

New Theology Herald is the name of a new paper representing one of the many varying phases of modern religious thought.

Holding fast all the revelations of the past, it accepts with reverent gladness all the revelations of the present time.

The JOURNAL's readers will remember Mr. Lauer as an occasional contributor. He is a young man of sincere purpose and high convictions.

Mrs. Dwight T. Smith of Dubuque will, in November, take editorial charge of the House-keeper, a domestic journal published at Minneapolis.

THE ALLEGED HINDU LEGEND.

Much as I admire Mr. Wm. E. Coleman's desire to deal falsehood a deadly blow, he stands firm by the truth (as seen in the RELIGIO-PHILOSOPHICAL JOURNAL of June 26th).

It is not necessary for me to give the definition of Polylogot to show Mr. Coleman that such a word exists outside Mr. Putnam's brain.

I know many of our most scientific men and women deny that humanity ever fell from a higher condition than that which they now occupy.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co.

MRS. MARCIA WIXSON SISCO. Plainville, Neb.

MR. COLEMAN'S REPLY.

Mrs. Sisco misconstrues my meaning. M. Jaccolot published an alleged Hindu or Sanskrit version of the creation of the first man and woman.

the Hebrew name Adam, and thereby deceive unformed persons into believing that the Hebrew Adam was a plagiarism from the Sanskrit Adam.

Mrs. Sisco seems to have overlooked the fact that it was exclusively its use as a Sanskrit name of the first man that I referred to in designating it as a "pure coinage of Mr. Putnam's brain."

The Adam in Joshua xix. 33, is not the name of a man or of mankind in general; as is the Hebrew Adam in Genesis and other parts of the Bible.

The city Adam, that is red, mentioned in Joshua iii, 16, was so called, it is thought, on account of the alluvial or red clay in the vicinity.

We are glad to note that the Louisville, New Albany and Chicago Railroad Company are believers in the principles of Civil Service promotion.

In another column will be found an advertisement of Mr. D. L. Scott-Browne in reference to giving instruction in shorthand by mail.

We call special attention to this advertisement, because we feel that those who may be interested in learning shorthand will be benefited.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bronchial Troches."

The Youth's Companion has added to its contributors for next year the Princess Louise, the Marquis of Lorne, Prof. Huxley, H. A. Taine, Francis Parkman, W. D. Howells, the Duke of Argyll, Admiral David Porter, Edward Everett Hale, and Prof. William Matthews.

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SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y.

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How to Investigate Spiritualism

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

The Religio-Philosophical Journal.

ESTABLISHED 1865. JNO. C. BUNDY, Editor and Proprietor, Chicago.

A Paper for all who Sincerely and Intelligently Seek Truth Without Regard to Sect or Party.

Press, Pulpit, and People Proclaim its Merits.

CONCURRENT COMMENDATIONS FROM WIDELY OPPOSITE SOURCES.

Superior to all other publications of its class.—Morning News, Chicago.

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Seems to have got the inside track among the religious weeklies.—Chicago Times.

One of the very best. It is so because of its scientific methods.—Woodland (Cal.) Mail.

Mr. Bundy is the best equipped editor in his peculiar line of journalism in the country.—Chicago Daily News.

Mr. Bundy is not a fanatic. He exposes all things with relentless vigor.—There isn't a man in the universe who doesn't want to believe in immortality.—New York Evening Telegram.

I am entirely satisfied with it.—Eugene Herald, N. D.

I read your paper every week with great interest.—H. W. Thomas, D. D., Chicago.

I have long felt to thank a JOURNAL for its careful weighing of facts bearing upon the philosophy of Spiritualism.—Elizabeth Wood, Wisconsin.

Good for you! Never man in your ranks did half so well, that I know of.—Bravo it is and right.—Rev. Robert Collyer, New York City.

As an old subscriber to the JOURNAL I value and appreciate it, and am sure it is doing a grand work.—Lady Catherine, Duchesse de Pomar, Paris, France.

