

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XL.

CHICAGO, APRIL 24, 1886.

No. 9

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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE—The Rostrum—Gerald Massey at St. George's Hall.
- SECOND PAGE—The Celebration in San Francisco, Cal. The Personality Versus the Omnipresence of Deity. A Strange Story. A Canada Paper on Spiritualism.
- THIRD PAGE—Woman and the Household. April Magazines not Before Mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE—Uses of Doubt—English Secular Review. "Another Good Man has Gotten Astray." Death of John Humphrey Jones, Founder of the Onondaga Community. Death of Thomas R. Hazard. The New York Medical Journal. General Items.
- FIFTH PAGE—General News. Berlin's Spectral Lady. The "Gnostic Theosophist." Miscellaneous Advertisements.
- SIXTH PAGE—Spring. "The Birth-day of Spiritualism." A Liberal Minister. A Bishop's Midnight Ride with a Medium. The Sunday Question. Religions and Secular Education. Haunted Houses. Death of a Prominent Spiritualist. Congressional Funerals. A Vision. Body, Spirits in the Chancel-House. His Claims to See Through the Walls of a House. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE—Pray for the Devil. Occult Forces in Nature. Warnings. Miscellaneous Advertisements.
- EIGHTH PAGE—Devils in Social Life. Psychometry. Fun Among Bohemians. Miscellaneous Advertisements.

## THE ROSTRUM.

Gerald Massey at St. George's Hall.

"On Sunday afternoon last," says *Light* of London, date April 3rd, "Mr. Gerald Massey delivered the first of a series of ten Sunday lectures on Spiritualism, at St. George's Hall, Langham-place. The audience, numbering upwards of 350, listened to the lecturer with great attention. Although the number of persons present was, considering the unfavorable weather and the almost insuperable difficulty of getting a representative audience of Spiritualists together in consequence of the very long distances which many have to travel, a fairly good one, yet we cannot but regret that Mr. Massey was not better supported. There is no question as to the good work Mr. Massey has done for the movement in times gone by—a good work which will, we believe, be enhanced and extended by the present course of addresses. We are afraid that some of our friends are relying upon being able to read the lectures in print, but although Mr. Massey has courteously placed at our disposal very lengthy extracts from last Sunday's lecture. In response to a special request from us, this will not again be possible. Besides, Mr. Massey requires to be heard to be fully appreciated. A digest of his argument conveys no adequate idea of its value. We therefore earnestly appeal to our friends in London to make a point of attending the rest of the series. Judging from our experience last Sunday, we can safely promise them an intellectual treat."

## THE LECTURE.

Mr. Massey said he proposed to give some details of his own experience of Spiritualism, and he could vouch for the truthfulness of everything he should state. His testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante, an introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal, announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door. In 1863 mental illness overtook her, and after she had been kept in the house a week the doctors ordered her removal to an asylum, declaring that her madness was permanent. She was very violent, but he insisted upon keeping her another day, and that same night after he had retired to rest, he heard a loud rapping as if on the bedstead. It disturbed his wife as well as himself, but there was nothing to account for it. As it was continually being repeated, he called in a servant and then another person, and they both distinctly heard the noise, and were frightened by it. At last he asked, "Is there a spirit present?" and three raps were the answer. Then he asked, "If so, will it come out?" and another three raps were given. To the next question, "Is it a bad spirit?" there was no response, but when he asked, "Is it a good one?" there were three raps in quick succession. He thought of his dead child and his wife's mother, and he asked, "Is my Marion present?" and then, "Is my wife's mother present?" and each time got three raps in answer. At that moment his wife rose up as stiff as a corpse, said, "Mother, Marion," and then went into a mesmeric state. He then learned through her that the spirits had brought a message

to him not to have his wife removed as she would be permanently well in a fortnight. The next day she was more violent than ever, but he refused to allow her to be removed, and surely enough in a week's time she was well. Mr. Massey went on to tell other remarkable stories of his own experience in conversing through his wife as a medium. By far the most valuable portion of Mr. Massey's lecture was his arguments in reply to the theories of Dr. Von Hartmann and the Society for Psychical Research. Mr. Massey has very kindly allowed us to give these almost verbatim.

