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

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For the Religio-Philosophical Journal.

PSEUDO-ZODIACAL MYSTICISM.

The Star Aleyone.—Dr. Kenely's "Enoch." The Zodiac of Denderah.

BY WM. SIMPSON COLEMAN.

I was glad to see, in the JOURNAL of Nov. 5th, the criticism of Mr. E. Whipple's crudities by Mr. J. G. Jackson. When I first read Mr. Whipple's remarks I felt inclined to send to the JOURNAL some critical reflections thereupon, but being quite busy at the time, I failed to do so. I am glad now that I did not then write anything in reply to Mr. Whipple, since the work has been done by Mr. Jackson more effectively than I should have done it. Mr. Jackson, being a specialist in astronomy, is excellently well fitted for the task of correcting the blunders of sciolists and smatterers in that science; and I have read, with great pleasure, the various articles from his pen that have appeared from time to time in the JOURNAL.

Some time since in the JOURNAL I announced my intention of publishing in its columns a critical examination of the so-called astro-theological or mytho-zodiacal theory of religions, as expounded by Mr. Dupuis and others. A large portion of this examination has been written, but its completion has been delayed owing to the difficulty of securing copies of certain works that are now out of print and very scarce, which works contain important data necessary to the refutation of the untruthful theories controverted. Some of these works I have at length succeeded in procuring, and I shall probably secure the remainder at no distant day,—after which I shall finish the critique and send it to the JOURNAL for publication.

A number of years ago I published in the *Herald of Progress*, Newcastle, England, a denial of the statements in a lecture of Mrs. Cora L. V. Richmond, appearing in that paper, that the star Aleyone is the central point of our galactic system, around which our solar system and the innumerable other suns and worlds composing our galaxy are revolving, and that a proof of this exists in the fact that Aleyone is absolutely stationary in space when viewed from the earth. The truth is, that Aleyone is no more an immovable star than the other so-called fixed stars, and it is not recognized by any competent authority as the central sun of our galactic system. In 1846 the German astronomer Johann Heinrich von Maedler, in his work on "The Central Sun," propounded the theory that possibly Aleyone was the central sun around which our solar system and the other stellar systems of space were revolving. His arguments in support of this theory were inconclusive, and have been disproved by Argelander and others. It met with little favor among astronomers, being nothing more than an insubstantial speculation; and it is not accepted by any astronomer of today. The principal fact upon which Herr Maedler founded his conclusion was this: Nearly all the other stars in the constellation Taurus, in which Aleyone is situated, appeared to be moving in one direction.—The Pleiades is the most important group in Taurus, and Aleyone the brightest star in the Pleiades; hence Aleyone must be the central sun. Maedler supposed that the apparent community of motion in Taurus was *synthetic*,—peculiar to that group of stellar bodies. But it is now known that numerous other collections of stars, in different parts of the heavens, exhibit the same phenomenon,—movement through space in the same direction, exemplifying what Mr. R. A. Proctor has felicitously called star drift. This one fact negatives the truth of Maed-

ler's theory; in fact, it never had, from the first, a single positive truth upon which to rest.

As regards the asserted immobility of Aleyone, the only way I can account for such a statement being made is, that Aleyone and the polar star have been confounded. Apparently all the stars in the northern constellations are seen to move on in every twenty-four hours around the polar star,—that star thus seeming to be immovably fixed as a central point in the heavens. Taurus makes this revolution similar to the other constellations, and Aleyone, or, as it is technically called, *Eta Tauri* (of the third magnitude,) is seen to move completely around the polar center once every twenty-four hours. How then can it be said that Aleyone is never seen to move? Again, Aleyone is known to have the same proper motion in space as the other stars in Taurus. It is an astronomical impossibility for any star in the heavens to seem to be absolutely motionless. Even were Aleyone the central sun of our universe, it would not have the appearance of absolute immobility. Though it were itself fixed in space, the motion of our solar system around it would necessarily give it apparent motion. To state, therefore, that it is motionless as a proof of its being our galactic centre, is beside the point and meaningless. Spectrum analysis—unknown, as at present utilized, in Maedler's time—tells us whether any star is approaching or receding from the earth, and its rate of approach or recession. No instance is known, either in that of Aleyone or any other star, where the spectroscopic has revealed a star as apparently stationary as regards our earth. In case two stars were traveling in the same plane at precisely the same rate of speed, without variation, then and only then, would each seem stationary when viewed from the other; and even then this would only be possible under certain peculiar circumstances as regards identity of orbital revolution, position in space, etc.; and this is impossible of application to Aleyone and our earth.

With reference to the statement of Mr. Whipple, that Dr. Kenely's edition of the genuine "Book of Enoch" contains a representation of the Denderah zodiac, which Kircher ascribed to Enoch, and which shows the vernal equinox in Capricornus, thereby indicating that the zodiac had been in use for 21,000 years a few facts thereon, not referred to by Mr. Jackson, may be stated in ventilation of this series of misstatements. (1) Dr. Kenely was one of the most notorious "eranks" in England, championing all manner of wild vagaries and absurdities. The more extravagant the theory, the surer was he to enlist in its behalf. For years he was the laughing stock of the sensible inhabitants of Britain. One of his latest "fads" was his espousal of the cause of the impostor who laid claim to the Tichborne estates, Arthur Orton. (2) Dr. Kenely's work on "Enoch," in two volumes, was published in 1872. It contains a translation of a portion of the so-called apocryphal "Book of Enoch,"—that portion of it which Dr. Kenely accepts as the genuine production of the patriarch Enoch,—with a very lengthy introduction thereto by the Doctor, the latter comprising over two thirds of the entire work. These two volumes form a portion of a series of volumes by Dr. Kenely on the "Book of God." The "Book of God" is the Apocalypse or Revelation, usually ascribed to John the Apostle, and forming the last book in the Christian Bible. Dr. Kenely's theory is, that this book, the Apocalypse, is the genuine word of God, originally given to man from God by Adam, God's first messenger to the world. Enoch, he tells us, God's second messenger to man, and a part of the alleged "Book of Enoch" was, he claims, the genuine revelation of God to man through Enoch. It is well known, however, in contravention of these peculiar speculations of the erratic Doctor, that the Apocalypse was written in the first Christian century, and the earlier part of the "Book of Enoch" was written in the second century before Christ; and that Adam and Enoch were both myths, never having had objective existence in the flesh,—hence never wrote any thing at all. Dr. Kenely includes in his grand apocalyptic exposition ten other messengers of God, making twelve in all. They include the following: Fo-hi, the 3d; Brigoo, the 4th; Zoroaster, the 5th; Thoth, the 6th; Amos, the 7th; Las-Tseu, the 8th; Jesus, the 9th; Mohammed, the 10th; Chenziz-Khan, the 11th; and an unnamed 12th messenger, appearing in the 19th century. This latter was evidently Dr. Kenely himself, and his various books in exposition of the Apocalypse, etc., are understood to be the credentials of his alleged appointment as the divinely-accredited messenger of the Most High. The extreme modesty of the Doctor, in classing himself with Jesus, Mohammed, Zoroaster, and the rest, is readily apparent.

The series of books published by the Doctor contain a nonsensical rehash of the mysticisms and mythologies of all ages and countries. The reader is reminded of Godfrey Higgins's *Anacalypsis* while perusing them, but Higgins's work is a much superior production,—absurd as it is,—to Kenely's ravings. Kenely's works are strikingly akin in character to the piles of rubbish now being published, emanating from the schools of mystics with which the world is cursed,—the theosophists, gnostics, occultists, kabbalists, rostrucians, re-incarnationists, astrologers, Christian scientists, metaphysical healers, solar biologists, pyramidalogists, and the whole brood of callow, shallow thinkers springing up in these latter days, misleading

the weakminded and the mystically inclined into strange and devious paths of intellectual fatuity and vacuity. Naturally the rubbish in Kenely's book, being much in the same line of thought as that indulged in by the mystics of the day, is more or less utilized by them,—one instance being the use made of his "Enoch" by Mr. Whipple.

(3) The book of Enoch, edited by Kenely is not the genuine work of Enoch, as stated by Mr. Whipple; but is a spurious production to which the name of the mythical patriarch was attached. (4) It does not contain a representation of the Denderah zodiac; and (5) the zodiac which it does contain was not ascribed to Enoch by Kircher. The Denderah zodiac was a very different one from the one represented in Kenely's "Enoch." If Mr. Whipple will look at the frontispiece to the second volume of Gerald Massey's *Book of the Beginnings*, he will find pictures of the two zodiacs side by side; and he will thus be enabled to see what a blunder he has made in identifying the Kircher zodiac with that of Denderah. Kenely's "Enoch" makes no reference to the Denderah zodiac, and the Denderah zodiac does not show the vernal equinox in Capricornus. The zodiac represented in Kenely's work is one published by the Jesuit Kircher, and ascribed by him, not to Enoch as Mr. Whipple asserts, but to the second Hermes; a Greco-Egyptian personality as mythical as the Biblical Enoch. There is strong reason for believing that this Kircher zodiac is an ideal one gotten up by Kircher, compiled, so to speak, from data in his possession; and that no such actual zodiac, in the exact form represented by him, was ever in existence. To talk about it having been in use 21,000 years ago is nonsense, in view of the fact that this same zodiac contains the regular Latin names of the constellations, including Libra, the Balance, and that the Balance itself is represented on the zodiac both by the usual symbol of a pair of scales and by a human figure holding the scales,—whereas there was no such constellation or zodiacal sign as the Balance in existence until about the beginning of the Christian era. What rubbish to affirm that a zodiac of which the Balance forms a three-fold component part was in use nearly twenty thousand years before the Balance was made a part of the zodiac! If Mr. Whipple possessed any knowledge whatever of the origin and history of the zodiac, or of Egyptology, he would probably not have published such worthless statements as he has done,—statements indicative of the remarkable credulity and crass-ignorance of this pretended scientific writer.

