and memory for the source of planchette's remarks, with no very satisfactory results. Besides, admitting that the contents of your memory and the springs of your character lie open to planchette to make therefrom such selections and combinations as it chooses—how does it do it? How do the contents of your mind get into the piece of tobacco-box, and how does it contrive to write them out?

I have spoken of the attraction of a magnet. If you hold a small piece of iron close to a strong magnet you feel a slight pull. The pull the planchette gives to your fingers when it proceeds on its peregrinations is very similar to this. But in writing out a word, it pulls in a dozen different directions within the space of a few seconds. The effect is not like that of a machine, however complex, or of a body obeying fixed and inevitable laws, but of an independent personality, endowed with intelligence, purpose and memory. For it remembers what it has said and done in the past and knows what it is about to do. Our planchette, in answer to questions suggested by its own answers, related to us in daily installments extending over three weeks, a long story comprising upward of ten thousand words. It was so good a story that it was afterwards accepted and published by a leading periodical word for word as it was originally written down, and from beginning to end there was not an inconsistency. Nor was it all written through the mediumship of one pair of people; a dozen different couples, at different times, sat down to the work and the tale proceeded uninterruptedly. In short, the complete story must have been stored up in planchette's "mind" before it began to write it.

After we have become accustomed to the thing and familiar with its ways many queer things are noticed. Planchette has no morality and no regard for truth. If we ask a question as to a matter of fact or about something in the future, its reply is always ready and generally very explicit, but never true save by accident. By far the best method is to let it take the lead in conversation. "Will you write, Planchette?" "Yes." "Well, who is writing?" "John Smith" (or any other imaginary person). You now proceed to

question John Smith on any imaginable detail of his person, his life, death, occupation, desires, recollections, purposes and sentiments. By and by John becomes a human and recognizable individual to you, and you are even able to tell by the preliminary sensation in the nerves whether it is John or some one else who is about to write the next sentence. Planchette never confesses its own *dramatis personæ*. Sometimes three or four different persons (to call them that) will each write a sentence one after another; but the sentences are all characteristic in style and conception. Occasionally I have seen two communicants contend for the possession of planchette, jerking it away from each other, tripping up each other's writing, fighting, in a word, like two angry children, and in one instance breaking the pencil in their struggle. Planchette often betrays faults of temper, vanity, mirth, cynicism, scorn—all manner of human foibles. "Tell Mary," it once suddenly wrote, breaking in upon some yarn it was spinning, "she had better shut up." Now, Mary did not have her hands on planchette, but she was sitting at the table, distracting our attention by making frivolous remarks. Planchette always wants the whole attention of everybody in sight, and is apt to grow sulky or abusive if this is not accorded.

It only does its best work, in fact, when the general interest and curiosity of the spectators is at its height. We also found that, other things being equal, it wrote better on a warm day than on a cold one, and that the hands of those who are working it should be warm. The best wood to make it out of was the resinous varieties. The proper shape was that of a heart (on a playing card), and the dimensions seven inches by five. Wheels are not necessary on the legs; it writes more steadily without them.

It will do other things besides write. Let some one hide an object, say a key or a glove, somewhere in the room, and let two others who don't know where it is hidden take up a planchette and let it rest on their right and left hands respectively, the forefinger hooked on the legs of the instrument. Now tell it to find the object and you will immediately find a slight pressure of the legs against your fingers, indicating the direction in which planchette wishes to go. You step in this direction, carefully heeding and obeying the pressure. Thus you will be led all around the room, and in three cases out of five, perhaps, the object will be found.

If one take it outdoors it will act like the witch-hazel of tradition; it will dip very perceptibly in passing over certain places. Whether, underneath these places, there was water or gore I never made an investigation, but the movement was always repeated at the same spot. Planchette will perform such feats, however, only after it has become thoroughly domesticated, so to say, and of course one of the persons handling the instrument must be a "medium," whatever that may mean. About one person in five, according to my observation, has more or less of this faculty, and one out of twenty will have it in a marked degree.—JULIAN HAWTHORNE.

#### THE GROWTH OF SPIRITUALISM.

A gentleman who has given much attention to Spiritualism, was interviewed recently by a representative of the *Washington Post*, to whom he said: It is almost generally understood and is talked of and written about in the most reckless manner, leaving the impression that only long-haired, brainless men and short-haired, gullible females are believers in what are usually termed so-called spirit phenomena. Now, the facts are quite the contrary. If they were not, Spiritualism would have died out long ago or would have at least but a few followers; but as it is not the thing the scoffers and critics believe it to be, it has grown very rapidly, until now there are over one million people in the United States who are pronounced Spiritualists. What is the underlying reason for this phenomenal growth? Simply this: Spiritualism is a science and a religion; it is demonstrable and can be proved as surely as any other science. Hence it does not rest on mere faith, and requires no faith of any kind for its investigation. It is open to all—Christian, Pagan, Jew, or materialist—and is not confined to those who have already some faith in the matter. Its growth has been a sure and steady one in all the civilized countries of the world. Its phenomena and philosophy prove beyond a doubt the immortality of the soul, a continuous and progressive existence in the Spirit-world, personal responsibility for all our deeds here; yes, even for our thoughts, and the reward or punishment is exactly graded to our deserts. It teaches a belief in a vast spirit power, a Supreme Intelligence called God, of whom mortal man can have no conception. It teaches the universal reign of law and a better understanding of the purposes of life here and hereafter. It consequently teaches no fear of death, of which Gen. Sherman had the proper conception when he said, "It is as natural to die as to be born." It is not so great a mystery as

orthodoxy teaches. The cold grave is not the end, but rather the beginning for which life on earth is a preparatory state. The great Apostle Paul fully understood it when he said, "There is a material body and there is a spiritual body." All nature sustains this assertion and Spiritualism holds the proof within its grasp ready to give it to all who honestly seek it. It will no longer, therefore, be sufficient, even to make skeptics more skeptical, to laugh at and ridicule this wonderful proof of life after death, and a writer who has not thoroughly investigated the philosophy of Spiritualism is certainly an incompetent critic, condemning what he knows nothing of and in his conceit virtually saying, "What I don't know cannot be true." Spiritualism is not what one usually sees advertised in flaring posters or in newspapers at fifty cents a head. It is not of the "Seventh daughter-of-the-seventh-son" sort, and it is to be regretted that so many people are deterred from its investigation by fakirs and mountebanks. But with all the dead load it has to carry and still carries it thrives as no other religion has ever done.

#### SPIRITUALISM PERTAINS TO THE SPIRITUAL.

A gentleman from whose pen many articles have appeared in *THE JOURNAL*, L. A. Clement, contributes an article to the *Denver, Col., Republican* in reply to some strictures on Spiritualism which had been inserted in a previous number of that paper.

Spiritualism, like the Christian religion, pertains to the spiritual and while men who lift up their souls in aspirations either in prayer to lead or send them out and up to the spirit power become stronger and brighter in their daily work, those who seek communications from the spirit world through the fortune tellers and "business mediums," advertising as such for material gain, will find that the course leads to ruin and that the business sought to be built up is quickly destroyed. It is in the pure temple of the home and in the human heart where Spiritualism is able to convince men that life beyond the grave is a real life and to prove to them that the key of honest investigation will unlock the rich resources that will lead to angel ministries and will bring inspirations to a higher life.

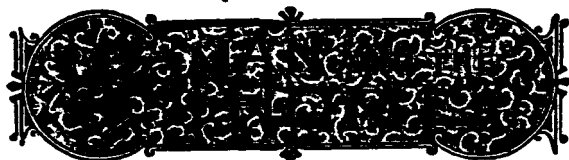
It is a well-known fact, accepted by scientific men that fully one-half of mankind are negative and may be classed as sensitives, susceptible, to a greater or less degree, to the influence of others and that they may be mesmerized, magnetized, hypnotized, or psychologized, and that when in these states they may be controlled by spirits in the flesh, mortals, to do the will of the operator, and if in the latter state they may sometimes be made to believe almost any absurdity or truth suggested to them. It is also a well-known fact that when in these states the operator sometimes loses control and the subject is taken possession of by what purports to be a disembodied spirit, and if there is no interruption, and control being perfect, the communications are just such as might be expected from that person if he were still living in earth life. Valuable suggestions as to health or business are often given, and disease is correctly diagnosed and warnings and exhortations given which prove of material value. There are those who are able to place themselves in these magnetic or hypnotic states, and while in these states they profess to be able to commune with those who have gone to the spirit side of life. These communications are sometimes intensely interesting, and often of great benefit to men and women, but sometimes are imperfect and of no value. I have heard inspirations purporting to come from Poe, Burns or others, superior, if possible, to the best earthly efforts of these authors; and in other instances I have seen communications as unsatisfactory from every possible standpoint as a telephone message would be where the lines are crossed and all sorts of conflicting interests appear to be using the same instrument.

I have seen the somnambulist in his magnetic state answering truthfully questions concerning which in his normal state he knew nothing. I have seen a child 7 years old controlled and describe accurately distant lands and tell truthfully events happening in those lands, just as thousands have seen Blind Tom controlled to play faultlessly the most difficult music. A sensitive described to me the progress of Jenny's expedition to the Black Hills, and I had in my note book days before it was possible for the news to have come through any material source a fairly accurate account of the discoveries made. About the time of Lieutenant Kislinsky's death in the Arctic regions a sensitive in my presence purported to be controlled by his spirit, and gave the date when the remainder of the party would be rescued. During the control his medium seemed to suffer from extreme cold, and the cold influence did not leave her apparently until the next day.

I have seen a materialized arm strike a blow its fist that jarred the building, and a material hand write intelligent communications upon paper, as Belshazzar saw the handwriting on the wall, and I have seen and heard the sensitive

languages wholly unknown to them, as those who attended on the day of Pentecost saw and heard the same things.

The Spiritualists believe in God and the angels, and in the life beyond the grave, but they believe that happiness in that life results from correct living here, not from a belief in any one or thing. They do not expect to make their garments white by washings in the blood of the lamb, but through living and doing and thinking as he taught us to live, do and think. He is their savior through the power of his example, and in his resurrection they have proof of immortality, and in his promises, every one of which they accept as true, they find precious comfort.



#### THE GREEK GIRL'S SONG.

To-day my lover tends his flocks;  
He roams with them through fragrant meads,  
And guides across the barren rocks  
With his own hands the lambs he feeds,  
And soothes them when the winds are cold  
Or terror comes among the fold.  
They soon forget the night's alarms  
When folded in his shielding arms.

So good and true to them is he,  
I know he will be kind to me.

My lover walks in paths of peace  
He would avoid the conflict's noise,  
And bid the warring legions cease:  
He is content with simple joys:  
He fain would always journey through  
Tall grasses shining in the dew,  
And tend his sheep and dream his dreams  
Beside the quiet mountain streams.

So faithful is his love of home  
I know his heart can never roam.

—MEREDITH NICHOLSON.

The course of lectures delivered by Miss Meade Welch in New York, on American history, is finished, but the interest is so great that many of the anxious to continue work on so it is proposed to form a class meet at private houses to be Miss Welch. Miss Welch despite of the veneration of Angli-

cism affected by many Americans there is at bottom an honest and fervent patriotism, and it is to this spirit that she appeals in her lectures. It has been her aim to rouse Americans from the indifference which besets them as to their political duty. She said, not long ago: "Americanism essentially is the responsibility of the individual for the government. Many men shirk this responsibility, but James Bryce says no other country owes so much to its women, and it will owe them yet more if once they fully recognize the power they might exert in keeping the breath of life in the old faith in American hopes, aspirations and ideals." Among those who have been most interested listeners at these lectures is Rev. Dr. Morgan Dix, who was moved to write Miss Welch a letter of congratulation. Dorman B. Eaton, too, was delighted, and being one of those who went to the first lecture with the misgiving that no woman could possibly grapple successfully with the constitution, remained to become a complete convert to Miss Welch's eloquence. Laurence Hutton, one of New York's literary lions, and Seth Low, president of Columbia, have also attended these lectures and expressed their gratification with the manner in which Miss Welch had treated the subject of American history.