Dr. Von Hartmann says the understanding of masked somnambulism is the key to the whole province of mediumistic phenomena; and he seems to think that the Spiritualists have rushed to their present conclusions with little or no knowledge of somnambulism and clairvoyance. That certainly is not my case. I lived face to face with those phenomena for fifteen years. I have brooded over the whole subject-matter more or less for thirty-five years; and in the absence of the spiritual hypothesis, I should be more confounded to-day than ever; for the more I had learned of the subject the less I should know.

Dr. Du Prel has also expressed the opinion that the study of somnambulism is the only possible preparation for a competent judgment of Spiritualistic phenomena; and he holds it to be an anachronism that, for our generation, Spiritism has anteceded it, and has now to be overtaken by somnambulism, which explains it. Some of us, however, who are Spiritualists have had this necessary experience, and have come to the conclusion that somnambulism does not include or account for what we term spiritualistic phenomena, nor explain them away.

When modern mesmerism was introduced, its cures were denied by certain medical doctors, because, as they urged, the self-energizing power of Nature was boundless, and could not be gauged. In fact, they were prepared to throw their own medicines overboard as altogether useless, and give Nature the entire credit of curing rather than admit the efficacy of mesmerism.

In like manner, the natural opponents of Spiritualism are now prepared to admit that anything or everything may be possible to somnambulism or the medium as unconscious operator behind a mask. Rather than believe in spirits Hartmann will credit hallucination with the working of miracles. His faith in hallucination exceeds the faith of the Spiritualist, who is often troubled with doubts and misgivings. But being so large it ought to include the possibility of his thinking that he himself may be suffering from hallucination, and as he would say, not a true one.

It is a psychological necessity, says Hartmann, that the somnambule should ascribe the intelligent manifestations of his somnambule consciousness to foreign, invisible, personified intelligences! This is contradicted entirely by my experience. For many years neither the medium nor myself ever recognized another individualized intelligence as the speaker or operator. On the contrary, the sleeper in her own character used to write letters to her waking self as the same Ego, who recognized that it had to pass through a passage of unconsciousness with a loss of memory, whereas she knew that she could pass into the trance condition without loss of memory.

Du Prel says: "The medium's somnambule phantasy, by a sort of dramatic self-undoing, transfers the ideas emerging from its unconscious source to a foreign one, so that the images created by it stand as hallucinations before it. These are the spirits of which the medium speaks in complete good faith." This is not at all in accordance with my experience. So long as I put the medium into the trance condition I heard nothing of spirits as the operators or as a cause of the consequent manifestations. To me it was always the medium's other self, as on the other side the same self under changed conditions, the same self in a different relationship to myself and to her physical selfhood. We were not Spiritualists. The somnambule phenomena did not necessitate or demand the Spiritualist explanation. For twelve years I used to look on the trance conditions as only showing an exalted form of the same personality; as if the seeing power were limited to the clairvoyant's and mesmerist's own brains; there was no firm conviction or belief that Spirits either controlled or helped her; no assumption that she was an agent to another agent, who could only act with her assistance! Both of these postulates are entirely wrong. The need of the spiritualistic explanation came with quite other phenomena, physical and mental, but mainly physical, which began on the first night of the noises. From that time the mediumship was completely changed. The change followed immediately after the new and spontaneous manifestations of invisible intelligence. It was not sought nor led up to consciously. There were no sittings for development. I was no more needed as magnetizer. The medium was no longer an ecstatic in the trance condition; she was her waking self, with but very little absorption. The somnambule consciousness was not now evoked or needed. The operation was mainly automatic. Yet the intelligence present was indefinitely increased beyond any that had been manifested in the somnambule state. And this occurred when the medium's organ of thought to a great extent was visibly disengaged with under conditions where her will was not the director, nor her mind the operator who controlled the muscular sys-

tem. It was not necessary for the medium to read or see the letters. She was used automatically. Not her mind, but her muscles, were the main agents in demonstrating the presence of an intelligence indefinitely beyond that of the somnambule consciousness.