The statement that this zodiac of Kircher represents the vernal equinox as in Capricornus is based simply upon the fact, that of the 36 divisions of the zodiacal circle the first three are in Capricornus, the sign of the winter solstice, not in Aries, the sign of the spring equinox. Had Mr. Whipple known anything of the formation of the Greco-Egyptian and Romano-Egyptian zodiacs, all of which date from a short time previous to and a short time after the Christian era, he would have understood that the 36 divisions were purposely made to commence at the winter solstice when the days were shortest,—the first six zodiacal signs and their eight subdivisions representing the continuous increase of the sun god's power, through the successive lengthening of the days from December 21 to June 21. Before attempting to write pseudo-scientific articles it might be well for sciolists to at least acquaint themselves with the rudiments of exact knowledge upon the subjects treated. However a person who seriously believes in re-incarnation, Hindu theosophy, Dr. Kenely, the book of Enoch, astrology, the influence of the zodiacal signs and constellations respectively, and of the equinoctial precessions and the lunar cycles, upon human life and character,—he who can swallow all this quintessential nonsense, cannot be expected to burden his mind with sober scientific fact and historical verities. Living as he does in the realm of the ideal and the imaginative, based upon no enduring superstructure of established facts, it follows that the real, the true, the solid, the tangible, the actual, in history, in science, and in philosophy, is so unaffiliated to his mental make-up, that its assimilation by him is an extremely difficult task. The seven devils of unclean mysticism must be thoroughly cast out, and his mental chambers completely cleansed and purified with the detestant waters of common sense and enlightened reason, ere it will be possible for the healthful benignant spirits of rational philosophy, genuine truth, sound, clear judgment, and discriminative intellectual perception to find lodgment therein.

Mr. Whipple takes up the space of the JOURNAL with a detailed description of the symbols representative of a number of the zodiacal signs depicted upon the zodiac in Kenely's "Enoch," and which Mr. W. thinks were actually established by the patriarch Enoch himself. There being considerable variation between these symbols and the usual zodiacal symbols, as used in Greco-Roman astronomy, Mr. Whipple, under the impression, as he says, that they were 21,000 years old, calls them "unique and suggestive," and thinks it a matter of importance to publish a detailed description of them, imagining he is giving to the benighted readers of the JOURNAL something extraordinary. If our mystically-enthralled brother had been in possession of a little rudimentary information concerning the origin and character of the Egyptian zodiac, he might have saved himself the time and trouble expended in preparing his article for publication, and also have spared the mortification arising

from the exposure of his ignorance and lack of judgment in the comments thereupon, that have been made in the JOURNAL. This wonderful Enochian zodiac, like all the Egyptian zodiacs, is simply a modification of the ordinary Greek zodiac made in Egypt during the Greco-Roman occupation of that country about the time of the beginning of the Christian era,—only about 2,000 years ago, instead of 21,000. The Egyptians borrowed the Greek zodiac, and altered some of the symbols representing the twelve signs or constellations, so as to make them conform more closely to the Egyptian mythology. That is the whole secret of the variations in the symbols from the usual Greek ones, not that they were presented to Enoch in a vision, as alleged by Mr. Whipple. As, according to Dr. Kenely, Enoch lived and wrote the account of his visions only 6,100 years ago, 4,200 B. C. it is not apparent to an ordinary mortal how he could have had his visions of the zodiacal constellations 21,000 years ago, or 15,000 years before he was born! To a full-fledged mystic like Mr. Whipple it is probable that a small variation in dates, of only 15,000 years, will present no difficulty as regards a thorough harmonization of the one with the other. No doubt there is a complete esoteric agreement between the two, not cognizable except to the adept.

As specimens of the inspired wisdom and profound astronomic and meteorologic knowledge found in the "visions" of Enoch, the following is submitted, all of which Enoch tells us was actually seen by him! Having gone to "the ends of the earth," Enoch saw 12 portals or gates through which the sun ascends and descends, and the moon and stars rise and set; he also saw a number of window-openings to the right and left of these portals. The sun, moon, and stars are moved on wagons, driven by the wind. The heat of the sun comes from 12 openings in the chariot of the sun, the variation in heat depending on the number of the openings that may be closed or opened. The winds also come from 12 portals at the ends of the earth, there from each point of the compass. Out of these latter portals come rain, dew, fog, hoar frost, snow, and grasshoppers, accompanying the winds (Kenely's "Enoch" vol. 2, pp. 178-182; Schodde's "Book of Enoch" pp. 103, 104, 179-185, 188-193). It is such rubbish as this that is accepted as divine wisdom, vision-imparted to the holy Enoch. In my forthcoming article on the origin of the zodiac, the facts concerning the alleged zodiac of Denderah (grave doubts are entertained as to its being really a zodiac) will be fully presented.

San Francisco, Cal.

SEVERAL POINTS.

The Anarchists—The Catholics—Christ at the Head—The Materialized Form of The World's Greatest Butcher.

To the Editor of the Religio-Philosophical Journal.

I feel like saying a few words to yourself and readers, touching upon several points: 1. Permit me to give most earnest commendation to the open letter of Lucinda E. Chandler to Frances E. Willard of the W. C. T. U., as it appeared in the JOURNAL of Nov. 12th. Every paragraph of it is rich in wisdom, to be carefully weighed and appreciated by every honest, earnest and patriotic citizen of the country. That letter, or something of the same import, should be scattered broadcast. I intend making an effort to have it inserted in some of our secular papers.

2. Your editorial headed, "Live Felons or Dead Martyrs, Which?" containing the letter of Judge Tuley to Gov. Oglesby of Illinois, is full of wise counsel that should have been followed.

This problem of dealing with the murderous enthusiasts, who call themselves "Anarchists"—mostly the spawn from other countries—who should in some way be restrained from propagating their wild theories amongst us—is a most difficult one. Doubtless their inflamed mental condition is the vile fruit of real wrong and oppression somewhere; but "dynamite methods" should be uncalled for in any country where the people govern. If the majority of our citizens would but unite with a will to crush all legalized oppressions in our own midst, the Anarchists could find little inflammable material here wherewith to set our home world on fire. The strong, even hand of lenient justice could then soon extinguish the now smouldering embers of crime and destruction.

The persistent propagandism of the old Catholic church, so ably alluded to by our friend Hudson Tuttle in a late number, tends to arouse thoughts that have been existing in the minds of many of us, too dormant, perhaps, for years. But, as a friend says, "What are you going to do about it?" Are the saving forces of secular education and intelligence sufficient to counteract the crowds of ignorant devotees of the church of Rome, now and heretofore flooding our land and growing more and more arrogant with the possession of political power? Knowing that there are inclined to be two parties in the Catholic church—the liberal as well as the ultramontane, a Jesuitical party, and also that there are doubtless many good and just men members of that church, we have sometimes been led to hope it would never be allowed to aspire in this country after the reins of temporal power. But anxious doubt now seems to dominate. There is too much supine blindness among our people. Miss Willard and the Vermont "W. C. T. U." seem to want

Christ at the head of government. Whether they are of the foolish "Second Adventists," so long vainly looking for his coming, to establish a temporal kingdom on earth, we are not told. But methinks, if they pray not the more lustily, the temporal reign of the "only son of God" in this land, if it should come anon, will have to be shared with the "vicegerent of God"—the Pope, the Virgin Mary to be "Queen Mother."

Seriously, does not history fully prove that a corrupted Christianity, at war with the best teachings of Jesus of Nazareth, darkened and cursed the world with ignorance and a false, formal and hypocritical piety, for more than a thousand years? Who can tell how often during the world's history, ancient and modern, in pagan and Christian lands, the sacerdotal power has combined for selfish purposes, with the civil power of governments to oppress the people. Or who can estimate the numbers of the best and bravest of the European governments, that, together with the licentious borders of the less worthy, were led by a false fanaticism for the name and the "Cross of Christ," to join the several crusades, and leave their homes a prey to poverty and immorality—their countries to disorder and crime, in efforts (ultimately fruitless) for rescuing the Sepulchre of Jesus from the hands of the so-called Infidels? Surely the idolatrous, fanatical worship of the man Jesus has wrapped its dark and bloody mantle long enough about the world of men. It is time for the light of true appreciation to prevail for the healing of the Nation. Naught else can prevent the repeatings of history. Naught else can avert the failure of Liberty in our own loved land,—wounded unto death in the house of her friends, or surviving only through more and still more baptisms of fire and blood.

Let go cease, then, this hero idol worship of a Son of Man,—let him have been never so good and noble,—putting

"More faith in one who died Than in the ever living God."

An abiding reverence for God, the Great Spirit, as an Infinite all-pervading Divine Presence; an All-Father of whom we, every one, are children; a knowledge of his laws Divine and an earnest obedience to their requirements, must ever be our assured salvation, as certainly as, that this "All-Father" is amply endowed with the attributes of Wisdom, Love and Power.

Permit me to relate in this connection a communication received during the late Rebellion, from John Quincy Adams. It was delivered by impression through Mrs. J. as medium, and is at least open to no charge of fraud. Possibly it has been published before, and was briefly as follows:

"Oh! America! America! how hast thou fallen! How are thy people being scourged for their transgressions! Let them awake from their lethargy and prepare for the worst; for through blood shall they wade until every obstacle is removed that now hinders the perpetual growth of Liberty and Peace!"

What think you of it? I never, before nor since, saw the medium so apparently inspired. Her countenance took on a marked change, and an asthma from the "old man eloquent" seemed surely to be upon her. Is it not true to-day as then, that we should be up and doing?