The daring travelers of this age are not all men. There is Miss Isabella Bird, of London, known to her friends as Mrs. Bishop. In accordance with the provisions of her late husband's will, Mrs. Bishop went to Cashmere in India and founded a hospital about two years ago. Her mission accomplished, this adventuresome woman decided to accomplish a feat never before accomplished by a European since the days of Huc and Gabet, the French missionaries. This was to visit Lhasa, the capital of Tibet. She ultimately failed to enter the city, although she reached the outskirts of the province. The Thibetens hardly knew at first how to treat this strange personage from the heathen world. Men travelers they expelled under menace of death, but here was a woman asking admission to the sacred city of the Buddhists. Mrs. Bishop was finally circumvented in an odd, clever way. She was told that she might go to Lhasa, and that no one would molest her, but the chief official of every village through which she passed would lose his head for permitting her to advance, and every district that received her would be heavily fined. This was too much for a woman's tender heart and the traveler retraced her steps. She passed, however, through Beloochistan to Persia and Armenia, and was the first European of modern times to look upon the sources of the Karun river.

Mrs. Anna Garlin Spence was ordained and installed as pastor of the Bell street chapel, at Providence, R. I., recently and she can now perform all the functions of a minister. Mr. William J. Potter, president of the Free Religious Association, delivered the ordination discourse in which he said: Women have been ordained to the ministry in several of the religious denominations in this country, but it is believed that this is the first instance of the ordination of a woman in Rhode Island. But the State which under Roger Williams gave a hospitable refuge to Anne Hutchinson, who was the first woman preacher in New England, though not ordained,—the State that gave her a home and freedom when she was banished from Massachusetts for heresies, should not be behind in that progress which recognizes woman's fitness for the pulpit; and the pastoral "soul liberty" which Roger Williams preached and Mrs. Hutchinson practiced, has no distinction of sex. And the congregation of Bell street may be congratulated that today you have made a new illustration of this ancient doctrine of Roger Williams and Rhode Island by investing a woman with all the official functions of a minister.

The death of Mrs. Mary A. Gough at her home near Worcester, Mass., will be felt more by the circle of personal friends—and their name is legion—than by the community at large; yet the loss to the one is no less than to the other, says *The Independent*. Few but those most intimate with John B. Gough have ever realized how much he, and through him the cause of temperance in America and England, owed to the quiet, unobtrusive yet powerful woman who stood so nobly by him during the earlier years of his career, and who watched over every period of his later life. Anything but an iron constitution would have broken speedily under the strain of those years when she went with him on every lecture trip, made his ar-

rangements, met and warded off attacks, some of them so venomous that nothing but Christian faith and fortitude could have borne them, and then when the fearful strain of the lectures was over, cared for his almost shattered nervous system and nursed him to strength that he might renew the battle.

#### TRANSITION OF BENJAMIN E. DAVIES.

In no year since THE JOURNAL was founded has it been called upon to chronicle the transition of so many correspondents and subscribers as during 1891. This week it is our painful duty to notice the departure of a warm-hearted, enterprising man whose enthusiastic approval of THE JOURNAL and devotion to Spiritualism in its higher aspects have been valuable and inspiring to us. We refer to Mr. Benjamin E. Davies, who passed to spirit life from El Paso, Texas, on May 2, at the age of 62 years. Mr. Davies was among the early pioneers of California, a soldier in the 1st California Cavalry during the war, and afterwards proprietor of a large cattle ranch in New Mexico, from which he removed about a year ago to El Paso. Mr. Davies and family had been called upon in a most tragic way to prove their confidence in Spiritualism and they stood the test triumphantly. The father has now gone to meet the beloved daughter whose departure was attended with such suffering—dying from the bite of a rattlesnake. Mr. Davies was a splendid specimen of manhood and we mingle our tears of affection and sympathy with those of the bereaved family; but with them we rejoice to know that the parting is not forever, and that he may still approach and impress his loved ones here.

#### "D. D. HOME, HIS LIFE AND MISSION."

This is a standard book which should be in the possession of every Spiritualist and investigator and on the shelves of all free public libraries. No medium surpassed Mr. Home in integrity of character or in the marvellous nature of the phenomena occurring through his mediumship. The book is well worth the price, \$2, being much less than the same edition not so well bound is sold for in Europe. We have not yet exhausted the number which Madame Home generously authorized us to distribute among free public libraries. Requests for the work from librarians or duly authorized agents of free public libraries accompanied by twenty cents to cover postage will be duly honored. The terms on which this work as well as "The Light of Egypt" can be gratuitously sent out are rigid and must be implicitly complied with; neither book can be sent to private institutions, or individuals who desire to circulate it among their friends. This statement is rendered necessary by letters already received.

#### "LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300 pages, printed from large type on fine paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on a priori grounds its central claim are vigorous in their criticisms, those who have no well-defined preconceived opinions and those who favor the doctrines advanced are equally robust

in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

Applications for the book can only be received from librarians or some officer of the library for which the book is desired. Readers of THE JOURNAL interested in having the work in their respective free public libraries should see to it that the application is made through the proper channel. The reasons for these conditions must be readily apparent on reflection.

#### PRACTICAL CHARITY.

The following letter was not intended for publication, but as it records an exhibition of practical charity worthy of emulation, we bespeak in advance the forgiveness of Doctor Coues and put it before our readers:

Though I receive, like yourself, doubtless, many appeals for help, one could hardly touch me more deeply than the following:

"DEAR BROTHER E. COUES: Am writing you to see if you can see your way to help a poor unfortunate brother to a little comfort and cheer, by sending him a little literature. Am a chronic invalid, having had back crushed and both legs broken." This unfortunate man writes me from England, signing a name I never heard of before, and I have no idea who he is. I enclose my check, for which send him THE JOURNAL for the period thus paid for. to the enclosed address.

Truly yours,  
ELLIOTT COUES.

WASHINGTON, D. C.

The Chicago Athenæum on the evening of May 9th entered its new home, a fine, large building at Nos. 18 and 26 Van Buren street, which was crowded with people who had helped the famous institution with money or who first saw within the walls of the older homes how they could use their heads and hands to advantage. Among those present at least 1,000 were former pupils of the school. Mr. Ferd W. Peck, president of the school, presided at the dedicatory exercises in the assembly hall, which consisted of speeches and songs. President Peck said that the institution, born out of the great conflagration of 1871, had passed through perils and vicissitudes and trials until it had finally reached a permanent and suitable home for practical education of young men and women. For demonstration of what the Athenæum had done toward practical education, go, said President Peck, among the employes of our leading manufacturers and merchants. Thousands of young men and women are now earning their livelihood because of the advantages they have enjoyed at the Athenæum; and besides the mental development obtained from the many departments and branches which are included in its curriculum many a young man owes his present health and strength to the physical training which he acquired at the Athenæum gymnasium. No citizen should hesitate to give encouragement and aid, knowing by its record that its platform and the motto which it bears upon its standard assure educational success, and that this splendid structure assures its permanency. A short address was delivered by Prof. David Swing, and congratulatory letters from Mayor Washburne and others were read. Among the directors of the peoples' college are: Lyman J. Gage, Franklin H. Head, Joseph Sears, W. R. Page and Henry Booth.

In the next number of THE JOURNAL will begin the publication of Mrs. J. M. Staats' "Reminiscences" which will be found extremely valuable on account of the facts which the narrative gives, and as interesting as a story. Thousands of Spiritualists and investigators not now on our list should read the testimony of this trustworthy witness and medium. Our friends will confer a favor on their acquaintances



by inducing them to subscribe for THE JOURNAL forthwith. We cannot promise to supply back numbers.

Mr. Homer J. Field, favorably known as a young medium of superior powers and character, has gone into the heavy hardware business at Helena, Montana, the firm being Irwin, Field & Co., Messrs. Irwin and Field being the active partners. THE JOURNAL wishes Mr. Field the best success and commends him to the people of that new and thriving country.



#### A LETTER FROM MRS. WATSON.

TO THE EDITOR: Never before have I seen such a sea of blossoms as at our last Easter-tide. Every fruit tree and flowering shrub (and there are millions in our valley), was a mass of delicate, odoriferous garlands, God's love-words to his world just waking from its wintry sleep. No wonder that the nations, both Pagan and Christian, chant resurrection songs at this sweet season, when every inch of earth seems pulsing with a quickened soul. Where the busy husbandman wrought with nature, cleansing fires sent up blue wreaths of curling smoke from all the hillsides, looking in the rosy light, like grateful breath of incense from the altars of the gods. And now, swiftly following that magnificent symphony of universal hope and promise come such perfect, June-like days as set me to thinking of the many camp-grounds that will soon swarm with happy, eager crowds, come for a taste of country air, social interchange and spiritual blessing. The subject of campmeetings is so apropos just now that I am tempted to turn back to the closing period of my last letter and review somewhat my impressions of Lily Dale. I agree with THE JOURNAL that there is need of an evolutionary movement in our present efforts to educate the masses of mankind in the redeeming principles of the spiritual philosophy; and it appears to me that Mr. Brown's suggestions reprinted in THE JOURNAL of April 11th can scarcely be improved upon. I am not converted to the idea of arbitrary rules for the investigation of our phenomena, and think every individual must judge for himself or herself as to the credibility of any phase of evidence in relation to spirit return. But the friends of true mediumship will insist on such methods of investigation as will render the room for suspicion as small as possible, and when a person is once detected in fraudulent practices, Spiritualists everywhere, as a sacred duty to our blessed faith, to our spirit friends and to the public at large, ought to expose the lie and seek to reform the perpetrator of so infamous an act as simulating the appearance of our precious dead. The cry of "persecution" raised against those who are seeking to purify our ranks of these ghouls is both wicked and silly. We have a fresh example of what an unconscionable person can do to bring reproach upon our cause in the late exposure of Mrs. Wells in San Francisco, who, notwithstanding this and previous similar encounters will, I presume, still continue her horrible business, countenanced and condoned with by many so-called Spiritualists. When shall we have an organization that can properly brand such proceedings and clear the horizon of our new spiritual day of these pestilential shows? Our apathy or imbecility in this respect is driving hungry millions of would-be believers into the liberal churches, where the pure principles, the rational religious ideas and humanitarian work which ought to bear our name are being carried forward under other banners.

The atmosphere at Lily Dale seemed fairly clear of humbug, and there was a manifest determination on the part of the association to rule out as far and fast as possible, the elements that endanger any praiseworthy movement. That there were contending factions, widely differing opinions as to methods, as well as contrasting grades of intellect and morals on the platform and in the social life of so large a community as Cassadaga has become, is not surprising, and on the whole, the work there is broadening and deepening, and I hope to see that association lead off in es-

tablating a genuine school of philosophy, with teachers of every branch of science and wise expounders of the best and grandest ideas of our progressive age. We need to cultivate, above all things, the true spirit of fraternity founded on absolute sincerity and a desire to know the truth and do the right, regardless of preconceived opinions and with willingness to self-sacrifice. And no revelation has ever before been given to a groping, self-wounding humanity that contained so many incentives to high living and true loving as that of modern Spiritualism. The lectures that I heard at Lily Dale were of a high order. Walter Howell was eloquent, original poetical and yet presented sound practical ideas. The improvement in Mrs. R. Shepard Lillie's speaking since I heard her a few years ago is very marked. She is earnest, fearless, sometimes stirring her audiences to a high pitch of enthusiasm.

Unfortunately for myself, my engagements were such that I had but slender opportunity for feasting at spiritual tables other than those spread through my own imperfect instrumentality. And my old enemy, hay-fever,—for which there is in my case apparently no cure except to stay in California, during the period of its regular raids—attacked me with such violence from its ambush in the lovely clover-fields of Western New York that I was soon almost disabled for either social enjoyment or spiritual work and was finally forced to cancel many engagements, the most regrettable being those to the good friends in Cincinnati and Chicago. My two lectures at Cassadaga were better received than I fear they deserved, but as they were not reported I trust their best thoughts will be preserved in the minds of the vast audiences that listened patiently, while the errors drift with their kindred evils into blessed oblivion.

I shall conclude this chapter of reminiscences by reproducing at the request of many who heard it, the poem which formed the peroration of my Sunday lecture on—

#### THE SUNRISE IN RELIGION.

When Nature, through her drowsy dreams  
Is thrilled by fair Aurora's kiss,  
Her soul awakes in woods and streams  
To countless signs of conscious bliss.