Du Prel speaks of the medium in trance dividing into another self. And another secondary or superior self belonging to the same personality is now being discussed as a possible reality. In my opinion this is but an immature inference from inadequate experience. Some of us may be double-faced, but these phenomena did not tend to make me think that the mere somnambule is two persons in one. There is a wonderful transformation in the medium's personality; what Buddhists call their "awakening" occurs in this change of condition. Mental and spiritual faculties folded up in the bud of the waking life, as it were, will open and expand into the fullest flower as the blossoms shut up for the night may be made to disclose by the application of electricity. They prove themselves to be in a world not realized by us, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited—a mental world beyond time or space; and what is more they insist that this world is a sphere of lovelier light and fuller life, and that it is inhabited by intelligences superior to ours, who operate on this life of ours according to natural laws not yet understood by us. And this positive experience of theirs cannot be gained by any amount of negative argument. Clairvoyance, like genius, is its own evidence. But the reality and truth of the vision are corroborated by the photographic plate. And the objective nature of the phenomena perceived by this vision is made apparent to other senses for those who are not abnormal seers. According to their own showing the cause of this great change is that in the trance mediums enter a more interior condition of consciousness, and establish a rarer relationship with that other world of quicker and quickening life. In the waking state they do not or may not remember the experience of the somnambule condition; but in trance they have the memory of both lives. Here we can appeal to the continuity of memory as a proof of the persistence of the same personality on the secret side, no matter what the obstructions may be in the sphere of the exterior sense. The experience of the same person in the waking life is a conscious personal possession of the medium in trance; there is no actual fundamental break or division in the personality or the experience. Both lives have been lived by her, or, rather, she has manifested in two aspects, internal and external, only one of which belongs to the waking state. The selfhood in trance would go about for days together doing the work of the waking life as the same person moving in two worlds of existence at the same time. There was a unity of permanent personality beyond all that duality of manifestation which may be short-sightedly mistaken for two selves or an internal double. In the waking state the memory may be arrested. Also, memory may be tampered with and confused in various ways; by a blow on the head, or by anaesthetics. But it would be a false inference if we were to suppose that therefore we cannot appeal to the continuity of memory as a proof of our persistent personality. In the trance condition the continuity of memory and the unity of personality go together.

I have a personal story to tell concerning a second self. The most curious part of the experience is that this secondary self in my case is female; at least the language, expressions, and suggestions imply the feminine nature of the operator. These are conveyed by automatic writing. After a while I was told that the replies were given by my wife. Without question I assumed that this was my deceased wife, and I believed so for some two years. I never dreamed of polygamy extending to the other life. One day I was curious enough to ask the question: "Do you mean my wife Jane?" The astonishing answer was, "No; your nocturnal wife in Spirit-world." This made a change in my feelings, which may have led to what experts call a change in the control. The most curious thing was that the chief words used to convey the sentiment and express the desire were for the first time Egyptian, in which I had dabbled somewhat myself, but had not looked up most of them in the vocabulary to see what they really meant. Not that plain English was altogether wanting; some of these were very much too plain. The upshot of the whole matter was that my secondary self had revealed itself to my primary self as a female! Moreover, my other self was at times divided against itself. And I would not allow this other self to write her billets dore to me in such an underhand way. Thus I was actually being cautioned by a third self not to permit my second self to control my primary self until I began to think that I was almost the very devil himself.

What is it, then, that would prove the presence of another personality, or second self, manifesting through the medium? It would be the exercise of another will in command of other powers. And this is the crux of the whole matter as betwixt the spiritualistic and all other theories. It is so in mesmerism and hypnotism. Another will is brought to bear in the production of the abnormal effects. Another self, or the appearance of another self, can be imposed on the patient

for the time being. In both of these conditions the will-power is external to the medium! And so we maintain it is when the operator is out of ordinary sight. It can be proved that in producing certain phenomena called spiritualistic there is a cause beyond the will-power of the medium, and that this will-power is that of the operator-out of sight.

Further experience showed me that the power which could control the nerve-force and muscular system of the medium could do what I have been accustomed to do, that is, become the mesmeric operator, and induce the somnambule trance. And now, when this occurred, I found another will, individually, person, or intelligence was in possession of the organism; another mind, other minds, could communicate with me, in this abnormal way. That they also could magnetize and put their patient into a trance; take possession of the human machine, and run it on their own account! That these conditions were those of mediumship, betwixt two lives, two worlds, the unseen and the seen!