How does such "wisdom in a nut-shell," compare with some doubtful spiritual (?) commandments in these piping times of card playing and wine drinking?—the appearance on this stage again in material form, of one of the world's greatest butchers, and his strutting first officer, and his bespangled, though once discarded Queen. I leave the comparison to him who was statesman and patriot both on earth and as now in the sphere:

"Oh! America! America! how wilt thou have fallen shouldst thou permit pious fools and designing bigots, in their ignorant zeal for their human idol, to tamper with that palladium of our liberties, the United States constitution, framed in consummate wisdom to create a home for the oppressed of all lands where secular and sacerdotal power should never unite to trample upon the consciences of the people."

Let us note again what says that brief and comprehensive wisdom from the beyond: "It is not, pray and sing psalms. It is not, put the name of 'God' in the constitution, or 'Christ at the head of political parties.' So doing would only add one more element—a corrupt and corrupting hypocrisy to our already seething cauldron of political duplicity. No! It is: Awake and work for the removal of all injustice and oppression, of every obstacle that now hinders the perpetual growth of Liberty and Peace."

J. G. JACKSON.

A roe shad weighing three and a half pounds was caught in the Hudson River, near Dobbs Ferry, on Tuesday. The fish is a mature roe of three or four years growth, and was caught in a seine with a lot of perch and other fish. But how it got there at this season of the year is a mystery.

In Quitman, Ga., a drunken negro resisted arrest. The policeman hit him on the head with a club, and in an instant the negro's head was all ablaze. The policeman was frightened and took to his heels. After he had recovered from his fright sufficiently to stop running he resigned. The explanation of the blaze was found in the negro's practice of using his hair as a match safe.

The latest financial notion in London and Berlin is an exchange for disposing of superfluous wedding presents.

For the Religio-Philosophical Journal.

The Conservation of Energy and Immortality.

The eager curiosity manifested by a child in his investigations of every new object and event in nature is only exceeded by his anxiety to know himself and his destiny when his attention is for the first time called to a birth or a death.

What is true of the individual in this is also true of the race. We are but children relatively to the great intellectual race to come, for it is only during the last two decades that mankind has solved the elementary problem of their origin.

The immortality of human consciousness ought to be capable of a mechanical demonstration if the universe consists of nothing but matter and force, and we should apply the mechanical theory to the study of psychology as well as to that of physiology, on account of the wonderful advance to which it has led in the case of the latter science.

Every particle of matter in the universe is in motion and is possessed of an attractive force. The kinetic theory of gases shows that the particles of gases are perpetually moving about, and the Newtonian theory shows that attraction is universal.

Every time that a particle of matter is moved by any mode of motion, it becomes so modified by it as to preserve forever a record of the same, and the mode of motion itself has been forever modified by its contact with that particle of matter.

In accordance with the precedent scientific data, it will be readily seen that any given particle of matter in the universe, has in process of time accumulated all sorts of impressions of all the events of the past.

In such a powerful glance we make abstraction of time, just as the theist claims abstraction of time in God in the sight of whom eternity is present.

If this is a correct grasp of the law of the conservation of energy, as we have no reason to doubt the subject of man's destiny will yet be brought within the range of scientific speculations and demonstrations.

If our consciousness is the result of some actions of the modes of force on living matter, it must have always existed in them in some form of energy, and then it cannot be destroyed by death.

we infer that no other mode of force but those generally known exist in nature and that no important new elementary body is likely to be discovered.

As inorganic matter taken into the body becomes living without losing its acquired properties—the staining action of oxide of iron is not destroyed when this metal has become part of our blood—so the new impressions received during life by the particles of matter forming the body are not to be destroyed by its dissociation.

The law of the conservation of force, applied to the mind, shows that our very thoughts must affect the entire universe as much as the gravitation of a stone falling to and disturbing the balance of the earth affects the whole universe.

Modern biology has traced our almost eternal mental existence in the past, and it has pointed out a future which will last as long as the race. We are now able to trace our ancestry through mankind, quadrumanes, quadrupeds, amphibians, fishes, ascidians and worms to pristine matter itself.

Biology has taught us that we shall continue to exist in all our descendants and that all our present actions will influence them, and the world through them, during all the centuries to come, and this is something so much like immortality that we may delight in its contemplation.

The permanent effects of education in the formation of the human mind, show that the transmission of mind, independently from the body, is not only possible but often takes place.

Though a belief in immortality in one form or other has always been entertained by the majority of the human race, it may have been nothing more than the outcome of a vague idea of the two precedent forms of mental transmission; but, if our mind as a whole writes its own history on all the particles of matter coming under its influence, the ether in which we move and the air we breathe, no less than the food we live on, then that history must be exceedingly minute and complete.

Nevertheless there is an identity in manhood that is double; first in some trace of outward resemblance; but chiefly in the mutual experiences born of the spirit. Suppose a man of forty years of age to have had his likeness taken once a month since birth, his own mother could not lay out those portraits in the order in which they were taken, if she did not look at the dates; and the first and last would not bear a shadow of resemblance.

Many scientific men are aware that sometimes when life is oblong, as in asphyxia and some forms of delirium, the consciousness, lost to our surroundings, is often wonderfully vivid in regard to the past and to the mental activity then going on.

Thought transference, I think, has been experimentally demonstrated by the "Society for Psychical Research" of England to the satisfaction of the unprejudiced. It agrees with what we know of all the various modes of force, none of which can ever be entirely isolated.

Take an extreme case—a young husband parting with his young wife in the first blush of a beautiful womanhood. Time at last heals the wound in that husband's heart, although it leaves a scar. He goes on battling with life, and grows hardened under the pressure of selfish competition, which forces

him to a level that darkens his spirit growth. Perhaps he does not marry again, and lives his life out alone, till at last the hour comes when he also leaves his earth body.

In such a manner, the body in the grave may be endowed with an absolute consciousness which nothing can destroy. And, though its decomposition may lead to so many new organic and inorganic changes, it is in accordance with the conservation of force that the individual human consciousness, present in every atom of the body, may no longer be interfered with by any new change, since we well know that the same matter will receive at the same time separate impressions of different modes of force, and that former impressions are not obliterated thereby.

Should this hypothesis, suggested by the conservation of energy, prove a truthful insight into the life to come, we may conclude that the memory of our good actions will be a perpetual source of satisfaction; that of our evil ones, a perpetual reproach. An entire moral compensation will thus take place and make up for what would otherwise be a very unequal allotment of good and evil in life.

ELY SHEFFORD.

For the Religio-Philosophical Journal.

The Science of Death.

BY CHARLES DAWBARN.

NUMBER THREE.

It is obvious to the reader of the previous articles, that we have now reached the end of our journey on the physical road, for we have found that at a certain time the congregated atoms we call body, will refuse to serve our use any longer; and further we are forced to the conclusion that old worn out bodies would not be the sort of things to wear in polite society in the Summer-land.

I suppose we have now reached the point where would come in nicely some of those beautiful visions of our clairvoyants who have described a spirit body as issuing from the head of the dying mortal, and forming for itself an ethereal loveliness beyond conception by our dull senses.

So we turn back to this question of individuality and ask ourselves in what it consists. It is not in certain atoms of matter, for they come and go all the time, so that science tells us that in seven years there is not an atom left that we once called our own.

I leave my friend fat and jolly, weighing 250 pounds. I return to hear he has been sick. I see him pale and wan and shrunken, till he could not now turn the scale at 100 pounds, but I identify him all the same.

So you see the question is how much bodily change could go on without destroying his individuality to me? First we must acknowledge that some of this cry for a special individuality is merely sentimental. Mothers have many a time received a fraud as a long absent son.

Nevertheless there is an identity in manhood that is double; first in some trace of outward resemblance; but chiefly in the mutual experiences born of the spirit. Suppose a man of forty years of age to have had his likeness taken once a month since birth, his own mother could not lay out those portraits in the order in which they were taken, if she did not look at the dates; and the first and last would not bear a shadow of resemblance.

Many scientific men are aware that sometimes when life is oblong, as in asphyxia and some forms of delirium, the consciousness, lost to our surroundings, is often wonderfully vivid in regard to the past and to the mental activity then going on.

Thought transference, I think, has been experimentally demonstrated by the "Society for Psychical Research" of England to the satisfaction of the unprejudiced. It agrees with what we know of all the various modes of force, none of which can ever be entirely isolated.

Take an extreme case—a young husband parting with his young wife in the first blush of a beautiful womanhood. Time at last heals the wound in that husband's heart, although it leaves a scar. He goes on battling with life, and grows hardened under the pressure of selfish competition, which forces

him to a level that darkens his spirit growth. Perhaps he does not marry again, and lives his life out alone, till at last the hour comes when he also leaves his earth body.

In our next we must try to advance much further into the secrets of manhood, for you see we have reached the last station on both the physical and mental roads, but without getting anywhere near to the end of our journey.

[TO BE CONTINUED.]

Letter from Dr. Wolfe,

With His Compliments to the Cincinnati Newspaper Man. He Discriminates Between the Woman and the Medium—Defends the Latter, but not the First—Strikes Hard at the Platform and Spiritual Movement Looking to the Organization of Spiritualists—Spirit Phenomena the Hope of the World—Demonstrates the Existence of the After-Life.

To the Editor of the Religio-Philosophical Journal:

The "Newspaper Man's Statement" which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 28th, contains so many self-evident lies that I am surprised, you circulated it among your readers.

Your correspondent says: "Being connected with an evening daily I started out to find some of the notorious mediums' victims. I was very successful and congratulate myself on my luck—After three days' interviews I wrote my article, which I acknowledge was rather severe, and submitted it to our managing editor, an able newspaper man and a perfect gentleman, who in addition is not a Spiritualist, but is a bitter enemy of frauds and robbers."