And soon her whole life is astir,  
Glad tremors run o'er land and sea,  
While myriad wings of satin whir  
In haste to join love's symphony.

The tears that stained Night's dusky cheek  
With diamond glow bedeck the Morn,  
And all God's creatures, strong and weak  
At break of day seem newly born.

E'en thus in Nature's dual life,  
We see the changing seasons play:  
The sleep of soul with dark dreams rife  
From which, aroused by Truth's white ray.

Sweet hope from dull despair upsprings,  
Revealed are beauties hid before,  
And aspiration's eager wings  
Toward God and angelhood upsoar.

And now o'er eastern hills of thought,  
A silent flood of radiance rolls,  
While western slopes the smile have caught  
And flashed it to our inmost souls.

The purple gloom of ages past  
Gives way before Truth's rising sun,  
And waking hosts are marshalling fast  
At sound of Freedom's signal gun.

As lilies lift their fragrant lips  
From dimpled lakes to greet the dawn;  
A sweet and pure apocalypse  
Of beauty from corruption drawn.

E'en so from superstitious grim  
The blessed blossoms of our faith,  
Float up in fervent prayer, and hymn  
A joyous triumph over death.

The altars built by grief and fear,  
Dread symbols of eternal woe,  
Are cleansed of blood and briny tear  
By Heaven's precious overflow!

And where the preacher once proclaimed  
The wrath of God and burning hell,  
Good men, of ancient creeds ashamed,  
Make haste his tender grace to tell.

And Nature, long by priests decried,  
Unveils her beauty to his sight,  
A patient and unerring guide  
To all that is divinely right.

In every fold of her fair dress  
We find the hieroglyphs of God,  
And lines of perfect loveliness  
Inscribed on every common clod.

O'er all the boundless realms of life  
Are stretched Love's beauteous, brooding  
wings,

And through our finite sin and strife  
A ceaseless song of progress rings.

And in each human heart inheres  
The Christ divine, awaiting birth,  
When dried shall be pale Sorrow's tears  
And pure joy possess the earth.

Awake! humanity, awake!  
Redemption's day has just begun!  
Let every soul its bondage break  
And greet with joy Truth's rising sun.

ELIZABETH LOWE WATSON.  
SUNNY BRAE, SANTA CLARA, CAL.

#### AN OPEN LETTER.

Members of the Psychic Investigation Association:

DEAR FRIENDS: Many thanks for the circular and invitation received from your secretary, and believing that such an association is very much needed and can be of great benefit, I have sent to him my application for membership.

I feel that I owe it to you and to others interested that I address you an open letter upon the purpose and method of your society, and since you invite suggestions I need ask no pardon for so doing. It is from a study of psychic phenomena extending over twenty years and from an experience of twelve years as a public exponent of modern Spiritualism that I speak.

Classification is about all there is of modern science. The first and most important thing to do with psychic phenomena is to intelligently classify it. No one hypothesis will explain it all. I do not know of an hypothesis given by thinkers that will not prove a true explanation of some class of phenomena. The errors were from attempts to explain all by classing all under one head. I am sure that when thus properly classified, a class will be explained by telepathy, another by hypnotism, another by self-mesmerism, another by unconscious cerebration, another by clairvoyance, another by magnetism or electricity, others by hitherto unknown powers of mind, others by the action of Universal Intelligence—the Divine Spirit—others by the action of an unknown force superior to electricity, and a residue I am sure must be considered as the direct result of disembodied human spirits.

There are at least four factors in these manifestations. They may all be present, or any number of them from one to four. These four are the medium, the persons in earth life that surround her, the disembodied intelligences and the Universal Spirit. In a majority of cases it will be impossible to determine which of these is the determining power. But I am convinced that there are cases in which each of these are severally so prominent as to enable us to decide which is the cause of the case in hand. It is to these extreme cases that our investigations must be confined. The trance, inspiration, clairvoyance, psychometry, hypnotism and physical phenomena are all instances of the predominance of one or other of these forces. Pure trance-control is caused by disembodied spirits. Inspiration is the natural powers of the subject intensified by the divine influx. Clairvoyance and psychometry, the action of the developed powers of the subject. Hypnotism, the action of disembodied intelligences, while physical phenomena introduce us to a new and unnamed force and to disembodied intelligences. I am sure that careful investigation will in this classification give data for the philosopher to use in building a philosophy of mind. Previous attempts in the line you propose have, I think, failed from a want of this distinction and from attempts to explain too much by one hypothesis. My experience is constantly showing me that we all possess undreamed of spiritual powers, and much phenomena I once assigned to the action of disembodied spirit can now be accounted for by the action of awakened powers hitherto latent in the soul, and in this fact lies the blessing modern Spiritualism holds in store for coming generations. That by a study of the conditions necessary we may learn how to develop the spiritual man and through this development lies our redemption from vice, crime and sorrow. It is this class of phenomena that teaches man that he is a spirit and is living the external—spiritual—life here and now. Proper classification will enable us to evolve a philosophy that, applied to daily life, shall enable all to say as did Jesus, "I and my Father are one."

Such is the hint I see in the work of your association, and how small or great may be your success, it will help on the day of that knowledge. You cannot help calling attention to the fact that there is a problem to be solved, and you must open the

way to a more unprejudiced, just examination of the claims of modern Spiritualism than they hitherto have had.

For these reasons I bid you God-speed.  
Ever fraternally yours,  
H. H. BROWN,  
Minister Unitarian Society.  
SALEM, OREGON.

#### READING A SEALED LETTER.

TO THE EDITOR: The recently published reference to the reading of a sealed letter by a New York medium leads me to send you the following statement:

Being about to visit Boston some months since, I requested my wife to write a question, addressed to some person in spirit, and securely seal the same and tell me nothing about its nature or import. Soon after, at a sitting with a trance medium, a perfect stranger to me, after she had announced the presence of several of my spirit relations whose names and evidences of identity were given, I asked if she could read and answer the sealed question which I thereupon took from my pocket and handed her. She held it in her closed hand a moment and returned it to me, saying it had been written by my wife and had reference to "materialization." "Her mother is here [giving her full name] and says tell her that when she can come to Boston with you if you will attend seances with Mrs. B. or Mrs. F. she will try and demonstrate the truth to your satisfaction, for she has been attending seance with other spirits at these mediums' on purpose to learn how to do so and thinks she will be able to show herself plainly." Much more was said as coming from the same spirit, showing an intimate knowledge of facts and circumstances in our family life and history and proving that the intelligence of the medium was not the source from which these statements came.

I might give you a whole volume of similar facts recorded in my diary of seances during several years past, but I sometimes question whether the combined testimony of all the societies in the world organized for the express purpose of obtaining and publishing similar facts would ever convert a single person who had not himself had personal experiences of the same kind before coming to the seances with the medium of others. Men are tried and condemned to death or to state's prison, in all our courts, upon evidence no more positive and convincing than that upon which Spiritualism rests all its claims and teachings, yet when mediums are brought before juries of intelligent men they are solemnly notified that all the combined testimony of the world, could it be brought before them, would be wholly rejected as to the essential facts involved in the materialization of spirits, and at the same time judge and jury would unite to condemn and execute vengeance upon any who should question the testimony of the Bible to the same facts recorded thousands of years since by alleged witnesses concerning whom nothing else can be known save what appears in these very records which are no more sacred or reliable than are those which thousands of living men and women are making today in every land. F. P. AINSWORTH.  
NORTH AMHERST, MASS.

#### SIGNIFICANT STRAW.

TO THE EDITOR: "Straws show which way the wind blows." I was lately visiting a friend, a gentleman of culture, a former resident of Cleveland, Ohio, where he was educated for a profession. He called my attention to the fact that he was saving his RELIGIO-PHILOSOPHICAL JOURNAL in a binder this year, instead of giving the copies away, as had been his custom. He further stated that he used to take about all the spiritual papers, and when read give them away, but that he doubted about their being read much, and, as for himself, he thought THE JOURNAL worth more than all the rest; and so he had decided to get a binder for that, as there were articles in every number which he wanted to save, and to let all the other papers go. How is that, "growlers?" S. BIGELOW.  
LAKE MARY, FLA.

Buckle told a good story against Wordsworth, contained in a letter from Lamb to Talfourd, which the latter showed to Buckle, but had considered among the things too personal to be published. Wordsworth was decrying Shakespeare. "Pooh!" he said, "it is all very easy; I could write like Shakespeare myself, if I had a mind to!" "Precisely so," rejoined Lamb—"if you had a mind to!"

HIS GHOST APPEARED.

The latest sensation in the career of the late Hezekiah B. Smith, of Smithville, N. J., is that the ghost of New Jersey's erstwhile congressman has been perambulating around the scene of his former triumphs at Smithville and making things very uncomfortable for some of his former employes. That Mr. Smith should take the responsibility of resurrecting himself at this particular time is not surprising when one considers the changes that have taken place since his demise.

His deserted wife and children have established their claim to his estate, and the money which he had toiled and struggled for, and which he devised should be devoted to the establishment of a school for the education of young men in the mechanical arts has no more existence than the fabric of a dream.

That the congressional ghost has been seen very frequently of late there seems to be no reason to doubt, particularly as the employes at the shops are willing to make oath that they have seen it repeatedly walking around the old mansion house and down by the mill office in the early evenings, as Mr. Smith was wont to do when in the flesh. One of the employes moved out of town and took up his residence in Mount Holly because of his dread of meeting the apparition.

"I've seen it a dozen times," he said, referring to the ghost, "and it goes along the path in a way that makes me all goose flesh. I knew the 'old man,' as Mr. Smith was familiarly known, as well as any one about here, and if that ain't his ghost then I never saw anything. Several of our men have seen it and all describe it the same way."

The strangest part of the story is that told by the night watchman, George Gilbert, who was on duty every night around the works. Several times as he sat in the mill office the door would open and the ghostly form of Mr. Smith would enter, walk to the desk with his hands behind him in his usual way, and after standing there for a while as if in thought he would slowly walk out toward the mansion. The constant repetition of these visits had such a terrifying effect on Gilbert's mind that he lost his reason and was to-day conveyed to the Asylum for the Insane.

A few days ago Gilbert's place as watchman was taken by Jofield Swetzer, a hardy Swede, who is by no means superstitious, but now even Jofield admits that there is something very much like a ghost haunting the shops every night, appearing and disappearing with a suddenness that makes his flesh creep. The other night Jofield, accompanied by his constant companion, a large watch dog, started to inspect the interior of the foundry, but the dog wouldn't be induced to enter the building; his hair stood erect and it manifested every symptom of fear. Just then the apparition was seen moving through the rear of the foundry.

No one has yet attempted to explain this mysterious visitation, although one of the unpeccunious lawyers at the county seat offered to secure an injunction against the ghost if he received his fee in advance.—N. Y. Herald.

Young Lady (in fur store)—"Do you think this cloak is becoming?" Proprietor—"Becoming? My dear young lady, dot cloak make you look so entrancingly beautiful dot if you go a street car in mit dot cloak on some shentlemans would give you a zeat."—Life.

Mamma—"If you eat any more of that pudding, Tommy, you'll see the bogie-man to-night."

Tommy (after a moment's thought)—"Well, give me some more. I might as well settle my mind about that story right away."—Puck.

Since it is now a well-established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for that most loathsome complaint, and the result, in nearly every instance, proves the wisdom of their advice.

Baldness is catching says a scientist. It's catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and flies won't trouble.

Beecham's Pills cure Sick-Headache.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

Hood's Sarsaparilla

Is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies. The combination, proportion and preparation are peculiar to Hood's Sarsaparilla, giving it curative power not possessed by other medicines. It effects remarkable cures where others fail.

"I consider Hood's Sarsaparilla the best medicine I ever used. It gives me an appetite and refreshing sleep, and keeps the cold out." J. S. Fogg, 106 Spruce Street, Portland, Me.

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints. It overcomes that extreme tired feeling, and builds up the system.

"Hood's Sarsaparilla was a God-send to me, for it cured me of dyspepsia and liver complaint with which I had suffered 20 years." J. B. Hornbeck, South Fallsburg, N. Y.