Two of Hartmann's canons are (1) that the development of the magnetico-mediumistic force is stronger in the somnambule than in the waking state; and (2) that the guiding intelligence is to be sought for in the somnambule consciousness of the medium. I used to think so until the great change took place. But now I learned that the most powerful physical phenomena were produced in a condition comparatively normal, and the force used for this purpose was most potent in the waking state. The supreme effects were produced not when the medium acted psychically, but when made use of bodily as a physical organ for another mind and will. Eglington and Slade do not need to enter the trance condition or make direct appeal to the guiding intelligence of their somnambule consciousness. Most of the photographic results have been secured without the medium being entranced. In my case not only was the somnambule condition unnecessary for the production of the phenomena, but the controlling intelligence when consulted objected to my inducing the somnambule condition for that purpose. Nor is this objection at all uncommon. Many mediums object to being mesmerized. Some of them are instructed by their guides not to subject themselves to the preliminary process. There is motive in this, which motive cannot always be attributed to the medium's own will, for they would sometimes like to be mesmerized. A medium in Sydney expressed the wish that I should put her to sleep. I was succeeding very well when she was suddenly seized by some powerful influence and began to fight furiously against me, taking off her bracelets and ornaments and dashing them in my face.

The most conclusive physical phenomena are not and cannot be produced by the medium's own will. He is only a willing and waiting agent; and at times is helpless under the control of that other will which is in a position to gather up and wield the necessary powers for producing the phenomena. Thus the self-splitting is not necessary to produce the other self as an intelligent operator. When a double Ego is manifested, that establishes Spiritualism. Moreover, some mediums do not need to enter the trance condition to see with the clairvoyant vision. The Hindu adepts can be said to see in the two worlds at once. So could Swedenborg and other seers. So could my sensitive a little later on. In this, the waking state also, the agencies or agents are recognizable controls of the individualized intelligences presented to the seer.

Dr. Von Hartmann cannot possibly establish his theory against ours unless he can prove that non-existence of spiritual intelligences which he assumes, and secure the isolation of the medium as he would a metal by insulation, so as to be sure there can be no relationship to intelligences beyond the human, and then elicit the same phenomena under the new and absolutely exclusive conditions! Till that is done the Spiritualist will probably hold on to his own interpretation of the phenomena. He knows that it is with the spiritual and the natural in man as with the melon, of which the Hindus say, You can hold a melon in one hand which contains seven handfuls of seed. Of course, we are all pleased, not to say proud, that a philosopher like Dr. Von Hartmann should notice us and our facts if only by giving them a kick. And equally of course, a kick may propel as well as a push! Our thanks are due for the demand he has made that our alleged phenomena should be carefully investigated, and for his spirited protest against the high-sounding, boob-pooling superciliousness of scientific mobbery. But according to him Spiritualism is a mental aberration, and he who does not treat it as such will never fathom its psychological causes. Consequently, his demand on the Government is tantamount to a request that they should forthwith prepare a large number of asylums ready to receive an innumerable host of hitherto unsuspected lunatics.

The truth is that a diseased subjectivity is the curse of the modern mind. It is so in poetry, in art, in religious mysticism, but it reaches the acutest form in metaphysics. Metaphysical interpretation of mythology has led us into a very malodorous error from the time of Plato until this of Max Muller. We must beware of its obfuscation in the domain of Spiritualism. We must hold fast to any facts, for who knows, as one of the characters in a play of Randolph's says: "Who knows what shadows come leering after us to

steal away the substance?" Metaphysicians must make war upon or misinterpret our phenomena, because there is not a system of metaphysics extant but what is destined to have its bottom knocked out as it strikes upon the rock of this underlying reality. Some of the metaphysicians and philosophers are such practical jokers, and have played tricks on themselves so often and dwelt amongst illusions so long, that they see trickery and look for delusion everywhere. In presence of our most obvious facts their

"Nimble souls  
Can spin an unsubstantial universe  
Selling their mood, and call it possible  
Sooner than see one grain with eye exact,  
And give strict record of it."