This "newspaper man" is as yet but a beardless "kid" a youth to fortune and to fame unknown, whose connection with the evening daily is an assumption as baseless as the fabric of a vision.

This young scribbler also asserts with the same disregard to truth, that another son of Mrs. Fairchild was caught by a physician at Cammingsville, personating his deceased wife, and that Mrs. F. threatened to knife him if he dared open his mouth to expose her.

I know you cannot believe such shallow stuff. The fact is, this boy started out to hunt testimony against Mrs. Fairchild, and he interviewed stuffed him with the most improbable stories, which he was green enough to swallow without mastication.

This "Jakey Fresh," and the prominent medium and lecturer to the Cincinnati Society of Spiritualists, J. Clegg Wright, both slander this medium shamefully.

Mrs. Fairchild's department in the circle room is blameless. Her presence in full view, always walking and talking in front of the enclosure, gives the most satisfactory assurance that in the manifestations her hands are clean.

Mrs. Fairchild and son were guests in my house for several weeks. My opportunities were favorable for studying the woman and the medium, and I did not neglect them. It is purely in the cause of truth that I say, I never knew a medium beside her who could sit twenty-five feet distant from the curtain corner, and furnish sufficient power to enable nine spirits at one time to materialize and walk up and down my parlor floors for several minutes in the presence of myself, Mrs. Fairchild and her son "Sturgie," with a six feet gas-burner in half-flame.

She is the only medium I ever knew who could give sufficient power to the spirit Plimpton to hold a perfect materialization of face and form for twenty minutes, in a light sufficient to discern colors, during which time he walked up and down the parlors with me, talked audibly to me, read to me, drank wine with me, and by my request played cards with me. Thus, this medium becomes a phenomenon to me, but not so as a woman.

Your verdant correspondent betrays the fact that he has too little knowledge to know himself a fool; and yet the newspaper brag is

free to say that "Dr. N. B. Wolfe seems to have been psychologized, or at least outwitted by Mrs. F." This, however, is but the echo of what the prominent lecturer and medium, J. Clegg Wright, charged in his views of the situation. My impression is that these two nobodies know not what they are talking about; if they do, for their slander, in the language of the "kid," they should both be clubbed, knifed and shot.

From the time "Nature's Divine Revelations and a Voice to Mankind" were first published, up to the present, there has been a systematic effort made to handicap spirit phenomena with a priesthood. To the accomplishment of this object spiritual temples have been built—halls engaged for Sunday spiritual lectures, spiritual week-day meetings are held, and spiritual dancing parties at night—spiritual conventions are periodically convoked and spiritual gatherings to celebrate the annual return of the 31st of March are advised—spiritual camp meetings and a grip-sack spiritual itineracy in swinging round the circle,—are accepted devices to promote the same end.

The advanced phenomena given in the presence of this traduced medium, has shaken up these old sleepy heads every where. They open their eyes only to discover that the Spirit-world is getting along very well without their co-operation, hence they kick! They realize that "time has changed and phenomena with time!"

THE GHOST OF OLD CADOTTE. A Startling Story of One Who Went Down with the Vernon.

Clifford Byron Baumgrass, the subject of the following thrilling incident narrated by a Sault Ste. Marie paper, was the son of Prof. F. and Mary Baumgrass, the well known Chicago artist. His word could be relied upon, Young Baumgrass left Chicago in August for the Sault Ste. Marie, where he spent a part of last summer.

A startling story, fully authenticated, comes to us from the Middle Neeshish and vicinity, which in its details and realistic incidents would furnish a chapter for a volume on spooks and goblins.

A young sculptor from Chicago, Clifford Byron Baumgrass by name, has been spending the summer in the vicinity of the Sault Ste. Marie, making his home with a family on St. Joseph's Island. He spends his time in hunting and fishing, trying to regain lost health and strength.

"For God's sake get me a drink. I'm dying for a drink," replied the voice of a person in the greatest apparent agony.

"What will I get it in?" inquired Baumgrass, after an ineffectual search for a drinking utensil.

"There is a pail just outside the door in the entry; get it in that," came the words from above; "and in Heaven's name hurry, I'm choking."

The young man quickly procured the water from the river near by, returned to the hotel, went up stairs, and looked for the dying man. He could see no one.

"Where are you?" he asked.

Entering the adjoining apartment he saw—nothing whatever. The rays of the setting sun dimly lighted up the room, plainly showing that it was untenanted, and had not been occupied for months.

Several days afterwards his courage having revived, he repeated his visit at midnight, this time alone. The incident of the previous sensation were repeated. The cries and groans were heard, coupled with a demand for water, and in a search revealed nothing and no one as before.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 10, 1887.

The Churches and Amusement.

A move was lately made in New York, which looked like a step toward favoring amusements by the churches and clergy,—a kind of allowance of the dance and the play on the stage, as not evil, if rightly conducted, not devices of Satan, but fit to be cared for and made better by the elect, and attended by church members.

Now comes a late Baptist Congress at Indianapolis, representing a good part of the 2,500,000 members of that denomination, and this assembly puts relaxation and amusements first on the list of subjects for discussion.

These signs show two things: First, a more rational and kindly view of human needs; second, a decrease in the arbitrary power of the church and clergy and a yielding to the spirit of our day.

In days gone by the word of the clergy had a power in social life far greater than now, and the anathema of the church put an evil mark, like the brand on the brow of Cain in the Hebrew story, on any profane amusement, which it assailed with words of fearful power. To move the feet in graceful accord with music was a sinful act, and to be in a theatre was to mingle with the devotees of sin. For either of these offenses the evangelical churches called their members to account, and if they showed no signs of repentance and still walked in these forbidden ways, excommunication was their doom.

It is true that David danced before the Lord, and that miracle plays,—a sort of Bible theatricals,—were held under church auspices in centuries past, but the Puritan element changed the aspect of things, and in its needed reaction against wickedness in high places, went to the extreme of casting a gloom over life and making human joy an evil to be shunned and warned away. As Macaulay wittily said: "The Puritan opposed bear-baiting, not because it tormented the bear, but because it gave pleasure to the spectators."

Now that cloud is passing away; philosophers and physicians, psychologists and physiologists, agree that amusements have fit and important place in life, and are necessary for the best health of body and soul, and the best among the clergy are coming out from under the cloud and joining with the rest in singing, "Joy to the World!"

The sons and daughters of the Pilgrims find that they can dance and see the plays of Shakespeare, and yet hold fast to the noble righteousness of their ancestors.

They see a broad wisdom in the Old Testament word, "There is a time for all things," for joy as well as for mourning; for amusement as well as for gravity; for the dance as well as the prayer; for the theatre as well as the conventicle, and all these are needed and all can be righteously used.

Wise parents, in the churches and out, feel that they had better abate the pleasures of their children, and so help to make them innocent, that thus the dance, the theatre or the card party may be means of grace, and not lures leading the unwary to perdition. Thoughtful and healthful clergymen, who have ceased to be priests and are trying to be ministers, men serving their brethren, say to themselves: "If we try to keep good people away from amusements we shall lower and degrade things innocent in themselves, and good when well used, and had only when abused. We had far better say to such: 'Go

and make the dance and the play what they should be and can be, helps to a better life."

Barnum, the great showman, tells a good story of Robert Collyer. He went to his church in New York one Sunday, and was given a decent seat near the door. Collyer, standing in the pulpit, spied him, stopped his Bible reading and spoke out: "I see my friend P. T. Barnum under the gallery. I ask the sexton to show him to a seat in my pew. He always gives me a good seat in his circus, and I want to give him a good seat in our church." Mr. Barnum took the place thus offered him and doubtless profited by the good words of the preacher. He had tried to make the circus decent, and this was the minister's way of appreciating that fact.

How far will this reaction go? Shall we see Rev. Dr. McCosh go from his Presbyterian pulpit in Princeton to a box in a great New York theatre? Shall a grave and reverend Methodist bishop lead the dance in some fine house in Chicago? Shall the Reverend De Witt Talmage try his hand at progressive euchre? Strange things have happened. This eccentric Brooklyn divine, after preaching a sermon against Spiritualism a few years ago, which was "full of sound and fury," signifying nothing but his own ignorant prejudice, lately preached so much like our best lecturers that he felt obliged to label himself: "I am not a Spiritualist," lest people should mistake him for one.

We all need to keep the balance. It is not the chief end of man to dance or go to the theatre, but to do both in the right way may be good. Theodore Parker said: "Industry is the business of man. It is a dignity, and only idleness a disgrace, a wrong, a curse. If you earn nothing by head or hand, by heart or soul, then you are, and must be, a beggar or a thief, and neither pay for your board nor lodging. Let amusements fill up the chinks of your existence, but not the great spaces thereof. Let your pleasures be taken as Daniel took his prayer, with his windows open,—pleasures which need not cause a blush on an ingenuous cheek."

"Think of a young man conquered by his appetites,—the soul veiled by the body, the smirch of shame on all the white raiment of God's youthful son, who can stoop so low and be a trifle, a drunkard, a debauchee! The mind of man despises it, and woman's holy soul casts it aside with scorn. Stern as you may think me, I can only weep at such decay as this—flowers trod down by swine, the rainbow broken by the storm, the soul prostrate and trodden by the body's cruel hoof." These strong words teach us that there are sacred limits which amusements must not pass, and passing which they sink to vices and sully the sanctity of the soul. To keep within these limits is to be in the healthful sunshine, and to rest in pleasant places that we may better walk in the paths of duty.

The arbitrary powers of the clergy is happily less than in past times. The uplifting influence of good men and women, ministers or laity, should grow greater.

It is well that the churches show a rational leniency toward amusements, but let them not stoop to any compromise with evil and so pass the sacred limits. Give us love and wisdom, but no impious weakness under the cloak of piety. The church has compromised with wrong and sanctioned and sanctified chattel slavery by pretense of prayer; let all that cease.