Purifies the Blood

"When I bought Hood's Sarsaparilla I made a good investment of one dollar in medicine for the first time. It has driven off rheumatism and improved my appetite so much that my boarding mistress says I must keep it locked up or she will be obliged to raise my board with every other boarder that takes Hood's Sarsaparilla." THOMAS BURRELL, 99 Tillary Street, Brooklyn, N. Y.

"I find Hood's Sarsaparilla the best remedy for impure blood I ever used." M. H. BAXTER, ticket agent, P. & R. Rd., Bound Brook, N. J.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

"Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation." Mrs. C. A. HUBBARD, N. Chili, N. Y.

"My wife had very poor health for a long time, suffering from indigestion, poor appetite, and constant headache. She tried everything we could hear of, but found no relief till she tried Hood's Sarsaparilla. She is now taking the third bottle, and never felt better in her life. We feel it our duty to recommend it to every one we know." GEORGE SOMERVILLE, Moreland, Cook County, Ill.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

OUR MAMMOTH STOCK

Embraces reliable wares only of all grades from all countries.

SPECIALTIES IN

CHAMBER SETS. DINNER SETS.

Art Pottery.

Novelties

FOR

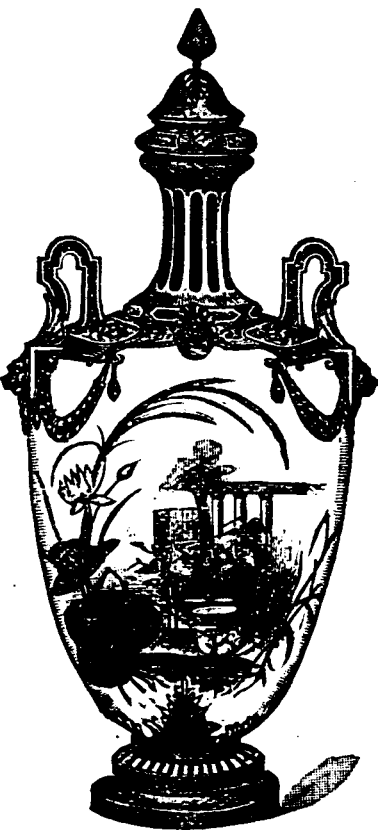
Table Decoration.

PITKIN

AND

BROOKS,

COR. STATE & LAKE STS., CHICAGO.



Cut Glass

Lamps.

PITKIN

AND

BROOKS,

COR. STATE & LAKE STS., CHICAGO.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE PATHWAY OF THE SPIRIT.

A guide to Inspiration, Illumination and Divine Realization on Earth.

BY JOHN HAMLIN DEWEY, M. D.

This work is Number 2 of the Christian Theosophy Series and is having a large and rapid sale. Price, cloth bound, \$1.25; paper, 75 cents.

For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-7-9 and will be found interesting. Price, 10 cents.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

DEATH,

IN THE LIGHT OF

The Harmonial Philosophy.

BY MARY F. DAVIS.

A Whole Volume of Philosophical Truth is Condensed into this Little Pamphlet.

Mrs. Davis has developed with rare faithfulness the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, 15 cents. Eight copies for \$1. Cloth bound, 30 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SIGNS OF THE TIMES!

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—

PROF. ELLIOTT COUES, M. D.,

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

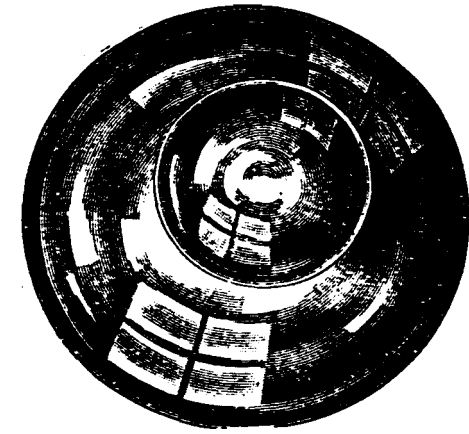
CONTENTS.

The Woman Question. The Naros, or Cycle of six Hundred Years. The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One thing indispensable. The Spiritualistic or the Theosophic Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science. The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook. And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred Copies, \$10. Fifty copies, \$5; Twenty-five copies \$3.25. Special discount on orders for five Hundred Copies. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

THE WIZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

The following are a few of the testimonials we have received from persons who have had a "Wizard Bubble Blower":

Prairie City Novelty Co.: I received the "Wizard Bubble Blower," and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll county, Ark.

Ottawa, Kan., Dec. 13, 1890. DEAR SIR: We are well pleased with the blower. I am trying to get a large order for them. Respectfully, MRS. GEO. O. HOWE.

Mercer, Pa., Dec. 25, 1890. Prairie City Novelty Co., Chicago, Ill.: DEAR SIR: The "Wizard" came all right, and is adding its share to the enjoyments of Christmas. Yours, etc., J. V. STOCKTON.

Rockville, Conn., Dec. 15, 1890. The Prairie City Novelty Co., No. 45 Randolph street, Chicago, Ill.:

DEAR SIR: Yours of the 10th received the 13th. In reply this morning I have to express my satisfaction with the Bubble Blower. I shall make an effort to get orders for the Bubble Blower, and when I get a sufficient number, I shall send an order direct to you. Yours as ever, EDDIE S. JONES, Lock Box 63, Rockville, Ct.

This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago., Ill.

The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life so also may the sevens of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

Cloth, 271 pp. Price \$1.25. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



WHO IS MY FRIEND?

BY EMMA MINER.

When passing through some busy street  
We scan the swiftly moving throng,  
And gazing on each face we meet,  
We catch a word, or note of song,  
How often in our souls we ask  
If every one is kind and true?  
If any face doth wear a mask  
Which hides the real from our view?  
The lights which gleam from brilliant eyes  
May cheer us with a winning glance;  
What subtle power behind them lies  
To hold our own in yielding trance?  
The smiling lips may speak a word  
To bring response of joy, or tears;  
A little sentence, that once heard  
Will linger with us many years.  
Extended to us, oft we feel  
The pressure of the warm hands clasp;  
Some loving thought may here reveal  
Itself to us within that grasp.  
How shall we measure all the good—  
The sympathy that touch conveys?  
How shall we each be understood  
While journeying in friendship's ways?  
One hand may greet with friendly touch,  
The other strike with cruel blow;  
The friend we trusted oft and much,  
We never dreamed would meet us so.  
And in our souls is born a thought  
That thrills us with a grief and pain;  
The friend we loved and often sought  
May never be our friend again.

Who is our friend? The man who speaks  
A word of comfort, cheer, and love;  
The man who dries the mourner's cheeks,  
And helps us to the heights above;  
If, stumbling in a narrow way  
We fall and bruise our suffering soul,  
Will lift us up, and kindly say  
"Once more press forward to the goal!"

The man who stands beside us, firm  
As grand old hills that cannot move;  
Within his soul the priceless germ  
Of faithfulness, and truest love.  
Whose eyes seek ours with clearest light,  
Whose lips speak honest praise or blame;  
Who, both within, and out of sight  
Is still our friend in deed and name.

Oh—let us prize beyond all gifts  
True friendship's pure and lasting worth;  
The soulful help that upward lifts  
And lives beyond this changing earth.  
Far more than all earth's glittering gold  
Or jewels bright, my friend I prize;  
The love which ever shall unfold  
And blossom where love never dies.

SHE IS COMING.

Queen rose of the rosebud garden of girls,  
Come forth, for the winter is done,  
In freshest of garments and purest of pearls;  
Thy victories wait to be won.  
Shine out, little head, running over with curls;  
Of the summer time thou art the sun.

There has fallen a jealous tear  
For the winter girl, lorn at the gate,  
For the rose and the lily are here  
To bow to her lovelier state.

The red rose cries, "She is near, she is near;"  
And the white rose weeps, "She is late;"  
But the lily whispers, "We've nothing to fear—  
The summer girl never could wait!"

She is coming, my own, my sweet!  
O summer girl, dearest of earth!  
Though my heart were cold clay at her feet,  
'Twould waken to happier birth!  
—NEW YORK HERALD.

HARROWGATE AND CUMBERLAND GAP.

The first sale of town lots in Harrowgate and Cumberland Gap, near Middlesborough, Ky., occurs May 13, 14, 15 and 16. These towns possess all the natural advantages and prospects of the famous city of Middlesborough, and this sale will be a rare opportunity for home seekers and capitalists. The Cincinnati, Hamilton & Dayton Railroad will run a low-rate excursion to this land sale, leaving Toledo May 11. The excursion will be under the direction of Mr. George J. Clark, Excursion Agent, Toledo, O., who will gladly furnish rates and full information. Send for fine album of Harrowgate and Cumberland Gap views.

A Wise Thing to Do.

It is a very wise course to take Hood's Sarsaparilla in the spring, for at this season a thorough cleansing of the blood is necessary in order to expel the impurities which have accumulated during the winter, or which may be hereditary and cause you much suffering. We confidently recommend Hood's Sarsaparilla as

THE VERY BEST

Spring Medicine. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

CATARRH CURED.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by sending a self addressed stamped envelope to Prof. J. A. Lawrence, New York, who will send you FREE, by return mail, a copy of the original receipt for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cases of this dreadful, disgusting, and often-times fatal disease have been cured permanently during the past five years by the use of this medicine. Write to-day for this FREE recipe. Its timely use may save you from the death toils of Consumption. DO NOT DELAY longer, if you desire a speedy and permanent cure. Address, Prof. J. A. LAWRENCE, 88 Warren, Street, New York.

EVERY WATERPROOF COLLAR OR CUFF

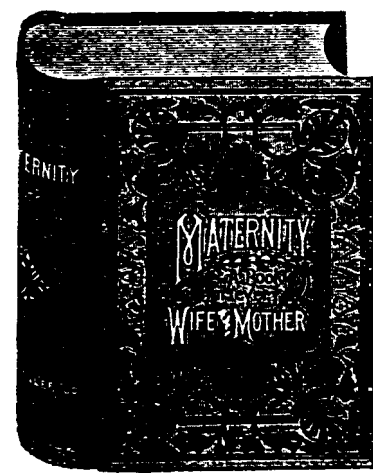
THAT CAN BE RELIED ON  
**Not to Split!**  
**Not to Discolor!**

BE UP TO THE MARK

BEARS THIS MARK.



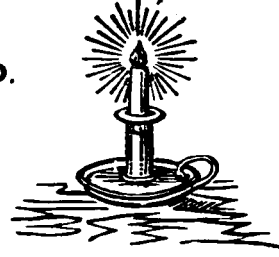
NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.  
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.



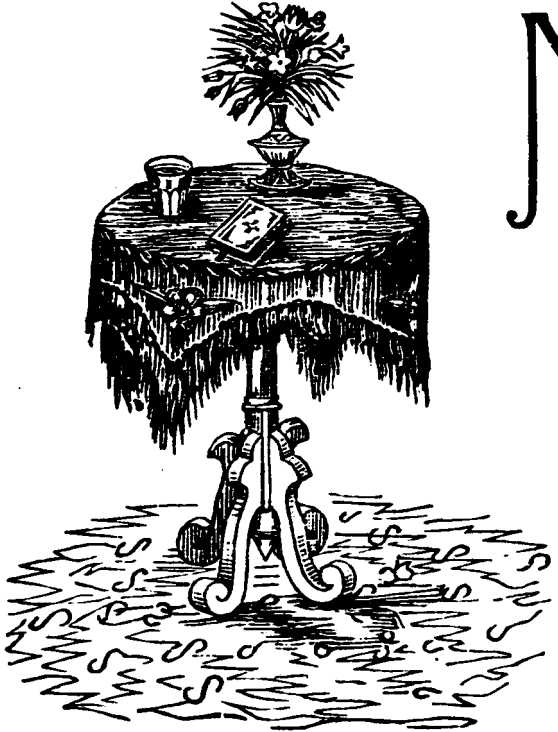
**A BOOK WORTH ITS WEIGHT IN GOLD**  
is what a leading physician says of **MATERNITY**. To many it has proven more valuable, for it has saved such from life-long misery or early death. Not a quick cure-all, but a standard work by an eminent lady physician. Every wife or woman contemplating marriage should possess a copy. Ignorance has been the bane of woman's life. Enlightenment is her salvation. "Maternity" is a book treating of the physical life of women in health and disease; her relation to husband, family and society; reproduction, limitation and care of offspring; as well as hundreds of kindred topics of vital importance to every woman.  
Twenty-seven long Chapters. 750 Pages. 20 Illustrations.