Strict record of it! That is what we ask of the Society for Psychical Research, that they shall give the world strict record of what they see with Eglington and other mediums. It would be fairer to our facts if the Society were a little more reticent during the processes of investigation, a little less anxious to publish the difficulties of beginners, which are ever-recurring, or to print those speculative theories to-day which further experience may overturn in their own minds to-morrow.

I knew a man who was the conductor of an American railway car. He saw the form of his dead father enter at the rear end of a Pullman sleeper, and beckon him out. He followed the apparition through three carriages. Just then a collision occurred in front and several persons were killed, but he who was thus beckoned away was out of danger. This experience for him had all the elements of reality external to himself. He had no time to get up the metaphysics of the subject. It was instant and actual, outside of him and all around him. Nothing could persuade him that he projected it. Some of us have got beyond the position of suspecting that delusion is at the core of all things, and imposition the sole motive; as though a conscious imposture on the surface of phenomena were only the natural outcome from an unconscious impostor behind the mask of matter. Some of us think that we know that there are forces in nature which are not acting blindly, that there is life operating intelligently, invisibly, and individually, as well as law working physically, powers that can act on us and stir us into spiritual activity, who are conscious co-workers in our work the more we can lose our self-consciousness in theirs. Some of us think we know that the "unconscious willing" of the medium, as Hartmann calls it, is not a sufficient cause, nor the real cause of the effects we have witnessed. Mediums affirm the objectivity of figures in human form; this fact is registered by the photographic plate, and the portrait is often identified by those who knew the living original. The most palpable of physical phenomena, those of slate-writing and photography, are found to occur in perfect daylight, whereas according to Hartmann the implantation of hallucinations in the spectators seems under all circumstances to endure only a subdued light!

Curiously enough, the crucial battle of Spiritualism has still to be fought in the domain of Physics. The manifestations of an objective nature are precisely those which the metaphysicians cannot away with. And our fight at present is for the objective reality of certain manifestations which Hartmann would reduce to subjective idealities and externalized hallucinations. Nothing but the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglington. The slate-writing is a fact in physics over which the medium can exercise no conscious control! He is neither the physical nor the mental operator. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates held close and fast in your own hands. You see the pencil worn exactly in proportion to the amount of writing done. Here the link between cause and effect is perfect. But you know that the medium could no more use the pencil than you did. Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours can, for want of the necessary *nerve*. Yet the intelligence, not your own and not his own, is as surely present as that the physical operation is palpably performed. In reply to your request a choice is made of one color out of three pencils under conditions which preclude the possibility of the medium's making the choice. The operation demands an operator; the operator shows intelligence; the intelligence though invisible, is present, and proves there is an operator by the operation which establishes a connection between mind and matter. Moreover, in certain cases a clairvoyant will see and describe the unseen operator. Triple evidence of our theory is often presented in the handwriting, and the form, feature, and habits of the person described.

It is in vain that you duplicate the personality or Ego within the organism; to get rid of the operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation which are absolutely unknown at present, not only to us, but to modern science. And if such power were in the possession of the medium he might revolutionize the science of the world, and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced.

(Continued on Eighth Page.)

The Celebration in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal: The 38th anniversary of Modern Spiritualism was observed in San Francisco on Sunday, March 28th...

stepping-stone to a higher sphere. Spiritualism has broken the shackles of mankind, making each one his own priest. It bids us to look within for our redeemer, and not to expect instant purgation of our sins but progress by slow growth.

speech, which was followed by a solo, admirably sung by Mrs. Carrie Miner. Judge A-Swift then spoke of the beautiful truths of Spiritualism, and of the remarkable ignorance of those who denounce this philosophy as having emanated from the devil.

elements, or were compound effects composed of spirit and matter; hence, assuming they were originally free and being so did unite in new and compound conditions, let us seek to comprehend why they thus united, as we may thus best solve the problem of their origin and nature.

do; the unexpected delivery of a draft which made the journey possible; the wakefulness of Mr. B. on that fateful night, and his immediate apprehension of the cause of the prostration of his friends.

The Afternoon Exercises

were held in Washington Hall by the Progressive Spiritualists, President H. C. Wilson in the chair.