I congratulate you on the management of the paper. It endorses your position as to the investigation of the phenomena.—Samuel Weston, D. D., Memphis, Tenn.

Your course has made Spiritualism respected by the secular press as it never has before in this country.—J. J. Morse, Editorial Writer and Lecturer, London.

Col. Bundy has made his paper the ablest exponent of the phenomena, philosophy, and ethics of Modern Spiritualism to be found in this or any other country.

Its integrity is indisputable, and his observations in spiritual phenomena, in the main, microscopically accurate.—Dr. N. B. Wolfe, Cincinnati, in Appendix to Starting Facts in Modern Spiritualism, pp. 601-3.

Comments by the thousands from papers and people of all shades of belief and non belief, of every leading religious sect and political party, have been showered upon the JOURNAL.

THE RELIGIO-PHILOSOPHICAL JOURNAL, in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judiciously fair advocate of Spiritualism.

It is admired and respected not only by reflecting, critical Spiritualists, but by the large constituency just outside the spiritualistic ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, broader grounds, and give a clearer insight to the soul's capabilities and destiny.

It is disliked by some very good but very weak people; it is hated by all who aim to use Spiritualism as a cloak to serve their selfish purposes.

more general notice, and more frequent and higher commendations from intelligent circles, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this.

The JOURNAL is uncompromisingly committed to the Scientific Method, in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand.

It is firmly convinced by rigid investigation that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and crucial tests in sustaining its position.

THE JOURNAL lends its active support to every scheme adapted to the amelioration of man.

THE JOURNAL is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for attacks, character assassination, or to reach the public.

THE JOURNAL has a large and well-trained corps of regular and occasional contributors and correspondents, not only in America, but in England, France, Germany, Italy, Russia, and Australia, and is therefore always in receipt of the earliest and most trustworthy information on all subjects coming within its scope.

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Voices from the People.

Compensation.

She folded up the worn and mended frock And smoothed it tenderly upon her knee...

Another Swindler.

Bret Woodworth Starts off as a Platform Test Medium, but is Brought to Grief by a Clear Headed Spiritualist, who Shows the Fellow to be an Arrant Humbug.

I deem it a duty which I owe to the cause of Spiritualism to make public a recent experience which we have had in Brooklyn, N. Y., with a so-called test medium...

Maryland Ghost Story.

The Pale Driver and His Spectral Team Seen in Daylight.

Baltimore American: For forty years the Rev. Dr. B. has been the rector of a prominent parish on the Eastern Shore...

The Divinity in Man.

The following is an extract from a sermon delivered before the Unitarian Conference at Saratoga by the Rev. H. M. Simmons and published in a late number of The Christian Register:

No unseen and active world has science itself found in a few years, and seems to have not begun the discovery, and to be inviting us, with the apostle, to "trust things which are not seen."

Letter from an Aged Spiritualist.

To the Editor of the Religio-Philosophical Journal: I send by this letter one year's subscription for the JOURNAL. I admit, because, as far as I know, it is the only publication...

An Indian's Prophecy.

In the year 1774 George Washington met at the mouth of the Great Kanawha, while he was making a journey down the Ohio river...

Sam Small and his Jewelry.

The suit which has been brought by a Cincinnati jeweler against Sam Small, the evangelist, to recover \$300 alleged to be due for jewelry and silverware...

Notes and Extracts on Miscellaneous Subjects.

The walls of Rome were thirteen miles around. An American lady's idea of a ballet girl is an "open muslin umbrella with two pink handles."

Dreams that were Fulfilled.

Famous Men who Believed in the Visions of the Night. Among those of ancient times who were firm believers in the truth of dreams...

The Rationale of Apparitions at the Moment of Death.

To the Editor of the Religio-Philosophical Journal: Permit me, as a Theosophist and Independent thinker, to thank Mr. Wm. Emmette Coleman for his able exposition under the above heading in the JOURNAL of October 30th...

