



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the *JOURNAL* are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums. Interesting incidents of spirit phenomena, and well authenticated accounts of spirit communications are always in place and will be published as soon as possible.

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SPIRITUALISM—SLADE.
THE WONDERFUL MANIFESTATIONS GIVEN THROUGH THE MEDIUMSHIP OF SLADE.

The Crucial Tests by Prof. Johann Carl Friedrich Zollner and Others.

General Endorsement—Slade in Leipzig—Seeming Impossibilities—Tearing Asunder a Screen—The Passage of Matter Through Matter—Disappearance and Reappearance of a Material Body—A Table Disappears—Materialization of Feet Inside of a Suit—Four Knobs Tied in an Endless Cord—The Conjuror's Bell-chain.

BY DR. J. FREDERICK BABCOCK.

The unfortunate charges—I was about to write occurrences, but I am not in the fact prepared to admit so much in view of the yet prepared are involved within the subject-matter of this paper—against the genuineness of the mediumship of Henry Slade which have been made in Weston, W. Va., and circulated broadcast among the secular press of the country, seem to merit—nay demand—very careful consideration in the minds of those who love the truth, and hate, despise and condemn the fraud which is, alas, so frequently encountered by those who are conscientiously endeavoring to investigate the claims of Spiritualism in an impartial manner, the basic or fundamental one of which may be said to be that, under proper conditions, the so-called dead possess the ability to come back to us on this sphere, and make their power manifest by the production of widely varying phenomena, which, occurring in the presence of a peculiarly endowed physical, mental or spiritual condition of the operator, justifies us in designating such a person as a "medium."

GENERAL ENDORSEMENT OF SLADE.
Now, if there is any one person whom the cause of Spiritualism has heretofore endorsed as possessing genuine mediumistic power—endorsed as a medium, through whom the spirits of the dead effected absolutely genuine phenomena—endorsed after such investigation, and under such test conditions, as was wholly worthy of such a cause, then that person is Henry Slade, and in view of the charges recently made of this man's utter worthlessness as a medium, of asserted deliberate fraud in his methods, I would ask: Has this great cause been heretofore deceived in its approval of him? If so, or even if it were possible that it could be so, under the circumstances, then Spiritualism has received a most cruel, a most pitiful wound, the pain of which will be felt as a burden of sorrow in every individual heart which loves—nay, worships at the shrine of the possibilities, which Spiritualism tenders so freely to all who love their dead.

In that which I shall further have to say, I wish it to be distinctly understood that I make no reference whatever to the individual Slade, or in connection with what his status as a medium may be at the present moment, since an endorsement should only be held responsible as applying to the specific acts which it has previously approved. I propose in this article to deal solely with the medium Slade, as he has been in the past, leaving the present and future to care for itself; that past which Spiritualism has heretofore sanctioned through the investigations of its most worthy, most competent, and most eminent investigators.

JOHANN CARL FRIEDRICH ZOLLNER.
For the purposes of this paper I shall se-

lect from many such investigators of the genuineness of Slade's mediumship the methods and conclusions of but one; the one who was, perhaps, in all respects the most perfectly prepared and fitted by a life-long scientific training for his task. I allude to Johann Carl Friedrich Zollner—the great German savant, Professor of Physical Astronomy at the University of Leipzig, Member of the Royal Saxon Society of Sciences, etc., etc., who says of himself in connection with his investigation of Slade: "The precautionary measures which I have taken on these occasions were such that, for my understanding, every possibility of deception or subjective illusion was excluded. I do not, however, assert that these measures will be regarded as sufficient by the understanding of other men. I am, therefore, quite ready and willing to receive instruction and enlightenment as to better precautions than those adopted by me, provided that my advisers have given other proofs of an intellectual competence superior to my own, to induce me to defer to them and to recognize them as judges of facts of observation which they have not seen, but now learned for the first time from my description."