Continued and Concluded

On Tuesday evening, March 30, the Progressive Spiritualists continued the celebration by giving a musical and literary entertainment in Scottish Hall.

A Strange Story

The Christian Union says: Our esteemed contemporary, the Intelligencer, vouches for the exact truth of this story, which it entitles 'A Special Providence.'

The Personality Versus the Omnipresence of Deity

BY J. M. KENNEDY. No. 3. I admit that if we accept space is endless, and that Deity is omnipresent, we may consistently accept also that God is a principle, and not a personality; and, repudiating the theological dogma that matter was reproduced from nothing, admit also that it is self-existent; hence in affirming as I do that God is a spirit personality, not omnipresent but localized, I recognize and accept the duty of accounting for the alleged co-existence of, and of defining the distinction between, the two distinct substances termed spirit and matter, claimed to be alike represented in nature or the world of effects.

A Canada Paper on Spiritualism

The following from The Mail of Toronto, Canada, will be read with interest, although it does not do full justice to Spiritualism: The Spiritualists in the United States have just closed the celebration of the thirty-eighth anniversary of the discovery of spirit-rapping by the Fox girls in Wayne county, N. Y.









Pray for the Devil.

I give the following poem at the request of some who have recited it at one of my lectures. Its author is unknown to me. WILLIAM DENTON.

Scrofulous Affections

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body.

Ayer's Sarsaparilla

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. My eyes, nose, ears, throat, and lungs have been affected, causing much pain and difficulty in breathing.

Cured By Taking

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.

Ayer's Sarsaparilla

A few bottles of Ayer's Sarsaparilla my eyes, stomach and lungs were so troubled me, and my health has been restored.

Occult Forces in Nature.

With reference to the excellent address, "Occult Forces in Nature," delivered by Adam Miller, M. D., permit me to add a few words. The most learned Professors, like Huxley, Tyndall and others, want to convince the common sense that there exists nothing but matter and force, that his matter, being dissolved into its original atoms by death, all men cease to exist.

VIOLIN-OUTFITS.

We have made arrangements with one of the largest Importers of VIOLINS in the United States, who have an immense stock they must turn into cash.



Complete Outfit, consisting of one Viola.

Violin in Box, Bow & Fiddler's

LADIES WANTED. To work for us at their own homes \$7 to \$10 per week can be easily made.



Type-Writer, Practical Machine, McClees-Millison, Type-Writer Co.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY.

FREE GIFT! A copy of my Medical News-Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarse Voice.

MANUAL OF PRACTICAL RULES AND DESCRIPTIVE PLATES, Extracted from Therapeutic Sarcognomy, a Scientific Exposition of Soul, Brain and Body.

MORAL EDUCATION: ITS LAWS AND METHODS.

BY JOSEPH RODES BUCHANAN, M. D.

Warnings.

About the middle of last June I went to my son's house, about seventy miles distant from my home, to take care of his sick wife.

The fact that a Baptist minister of St. Paul has become a Universalist gives additional point to these words attributed to a Methodist clergyman of the same town.

Invalids' Hotel and Surgical Institute. This widely celebrated institution, located at Buffalo, N. Y. is organized with a full staff of eighteen experienced and skillful Physicians and Surgeons.

It has been ascertained that the great elephant Jumbo had, by this means, attained maturity, or his full size, since the bones were cartilaginous in parts.

There is no attraction like a beautiful skin. Pizzoni's Complexion Powder gives it. For sale by all druggists and fancy goods dealers.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

MIND-READING AND BEYOND. BY WILLIAM A. EGGERT.

This work contains, besides other matter, a compilation from the "Report of the Proceedings of the London Society for Psychical Research," with illustrations.

IMMORTALITY INHERENT IN NATURE. BY WARREN SUMNER BARLOW.

Author of "The Voices," and other Poems. The subjects treated are: The Source of Thought is Eternal; All Effects are Eternal; Reformation in Harmony with Period; but are directly presented in the irrefragable form of Handwritten printed on thin tinted paper, full gilt, beveled boards, pp. 32, 60c.

Psychometry; or Soul Measure AND RULES FOR DEVELOPMENT. Also Proofs of its Powers. BY MRS. L. A. COFFIN.

Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

MAN--WHENCE AND WHITHER? BY R. B. WESTBROOK, D. D., LL. B.