Women Physicians.

Reason Why They Succeed in Their Profession.

A Union representative desiring to gather some information concerning the practice of women physicians in Brooklyn, called upon Mrs. Alexander Underdonk, M. D. She greeted him cordially...

Mrs. Julia M. Walton's Work.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of Williamstown and vicinity were treated to an eloquent and instructive address on Sunday Sept. 22d, through the mediumship of Mrs. Julia M. Walton...

Dreams that were Fulfilled.

Famous Men who Believed in the Visions of the Night.

Among those of ancient times who were firm believers in the truth of dreams was mentioned Phly the Elder, who believed that the vision always signified the reverse of the appearance...

When Does the Soul Begin to Exist?

BY J. M. KENNEDY. There seems to be a great necessity for a general definite explanation of what is meant by the term soul. I find it often used as synonymous with the term spirit, and spirit as soul...

The Rationale of Apparitions at the Moment of Death.

To the Editor of the Religio-Philosophical Journal: Permit me, as a Theosophist and Independent thinker, to thank Mr. Wm. Emmette Coleman for his able exposition under the above heading in the JOURNAL of October 30th...

What is Christian Science?

Involuntary and spontaneous rejection of the doctrine of materialism, has given an impetus to the reverse movement. The next forward movement will be a higher one. For thought, or motion, works not only to and fro, but spirally to and fro. Many cases of cures of various diseases might be cited as signs also; but they are now so numerous and so frequently met with, that all who wish evidence of that kind can easily procure it. Is this science founded upon a hypothesis? Upon what is materialism founded? The discovery of the protoplasmic atom? Is that atom a proven fact in the sense that it is made visible to the physical senses? If not, then it is a hypothesis, and one claim is as good as the other. Would you know the truth? You must find it out for yourselves; no one can prove it to you. You must live the life, to know the doctrine; and the understanding of this science necessitates a life in accordance with its upward tendency. It does not simply impart a knowledge of a mental treatment of disease; a knowledge to be used for purposes of gain when a patient comes for help, and then laid away till the next one applies. It must be lived, week by week, day by day, hour by hour; and only he who endeavors so to live, begins to appropriate what is his own; becomes conscious of that transforming, renewing process, which results in the man re-generated.

CRITICISM BY RT. REV. SAMUEL FALLOWS, D. D. Bishop Fallows was the principal critic of the paper. He said the term "Christian Science" was a misnomer, as much so as the definition of a crab as being a red fish that walked backward, when a crab was not red, did not walk backward, and was not a fish at all. Webster's definition of science is "knowledge, that which is known," which is a direct contradiction of the statement of Mrs. Eddy and the lecturer. Mrs. Gestefeld assumed every proposition which she claimed was an axiomatic truth, whereas science should be the demonstration of propositions. Her assumptions should still be called "Christian Science" because Christ never taught such folly. Where has Christ said anything that could be construed into the following: "Matter is an error of statement, for there is no matter;" "Matter is simply a belief that has its beginning and ending, a myth;" "Nothing we can say regarding matter is true." On the contrary, he taught the opposite. Neither did Christ ever say, "God, the Soul, is and was and ever will be, and man is co-existent and co-eternal with this soul." "The Soul of man is God." "The science of being destroys the belief that man is a separate intelligence from his Maker." The whole trend of Christ's teachings is against any such ideas. So with the statement: "Soul and body are God and man; therefore man and his Maker are inseparable." By attaching perverted meanings to words, Christian Scientists have turned the whole Gospel upside down, and advanced theories which are the merest hush. Take the statement: "Belief is mesmerism;" "Error is a belief without identity, and exists not except in belief;" "The self-destructive forces of mortal thoughts expressed in the earthquake, the wind, the wave, the lightning and the ferocity of beasts are the counterfeit of divine justice." What are they but bald nonsense? What folly to speak of the earthquake and the lightning as destructive thoughts of man.