My purpose in this article is to reproduce something of the results, and the methods used by Prof. Zollner in his examination into the genuineness of Slade's mediumship as it then existed, thereby adding us to determine whether our cause has been in error, or has anything whatever to retract in connection with its accusations as to the genuineness of Slade's claims as a medium; nay, more: whether it would have anything whatever to retract even though Slade were to condemn himself on to-morrow as a freshly developed fraud and impostor of the most pronounced and dangerous character.

HENRY SLADE IN LEIPZIG.
After many vicissitudes en route, including an arrest in London upon the charge of fraud, Henry Slade, the American medium, arrived in Leipzig on the afternoon of the 15th of November, 1877. He was unaccompanied by any of his party, all of whom he had left in Berlin. It is not essential to describe how Prof. Zollner, then a skeptic, became interested in the medium, now under discussion; suffice it to say that in the interests of science he determined to probe the matter of the genuineness of Slade's asserted mediumship, by the bottom, and with such an object in view, in order that he might enjoy every possible facility, and possess all the opportunities that he could desire in his intended investigation, Slade was given, and accepted an invitation to make Zollner's house his home during the period of the experiments, covering many days. From that time on, until the termination of the inquiry, Slade was practically isolated from all communication with the outer world. Alone he went to Zollner's house to undergo a series of tests, the severity of which no other professed medium had ever before encountered, nor perhaps since, and alone he remained to the end.

But before proceeding with my quotations I may as well say here that, in order to give his investigation all the features of a properly conducted scientific inquiry, Prof. Zollner induced the following gentlemen among his friends and colleagues of the University to assist him in his contemplated experiments: William Edward Weber, Professor of Physics at Leipzig, of whom it is said "no scientific reputation stands higher in Germany than that of Weber; Prof. Scheibner, of Leipzig, a well known and highly distinguished mathematician; Gustav Theodore Fechner, eminent as a natural philosopher, Professor at Leipzig, and the author of many scientific works; together with several other eminent persons who were invited from time to time to further assist their endeavors, all of whom unite in the assertion that deceit, trickery, collusion or delusion were, under the circumstances, simply impossible, and that it is an insult to their intelligence to insinuate that they were such unscrupulous as to permit any opportunity for successful deception.

As a matter of explanation I will here say that I may not, at all times, employ the exact language used by Prof. Zollner in relation to the intentions and designs of the parties in connection with the tests and experiments they undertook in the presence of Slade. For the sake of brevity I shall occasionally make use of my own language, though rendering it substantially the same, but as to the results which were actually accomplished, I use Prof. Zollner's own language verbatim et literatim.

SEEKING IMPOSSIBILITIES.
For a time comparatively minor matters—though sufficiently startling in themselves—in connection with phenomena, occupied the investigators' attention in their sittings with their medium, but becoming emboldened by their success in these, Prof. Zollner determined to suggest the accomplishment of seeming physical impossibilities, and it is to this sort of manifestations that I shall call the readers' attention. As a first quotation I will reproduce his and his friends' sitting with Slade wherein their experiments were connected with some wholly unlooked for and unanticipated phenomena. With these preliminary remarks I will now permit Prof. Zollner to speak for himself through his English translator, Charles Carleton Massey, Barrister at Law, London, England:

MOVEMENTS OF THE BED AND TEARING ASUNDER A SCREEN.
"Upon the next evening—Friday, Nov. 16, 1877—I placed a card table, with four chairs,