Author of "The Ethic--Whence and What? This work is a robust answer to the assumptions of Materialism and the myths of theology, and pungently puts into all that can be said for the existence of God and the future life of man.

THE SCIENTIFIC BASIS OF SPIRITUALISM. BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.

Author of "Flechette, or the Despair of Science," "The Proof of Immortality," etc.

THE SCIENTIFIC BASIS OF SPIRITUALISM.

BY W. R. WESTBROOK, D. D., LL. B.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Throat, Lung Diseases, Hoarseness, etc. For the production of that system, he has been widely known in the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Prostration, etc. For the production of that system, he has been widely known in the

Pianos and Organs

THE VERY BEST in the market, including the celebrated HACKER Pianos, Mattings and Easy Chairs, the unsurpassed ESTEY & CAMP, and cheaper Pianos and Organs--all at lowest possible prices for cash or on time.

ESTEY & CAMP,

203 N. Broadway, St. Louis. 188 & 190 State St., Chicago.



EASTER SOUVENIR.

These novelties comprise three SERIES, all superbly finished with SATIN FOLDINGS and FINISHES. Elegant in design and workmanship, and of exquisite quality.

EXQUISITE EFFECT AND TASTE.

In ordering select from following description and copy in full. A--Fringed satin pad, landscape center. Case Back. B--Satin pad, with fringe center. Case Back. C--Fringed satin pad, card center. Case Back.

Price, 25 cents each; 5 copies \$1; 12, copies \$2.

HALF A MILLION GARDENS SEEDS Peter Henderson's PLANTS. Our Seed Warehouse, the largest in New York, are fitted up with every appliance for the prompt and careful filling of orders.

DR. JOS. RODES BUCHANAN

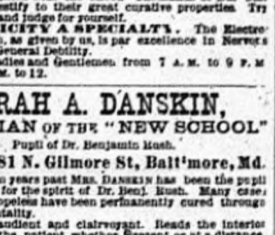
6 James Street, Boston.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country.

FLORIDA HOME FOR 50c.

A Warranty Deed for a 200-foot building lot in St. Petersburg, Fla., with the right to build a house thereon, with a lot 50x75 feet, for a year.

TA MAN



SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL"

Office: 481 N. Gilmore St, Baltimore, Md.

THE AMERICAN LUNG HEALER

Prepared and Magnified by Mrs. Danika. Is an infallible remedy for all diseases of the Throat and Lungs.

BUSINESS AND MEDICAL PSYCHOMETRY

Mrs. FANNIE M. BROWN. Five business questions answered for 50 cents. Ten questions or a full business letter, \$1.00.

THE CARRIER DOVE.

An Illustrated Monthly Magazine Devoted to SPIRITUALISM AND REFORM.

MIND-CURE AND SCIENCE OF LIFE.

Prof. A. J. Searis, Editor and Publisher, 161 La Salle St., Chicago.

DICKSON SCHOOL OF ELOCUTION.

(170 State St., Chicago.) H. M. DICKSON, PRINCIPAL.

A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents.

FLORIDA HOME FOR 50c.

A Warranty Deed for a 200-foot building lot in St. Petersburg, Fla., with the right to build a house thereon, with a lot 50x75 feet, for a year.

TA MAN



SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL"

Office: 481 N. Gilmore St, Baltimore, Md.

THE AMERICAN LUNG HEALER

Prepared and Magnified by Mrs. Danika. Is an infallible remedy for all diseases of the Throat and Lungs.

BUSINESS AND MEDICAL PSYCHOMETRY

Mrs. FANNIE M. BROWN. Five business questions answered for 50 cents. Ten questions or a full business letter, \$1.00.

THE CARRIER DOVE.

An Illustrated Monthly Magazine Devoted to SPIRITUALISM AND REFORM.

MIND-CURE AND SCIENCE OF LIFE.

Prof. A. J. Searis, Editor and Publisher, 161 La Salle St., Chicago.

DICKSON SCHOOL OF ELOCUTION.

(170 State St., Chicago.) H. M. DICKSON, PRINCIPAL.

A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt. This is considered a valuable work. Price, pamphlet form 25 cents.