A young man in a western town went to meetings of Spiritualists, which were well attended by good people. His Methodist minister said to him: "If you go there you must go out of our Sunday School," and the young man replied: "Very well, I prefer to go there and shall certainly do as I choose." If the preacher threatens dancers and theatre goers, they will say: "Very well, we prefer to go, and we will go." He had better give up and go with them; and help them make amusements healthful and innocent, and helps to righteous living.

Health—Harmonious Culture—Long Life.

We are just beginning to think of the wise balance of body and mind; hardly beginning to think how much the fit culture of all our mental and spiritual faculties may prolong life and increase usefulness and enjoyment.

It is said so often that the Americans are a highly nervous race, that we are inclined to think that we are unbalanced beyond all others in this respect. No doubt our intense activity in business tends to such want of healthful balance, but if we could compare the average health and power, and the average longevity of the American with the same qualities and attainments in the Englishman or the Frenchman, we should probably stand quite equal to them. The reports of aged persons who are passing away in our midst, are marked by many long lives, up beyond eighty years.

Herbert Spencer came over here and gave us wise and needed advice on our danger from overwork, and went home to be prostrated by his own overuse of his brain. Ruskin has been on the verge of insanity from the same cause. Huxley and Tyndall have been obliged to stop active work, and Tyndall has been on the verge of paralysis. Doubtless these men know better, as do many Americans who suffer in a like way; but there is so much to learn and so much to do, that thinkers and workers possessed and carried along by their high tasks, forget until it is too late, and are only stopped by a breaking down, which comes as a faithful warning.

Not only must we learn temperance in all things and the supremacy of the soul over the senses, but the harmonious development of bodily, mental and spiritual powers—the

gaining of soul-knowledge as well as that which comes through the senses.

To be unbalanced is to be unhealthy, and to break down prematurely. A pushing business man, while using certain mental powers up to their highest mark, neglects others, does not stop to think of his soul or body, and so breaks. A scientist like Tyndall who deals with the laws and properties of matter, and ignores the spiritual side of nature or of man, fails to reckon the soul of things as a factor in his process, uses his logical and perceptive faculties, but not his deeper spiritual faculties, and thus loses his balance and fails to do his best work.

Herbert Spencer is inductive and logical, not deductive and intuitive; external and superficial, not internal, and so inclusive of both soul and senses. Certain logical powers, and certain faculties which are busy in collecting external facts, are overused, while the spiritual part of his being is undervalued and but little exercised. Unbalanced, he, too, breaks down. The man full of knowledge of facts breaks and falls; the wise man, seeing ideas and principles behind facts, is better balanced, and lives and lasts and works longer.

Reformers are long lived, yet are hard workers. They live long because inspired by great ideas of freedom, temperance and justice, so that the spiritual faculties are alive and active, as well as the mental powers, and so the harmony and balance which give health are kept up.

Every man and woman may have their leading aim or vocation, but they must have their windows open to light and air from every quarter. To know of the immortal life; to realize the far-reaching intuitive powers of the soul, the wealth of spiritual wisdom as well as the wealth of knowledge gained through the outward senses, the relations of man to the unseen and the eternal as well as to the seen and transient; to keep close to the life beyond, that we may do the work of our life here better; to know and use the body as the temple and the useful organism of the ruling spirit within, is to be harmonious, well balanced, fit for long and useful life here, and ready for the higher life when our earthly work is done.

The balance of body and brain, and the care of both by avoidance of excess in work or indulgence of appetite or passion, is a good lesson, which the world is beginning to learn. The balance of soul and senses, of every faculty of the mind and every endowment of the spirit, the use of intuition, as well as of logic and induction, a realization of the splendor and beauty of man's relations to the heavenly life and of his soul's kinship to the Infinite Soul, the culture of love and duty as well as of knowledge and power—these make up the harmonious man and woman, full of years and wisdom, full of useful labor, reaching toward perfect culture, ready for every good word and work here, and opening for greater work hereafter.

Thoughts on Death.

It is indeed refreshing when a daily paper devotes a little attention to "Thoughts on Death." It shows that even a secular newspaper man may entertain serious notions with reference to that change common to all humanity. He goes on to say that it is a study worth the thought to go back in the history of the race and see what men have thought of death. Socrates and David were representative men of their times and nations—the one a Greek, the other a Jew; the one a philosopher, the other a king. Socrates says to the judges who condemned him: "Death is either a dreamless sleep that knows no waking, or it carries me where I may converse with the spirits of the illustrious dead. I go to death, you go to life, but which of us is going the better way God only knows." David says: "The Lord is my shepherd; I shall not want. He leadeth me beside the still waters; He restoreth my soul. Yes, though I walk through the valley of the shadow of death, I will fear no evil; Thy rod and Thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Take Cicero and Paul and contrast their words. Cicero says: "I may mistake in thinking the soul immortal, and if I do, I mistake wit; nor would I have this mistake torn from me as long as I live." Paul says: "We know if this earthly home of our tabernacle were dissolved we have a building of God, a home not made with hands, eternal in the heavens." Take Ingersoll's last statement of the problem, in *The North American Review*. "I have said a thousand times, and I say again, that we do not know, we cannot say, whether death is a wall or a door—the beginning or end of a day—the spreading of ptlons to soar or the folding forever of wings—the rise or the set of a sun or an endless life that brings rapture and love to every one." Contrast with this the last words of Judge Jera Black: "O thou beloved and most merciful Father, from whom I had my being, and in whom I ever trusted, grant, if it be Thy will, that I no longer suffer this agony, and that I speedily be called home to Thee."

The Boy Orator will deliver a lecture before the Young Peoples' Spiritual Society on Sunday evening, Dec. 11th. Subject: "Whatever is, is right." Mrs. Belle Fletcher Hamilton and her brother, Mr. C. J. Barnes, of Cincinnati, Ohio, will occupy the balance of the evening with platform tests. Questions will be answered previous to the lecture. Those pertaining to anything general will only be answered; no personal questions.

Is This True?

A daily paper asks the question, "Are the Protestant Ministers of the United States a total abstinence body?" and then goes on to say that "it is a question which the temperance workers are beginning seriously to ask themselves, much to the surprise of a great number of people whose attention has never been called to the subject, and who seem to take it for granted that the very fact of their holy office bars them from the ordinary temptations of men. When a Roman Catholic priest or ex-priest, like Father McGlyon, talks in favor of strong drink, as that gentleman has recently done in a very aggressive and offensive manner, and when Dr. Howard Crosby, of New York, one of the straightest of orthodox pharisees, talks and writes, in a still more dangerous manner of the use of wine as one of the blessings of life, we are apt to think their cases exceptional, and to think that perhaps they are not personally as bad as their talk would indicate. But while their cases are exceptional, it is nevertheless true that any number of ministers are addicted to the use of liquor to some extent. One lady who crossed the ocean a year or two ago said there were seven clergymen on the ship, five of whom habitually had wine with their dinner. During one of the recent sessions of the national presbytery some of the ministers brought their own wine with them, and had it served with their meals, greatly to the horror of some people by whom they were entertained. Individual cases could be given, but it is unnecessary. Country ministers, as a rule, are total abstainers, but it is not so with those in the city. In fact it has been said that the temperance workers often find the ministers in their way to the large cities, to which the ministers reply that the "workers" themselves are not always guileless, hence they do not co-operate with them as they otherwise would. There is a suggestion in the thought presented, and one well worthy the earnest attention of the temperance people whether in the church or out of it."

Mr. John Slater.

Last Wednesday, John Slater, the remarkable test medium, left Chicago, intending to visit California and Australia. Last Sunday his meeting at the Princess Opera House was well attended by skeptics as well as Spiritualists, and a deep interest was manifested. His tests were of a character that, at times, they caused a decided sensation. He talks rapidly, rarely hesitates in his description, and ninety-nine times out of a hundred, the one whom he addresses admits the truthfulness of his statements. He intends to return to Chicago, and locate here permanently.

GENERAL ITEMS.

J. Madison Allen has been lecturing at Pittsburg, Kansas. He goes from there to Joplin and Carthage, Mo. He can be addressed at present at Joplin.

Lyman C. Howe has been writing a series of interesting articles for the *Free Thinkers Magazine*. They are logical and convincing, and go deep into the "soul of things."

H. K. Hamilton writes as follows from Port Huron, Mich.: "We hold meetings in our hall every Sunday; tests and psychometric readings constitute the order of exercises."

The editor-in-chief is away from his post this week. It is the first time he has been out of town since March; the past summer being the only one in fourteen years that he has remained at home.

Dr. Hicks of Rockford, Mich., writes that W. H. Blair of Chicago, has given a course of lectures there, which were very satisfactory to his hearers, and he would recommend him to other societies.

Dr. B. C. Tabor of Mound City, Illinois, lost heavily in the fire that occurred in his city, November 21st. He lost his entire stock of medicines and the greater portion of his medical library.

Because some of the young people in his choir went to a dance last week in the teeth of his positive prohibition, Rev. Father Tracy, of Burlington, N. J., wouldn't let them sing at high mass Sunday morning.

Dr. J. K. Bailey spoke at Eureka, Kan., Nov. 10th; at Eldorado the 13th; Benton, 21st—23rd; Newton, 29th and Dec. 4th. He may be addressed at Newton, Kan., during the month of December, or his home address, box 123 Seranton, Pa.

We are prepared to furnish "Lucifer," a monthly published in London, by Mme. Blavatsky and Mabel Collins. The September and October numbers are out, and show an excellent table of contents. Price, 35 cents a number.

Hon. Appleton Oaksmith, son of our well known and valued contributor, Elizabeth Oaks Smith, passed to the higher life from New York City. The funeral services were held in Hollywood, N. C., the town of the deceased, October 30th, 1887.