in a room which Slade had not yet entered. After Fechner, Prof. Braune, Slade and myself were seated, and had placed our interlinked hands upon the table, there were raps on the table. Two hours previously I had bought a slate and marked it; on this the writing began in the usual manner. My pocket knife, which I had lent to Slade to cut off a fragment of pencil, was laid upon the slate, and while Slade was placing the slates partially under the leaf of the table, the knife was suddenly projected to the height of one foot, and then thrown down upon the table, but, to our extreme surprise, was open. The experiment was several times repeated with like result, and for proof that the knife was not projected by any movement of the slate, Slade laid at the same time as the knife a bit of slate pencil on the slate, and to fix its position made a small cross on the place. Immediately after the knife had been projected, Slade showed us the slate, on which the bit of pencil remained unmoved near the mark. The double slate after being well cleaned and a piece of pencil placed in it, was then held by Slade over the head of Prof. Braune. The scratching was soon heard and when the slate was opened, a long piece of writing was found on it. While all this was going on, a bed which stood in the room behind a screen suddenly moved about two feet from the wall, pushing the screen outward. Slade was more than four feet distant from the bed, had his back turned toward it, and his legs crossed, always visible, and toward the side away from the bed. I then returned the bed to its original place. A second sitting took place immediately with Prof. Weber, Scheibner and myself. While experiments similar to those first described were being successfully made, a violent crack was suddenly heard, as in the discharging of a large battery of Leyden jars. On turning with some alarm in the direction of the sound, the before-mentioned screen fell apart in two pieces. The strong wooden screws, half an inch thick, were torn from above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen, but even if he had intended to tear it down by a cleverly devised sidewise motion, it would have been necessary to fasten it on the opposite side. As it was, the screen stood quite unattached, and the grain of the wood being parallel to the axis of the cylindrical wooden fastenings, the wrenching asunder could only be accomplished by a force acting longitudinally to the part in question. We were all astonished at this unexpected and violent manifestation of mechanical force, and asked Slade what it all meant; but he only shrugged his shoulders, saying that such phenomena occasionally, though somewhat rarely, occurred in his presence. As he spoke, he replaced, while still standing, a piece of slate pencil on the polished surface of the table, laid over it a slate purchased and just cleaned by myself, and pressed the five spread fingers of his right hand on the upper surface of the slate, while his left hand rested on the centre of the table. Writing began on the inner surface of the slate, and when Slade turned it up the following sentence was written in English. 'It was not our intention to do harm; forgive what has happened.'"

In connection with the rendering of this screen, and in order to prove conclusively that it was an impossibility for Slade to have accomplished it by his own strength, a scientific computation was made later on, which demonstrated that the amount, or strength of a pull necessary to accomplish the result of rending this wood longitudinally was 198 cwts. Further computations were made as to the strength of a man whose immense power earned for him the title of a "Hercules," of which Zollner says:

"Comparing the above with the force 198 cwts., requisite for the rending of my bed screen, it will be seen that the strength of the Hercules, referred to, would have to be multiplied by nearly ten—applied in a favorable position—to produce the physical manifestation which took place in Slade's presence without contact."

THE PASSAGE OF MATTER THROUGH MATTER.
Upon page 96, Prof. Zollner writes:
"In order to exclude as far as possible the dependence of, to us inexplicable, phenomena upon human testimony, I desired to advise experiments such that the permanent effect, as final result, should be completely unexplainable according to the conceptions we have hitherto entertained upon the laws of nature. With this object I had arranged the following experiment."

1. Two wooden rings, one of oak, the other of alderwood, were turned each from one piece. The outer diameter of the rings was 105 millimeters, the inner 74 millimeters. Could these two rings be interlinked, without solution of continuity, the test would be additionally convincing by close microscopic examination of the unbroken continuity of the fibre. Two different kinds of wood being chosen, the possibility of cutting both rings from the same piece is likewise excluded. Two such interlinked rings would consequently in themselves represent a "miracle," that is, a phenomenon which our conceptions heretofore of physical and organic processes would be absolutely incompetent to explain."