The statement that "A wicked man is nothing but an error" is most pernicious in its tendencies, and is one which would cheerfully be adopted by every wrong-doer. The handling of the subject of materia medica was as absurd as the rest of so-called Christian Science. For instance, "To employ drugs to destroy disease manifests no faith in God." The Bishop advised any one who happened to have a limb cut off by a train of cars to send for a surgeon as a surer way of stopping the flow from an artery. Christian scientists allege that matter is but a sensation of consciousness. Yet consciousness demonstrates the existence of matter, which we must interpret by nature.

Bishop Fallows then gave a number of instances of the fallacious reasoning of Christian Scientists. Among them the following: Spirit is principle; man its idea. Principle and idea are God and man. The universe is embraced in the idea. Therefore the universe is embraced in man. Principle being spirit, its idea must be spiritual. Therefore man must be spiritual. Therefore the universe being embraced in man must be spiritual. Again: "Evil and error are mortal mind. The five senses are simply beliefs of mortal mind. These beliefs constitute error." Therefore these beliefs constitute mortal mind. "We classify matter as error. But evil and error are mortal mind. Therefore matter is mortal mind. But "all is mind. There is no matter." Therefore there is no mortal mind and no evil or error.

These valuable ideas of Mrs. Eddy and her following were all copyrighted, however, and we must be careful how we appropriate them. True, other sciences besides "Christian" were builded upon theories, but there was this noticeable distinction: ordinary science is supported by ascertained facts, while the so-called Christian Science is minus all fact. One hypothesis is not as good as another, unless it rests on as good a foundation of fact. Yet we must all acknowledge the supremacy of mind over matter, which can be done without foisting upon us an alleged science based entirely on transcendental philosophy, which has not even the merit of consistency, but is vague, incoherent and self-contradictory. Whatever the power of mind over matter, it was not sufficient to lift a safe off a man's body, but if you want to relieve the man underneath, you must use your hands. In conclusion, Bishop Fallows said he wanted a science based on demonstrated facts, self-consistent, and one which could be supported on physiological as well as other grounds.

Mrs. Ahrens, Mr. Lambertson, Col. Waterman and Col. Bundy also spoke, criticizing or commending the lecture, and Mrs. Gestefeld made a few remarks in reply.

God in Nature and in Man.

[Special to the Religio-Philosophical Journal.] Last Sunday Rev. Heber Newton delivered an unusually eloquent sermon to his congregation in Anthon Memorial Church, of which the following is a close condensation: "O that I knew where I might find him."—Job 23:3. It is said that an incoming vessel halted an outward bound ship in the broad waters of La Platte asking for fresh water, and was bidden to throw the buckets over. We cry out, "Oh that we knew where to find God," when in Him we live and move and have our being. As in every tide indowing from the ocean is the sea itself, as in every breath inhaled from the atmosphere is the air itself, as in every truth found and every experience of noble life won is the Eternal Reality, the

Infants Life itself. Throw out your thoughts into the depths of the nature round you and what do you find? Muse upon the astounding forces at work in nature, whether in the storms that sweep the sun or the silent storage of a drop of water with electrical energy enough to shatter the proudest building man has reared, or the subtle leash which the moon throws over the mighty ocean, and then ask yourself what is this Infinite Power moving through nature—this one unchanging Reality under these changing forms of force, and you will find yourself driven to interpret it as the streaming forth of will. Ponder the mystery of law everywhere disclosed.

Watch the feathery flakes of snow forming into the white crystals on your window pane, symmetrically perfect in form and as beautifully artistically, and reflect upon the power which stamps upon the rarefied water of the atmosphere these exquisite designs.