**POST PAID, \$2.00.**  
Liberal compensation to intelligent ladies who act as agents. No trouble to sell this book. One agent has made over \$1,200. Circulars and sample pages sent free. Address,  
**L. P. MILLER & CO.,**  
Dept. A.—214 Clark St., Chicago, Ill.

A Beautifully Bound Book . . .  
. . . On a Practical Subject.  
CLOTH, 50 CENTS, POSTPAID.



Helps for Home Nursing



By Irene H. Ovington.

*Christian Union:* Not only could doctors' bills often be saved where expense can be ill afforded, but that important aid to the doctor, efficient home nursing, ought to be much more universal than it is, outside of the regular training schools. This little book deals in an eminently practical way with the simplest but often the least known phases of home nursing, giving hints and suggestions as well as positive directions that will be found of no little value. The chapters on ventilation, nourishment, conveniences, and suggestions are especially helpful. The writer has evidently had unusual experience and opportunities for observation, and it is not often that they are found in such a condensed, practical form as in this little volume. Its inexpensive form puts it within the reach of all, and we hope not only that many a sick-room will be brightened and comforted through its means, but that not a few of its readers will be led by it to a more thorough understanding of how to exercise the art that lies in home nursing.

**DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago.**

Upward Steps OF Seventy Years.

AUTOBIOGRAPHIC, BIOGRAPHIC HISTORIC.

GROWTH OF REFORMS—ANTI-SLAVERY, ETC.—THE WORLD'S HELPERS AND LIGHT-BRINGERS—SPIRITUALISM—PSYCHIC RESEARCH—RELIGIOUS OUTLOOK—COMING REFORMS.

—BY—  
**GILES B. STEBBINS,**

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond"; Author of "After Dogmatic Theology, What?" etc., etc.

CONTENTS.

Dedicatory Introduction.  
CHAPTER I.—Ancestry; Childhood; Youth; Birthplace; Springfield, Mass.; Hatfield; Home Life Oliver Smith; Sophia Smith; Self-Help.  
CHAPTER II.—Old Time Good and Ill; Religious Growth; Reforms; Temperance.  
CHAPTER III.—Transcendentalism; Brook Farm; Hopedale; Northampton; Samuel L. Hill; W. E. Channing; Pierpont; Theodore Parker.  
CHAPTER IV.—Anti-Slavery; Garrison; "The Pleas of Conventions;" Personal Incidents; H. C. Wright; C. L. Remond; George Thompson; Gerritt Smith; Abby Kelley Foster; Abigail and Lydia Mott; Abigail P. Elis; Josephine L. Griffin.  
CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah Cox; A Golden Wedding; Experiences of Priscilla Cadwallader; Lucretia Mott; McClintock; J. T. Hopper; Thomas Garrett; Richard Glasier; Progressive Friends' Meetings.  
CHAPTER VI.—The World's Helpers and Light Bringers; John D. Zimmerman; W. E. Prentiss; Wm. Denton; E. B. Ward; Emily Ward; Benjamin F. Wade; H. C. Carey; Home Industry; Education Scientific, Industrial, and Moral; "Religion of the Body;" Jugoi Arinori Mori; Peary Chand Mitra President Grant and Sojourner Truth; John Brown Helpful Influences; Great Awakenings.  
CHAPTER VII.—Spiritualism; Natural Religion; Experiences and Investigations; Slate Writing; Spirits Described; Piano Music without Hands; A Fact Beyond Mind Reading; Lifted in the Air; Spirit Portraits; A Michigan Pioneer's Experience; Looking Beyond; Future Life; Natural Mediumship; Illumination; Blind Inductive Science.  
CHAPTER VIII.—Psychic Science Research; T Spiritual Body; Painless Surgery; Psychometry; Inspired Experiences; George Elliot; Helen Hu Jackson; Prof. S. Mrs. H. E. Stowe; Savon rois; The W. W. Train; A Simple; Reading German Philosophy, etc., etc. an Hour's Experience.  
CHAPTER IX.—Religious Outlook; Coming Reforms; A New Protestantism; Woman in the Pulpit; Rev. Horace Bushnell's "Deep Matters"; Radicalism; Ethical Culture; Liberal Christianity; A Needed Leaven; Two Paths; Future Religion; Coming Reforms; Conclusion.  
Price, cloth bound, \$1.25.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

LIGHT ON THE PATH.

With Notes and Comments.  
A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.  
Written down by M. C.  
Price, cloth bound, 40 cents; paper cover, 25 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.  
BY MRS. E. B. DUFFEY.  
An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."  
Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."  
Pamphlet, 101 pp. Price 25 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

SCIENTIFIC RELIGION;

OR,  
HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

This celebrated work may be read with profit by thinkers and students.  
Price, \$2.50; postage, 16 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

BOOK REVIEWS.

Books noticed under this head are for sale can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

Frederick Douglass: the Colored Orator. Frederick May Holland, author of "The Sign of the Stoics," "Stories from Robert Browning," "The Rise of Intellectual Liberty." New York: Funk & Wagnalls. 3. Cloth, price, \$1.50. This interesting sketch of the eventful career of a remarkable man was written, the author tells us, in the hope that it would in some degree reduce the color prejudice and as a fitting tribute to one for whom he entertains a high admiration. The work deals with all the romantic incidents of Frederick Douglass's life, following him from the log cabin of his childhood on the bank of the Choptank River in Maryland through all the phases of his very to his escape therefrom, and to his advance, stride by stride, to the distinguished position he now holds as the representative man of his race. The main events of Frederick Douglass's life have already been detailed in scattered notices in the press of the country. The author has not only collected, arranged and verified all these, but has given an added interest to his work by valuable information obtained from Mr. Frederick Douglass, Jr., and by numerous anecdotes related to the author by the hero of the story, shortly before his departure for Hayti. A series of ten unpublished lectures and many other manuscripts were at the same time handed to the author, and have proved useful in illustrating Mr. Douglass's views and character.

Brooke's Daughter. By Adeline Sartant. New York. (Lovell's International Series No. 144.) John W. Lovell Co. pp. 16. Paper, price, 50 cents. Aspar Brooke's charming daughter is the means of reconciling and reuniting her parents after years of separation and estrangement, caused in the first place by a scheming woman vainly in love with Aspar, who is depicted as a high-souled, rough-mannered genius, a journalist, a social reformer. His wife, "Lady Brooke," who belongs to an aristocratic family, and the narrow views regarding her caste, is at last won by her daughter to take an interest in humanitarian projects, and womanlike comes to her discarded husband's side when he is under shadow of suspicion of a crime. A woman doctor, a pretty actress, a handsome villain, a warm-hearted Irish physician, a madman and some odd servitors are among the varied characters of this charming, well-told story.

Songs of the Life Eternal, and Other Writings. By Edward R. Knowles. Boston. 1891. pp. 38. Cloth. In this prettily bound book we find a dozen or more short poems and several prose articles mainly on religious subjects and from a Catholic point of view. One of the prose articles, entitled "The True Christian Science," is a vigorous attack upon Christian Science whose tendency the author declares, "when followed out to its fullest logical results is to dethrone both the will and the reason, annihilating individuality and freedom of volition, and to lead finally to absolute lawlessness in all things, culminating in despair and insanity." The one surprising thing in this volume is to find an acrostic poem in high praise of the freethinking poet, Shelley.

Helps for Home Nursing. By Irene H. Ovington. Chicago: Charles H. Kerr & Co. 1891. Cloth. pp. 114. Price, 50 cents. This little book is full of common-sense suggestions, helpful in all cases of illness, and should be given careful reading by all so that its hints may be brought into practice when needed. It tells, among other things how to improvise conveniences for the sick room, the best methods of moving invalids in or from their beds of securing sleep for nervous patients, amusing them, gives directions for the preparing of food in the most tasteful way with some new recipes, with many other miscellaneous suggestions. The book is nicely printed, and the cover has an esthetic and appropriate design.

A new edition of "The Voices," by Warren Sumner Barlow is out and we are prepared to fill all orders. It is meeting with as great sales as the preceding editions, and is a most appropriate gift book. Price, \$1.10, postpaid. For sale at this



COPYRIGHT 1890

They poulticed her feet and poulticed her head, And blistered her back till 'twas smarting and red, Tried tonics, elixirs, pain-killers and salves, (Though grandma declared it was nothing but "nerves.") And the poor woman thought she must certainly die, Till "Favorite Prescription" she happened to try, No wonder its praises so loudly they speak; She grew better at once and was well in a week.

The torturing pains and distressing nervousness which accompany, at times, certain forms of "female weakness," yield like magic to Dr. Pierce's Favorite Prescription. It is purely vegetable, perfectly harmless, and adapted to the delicate organization of woman. It allays and subdues the nervous symptoms and relieves the pain accompanying functional and organic troubles. Dr. Pierce's Favorite Prescription contains no alcohol to inebriate, no syrup or sugar to ferment in the stomach and cause distress; is as peculiar in its curative effects, in the diseases that afflict womankind, as in its composition. It's a legitimate medicine—an invigorating, restorative tonic, a soothing and

strengthening nerve, and a positive remedy for "female weaknesses" and ailments. All functional disturbances, irregularities, and derangements are cured by it. There's nothing like it in the way it acts—there's nothing like it in the way it's sold. It's guaranteed to give satisfaction in every case, or the money paid for it is promptly refunded. Read the guarantee on the wrapper. You lose nothing if it doesn't help you—but it will. The system is invigorated, the blood enriched, digestion improved, melancholy and nervousness dispelled. It's a legitimate medicine, the only one that's guaranteed to give satisfaction in the cure of all "female complaints."



COPYRIGHT 1890

Taken away—sick headache, bilious headache, dizziness, constipation, indigestion, bilious attacks and all derangements of the liver, stomach and bowels. It's a large contract, but the smallest things in the world do the business—Dr. Pierce's Pleasant Pellets. They're the smallest, but the most effective. They go to work in the right way. They're the cheapest pill you can buy, because they're guaranteed to give satisfaction, or your money is returned. You only pay for the good you get. That's the peculiar plan all Dr. Pierce's medicines are sold on, through druggists.

IS DARWIN RIGHT? —OR— The Origin of Man.

BY WILLIAM DENTON, Author of "Our Planet," "Soul of Things," Etc. This is a cloth bound volume of two hundred pages, mo., handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 5 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, &c. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, reparatory and preventive training, rather than a course of remedies, medications and drugs. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

D. D. HOME. His Life and Mission.

BY MADAME DUNGLAS HOME. Within the compass of an advertisement no adequate description of the interesting contents of the book concerning a most remarkable medium can be given; it must be read before its importance can be realized. The work is a large 8vo of 428 pages, printed from large type on fine, heavy, super-calendered paper, and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America; hence the book will be sold at a low Price, \$2.00; gilt top, \$2.25, postage free to Journal subscribers; to all others, 17 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RULES AND ADVICE For Those Desiring to FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

CALIFORNIA. No plan has ever proven so successful as that adapted by the Turnbull Colony in disposing of a large tract of land to those wishing homes in California. Land is paid for from the sale of fruit. See our advertisement in another column. Address A. H. Pickering, Room 506 Rialto Building, Chicago. How to go to California free.

TACOMA Lots and Acres from \$50.00 to \$50,000. Installment property. The annual increase in Tacoma realty values brings more money than stocks, bonds or mortgages. Non-residents realize in 1 to 5 yrs. 100% Test us. Tacoma Investment Co. Tacoma, Wash. 100%

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price, \$1.00, postage 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

California.

READ THE FOLLOWING LETTER FROM A Clergyman of Tulare Co., California, REGARDING THE Turnbull Colony.