Prof. Zollner also provided for this experiment an endless band of dried gut with the desire to obtain a true knot tied in the band, so that if he succeeded a "close microscopic examination would also reveal whether the connection of the parts of this strip" (or band) "had been severed or not." As the re-

sult of this preparation: "On the 9th of May, at 7 o'clock in the evening, I was alone with Slade in our usual sitting-room. A fresh wind having blown all the afternoon, the sky was remarkably clear and the room, which has a westerly aspect, was brilliantly lighted by the setting sun. The two wooden rings, and the before mentioned entire bladder band, were strung on to a piece of catgut one millimetre in thickness and 1.05 metre in length. The two ends of the catgut were tied together by myself in a knot, and then secured by myself with my own seal. When Slade and I were seated at the table in the usual manner I placed my two hands over the upper end of the sealed catgut. [The accompanying photograph here shows the hands resting upon the table covering the knotted and sealed end of the catgut, the loop of which is hanging down between the sitters' legs toward the floor; suspended by the loop of gut are the wooden rings of separate woods, and the endless band of bladder.] After a few moments had elapsed and Slade had asserted, as usual during physical manifestations, that he saw lights, a slight smell of burning was apparent in the room—it seemed to come from under the table, and somewhat recalled the smell of sulphuric acid. Shortly afterwards we heard a rattling sound at the small round table opposite, as if pieces of wood knocking together. When I asked if we should close the sitting, the rattling was repeated three times consecutively. We then left our seats, in order that we might ascertain the cause of the rattling at the round table. To our great astonishment we found the two wooden rings which about six minutes previously were strung on the catgut, in complete preservation, encircling the leg of the small table. [This table had but a few moments before been brought into the room by the professor, and as shown in an accompanying photograph was a common small round top center table made of birch wood. It will be remembered that the wood of the rings was oak and alderwood. The top of this table rested upon a fancifully turned and carved standard, two or three inches in diameter, which in turn rested upon three branching legs; they supporting the whole. The rings were found encircling the standard between the top of the table and its widely branching legs, thus demonstrating a passage of matter through matter, since no human agency could place the rings in their position, as found, without removing either the table top or its legs, which under the precautions observed was absolutely impossible. This table and rings are still in existence, and upon several occasions has served as the objective point in the pilgrimage of various noted persons, among them the Reverend Joseph Cook.] The catgut was tied in two loose knots, through which knots the endless bladder band was hanging uninjured. Immediately after this sitting, astonished and highly delighted at such a wealth of permanent results, I called my friend and his wife into the sitting room. Slade fell into one of his usual trances and informed us that the invisible beings surrounding him had endeavored, according to my wish, to tie some knots in the endless band, but had been obliged to abandon their intention as the band was in danger of "melting" during the operation, and that the great increase of temperature, and that we should perceive this by the whiteness of a spot on the band. Having taken the band into my own hands immediately after the sitting, and held it up to the moment of Slade's communication, I felt great interest in noting the correctness of this assertion. There was, in fact, a white spot as indicated, and when we took another piece, of exactly the same material, and held it over a lighted candle the effect of the increased temperature was to produce precisely such another white spot."

Will any person be likely to assert that Slade, under the circumstances, produced the above two distinct passages of matter through matter, as related by any process of trickery? Doubtless, for there are those who will assert the moon to be made of green cheese. Thoughtful people will, in consequence of the above relation find therein food for reflection; but as is trenchantly said by T. L. Nichols, M. D., of London in connection with a similar success by a wholly different medium: "It is certain that no mortal man could have tied these knots; equally certain that all the philosophers and all the 'magicians' of Europe cannot now untie them under the same conditions."

DISAPPEARANCE AND REAPPEARANCE OF A MATERIAL BODY.

Upon the morning of the 5th of May, Prof. Zollner expressed the wish to Slade that, at their then contemplated sitting, there might occur in some very striking manner, if possible, the disappearance and reappearance of a "material body." Ready at once for the experiment, Slade requested Herr Von Hoffman to give him a book; the latter thereupon took from the small bookshelf at the wall a book printed and bound in octavo. Slade laid this upon a slate, held the same partly under the edge of the table, and immediately withdrew the slate again without the book. We searched the card table carefully everywhere outside and inside. So also we searched the small room, but all in vain; the book had vanished. After about five minutes we again took our places at the table for further observations, Slade opposite me, Von Hoffman between us on my left. We had scarcely sat down when the book fell from the ceiling of the room on to the table striking my right ear with some violence in its descent. The direction in which it came down from above seemed from this to have been an

oblique one, proceeding from above and behind my back. Slade, during this occurrence, was sitting in front of me, and keeping both his hands quietly on the table. He asserted shortly before, as usual on occasions of similar physical phenomena that he saw lights hovering in the air, or attached to bodies, whereof, however, neither my friend nor myself were ever able to perceive anything."