Consider the threading purpose which gleams here and there through nature like a flash of water in the sunlight,—among the shadows of the dark woods; the patient, insistent push of life up and on, from the filmy speck of bioplasm to man; and in the light of the far off event toward which creation moves, what do you find? Muse upon the singular fact of the beauty which is everywhere to be found, which mantles every hill and colors every lake and blushes in every flower. All the uses of nature might have been subserved without transfiguring earth with this daily glory.

Most of this loveliness is wasted, as we say, no eye capable of enjoying it, beholding it, unless the spirit thinking out its dreams in nature delights itself in these fair creations and finds them very good. Is there not then in every glorious canvass of the skies the token of a Presence feeling tenderly in the works of its own hands? Find out these mysteries of Power and Order and Purpose and Beauty in nature and you find—God.

Turn to the deeper depths of man. What do you find when you open the wonders and the ocean of the affections? Not merely instincts of the animal world. Even in the lowly creatures round us the depth of affectionateness awakens in us at times a hush of awe. Goethe, seeing a mother sparrow caring for a walf of the woods as one of her own brood, asked Bekerman whether any one could there doubt that the Infinite Power was Love. When Livingstone tells us of a savage black woman, in the heart of Africa, throwing herself into the river to divert the attention of a monster crocodile from her friend for whom he was making, is there no revelation of the source and spring of this beautiful unselfishness? What do you find when you unlock the mysteries of conscience? Simply the curious and cunning themes of our wise men, telling you how the moral sense has been evolved, or a somewhat back of all mankind, out of which this sacredness of principle has been evolved? "I ought"—is there no shechinah unveiled at these mystic words, wherein one bows before the presence of an Infinite, an Eternal Goodness, the Eternal one who loveth righteousness? Find out the mystery hidden in "the abyssal depths of personality" in the secrets of the affections and the conscience, and you find—God.

Thus runs an Arabic golden word: "Moses said, 'Where, O Lord, shall I find Thee?' God said, 'know that when thou hast sought, thou hast already found me.'" A Persian parable tells that the fishes of a certain river consulted together to discover what water was, or if indeed it was at all, and were unable to resolve their doubts. And then the parable turns upon the soul:

"O ye, who seek to solve the knot! Ye live in God, yet ye know him not— Ye sit upon the river's brink, Yet crave in vain a drop to drink. Ye dwell beside a countless store, Yet perish hungry at the door."

Mrs. S. F. De Wolf, and her Work.

A Communication from Her Shaker Control.

Among the many mediums of this city who are doing an efficient work in behalf of Spiritualism, is Mrs. S. F. De Wolf, No. 529 West Madison Street. She is always ready to respond to any demand made upon her services whenever she thinks she can accomplish some good thereby. Whether in the capacity of a lecturer on the rostrum, officiating at funerals, attending a social gathering where words of encouragement are needed, or sitting in the private circle, she always acquits herself in a manner that reflects credit on herself as well as the Cause. She is clairvoyant and clairaudient; and is also entranced by her spirit guides when giving tests or communications. Her services are in great demand for private sittings, and the clearness of her clairvoyant vision makes her a favorite in that respect. When her mediumship first manifested itself prominently, she was apparently dying with consumption, the physicians having relinquished all hopes of ever curing her, and with them it was only a question of little time when she would pass to spirit-life. While in this critical condition the denizens of the higher life saw, that if relieved of her distressing malady, she would make an excellent instrument for their use in promulgating the grand truths of Spiritualism. They pointed out to her the man who could cure her, and carefully directing him in the process of manipulation, in a short time she was entirely relieved of any alarming tendency towards consumption. For twenty-four years she has been a willing agent in the hands of spirits to advance the Cause. She is often controlled by Joseph Wicker, who in earth-life was a prominent Elder among the Shakers. On one occasion lately, he spoke through her as follows:

In the first place you may know that the Shakers, as a sect, had communications with the Spirit-world. They had among their number those who were blessed with the gift of being entranced, and those, too, who had visions. I was fully prepared to realize then that I would live again; not, however, because Bible revelations told me so; not because of the various traditions of the dim and misty past, but the living truth within me pointed to this as a glorious fact. The testimony had come to me, because there had been visions among us. The gift of sight had proved to my soul that death was only an open door. Laboring in this cause that was dear to my soul—mistaken in some things as I certainly was, but earnest in the conviction that my belief in purity and truth, and the consecration of my soul to the work, would give more light to me and the world. When old age came to me, when I felt the power of the body weakening, the garment

that I wore seeming to be partly broken, I realized that the spirit was growing stronger and unfolding more rapidly as it arose above the conditions that bound it to the body; so when the final day came that should open the door to me, and feeling a sense of weariness, sickness and waiting, there came to me no fear. As a Christian, believing in the power of God to save, I trustfully drifted out of my physical body. I was in complete and tranquil peace with myself.

We have heard it said that the dying are unconscious. The spirit is never wholly unconscious. In the hour of sleep, when the spirit is not exercising the faculties of thought through the instrumentality of the body, it seems to be unconscious. It is, however, active in another condition. So the spirit that is drifting out into the great sea of life, finds no moment of unconsciousness to itself; it may be unconscious to surrounding externals; but there comes to the soul a sense of peace and rest like a boat silently drifting out upon the still waters. When you commence to awake on the spirit side of existence, you see dimly the faces of those you have known in external life; you hear the voices of those whose lips have been sealed. The air seems balmy and beautiful. You feel then the consciousness of your own strength and the transcendent glow of life. You grow strong with the power of comprehension.

It was this that filled my whole being with such a grand sense of life, and which men throughout all ages of the world have so dreaded, and which they have been so carefully preparing for. And as I stood strong then, as I stood strong in my manhood—no more of pain—the old body laid aside, I found the new body exactly in the condition that I had made it through my own conduct and acts of life. You see this peculiar manifestation in earth life in the physical bodies of those whom you meet on your street, particularly in the expression of their respective faces. While one has carefully cultivated the glorious gifts that were given him, and who is highly intelligent, others are right the reverse. We now find that we can judge of the growth of the spirit by the impression we find on the body, caused by the acts and conduct of life. Now that which is true of the external body, is also true of the spirit body. If the methods of life can so effect this body—mere material substance—may it not effect to a greater extent the spirit body. So we found that those whose spirit bodies had, as it were, been rendered beautiful by cultivating all the higher faculties of the soul while on earth, were fitted to take an elevated position in spirit life.

Growth and development on earth prepare one for the realization of better things in the future. One of the first things that struck me differently from what I anticipated, I found that those who were just, who were very good men and women, and who, I supposed, would have gone on beyond, were undeveloped in the first experiences of life. To suppose that the spirit, because it has left the material body and paid the tribute necessary to the laws of earthly things, has soared away beyond the limits of materiality—I found that was not so. I was still bound with the material relations that composed in part my spirit body. My experience and unfolding had not taken me entirely out of the atmosphere of earth, nor freed me from a sense of material things. I found that the open door that men call death, that disenchantment of every force that bound the spirit to the body, had not so educated and unfolded the former that I was entirely free from the influence of external life. I found that I still bore relations to it; that I was still in sympathy with it. The law of materiality still ruled to a certain extent and made it possible for me with that feeling to easily enter this realm of material life; made it possible for me to greet the friends I loved on earth. To be sure there were limits to my capacity to see and know of the things of external life; but I found that the law of spirit-life and educate myself and others.

Sometimes Mrs. De Wolf is prophetic, revealing with startling accuracy the future. On one occasion she was conversing with a lady who was engaged to be married at no distant day to a young gentleman. The veil of the future was then lifted, as it were, and Mrs. De Wolf saw that instead of marrying the person designated, she would marry a professional man, with two children, and that within a year both of the children would pass serenely to spirit-life. The prophecy she made on that occasion proved true.

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