TULARE, Cal., April 27, 1891. Rev. A. B. Whitman. My DEAR BROTHER: Your letter received, and carefully read, making inquiry about the "Turnbull Colony" land. At that time I was unacquainted with said Colony land, but since then I have visited the land in company with General Turnbull himself, who made the visit very pleasant and interesting. He took special pains to show me over the tract, and gave me as thorough knowledge of the land as possible. The Colony land is situated ten miles directly west of Tipton, a small station on the S. P. R. R., ten miles south of Tulare. The land lies most beautifully sloping to the S.W. and W., about five feet to the mile, almost as even as a floor. A rich, dark, sandy loam of a composite nature, made from the washings from the mountains, disintegrated rocks and vegetable matter, in general quite deep and in some instances the rich soil extends many feet below the surface, throughout which innumerable shells are deposited, as this was formerly a part of the bed of Lake Tulare, from which the water receded years ago. A more beautiful tract of land it would be difficult to find. A river fed by mountain streams in which the water runs almost the entire year, passes through the entire tract from N.E. corner to S.E. corner of the tract, affording the finest irrigation supply for every part of the land. But should the river fail, there is still left a resource far better. This tract is located in the artesian belt and one well would supply sufficient water to irrigate a whole section of land. An exceedingly interesting and valuable feature connected with these wells is the emission of large quantities of the very best gas, which if controlled and secured would make the best of fuel and illumination for the entire Colony. The productiveness of the soil is fully warranted. I never saw finer results than on the property just adjoining. Every kind of vegetation and fruits and flowers of most prolific growth. The climate is delightful and far better than at Tulare. Owing to a pass in the Coast Range just opposite, the trade winds from the Pacific ocean sweep in every day in the year, giving a Pacific temperature, cooler in summer and warmer in winter than with us at Tulare. These daily breezes carry off all malarial and defeat the frosts, rendering it possible for the most tender plants, fruits and vegetables to mature, and hence oranges must be a success in this belt. Now, as to the general plan of the Colonization: I believe it to be a good one, viz., the purchasing of a small tract on easy terms and having the same put out to fruit and brought to a state of bearing without your presence, all of this for the price of the land. But the purchaser can move on his land at any time, and make his home there and all the improvements he wishes. Now, as to the General himself, I believe most thoroughly that he can be relied upon in these contracts, that he is fully able to and will fulfill his part of the contract. Any assistance I can render you at any time I shall be glad to give. Yours most fraternally, (Signed) J. H. STORMS, Pastor Baptist Church, Tulare, Cal. For further particulars and Circulars apply or address A. H. PICKERING, General Agent, 506 Rialto Building, Chicago, Ill.



SLADE THE MEDIUM.

TO THE EDITOR: In THE JOURNAL of the 4th, in your article on Dr. Holbrook's article on materialization, you mention what you witnessed at Dr. Slade's, which interested me very much, as I had an interesting sitting with him when he was here a few years ago.

He came here in not very good condition, having been in Bangor some ten days, and that city is a hard place for one that "takes a little." He would not see any one for a few days. I was the first customer. He could not do much, the slate-writing amounting to nothing at this time. I think the doctor has lost much of his power for slate-writing, and he is inclined to substitute one slate for another. In fact I am quite sure he prepared for me beforehand a slate which fell into another person's hands. It was signed by the name of a dear friend of mine and apparently addressed to me. But the person whose name was signed died before the person receiving it was born. I noticed, too, that the hand-writing was that of Slade, by comparing it with the hand-writing I had in private letters from him while he was in Bangor.

The second day at 9 o'clock a.m., by arrangement, I called on Dr. Slade at the hotel with one of our smartest lawyers, a man about 30 years of age. We sat at a table about three and a half feet square, having leaves to turn down—at this time they were up making a square top. Slade sat at one end and my friend at the opposite end. I sat at the right hand side. Slade faced towards my side, his feet in sight and at the left of my chair. I remarked to Slade that when I visited him in Boston the pencil came out from under the table and landed in the centre of the table. He said, "We will try and see what they will do to-day." He placed a pencil on the slate and held it under the table. I was looking for the pencil to come up between Slade and the table, but as it did not make its appearance, I cast my eyes up higher and saw the pencil in the air about four feet above the table. I asked my friend if he saw it come up; he said it came up between him and the table. While I was speaking to my friend, Slade remarked in a hurried voice, "See the hand, see the hand!" At the time I was looking directly in front and saw the hand before it was mentioned. It was not his hand, in my opinion, being a little smaller and lighter in color. It came up twice before he spoke, the fingers moved backward and forward as fingers might be moved to attract attention. It appeared again after Slade spoke, in the same manner. The hand was not in sight more than two seconds at a time. My friend was looking in another direction and did not witness this display. Very soon after I felt a touch on my right leg below the knee. Slade, turning to me, asked if I felt a touch on my leg. I answered that I did. Then turning to the attorney he asked him the same question. The lawyer answered, "I did not," in a very low tone, apparently unconcerned, then in an excited tone he added, "By hell, I did then." Then turning to me he remarked that he had lied, for he did feel the touch the same as I did. The cause of his excited condition and uncommon expression was the fact that as soon as he answered that he had not been touched he received three heavy raps right between the shoulders, on the back, as though struck by some man's fist. My friend and myself have talked this matter over many times since and we cannot account for the raps, as he was some five or six feet away from Slade and directly opposite. If the hand I saw was a mechanical contrivance it was very nicely made and managed, as I felt nothing touching me when it came up between myself and the table; there was quite a small space left for it to pass through as both hands were on the slate.



Behind the times

—the woman who doesn't use Pearline; behind in her work, too, both in quantity and quality. With Pearline, work is easier and better. Clothes can be washed without being worn out; cleaning can be done without scouring and scrubbing. All that it does is done without danger; the only danger is in getting something else.

**Beware** of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by JAMES PYLE, New York.

**Tutt's Pills**

The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in Malarial Regions, will find Tutt's Pills the most genial restorative ever offered the suffering invalid.

**Try Them Fairly.**

A vigorous body, pure blood, strong nerves and a cheerful mind will result. SOLD EVERYWHERE.



Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

**SCOTT'S EMULSION**

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF CONSUMPTION IN BOTH THE...

Do You Want the Earth?

NEELEY'S REVERSIBLE

U. S. Map and History of American Pol.

NEELEY'S DOUBLE MAP CONTAINS

Rand McNally & Co.'s Latest Railroad Town and County Map of the U. S. in Colors, and is 3 feet 10 inches by 5 feet 6 inches—Corrected to Date. Price of this Map Alone is \$5.00.

AND ON THE OTHER SIDE:

- The Political Map, 3 feet 10 inches by 5 feet 6 inches, which alone sells for \$5.00.
- A Diagram Showing all of the Political Parties. 11x66
- A Diagram Showing all the Presidents and Cabinets. 5x66.
- A Diagram Showing the Political Complexion of each Congress. 2x66.
- A Diagram Showing the Creeds of the World. 13x10.
- A Diagram Showing the Standing Armies of each Nation. 13x10.
- A Diagram Showing the Naval Tonnage of each nation. 13x10.
- A Complete Map of the World. 13x20.
- A Map of Central America. 10x13.
- A Map of Alaska. 10x13.
- A Map of South Africa. 10x13.
- A Map of Upper Nubia and Habesh or Abyssinia.
- A Map of Persia, Afghanistan and Beloochistan.
- A Complete Map of the Solar system—best made. 13x10.

PICTURES OF ALL THE PRESIDENTS FROM WASHINGTON TO HARRISON

IT ALSO GIVES IN BRIEF:

- The History of the U. S. Government by Congress.
- The History of the U. S. by Administrations.
- An Analysis of the Federal Government.
- Issues of all Political Parties.
- The History of all Political Parties Which Existed in This Country.

THE COMPLETE REVERSIBLE MAP

Is printed on both sides, is 3 feet 10 inches by 5 feet 6 inches, and is mounted on rollers, top and bottom with tape on sides, and is the largest ever made.

These Two Maps Bought Separately Would Cost TEN DOLLARS.

OUR GREAT OFFER: On Receipt of \$1.50

We will send THE WEEKLY TIMES for one year and the above-described map.

ARE YOU READING THE DAILY CHICAGO TIMES,

The Greatest Democratic Paper in America? If not, why?

On receipt of \$2.50 we will send you THE DAILY AND SUNDAY TIMES for three months and above map.

We will send this great Map for ONE DOLLAR to our present subscribers PREPAID BY EXPRESS and guarantee satisfaction and safe delivery or MONEY REFUNDED. We can mail the map, but much safer by express. Please name your postoffice and express office. We will supply the map at this rate only so long as our supply shall last. Each subscriber is entitled to as many maps as he wants \$1.00 each. Order at once.

Address THE TIMES Chicago

THEIR DREAMS VERIFIED

Charles Clark, who lives out eight miles towards Morrison on a ranch, according to the Denver News, started into Denver Saturday with his wife in a light buggy which was harnessed a newly broken colt which was making his trial trip in single harness. Near Valverde the colt took suddenly at something and made two or three plunges, overturning the rig and pressing Clark into a patch of cactus by the side of the road. He was thrown with such force that his leg was broken below the knee so that the large bone pierced through the skin. His face was terribly lacerated by the cactus and some of it penetrated four thickness of clothing and lodged itself a half an inch into the flesh. His wife was carried some distance further, when she, too, was hurled into the cactus and sustained several severe bruises in the face and chest. Beyond a thorough shaking up she was not badly injured. In the evening Mr. Clark was called upon by a News reporter, who found him laughing and joking over the mishap, although in intense pain. "This accident is a result of predestination," he said, "for several people say they have dreamed about this, and a fortune teller told my wife before we were married that she would marry a man who would be all battered up by a horse. Mrs. Hildgeway told me on the road that she had dreamed of this and she described the accident without having seen it. Then when Dr. Clark, who is my cousin, came in he said, 'Charlie, I dreamed you broke your leg night before last,' and then we told him about the other dreams."

A communication from Nyack dated April 12th and printed in the New York Recorder of the next day, relates a dream in which a death seems to have been foreseen. When, says the account, Mrs. Davis Loring, of Tappan, came down to breakfast yesterday she told the family that the night before she stood and watched a long funeral procession pass by the house. When she asked who was dead a bystander told her "Roe" Haddock, the name by which her high Roger Haddock was familiarly known. Her sister said: "You might'st have been sure to come, be it ever so old." "Well," responded Mrs. Loring, "I suppose it will come true some day, but I hope not very soon." A few hours later the news of Mr. Haddock's suicide reached them. In all the churches of Piermont and parkville to-day touching references were made to the event, women sobbed aloud and tears trickled down the cheeks of strong men. Saturday morning Mr. Haddock came as usual to his big store in Haddock Hall, apparently in the best of spirits. About 11:30 he went up stairs to the carpet department with a woman customer with whom he chatted cheerfully, even jocosely, and she sold her a roll of matting. She left him there alone. A few minutes later the clerks downstairs heard a heavy fall and supposed a roll of carpet had fallen. Miss Agnes Welner, a clerk, soon after went upstairs to see Mr. Haddock. He was dead. His right hand grasped a heavy revolver in one chamber of which was empty.

The poet sings, in dainty rhymes,  
Of summer days and sunny climes,  
Of beautiful maidens, passing fair,  
Whom he has seen in his dream.

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the stomach, liver, and bowels, these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed for the use of travelers, soldiers, sailors, campers, and pioneers. In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 54th Regt. Mass. Vol. Infantry.

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating."—Mrs. M. J. Ferguson, Pullens, Va. "I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

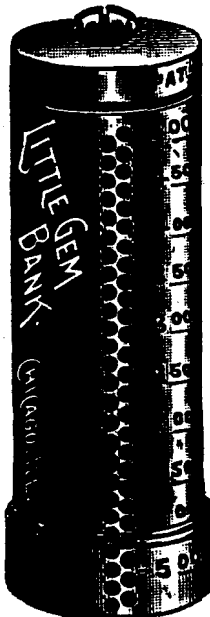
PREPARED BY  
DR. J. C. AYER & CO., Lowell, Mass.  
Sold by all Druggists and Dealers in Medicine.

THE SOUL.

BY ALEXANDER WILDER.  
Pamphlet form, price 15 cents.  
For sale, wholesale and retail, by JNO. C. BUNDY  
Chicago.