MYSTERIOUS DISAPPEARANCE OF A TABLE.

"In the sitting of the following day, the 6th of May at a quarter past eleven, by bright sunshine, I was to be witness, quite unexpectedly and unpreparedly, of a yet far more magnificent phenomenon of this kind. I had as usual taken my place with Slade at the card table. Opposite to me stood, as was often the case in other experiments, a small round table near the card table. The height of the round table is 77 centimetres, diameter of the surface 46 centimetres, the material birchen-wood, and the weight of the whole table 45 kilogrammes. About a minute might have passed after Slade and I had sat down and laid our hands joined together on the table when the round table was set in slow oscillations, which we could both clearly perceive in the top of the round table rising above the card table, while its lower part was concealed from view by the top of the card table. The motions very soon became greater, and the whole table approaching the card table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop since during the space of a minute, which now elapsed, nothing whatever occurred. Slade was about to take slate and pencil to ask his 'spirits' whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card table. To my and Slade's great astonishment we found the space beneath the card table completely empty, nor were we able to find in all the rest of the room that table which only a moment before was present to our senses. In the expectation of its reappearance we sat again at the card table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes, in intense expectation of what should come when Slade suddenly again asserted that he saw lights in the air. Looking up in the air eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at the height of about five feet, the hitherto invisible table, with its legs turned upwards, very quickly floating down in the air upon the top of the card table. Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven."

MATERIALIZATION OF A HAND.

Upon page 86, Prof. Zollner says that desiring to repeat an experiment which had succeeded, with the Grand Duke Constantine of Russia, "I then took a slate myself, and held it up with my right hand under the table. While now, as I did so, Slade's hands, continually visible to me, lay quietly on the table, there appeared suddenly a large hand, close in front of me, emerging from under the edge of the table. All the fingers of the hand moved quickly, and I was able to observe them accurately during a space of at least two minutes. The color of the hand was pale and inclined to an olive green. And now while I continually saw Slade's hands lying before me on the table, and he himself sat at the table on my left, the above mentioned hand rose suddenly as quick as an arrow, still higher, and grasped with a powerful pressure my left upper arm for over a minute long. When this hand had disappeared—Slade's hands lying on the table after as before,—I was so violently pinched on my right hand, which during these four minutes was all along holding the before-mentioned slate under the table, that I could not help crying out. With this manifestation the extraordinary sitting ceased."

"At this sitting there had been other marvelous phenomena constantly occurring. Upon the morning of the 15th of Dec., at half-past ten o'clock, while W. Weber, Fechner, and Scheibner, were present, suddenly Weber's coat was unbuttoned under the table, his gold watch was taken from his waistcoat pocket, and was placed gently in his right hand, as he held it under the table. During this proceeding, which occupied about three minutes, and was described exactly in its particular phases by Weber, Mr. Slade's hands were, be it understood, before our eyes upon the table, and his legs crossed sideways in such a position that any employment of them was out of the question. This sitting took place at my residence, in the corner room lighted by four large windows. Those who seek to explain the phenomena described above, and proved also at other places by reliable observers, of visible and tangible human limbs, by suppositions of possible deception by means of gutta serena hands, and so forth, treat the matter without consideration, since they judge of phe-

(Continued on Eighth Page.)

The Sheep and the Goats, or the Problem of Crime.

Synopsis of a Discourse Delivered in Metropolitan Temple, San Francisco, Cal., Feb. 14, 1886, by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

In the 25th chapter of Matthew, Jesus, a short time before his death, gave a graphic description of the last judgment, when all nations should be summoned to appear and give testimony individually and collectively in regard to their actions in this world.