The London zoological gardens have for the first time in their history a living gorilla. Two weeks after it was received it would take fruit and nuts from the hands of visitors. It has been placed in the same house with "Sally," the educated chimpanzee.

Geo. H. Brooks writes: "I have been lecturing in Saginaw City, and in East Saginaw, for the month of November, with the exception of last Sunday, when I lectured in Lansing. I have moved to East Saginaw, Mich. My address is 802 Hoyt street. I am to lecture for the month of December, for the society in East Saginaw."

W. S. Rowley, the telegraphic medium, has removed his office to room 30, Nottingham Building, 89 Euclid Avenue, Cleveland, Ohio. Mr. Rowley is associated with Dr. G. T. Whitney, and aided by the Spirit Dr. W. A. They are capable of doing an excellent work.

A notable thanksgiving service at Detroit, was held in "The Church of our Father," Universalist, Rev. Dr. Rexford, G. B. Stebbins, Rev. Mr. Frost, Swedenborgian, Rabbi Hirsch, and Reed Stuart, spoke, and fine music was given. The audience was much interested.

"It is sacrilegious to day," remarks *The Christian Register*, "to regard as holy a belief which consigns the greater part of the human race to endless misery, as the victims of an arbitrary and unjust God. It is the duty of every enlightened man to extirpate every shade or possibility of reverence for such an unholy dogma."

Mrs. R. C. Simpson, who has been stopping in the city for a few weeks past, was suddenly called to her home, Hope, D. T., on last Monday. Mrs. Simpson's tests are certainly of a striking and convincing character, and she will always find something to do in Chicago.

Mrs. John H. Carter paid a brief visit to Chicago last week. Mrs. Carter has long been known at home and abroad as a very remarkable and well developed medium. Years ago, while young, she married Mr. Carter, since which time the general public has been deprived of her valuable services; but her work has been none the less important and useful to Spiritualism. She frequently gives sances to friends, and through her mediumship some of the best authenticated phenomena have been observed.

Boston Budget: President Lincoln said once that the best story he ever read in the papers of himself was this: Two Quakeresses were traveling on the railroad, and were heard discussing the probable termination of the war. "I think," said the first, "that Jefferson will succeed." "Why does thee think so?" asked the other. "Because Jefferson is a praying man." "And so is Abraham a praying man," objected the second. "Yes, but the Lord will think he is joking," the first replied, conclusively.

Mr. W. H. Terry, Melbourne, Australia, writes: "The pressure of work in connection with my medical business and foreign correspondence prevents my giving attention to the book business which it demands. I have made arrangements to transfer it to my nephew, Mr. Charles H. Bamford, whose interest in progressive subjects fits him for the conduct of such a business. Mr. Bamford is located at 87 Little Collins Street East, Melbourne, and is prepared to furnish the RELIGIO-PHILOSOPHICAL JOURNAL at any time."

In San Francisco there are four journals regularly published in Chinese characters. These appear weekly, and have a circulation of 2,500 copies. According to the Chinese method a good printer can print 400 sheets a day. Five days' work are required to get out an edition of 1,000 copies. The journals are printed with black ink upon single sheets of white paper, except on the Chinese New Year, when the printing is done with red ink or upon red paper.

A horrible case of hydrophobia which proved fatal to the victim attracted wide attention at New London, Mo. Last summer George Norman, living in the country near there, was bitten by a dog and paid no attention to the matter. Just before his attack he woke up and told his friends of a terrible dream he had in which he saw himself dying of hydrophobia. Almost immediately he began to develop symptoms of the rabies, which were quickly followed by awful convulsions. For twelve hours he struggled in these convulsions and it required the combined strength of six men to hold him. In his lucid moments he begged his friends to kill him. The end came, when, in the midst of a frightful convulsion, he expired.

A social event of more than ordinary happiness was the celebration, November 24th, at Easthampton, Mass., of the fiftieth anniversary of the marriage of Mr. and Mrs. Artemus Barnes of Easthampton. Mr. Barnes is a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, and we are pleased to congratulate him upon this interesting occasion. In all the half century death has not entered the circle, and their three sons and daughter with their families and grandchildren, were all present at the festivities. Besides the wife there were present, Mr. Aaron Strong of Southampton, and Mr. J. P. Searle of Easthampton, who were present at the wedding reception at Southampton fifty years ago; also many relatives and friends from far and near. Mr. Barnes is now seventy-five years old and Mrs. Barnes is sixty-seven, and both in excellent health.

There were 100 very excited musicians at the Metropolitan Opera-House, New York City, one afternoon, lately. They had come to rehearse with little Josef Hoffman, but their leader, Adolph Nwendorf, had all he could do to keep them at their work, so completely were they carried away by the marvelous attainments of the child. It is said that Hoffman is a musical genius of the rarest order, and nothing like the prodigy has been seen since the time of Mozart. It was amusing to note the thoroughly confident air with which the child conducted the rehearsal. At times the old gray-haired men, whose entire lives have been passed in the study of the art of sweet notes, would become so rapt in the extraordinary musical gifts of the child before them as to cease playing in order to listen and watch the perfect methods of the performer. Again, they

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

BY JENNIE P. MERCHANT. A tiny mistle I hold in my hand. Just come from the Golden State; It speaks of the flowers in that lovely land, And the zephyrs that round them wait;

Can stoop on the beach the waves have swept, And pick up a tiny shell; The ocean's secrets so long I kept, I will ask it now to tell.

What Good does Spiritualism do?

To the Editor of the Religio-Philosophical Journal: Well, let me tell you what good it does me. Not long since I was called to the sick bed of my aged and beloved mother. We watched the little spark of life that was left, and saw it fade away.

Then again the infidel tells me that when the coffin-lid was closed for the last time over the face and form of my mother, that I had lost her forever, without hope of future joy or sorrow.

Notes from John A. Hoover.

To the Editor of the Religio-Philosophical Journal: You struck the key-note of truth when in your editorial you say: "Wonderful are the heights to which the human spirit attains in its best moods!"

Carrie C. Brayshaw writes as follows from Peoria, Ill.: We have had Mr. C. J. Barnes with us for a few days, and he has given some grand tests. He is a good platonic and trumpet medium. He has given good satisfaction here, and now the friends are going to hold meetings every Sunday.

Simon Maybree writes I have read your paper many years with great satisfaction, and now I regret that my advanced age will not allow me to continue. It has been a source of pleasure and profit to me to take weeks when I could not read, and to be able to do so in the next. Those who will read the JOURNAL will be profited not only here but hereafter, I think.

Pope Leo XIII is very fond of agriculture, and has a passion for planting trees. One of his first works after his election was to plant the garden of the Vatican with fruit trees and vines, and this year for the first time the grapes of the Vatican garden are turned into wine.

The Perine Mountain Home.

To the Editor of the Religio-Philosophical Journal.

During the past three years, a series of Sunday afternoon spiritual meetings, beginning in early spring and ending late in the fall, have been held under the auspices of Dr. Geo. H. Perine and family, at what is known as the "Perine Mountain Home," near Summit, N. Y.

Then again the infidel tells me that when the coffin-lid was closed for the last time over the face and form of my mother, that I had lost her forever, without hope of future joy or sorrow.

A SUICIDE'S FUNERAL.

A Sermon Embodying the Spiritualist Philosophy of Self-Destruction.

Spiritualist funeral-services over the remains of the unfortunate and demented suicide, W. H. Rex, were held yesterday afternoon at No. 74 Fulton street, Mr. Charles Dabarn of New York, the lecturer, and Mr. Thomas Lee officiating.

Religion Without Reverence.

Milwaukee Sentinel: The free-and-easy way in which some preachers and professed Christians handle sacred matters... Another speaker... "When the Lord says 'Whoa!' you'd better whoa."

THE WITCH WAS PERSECUTED FOR A WITCH.

THE EXPERIENCE OF OLD ANNA HILLER WITH FLORIAN MITZKOWSKY.

"The Witch of the White Stockings" is an appealing tale that may be applied to Anna Hiller, a stout and waddling old German woman of about 50, living in a lonesome manner at No. 3155 Benson street, Justice Eberhardt said yesterday that she claimed to have been reviled and persecuted for a sorcerer right here in Chicago.

A Blind Medium and Lecturer.

To the Editor of the Religio-Philosophical Journal.

I can not refrain from writing a few words to your readers in commendation of the blind medium and lecturer, Mr. A. Tisdale, to whom I had the pleasure of listening for the first time last Sunday.

I understand that it was reported and will be published in your columns, that it is impossible to get a garbled report, as the most exact and correct that can be obtained without marring the beauty and completeness of this remarkable discourse.

Spiritualism in Philadelphia.

To the Editor of the Religio-Philosophical Journal.

The First Society have reason to congratulate themselves on the favorable reception of their chosen speaker for the month—Dr. Dean Clark—who has been so long and so ably engaged in the social work of his engagement was an enjoyable as well as profitable auxiliary.

Mrs. Powell, a medium seventy-five years of age, upon the charge of "fortune telling." The Sunday Item contains a very good caricature of Director Stokely trying to "fence in Philadelphia" on one board of which are "freedom, Catholic and Protestant, continue to "tell our fortunes" every week...

The Aim of Human Life.

To the Editor of the Religio-Philosophical Journal.

There are some questions which a perusal of your paper forces upon the mind. THE RELIGIO-PHILOSOPHICAL JOURNAL justifies its name in being representative of many shades of opinion, and a consideration of its articles leaves no doubt of the earnestness of the contributors.

A Dead Doctrine.

To the Editor of the Religio-Philosophical Journal.

This doctrine of the damnation of the heathen is dead, writes Rev. Brooks Herford. It has ceased to be believed in any living sense. People may talk it, but they do not realize what it means to believe it.