THE BIOGEN SERIES

Consists of concise Essays on Living Questions of the day or of historical research in Religion, Science, and Philosophy, prepared by writers of the most eminent ability. Under the editorial direction of Dr. Elliott Coues.  
NO. 1. "BIOGEN;" A Speculation on the Origin and Nature of Life. By Dr. Coues. Now in its Sixth Edition.  
NO. 2. "THE DEMON OF DARWIN." By the author of "Biogen." Now in its Third Edition.  
NO. 3. "A BUDDHIST CATECHISM." By H. S. Olcott. With Notes by Elliott Coues. Third American Edition.  
NO. 4. "CAN MATTER THINK?" By an Occultist. With Introduction and Appendix by Elliott Coues. A New Edition.  
NO. 5. "KUTHUMI;" The True and Complete Economy of Human Life. A new Edition. Re-written and Prefaced by Elliott Coues.  
"WOMAN IN THE CASE." By the author of "Biogen." Second Edition. The Biogen Series, with a new preface.



LITTLE GEM  
POCKET SAVINGS  
BANK.

Solid as a rock. Amount deposited always visible. Cannot be opened till \$5.00 in Dimes have been deposited. Only Dime Bank from which it is impossible to get out Coin by Manipulation before Bank is full. Illustration is full size of bank. When 50 dimes have been deposited, place a dime in slotted top, and using it as a lever, turn pivot till bottom of bank is released. After taking out the \$5.00 replace bottom and the Bank is again ready to receive deposits.

Agents can make from \$5.00 to \$10.00 a Day selling this bank.

Sample by mail 25 cts.

or \$5.00 per dozen by mail postpaid to agents and dealers. Address all orders to

ILLINOIS NOVELTY CO., Fullersburg Ill.

Society for Psychical  
Research.  
American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.  
Secretary for America,  
5 Boylston Place, Boston, Mass.

AGENTS WANTED both sexes. \$25 to \$50 per week EASILY MADE. SAMPLES FREE. Send for terms, W. C. Wilson, Kansas City, Mo.

PENSIONS OLD CLAIMS Settled Under NEW LAW

Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington D. C.



"Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp"  
LORD & THOMAS,  
NEWSPAPER ADVERTISING  
45 RANDOLPH STREET,  
CHICAGO.

Manufacturers and others requiring Stencils, Steel Stamps, Seals, etc., will do well to consult our new 84-page Catalogue, free to applicants.  
S. W. REESE & CO.,  
182 Fulton St., New York.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.  
T. A. Slocum, M. C., 181 Pearl St., N. Y.

IMPORTED EDITION.

Lights and Shadows  
OF  
SPIRITUALISM.

BY D. D. HOME.

TABLE OF CONTENTS.

Part First.

ANCIENT SPIRITUALISM.

CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.  
CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldea's seers are good." The Prophecy of Alexander's death. Spiritualism in the shadows of the pyramids. Setho and Psammeticus. Prophecies regarding Cyrus. The "Golden Star" of Persia.  
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Laotse and Confucius. Present corruption of the Chinese.  
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphic Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.  
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Evagrius after death. Augustine's faith. The philosophy of Alexandria.  
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.  
CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Missions and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.  
CHAPTER V. THE SPIRITUALISM OF THE WALDENSES AND CAMISARDS. The Israel of the Alps. Ten centuries of Persecution. Arnaud's march. The deeds of Laporte and Cavalier. The ordeal of fire. End of the Covenant War.  
CHAPTER VI. PROTESTANT SPIRITUALISM. Precursors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan, Fox and Wesley.  
CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT SEERS. "The Reveries of Jacob Behmen." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His unconquerable faith, and the providences accorded him. Zschokke, Oberlin, and the Seersess of Prevoost.

Part Third.

MODERN SPIRITUALISM.

CHAPTER I. INTRODUCTORY.  
CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.  
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for spheris and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.  
CHAPTER IV. Mental diseases little understood.  
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.  
CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethiopians.  
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.  
CHAPTER VIII. TRICKERY AND ITS EXPOSURE. Dark seances. A letter from Serjeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed imposture. Various modes of fraud.  
CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.  
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding an incident with "L. M." A London "sine" and some seances



**A VALUABLE LIST OF BOOKS FOR SALE AT THIS OFFICE.**

The best works by the most popular writers are embraced in this list, and now is the time to order. Where science is sought for, what is better than the works of William Denton? *The Soul of Things, Our Planet, Is Darwin Right?* and *Radical Discourses*.

*The Light of Egypt, or The Science of the Soul and the Stars*. This work has a definite purpose, namely, to explain the true Spiritual connection between God and Man, and the Soul and the Stars. A new edition of *Psychometry* by Prof. J. Rodas Buchanan, and *The New Education* by the same author.

In the line of poetry are *Lizzie Doten's Poems of Progress and Poems Inner Life*. *Barlow's Voices, and Immortality Inherent in Nature*. *Angel Whisperings for the Searchers after Truth*, by Hattie J. Ray. *Consolation* by A. P. Miller. *Radical Rhymes* by William Denton, and *Poems from the Life Beyond and Within* compiled by Giles B. Stebbins.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer.

*The Records of a Ministering Angel* by Mary Clark.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for one of her latest works *Between the Gates*, a continuation of her delicate style.

*Heaven Revised*, a narrative of personal experiences after the change called Death by Mrs. E. B. Duffey.

Mrs. M. M. King's inspirational works, *Principles of Nature*, and *Real Life in the Spirit World*.

*Wolfe's Startling Facts in Modern Spiritualism* needs no commendation.

*The Way, The Truth and the Life*, a hand-book of Christian Theosophy; *Healing and Psychic Culture*, a new education, based upon the idea and method of the Christ by J. H. Dewey, M. D. Also *The Pathway of the Spirit*. A guide to Inspiration, Illumination and Divine Realization on Earth.

*From over the Border, or Light on the Normal Life of man* by Benj. G. Smith.

*Transcendental Physics*, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

*Scientific Religion* by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

D. D. Home: *His Life and Mission* by Mme. Douglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death can not destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years.

*Lights and Shadows of Spiritualism* by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis. Dr. Babbitt *The Philosophy of Cure, and Religion*.

Epes Sargent *The Scientific Basis of Spiritualism*, which should be in the library of all investigators and thinkers, also *Proof Palpable*.

*Unanswerable Logic*, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

*The Pioneers of the Spiritual Reformation*, being the life and work of Dr. Justinus Kerner, and William Howitt.

*The Mystery of the Ages* contained in the Secret Doctrine of all Religions by Countess Cathness, also *A Visit to Holyrood*, being an account of the Countess' visit to this famous castle.

*Spirit Workers in the Home Circle* is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled *Our Heredity from God*.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, post-paid: *Poems of Progress*, plain, \$1.10, gilt, \$1.60; *Poems Inner Life*, plain, \$1.10, gilt, \$1.60; *The Voices*, \$1.10; *Startling Facts in Modern Spiritualism*, \$2.25; *Psychometry*, \$2.16; *The New Education*, \$1.60; *The Principles of Nature*, 3 vols., \$1.50 per vol.; *Real Life in the Spirit World*, 83 cents; *The complete works of A.*

J. Davis, \$30.00; *Religion*, Babbitt, \$1.60; *The Scientific Basis of Spiritualism*, \$1.60; *Proof Palpable*, cloth, \$1.00; *A Kiss for a Blow*, a book for children, 70 cents; *Vital Magnetic Cure*, \$1.08; *Animal Magnetism* Deleuze, \$2.15; *Diegesis*, \$2.16; *Future Life*, \$1.60; *Home*, a volume of Poems, \$1.60; *Heroines of Free Thought*, \$1.75; *Pioneers of the Spiritual Reformation*, \$2.65; *Nature's Divine Revelations*, \$3.75; *Transcendental Physics*, 75 cents; *Records of a Ministering Angel*, \$1.10; *Mind Reading and Beyond*, \$1.35; *Primitive Mind Cure*, \$1.60; *Divine Law of Cure*, \$1.60; *Immortality*, Barlow, 60 cents; *Stories for Our Children*, 25 cents; *Our Planet*, \$1.60; *The Soul of Things*, 3 vols., \$1.60 each; *Radical Discourses*, \$1.33; *Outside the Gates*, \$1.25; *The Way, the Truth and the Life*, \$2.00; *The Pathway of the Spirit*, cloth, \$1.25, paper, 75 cents; D. D. Home, *His Life and Mission*, plain, \$2.00, gilt, \$2.25; *Lights and Shadows of Spiritualism*, \$2.00; *Unanswerable Logic*, \$1.60; *The Mystery of the Ages*, \$2.70; *A Visit to Holyrood*, \$1.60; *Spirit Workers in the Home Circle*, \$1.60; *Our Heredity from God*, \$1.75; *Spirits Book*, Kardec, \$1.60; *Beyond the Gates*, \$1.35; *Between the Gates*, \$1.35; *The Light of Egypt*, \$3.00; *Angel Whisperings*, plain, \$1.50, gilt, \$2.00; *Heaven Revised*, 25 cents; *From over the Border*, \$1.00; *Scientific Religion*, \$2.50; *Is Darwin Right?* \$1.05; *Radical Rhymes*, \$1.30; *Consolation*, and other Poems, \$1.00; *Poems from the Life Beyond and Within*, \$1.60; *Logic Taught by Love*, \$1.00; *Light on the Path*, cloth, 40 cents, paper, 25 cents; *Book on Mediums*, Kardec, \$1.60.

**BOOKS.**

**SPIRITUALISM.**

Psychical Phenomena, Free Thought and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST upon application.

JNO. C. BUNDY, Chicago, Ill.

**THE PIONEERS**

OF THE

**SPIRITUAL REFORMATION.**

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Cloth bound, 325 pp. Price, \$2.00; postage, 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

**STARTLING FACTS**

IN

**MODERN SPIRITUALISM,**

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY N. B. WOLFE, M. D.

The book makes a large 12 mo. of over 600 pages; it is printed on fine calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices. Dr. Wolfe says:

"With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages."

Price, \$2.25. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

IT HAS BEEN SAID THE AMERICAN PEOPLE ARE A RACE OF

**Dyspeptics**

Are you one of Them?

IF SO Sterling Digester

Will Cure You

Because it supplies the stomach with all the active ferments necessary for good digestion and assimilation, allowing the worn out stomach to rest. 1 Day's Treatment (sample) and our primer "How Do You Feel After you Eat." Mailed free. Sterling Digester is sold by druggists generally, or sent by mail for price. Don't take a substitute. None. Made only by THE STERLING REMEDY CO. 78, Auditorium Bldg. Chicago, Ill.

1 MONTH'S TREATMENT COSTS \$1.00, 3 CTS. A DAY. 1 CT. A MEAL.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and **POULTRY for PROFIT.** Tells how she cleared \$400 on 10 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 50 acre poultry farm on which she **CLEAR \$1500 ANNUALLY.** Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMESSE, 45 Randolph St., Chicago.

**WALL PAPER** SAMPLES SENT FREE of spring patterns with borders and ceilings to match. One half million rolls offered at wholesale prices. I will send you the most popular colorings, and guarantee to save you money. **ALFRED FEATS,** Wall Paper Merchant, 63-65 W. Washington-st. Chicago.

**THE**

**Watseka Wonder!**

A NARRATIVE OF STARTLING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM.

BY DR. E. W. STEVENS.

This well attested account of spirit presence created a wide-spread sensation when first published in the Religio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphlet editions, but the demand still continues.

To those familiar with the marvellous story, it is NO WONDER the interest continues, for in it on indubitable testimony may be learned how a young girl was

SAVED FROM THE MAD HOUSE,

by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. So far transcending in some respect, all other recorded cases of a similar character, this by common acclaim came to be known as

**THE WATSEKA WONDER.**

Were it not that the history of the case is authenticated beyond all cavil or possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction.

**A MISSIONARY DOCUMENT.**

for general distribution, IT IS UNEQUALLED; and for this purpose should be distributed industriously, generously, persistently far and near.

The present issue is a superior edition from new stereotype plates, printed on a fine quality of toned paper, and protected by "laid" paper covers of the newest patterns.

The publisher has taken advantage of the necessity for new plates, and with the courteous permission of Harper Brothers, incorporated with the case of Lurancy Vennum, one from Harper's Magazine for May, 1860, entitled

Psychical and Physio-Psychological Studies.

**MARY REYNOLDS,**

A CASE OF

**Double Consciousness.**

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, *The Scientific Basis of Spiritualism*, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

**SIXTY-PAGE PAMPHLET.**

Price, 15 cents per copy. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

**THE LIGHT OF EGY**

OR The Science of The Soul and The

IN TWO PARTS.