With a large class of people the sayings of Jesus, as reported, have the force of authority and are conclusive. To question them is to be called "infidel" and to deserve eternal death.

There are three causes of crime—ignorance, idleness and intemperance. Ignorance is a failure to know the facts of existence, and a failure to trace effects to causes and causes to effects.

The first crime against human nature was committed through ignorance. The first crime against another was prompted by idleness. It was perpetrated by all who wished to possess what he had not earned.

There is a good deal said about the dangerous classes. We are told that the poor workers are dangerous. I deny it. The dangerous classes are those men who, morally blind and with hearts of steel, are rolling up wealth, which is the product of the working classes.

Mr. Edison leaned down and seized the operator's key, which he worked vigorously as he sent his message, which was received at the office twelve minutes later.

On the question, "What is Death?" I venture to say there is a preponderating feeling of hope that it may prove to be the threshold of a happier and purer existence; for in man,

want; but in the pampered idleness of the rich there is deep degradation, the result of low vices which spread their poison everywhere.

Bad government and blindness to the necessities of the people are caused by the obscuration of the moral luminary. Now what we want of teachers, rulers and others is the realization of the actual brotherhood of man—the recognition of human rights without any exception on account of race or sex.

Criminals will not be reformed by prison idleness. To stuff the brain and neglect the heart is not education. We must recognize man as a spiritual, as well as a physical and mental being.

When men of power become benefactors of their race, and the masses build an institution instead of a monument to their memory; when the heart shall be educated as well as the head; when the parks of the nobility shall be cut up for the houses of the multitude; when idle hands shall have congenial work; when land robbers shall be forced to give up their ill-gotten possessions; and when prohibition prevents the transformation of food into poison, then there will be no more crime, but, instead, virtue and happiness everywhere.

Come, let us reason together, and let us have more confidence in each other. Let us see that there is a just distribution of the products of labor among those who produced them.

ELECTRICITY AND SPIRIT.

To the Editor of the Religio-Philosophical Journal:

A late number of the New York World contains a description of another marvelous invention by Thomas E. Edison. From that I learn that the euharmonic hand of Thomas A. Edison has given to the world, round and perfect, another of his wonderful electrical inventions.

It was 1:30 o'clock in the afternoon when the guests of the Railway Telegraph and Telephone Company arrived at Clifton and were shown into the second passenger-car of an ordinary train on the Staten Island Railroad Company.

Edison said that by this principle he discovered that ships can telegraph to each other through the air at a distance of twenty-five miles.

This system was brought into its present shape by Mr. Edison, but the first patent was taken out by William Wiley Smith, of Tennessee, who, with E. T. Gilliland, the noted New York electrician, co-operated with Mr. Edison in the matter.

"I found," said Mr. Edison, "that a current of electricity could pass through the air between two conductors, but if the communication lasted longer than 250,000th of a second the air became polarized, or otherwise changed by the electricity, and it resisted any further communication. In other words, the air offered practically no resistance to an electric current for the 250,000th part of a second. If I could get a wave so short and sharp that it would pass through the air between the given points in that short space of time, the thing would work.

Mr. Edison said that by this principle he discovered that ships can telegraph to each other through the air at a distance of twenty-five miles. A small balloon coated with gold foil could carry a thin wire into the air 3,100 feet from each ship.

WHAT IS DEATH?

This is, perhaps, the most engrossing problem that can engage the attention of speculative thought. The mystery which enshrouds it adds to, rather than detracts from, the intense desire to discover a satisfactory solution, and invests it with a fascination which few can resist.

Edison said that by this principle he discovered that ships can telegraph to each other through the air at a distance of twenty-five miles.

warped and comforted though his nature sometimes appears to be, there lurks an aspiration for a higher and better life, there is implanted in him such a yearning after knowledge, such a keen desire to explore and know the hidden mysteries of the universe, that annihilation after his brief and fettered sojourn here sounds like a delusion and a mockery.