Simple Method for Moving Persons Apparently Dead.

To the Editor of the Religio-Philosophical Journal.

At a meeting of the last congress of German Frankists this subject was discussed, and Dr. H. Frank mentioned that there are but two ways to stimulate the heart—electricity and mechanical concussion of the heart.

strikes the chest over the heart repeatedly with the palm of his hand. In favorable cases this method is early successful, and sometimes a twitching of the lids or the sagging of the mouth appears with surprising rapidity as the first sign of returning life.

Notes and Extracts on Miscellaneous Subjects.

Coal has been selling at Los Angeles, Cal., for \$16 a ton. A troupe of Persian female dancers is on route for Paris. Hoosac Tunnel is to be lighted by 1,250 incandescent lamps. Harry Fairfield is studying law at Oxford University, England.

SPIRIT RAPPINGS.

A Haunted House in Lewis County—Spirits of the Dead Make It Lively for the Occupants—Groans, Chair Tappings and Broken Pitchers.

Kosterville, in the town of Lyonsdale, has a real sensation, and one which is attracting considerable attention in the southern part of this county. The house which is claimed to be haunted is a large two story building used for a boarding house for the employes in the pulp mill at that place. The boarding house is managed by John McKim and wife, who have resided there five years. About four years ago a sister of Mrs. McKim died there, and a year later the disturbance began, but only until recently has the public been let into the secret. Mrs. McKim states that one day she heard a sound resembling the noise made by her sister when she died, that of groaning and sining, but that she thought but little of it at the time. As time passed, groans and sighs were heard more frequently by Mrs. McKim, and also by her father and mother, who resided there. About a year ago the father, Mr. Hamblin, died, and one week afterwards the groans and sighs became so loud and frequent that callers began to inquire the cause. Several were allowed to search the house, but were unsuccessful in finding a clue. Until last week Tuesday night nothing had been heard but the groans and sighs, but on this occasion three or four persons who occupied the same room, claim that at about 11 o'clock they saw a chair move and flip about half way over. The chair was pushed back, but it persisted in moving about for an hour or more, and then raising itself from the floor three times it whirled around and around. Wednesday evening similar actions took place, and the following night mysterious rappings commenced. On this point Mrs. McKim said to a representative of the Tribune Leader: "Thursday night my mother and the girl retired while I sat in this room: it was about half past ten. Suddenly we heard a sound resembling a rap; presently we heard it again. 'Mother,' said I, 'talk to it.' 'Amanda,' (my sister) 'is it you?' she asked: 'One rap was given in answer. 'If it be you, father, (her husband) 'rap three times.' My mother said: 'The raps were repeated three times. 'Can you talk with us?' she asked: one rap in reply. 'On Saturday night it is said the whole household was awakened by a loud crash which, upon investigation, was ascertained to have been caused by the breaking of a pitcher that had been left standing in the corner of a room on a stand. The pieces were found upon the floor seven or eight feet from where it had been left when the family retired.'"

Church and Theatre.

The Baptist Congress at Indianapolis hoped the subject of relaxation and amusements by placing its discussion first in the proceedings. The matter is of great importance because of the seeming necessity of a change of attitude by the church itself in order to retain its influence among the vast body of people who own allegiance to the denomination. The Baptist church is the largest Protestant body in the country, the denomination having 29,000 congregations and 2,500,000 communicants. All kinds of Baptists number 31,930 congregations, while all kinds of Methodists number, perhaps, 24,000 congregations, with about 3,200,000 communicants. The 29,000 societies of Baptist worshippers have found that they cannot maintain their inhibition of first-class theatres. The people go and feel no sin. As in the past, the church is not able to impress the spirit of the times so much as the spirit of the times impresses the church. Withholding its non-attendance from the theatre the church finds its members in frequent attendance at the theatre, and finds the theatre to be retrograding in the worth of its attractions. The thought naturally arises that it would be well for the church to attempt to mold theatrical performances which it cannot dissuade its members from attending. This desire to adjust itself to current conditions is favorable to the church. The Baptists are not singular in such an inclination. It was a cardinal principle of the Methodist church that its meeting houses should be bare and without creature comforts. Even the luxuries of words, so dear to the human heart, were denied. "Catechism," "rector," all the terminology of the Christian religion were cast away, and where the church had done the theatre in the past, the dissenters did a more dreadful penance in another. How readily could the early settlers of the republic accept such a regimen! How well Wesleyism sat on a log bench in a log church! But the age of architecture has approached, and millionaires sit as frequent as pre-emptors once sat to worship the Creator. What "preacher" turned "pastor" would dare to lay down the dictum that the stained glass, the organ, the carved lectern, the cushioned pews, the sloping floor and centering aisle, the holy hush and silken rustle must all go? They would not go. The "pastor" would go. To such extent has the church—divine in its mission, human in its means—moved insensibly into harmony with the age, be it the age of the world, the flesh, and the devil, or the age of increasing spirituality. The churches, having been forced to alter their fundamental ideas so far as to accept the horns of plenty offered by an industrial era, do well to consider also the needs of men as to amusements. A great specialist of nervous diseases declares that he prescribes attendance at the theatre as often as any other treatment. It is full time, therefore, for the evangelized denationalists to so far relax their prescription of such recreation as to make theatrical managers responsive to the needs of churchgoing patrons. Such a change would drive from the stage much that has few friends and much that could not tarry a moment in the face of a protest of paying religious people.—Chicago Tribune.

Disastrous Fire.

To the Editor of the Religio-Philosophical Journal: Mound City, Ill., has once more been visited by a disastrous conflagration, almost as bad as that of 1879. Thirty-five business houses and dwellings, in the short period of one hour and a half, were swept from the earth. Many of our citizens within that period were deprived of comfortable and happy homes, and are now seeking places for shelter during the winter, or until they can rebuild. Many of those burned out had from the sad lesson learned here in 1879, provided for the emergency by having their property insured in good reliable companies. Among the losses in this fire is Dr. B. C. Tabor, who lost nearly everything. The Doctor is a life-long Spiritualist, and at the time of the fire, he had nearly completed a manuscript of value on the subject of "The Philosophy of Spiritualism and the Occult Sciences." The fire came upon him so suddenly that he found it impossible to save it, and he feels its loss quite keenly. He is nearly 80 years of age, and it is not likely that he will ever be able to rewrite it. J. L. Mound City, Ill.

Cataract Cure.

A clergyman, after years of suffering from that loathsome disease, Cataract, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 213 East 9th St., New York, will receive the recipe free of charge.

Contributions for the Atlantic Monthly for 1888, may be expected from Charles Elliot Norton, Thomas Wentworth Higginson, Charles Dudley Warner, E. C. Steadman, J. P. Quincy, Charles W. Preston, Sarah Orne Jewett, Henry Cabot Lodge, Edith M. Thomas, Horace E. Scudder, George E. Woodberry, George Fredric Parsons, Maurice Thompson, Lucy Larcom, Oella Thaxter, John Burroughs, Percival Lowell, Agnes Repplier, Elizabeth Robbins Fennell, Olive Thorne Miller, Bradford Torrey, and many others.

The November and December numbers of the Atlantic will be sent free of charge to new subscribers whose subscriptions for 1888 are received before December 30th.

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J CLEGG WRIGHT.

He Replies to Dr. Wolfe and Sets Forth His View of the Nature and Aims of the Spiritual Platform.

To the Editor of the Religio-Philosophical Journal: In my last letter to the JOURNAL, I pointed out that the testimony of Dr. Wolfe could not be taken on such extraordinary phenomena as he said had occurred at a séance held by Mrs. Fairchild in Cincinnati, and that before such phenomena could be believed the evidence must be of a more extraordinary character than the phenomena, so that it would be easier to believe than to deny. The article written by him showed all the qualities that would indicate the possibility of fraud, and none of those wise safeguards against imposition.

I have had great hopes that materialization would sometimes effect something which would afford complete demonstration of the reality of spirit nature without resorting to a priori argument; but it seems to me we get no nearer to that demonstration. Mediums and sitters are content to accept the old methods and make no progress. I want the day to come, when we can examine the spirit, look at it, handle it, dissect it, and see what the body is made of, and if possible see how spirit acts upon matter and how matter acts upon spirit, and the difference between them. When we know all about that we can tell whether the energy of spirit nature is capable of forming dense material bodies, and be able to explain why they, as material bodies, cannot remain permanently. We can then find out why a medium is needed for their production, and how far the psychic emanations of the medium enter into the psychic conditions of the spirit. These are profound studies, and I want to see more thought devoted to them.

The present state of the phenomena and the study of the physical side of Spiritualism, impose upon us the necessity of having to visualize spirit nature, as the substantial cause of phenomena, in the same way as we do with atoms and the luminiferous ether. I hold that we are on the right road to a scientific Spiritualism.

We are trying to develop phenomena, through matter, which are caused by spirit; but these phenomena will never demonstrate the nature, quality, and identity of spirit. When you tell me that the materialization is a certain person, because he could tell you things that nobody but himself knew, that is evidence of another character, and may be even convincing of the reality of the personality; but the bare phenomena of materialization at its best, do not lead us to a reality with which we can grapple by the scientific method of investigation.

The first duty of the experimentalist is to test the reality of the form, making sure that it is not produced by fraudulent means, and then to proceed to find out the nature of its composition; unless this be done, the problem of materialization will continue a puzzle, like that of perpetual motion. These are my general views upon the subject at large, Dr. Wolfe serving only for the peg to hang them upon. I am sorry that he did not have more discretion and better taste than to write a crazy attack upon me, as if that would solve any problem. Nobody wants to see that kind of writing in the JOURNAL. As to Mrs. Fairchild, she is only one; I have known many who claimed to have the power to materialize spirits, but under such conditions that the evidence presented was not conclusive, the possibility of fraud existing. At all the séances given by Mrs. Fairchild in Cincinnati the widest chance for imposition existed, it having been demonstrated that her "spirits," are mortals playing a part, as set forth by Mr. Davis in a late JOURNAL.