BY AN INITIATE.

Finely Illustrated with Eight Full Engravings.

It is claimed that this book is not a mere treatise, but thoroughly original.

It is believed to contain information upon vital points of Occultism and Theosophy that were obtained elsewhere.

It claims to fully reveal the most recent theories of man upon every plane of his existence both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and Occult mysteries of Astric revealed and explained for the first time affirmed, since the days of Egyptian Hieroglyphs.

An effort is made to show that the Science of the Soul and the Science of the Stars are the two series which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for work by its friends:

To the spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond earthly price, and will prove a real truth, "a philosopher and friend."

To the Occultist it will supply the mystic which he has been so long earnestly seeking. To the Astrologer it will become a "divine illumination of Science."

**OPINIONS OF PRESS AND PEOPLE**

"A noble, philosophical and instructive Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest J. R. Buchanan.

"A remarkably concise, clear and forcible interesting work.....It is more clear and intelligent than any other work on like subjects."—Morse.

"A careful reading of THE LIGHT OF EGY covers the beginning of a new sect in Occultism which will oppose the grafting on Western the subtle delusive dogmas of Karma and Ration."—New York Times.

".....extract wide attention.....written in such plain the easy comprehensive reader."—

"However remote his book the author presents a theory of first causes which is well calculated to challenge the thoughtful reader's attention and excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism philosophy of the Orient from a Western standpoint this is a remarkable production.....The philosophy of the book is, perhaps, as profound as any attempted, and so far reaching in its scope as to about all that relates to the divine ego-manifold relations to time and eternity—the present and future."—The Daily Tribune (Sat. Oct. 2)

"This work, the result of years of research study, will undoubtedly create a profound sensation throughout the philosophical world."—The Commercial Advertiser.

"It is an Occult work but not a Theosophical work.....It is a book entirely new in its scope, and excites wide attention."—The Kansas City Journal.

"The book is highly interesting and very written, and it comes at an opportune time to inaugurate the 'Wisdom Religion' reincarnated and other unphilosophical superstitions of the wise beautiful structure of Theosophy."—K. Herald.

"What will particularly commend the book to this country is that it is the first successful attempt to make the truths of Theosophy plain clear to any one not a special student, and that bare the frauds of the Blavatsky school."—San Francisco Chronicle.

Beautifully printed and illustrated on paper factored for this special purpose, with illun and extra heavy cloth binding. Price, \$3.00.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

**SPECIAL IMPORTATION.**

**Spirit Workers in the Home Circle**

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic phenomena in the Family Circle Spread over a Period of Nearly Twenty Years.

BY MORELL THEOBALD, F. C. A., Of London, England.

A limited supply of this new and interesting is now offered the American public. Having reported it in sheets we are able to offer the very sharp reduction in our price at which the bound edition can be supplied in America.

The book is a large 12mo. of 310 pages, printed on fine heavy paper from new fancy initial letters and chapter ornaments \$1.50—a very low figure.

For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Matter.

TERMS OF SUBSCRIPTION Copy, 1 Year, \$2.50 Copy, 6 Months, 1.25 Single Copies, 5 Cents. Specimen Copy Free.

CONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not 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 Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

CONTENTS.

- FIRST PAGE.—Topics of the Times. SECOND PAGE.—Independent Slate Writing. A Curious Case of Mediumship. Personal Identity. A Marvelous Feat. THIRD PAGE.—Expensive Funerals. Reading Letters. FOURTH PAGE.—The Open Court.—The Incoming Age.—II. Spiritual Philosophy. Human Imponderables.—A Psychic Study. FIFTH PAGE.—A Lawyer on Bible Miracles. SIXTH PAGE.—A Lawyer on Bible Miracles (continued). SEVENTH PAGE.—What Moves the Pencil? The Growth of Spiritualism. Spiritualism Pertains to the Spiritual. EIGHTH PAGE.—Woman and the Home.—The Greek Girl's Song. Transition of Benjamin E. Davies. "D. D. Home, His Life and Mission." "Light of Egypt" Free to Free Public Libraries. PRACTICAL CHARITY. NINTH PAGE.—From Mrs. Watson A Sealed Letter. TENTH PAGE.—Miscellaneous Advertisements. ELEVENTH PAGE.—Who is My Friend? She is Coming. Miscellaneous Advertisements. TWELFTH PAGE.—Book Reviews. Miscellaneous Advertisements. THIRTEENTH PAGE.—Slade the Medium. Miscellaneous Advertisements. FOURTEENTH PAGE.—Their Dreams Verified. Miscellaneous Advertisements. FIFTEENTH PAGE.—Miscellaneous Advertisements. SIXTEENTH PAGE.—Exit the Russian Adventurers. "Light of Egypt" Cheap. Miscellaneous Advertisements.

EXIT THE RUSSIAN ADVENTURESS.

Helena Petrovna Blavatsky is probably dead in earnest this time. She has played so many practical jokes during her sensational career, however, that it is with difficulty the public can be made to believe his last episode is not one of her schemes for attracting fresh attention. W. Q. Judge, of New York, declares that Madame is really dead, and quotes as authority cablegram from her "private secretary" saying "she died Friday, the 8th of May at 2:25 in the afternoon." Thus closes the career of one of the most remarkable of women. As a moral monstrosity she stands without a peer among her sex in this century. The specious fake which she originated to gratify her love of deception and ambition, and to cover her real aims has ended with her death. As a shrewd imposter she has had few equals, though never successful in obtaining any considerable following. She leaves no one behind who has the ability, audacity and moral turpitude combined to fill her place, some of her disciples have fair talent, some have a large stock of audacity, and others large supply of moral obliquity; the majority of them are mediocre folk whose in-sequence is only surpassed by their credulity and gullibility, and there will be no worthy successor of the brilliant Russian adventuress.

Madame Annie Besant, who has just left

America much disgusted, it is reported, with the failure of her high hopes for Theosophy—another name for Blavatskyism—in America, is about the only person of acknowledged ability and a record for truly altruistic endeavor now prominently identified with the craze. Unless Madame Besant's whole nature is changed she will soon tire of the fad and leave the little Irishman from New York to divide the honors with Olcott who served Blavatsky so faithfully and long. In a brief history of Madame Blavatsky's career and analysis of her character and writings given to a reporter on Saturday last, Professor Elliot Coues speaks of her as a "crafty woman" and a "Russian spy," and he says: "There is nothing that is true in any of her writing which is not found better said in the works of known authors, and it is so overlaid with fraud and folly as to be absolutely untrustworthy." In this Professor Coues is backed by Mr. W. E. Coleman and other competent authorities. "She hated Christianity with the whole force of her fiery nature," says Dr. Coues, "for two reasons. First, that religion was not founded by herself, and, second, she was not the mistress of the Vatican."

Some years ago we received a letter purporting to be from an Arab merchant in New York, who claimed that a few years prior to writing he had, while on a steamer in the Suez canal, met a Madame Blavatsky attended by a retinue of servants; that at Cairo she was sun struck and died from the effects, and he saw her buried. Just before writing he had, while walking on Broadway, met a woman exactly like the Madame B. whose burial he witnessed years before in Egypt. She looked stouter and older, but otherwise was the same; and to his profound bewilderment he learned upon inquiry that this woman's name was Madame Blavatsky. His ostensible object in writing was to have us explain this strange coincidence. "Could there have been two women so identical in appearance and bearing the same name," naively enquired the supposititious Arab, "or is it possible the Madame B. I saw buried has in some strange manner come to life again and thus confronts me in this far off country?" Although not then familiar with the methods of Madame B. we intuitively felt that she was the inspirer of the letter; and we therefore took steps to trace the matter up. A skilled detective was put on the trail with the result of finding that no such person as the writer of the letter was or had been in New York; and further that the letter was unquestionably concocted by Madame B. herself. In view of this and other incidents it would not surprise us at all to hear in a few months that this queen of charlatantry had reappeared in some remote quarter of the globe, ready for new adventures.

"LIGHT OF EGYPT" CHEAP.

Twenty copies of this much-talked-of book, slightly soiled in handling but in every way perfect and as good as new, will be sold singly for \$2 per copy. Regular price, \$3.

On the 9th inst. the golden wedding of Mr. and Mrs. Alphonso R. Janes was celebrated in Providence, R. I. Mr. Janes, now in 87th year, is one of the anti-slavery veterans—a co-laborer with Garrison and the Liberator. He and his wife have been for years in sympathy with free religious thought and have inclined strongly to a rational belief in the claims of Spiritualism. Our correspondent, Marcus T. Janes, and Dr. Lewis G. Janes, president of the Brooklyn, N. Y., Ethical Association, are worthy sons of the venerable couple whose golden wedding anniversary is here referred to. The family has been—and is an intellectual and moral force of which its members may justly feel proud.

DR. PRICE'S Cream Baking Powder

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

Meant for You!

This notice is intended especially FOR YOU. THE FORT WORTH GAZETTE! TELLS ALL ABOUT TEXAS. Sample Copies Free. Send for one. Read it and see for yourself. THE WEEKLY GAZETTE 12 Pages, 34 Columns, will be sent to you One Year for Only 50c.

Ho For California.

I am giving the greatest inducements ever offered, to rich and poor alike. You can get a tract of land and have it planted into Raisin Grapes, and cultivated until in a highly productive condition for less money than it will return you in one year after it is in full bearing, and you can have three years' time in which to pay this amount. It will not be necessary for you to move here at once. Do not fail to send for my Pamphlet, on the Borden Farm Colony and Raisin Making, or you will miss the opportunity of a lifetime.

Address W. H. WERFIELD, Madera, California. Mention this paper.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail by JNO. C. BUNDY Chicago

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody. Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases. Buy the NEGATIVES for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



Physicians Couldn't Cure Him. SEDAMSVILLE, Hamilton Co., O., June, 1889. One bottle of Pastor Koenig's Nerve Tonic cured me entirely, after physicians had tried it unsuccessfully for 8 months to relieve me of nervous debility. W. HUENNEFELD.

Best of All.

CHICAGO, May, 1888. I consider it my duty to recommend to all sufferers of nervous diseases Pastor Koenig's Nerve Tonic, because my son, now 15 years of age, was suffering for 4 years from epilepsy to such an extent that no remedy seemed to even relieve the attacks, but after using only 5 bottles of Koenig's Nerve Tonic he had but one slight attack. I make this statement out of gratitude and with the desire to make this best of all remedies better known.

T. STEIN, 321 22d St.

It is a great pleasure to the undersigned to whom the above circumstances are well known, to certify to the truth of the facts as stated above. L. KLING, Pastor of Lutheran Evang. Salem Church.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the KOENIG MEDICINE CO., 60 West Madison, cor. Clinton St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5.

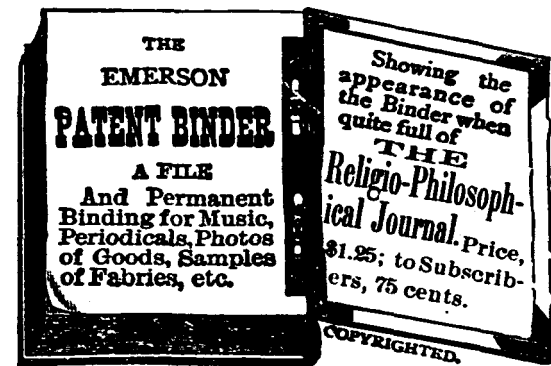
THE LIFE OF THE GREAT EMANCIPATOR!

Herndon's Lincoln.

The true story of a great life is the history and personal recollections of ABRAHAM LINCOLN BY WM. H. HERNDON AND JESSE WILLIAM WEIK, A. M.

The one great and superlative feature of the biography now put forth is its truth. While there is no attempt at eulogy, yet by its recital of plain and homely facts, it tends to elevate LINCOLN. The reader, when he has finished it, will lay the book aside, convinced that he has crossed the threshold of the great Emancipator's home; has listened to him in the law office and court room; that he has met face to face the man whose dauntless spirit of resolution led him to proclaim that this country must be "all slave, or all free."

PRICE, best English cloth, gilt top, 3 vols., \$4.50. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.



I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.