If death is truly the "first dark day of nothingness," then justice is not an attribute of nature. When we see the glaring inequalities resulting from our social laws, by which millions are condemned to life-long wretchedness and misery, that the pampered few may revel in pomp and luxury; when we watch the hopeless, writhing under the "whips and scorns of time," and see "the spurs that patient merit of the unworthy takes," the question forces itself upon us.

One word on Spiritualism. Everybody knows that Spiritualism, though without the pale of existing philosophy, claims to have solved the problem, "What is Death?" This, Materialism treats with undisguised contempt. But, as it is both unphilosophical and injudicious to pass judgment without impartially hearing both sides, I venture to suggest to those who are concerned as to a future state, if they are still strangers to psychical research, to make themselves acquainted with some of the literature of this very interesting subject before finally committing themselves to the Materialistic doctrine of annihilation.

Religion versus Dogma and Ceremonies.

BY WM. C. WATERS.

There is a class of men anxious to separate religion from dogma and ceremonies, believing that religion, pure and undefiled, should stand by itself, without any of those doubtful accompaniments about which there is so much disagreement and unpleasant feeling.

However much some men may, for a purpose, desire to be thought religious, their lambkin blankets are generally quite too short to cover up all their over-steppings and short stoppings.

If anything can be made certain by human experience, it is that human happiness, in a sense most noble and true, can be obtained only through a just appreciation and humble acquiescence in the commands of the higher law written by the finger of Omnipotent Power on the tablets of our own hearts.

The musical birds of paradise that might once have nestled and sang sweetly there, perhaps have been driven out through rough contact with worldly storms.

ever calling his dear children to come to Him. In the hours of our silent meditations we hear his voice. In the still hours of the night he speaks to us. He would have us press onward and upward through all our earthly sorrows, misfortunes and fearful sadness of spirit.

The divine law of action demands force and energy in striving. The transient storms of life only test our capacity, try our experience, skill and strength in guiding our boat along the current of life.

Truly, has it been said, "Knowledge must be earned; it cannot be passively taken. Unless the mind works for its living it will always remain poor, neither gifts nor legacies, neither houses nor lands, can enrich it.

Men who would be truly religious and gain growth and strength of soul-power through their religion, must think and act for themselves. It will not do to give out their thinking to another and pay for it.

The Treatment of Refractory Ghosts.

The many inquiries we have received as to the Haunted House advertised last week, leads us to make a few remarks as to the spirit and under what conditions ghosts of the refractory order should be approached.

Do not take a physical medium with you at all; unless that medium be at the same time spiritually developed, and be under the influence of spiritual aspirations, and in company with spiritually-minded, positive people, who, while not antagonistic to mediumship, give strength to the sphere of thought, and furnish a kind of psychological battery to keep in its place the attacking spirit.

Turn up the Medium for the summer months of last year, and it will be seen how Mr. Spriggs and Mr. Smart treated many earth-bound spirits. We would be glad to see this haunted house properly dealt with.

Dr. Schlemann is paying a short visit in London. He is somewhere broken in health, and is not going to undertake any further excavations.

Mrs. Nancy Miller, of Cumberland, Me., will be 106 years old in June. She remembers seeing Washington when he visited that place in October, 1794.

Mme. Modjeska placed a wreath of white immortelles on the grave of Longfellow at Cambridge the other day.

Mrs. Hawley's last words were an expression of gratitude to the Senator for his devotion as a husband.

The Mexican Postal Department has reduced the rate of postage from border to interior towns from 25 cents to 5 cents.

Another effort is being made to have the street cars in Toronto run on Sundays, but the sentiment is against it very strong.

Hersford's Acid Phosphate. FOR OVERWORKED FEMALES.

Dr. J. P. Cowan, Ashland, O., says: "It proves satisfactory as a nerve tonic, also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