It is a charitable excuse for Dr. Wolfe, for me to say that he is sincere, but that his faculties are hallucinated. He did not insist upon conditions which would have made fraud impossible. He believed where he ought to have doubted. He allowed the forms to go when he ought to have seen of what they were made; hence I say his testimony cannot be taken.

The letter of Mr. Davis proves Mrs. Fairchild a fraud, and raises very serious doubts as to her possession of mediumship. Plimpton, Napoleon, Josephine, and the bright ancient spirits, go for nothing with the bleeding nose of Mrs. Fairchild's boy enacting a spirit—proof positive notwithstanding the declaration to the contrary of Wolfe, wine and wonder. It is to be regretted that these impositions, one after another, have to be published to still further prejudice the people against the other and more reliable phenomena upon which we rest for proof of Spiritualism.

We may take the article of Dr. Wolfe as the manifesto of spiritists and spiritism. It exhibits an uncompromising hostility to philosophy and the work of speakers on the rostrum. Spiritism knows nothing of anything but bare sensuous Spiritualism (sensationalism would be the word), which requires nothing higher than phenomena. Well, I have sympathy with that, but phenomena are not enough; man has other faculties besides the perceptive. He has great powers of reason and imagination, and these qualities are parts of his own nature and must be fed. Spiritism degrades the mind; it has a pestilential atmosphere; in it neither intellectual nor moral qualities can flourish. The lowest grade of spirits can produce phenomena, and the psychic effects of such spirits tend to destroy the moral beauty and purity of the medium and sitters. That Dr. Wolfe is the brilliant philosopher and bold champion of spiritism, is illustrated in his curious and I am sorry to say, indelicate article in reply to me. In mitigation of his transgression of literary usage and refinement, I hope that he has done nothing worse than contracted a corrupt style, which will be but temporary. I am therefore, unable to reply, if I would, to Dr. Wolfe in that style. If I cannot add to the charm and grace of the English tongue as now written among advanced thinkers, I will not employ the style of the coarse age of the Stuarts, when the language of the Court was overflowing with the license of its practices.

Spiritism and materialization are but slight affairs when compared with the great issues involved in Spiritualism. Materialization will neither help nor retard the useful and sublime work of the true spiritual platform; but I will not further delay time with the manifesto of Dr. Wolfe, couched, as it is, in his bombastic style, nor in any way handle the dirt of his virulence and egotistical voracity. I will take the liberty then of letting him step off the stand.

My main purpose of soliciting again the attention of the generous reader of the JOURNAL, is to set forth the nature, character, and aim of the spiritual platform. Spiritualism covers the reality and phenomena of all nature, from the grossest form of matter and force to the highest expression of intel-

lect, feeling and spirit substance. It deals with philosophy, both theological and morphological; it embraces in its wide and universal grasp, all science, the purest ethics, and all forms of religion. The work of Spiritualism is the study of phenomena and their laws in relation to the organization of nature, the mind of man, society, order, liberty, right and development. Spiritualism deals with the agents and causes operating in the building of matter, the universe, and all phenomena.

The spiritual platform can properly enter into the discussion and exposition of the following propositions:

1. The nature, power and attributes of God; occultism, theosophy; the domain of absolute causation, and the philosophical opinions of men thereon.

2. The powers and attributes of man, his physical, intellectual, moral and spiritual natures; and the nature and quality of mind as expressed through organization, both in normal and abnormal states of consciousness.

3. Of the influence of the organic and the inorganic kingdoms on the mental constitution of man, and the influence of external bodies upon physical organic nature; how they make, modify and destroy tissue, bone and nerve.

4. Of the action of mind upon mind, in normal and abnormal states of consciousness, perception, reason and imagination.

5. The faculty and function of clairvoyance, mesmeric phenomena; sleep, dreams, trances, illusions of sense, illusions of feeling, illusion of inference, all forms of hallucination, mental health and disease, and the influence and qualities of material bodies, with their separate and peculiar action upon these different mental states.

6. The independent existence of spirit, how that existence can be demonstrated; the action of each quality of spirit upon organic and inorganic matter; the influence of individual spirit upon the brain and mind of man.

7. The influence of the mind of man upon spirit, the nature and quality of spiritual consciousness, social relations in spirit life, spirit society, spiritual environments and spirit progress.

8. The nature and constitution of sensation, quality and reliability of reason; the character and worth of intellectual certitude; and of moral nature and quality; and men's opinion thereon.

9. Evolution; modes of atomic motion, with their origin of moral nature and its quality; the nature and quality, affinity, crystallization, light, heat, electricity and magnetism.

10. The origin of society, law, order, and system; development of ideas in society; different forms of civilization; important national epochs, their general and special influence upon human progress; organic forms of civil government; the method of education; the origin and progress of religions, and their influence upon man's intellectual and moral nature; the development of philosophy from the earliest to the present time; speculations, ancient and modern, and their influence upon progress and conduct; the general and special results of progress upon humanity; history and the philosophy of history; civilization, what is it? Liberty, fraternity, justice and humanity.

From this great aggregation of thought, we see at once that there is a vast necessity and boundless scope for the inspired and thoughtful speaker upon the spiritual rostrum. Spiritism is but a speck upon the great scroll of human thought, work and aspiration. No sane man will say that the necessity does not exist for the proper discussion of these great problems and ideas before popular audiences, by intelligent and competent speakers. Quit the rostrum? Never! There is a demand in the condition of human nature for its increased usefulness and continuance. Man can more readily dispense with the phenomenal spiritist, than the educating power of the spiritual rostrum. Its work consists in elucidating the great problems of nature and being, and developing the latent qualities of the intellect, refining the delicacy and beauty of thought, and the creation of moral and spiritual systems of reason, which will bring mankind into a better state of social, intellectual, moral, and spiritual development.

If Spiritualism be not strictly a science, it is a great and beautiful study, approaching the frontiers of certitude and demonstration, which, when reached, will place it among the most exalted of the sciences. It can accurately be said that it is rapidly advancing to the full requirements of a high philosophy; it is already superior to any existing system of philosophy, inasmuch as it can cultivate and strengthen the spiritual faculties in their hard conflict with the tragic realities of earth. Spiritualism philosophically may not have advanced psychology beyond the school of Kant or Mill; but by experiment it has made discoveries that students of their systems could not have reached. Spiritual inspiration and control have found another way into the mind beside the avenue of objective sensation. When a man by patient, private study and experiment has matured his facts and their correlations and co-ordinations, to gether with the laws that regulate them, he can ascend the platform and make known to the world the nature and worth of his discoveries and describe those phenomena which startle with their strangeness and amaze with their greatness the students of nature.

The platform educates the intellect and refines the heart. Phenomena address the senses; philosophy the reason and imagination. Phenomena convince; philosophy perfects; they are twin sisters of nature, and go hand in hand. Spiritism has no moral ambition; it drags its votaries in the mire, and has no reverence for the beautiful and sublime. Its light illumines the murky sky of barren materialism. Spiritualism sweetens the aspiration, allures to more exalted virtue, cheers the sad, reveals the destiny of humanity, crushes the animal nature, perfects the soul, gives wisdom in difficulty, fortifies in misfortune, virtue in all things and confidence in death through life everlasting.

J. CLEGG WRIGHT.

At the Country Club, near Washington, a track has been laid out around which the members can speed their horses. The track has been named the "Folsom Circle," in honor of Mrs. Cleveland, whose permission was granted to this use of her name a short time ago.

The first fox-hunting sheep on record in this country is reported from Lowdesville, S. C. It is the property of Alonzo Bowman, who keeps a pack of foxhounds. The sheep stay with the dogs constantly, and the other day followed a fox with them and was in the death.

The wife of Senator Edmunds, of Vermont, is in poor health, and will spend the winter in Alken, S. C.

For the Religio-Philosophical Journal. Americanism, Romanism and God in the Constitution—1-m.

ART. 6, Clause 3, Constitution of the United States:

The Senators and Representatives... and the members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by oath or affirmation to support the Constitution; but no religious test shall ever be required as a qualification for any office or public trust, under the United States.

Amendment 1—Congress shall make no law respecting an establishment of religion, or prohibiting free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition Government for a redress of grievances.

Freedom of conscience in relation to religion, freedom of speech and freedom of the press, are the essence of Americanism. These are the bulwarks of liberty and the priceless inheritance for which our revolutionary ancestors endured the hardships, privations and sufferings of a seven years' war. The one qualification which every citizen of this country should possess without any reserve or drawback, is that of full allegiance of mind and conscience to these principles.

This truth is self-evident, that any person who does not believe that the inalienable right from the Creator of every human being, is to be free in conscience as to religious views, to be free to think and speak, amenable only to the tribunal whence human mind is derived, is not and cannot be American. Any person or class of persons who deny these rights to the individual, have no just and moral right to the privileges of citizenship.

Now, what is Romanism? And what is Romanism aiming to do in this country? Let the increased tendency to destroy or cripple our public school system, and the teachings advocated for parochial schools, set forth.

From A. J. Grover's able exposition of Romanism I take the following—"from a high authority in the Roman church":

"Abridged course of Religious Instruction, Apologetic, Dogmatic and Moral, for the use of Catholic colleges and schools."

"The church by virtue of the power of binding and loosing which she has derived from Jesus Christ (3), may for just reason dispense from vows, or commute to other good works. She can also dispense from a promissory oath. This power belongs to the pope and bishops, who exercise it either themselves or by their delegates." (p. 293)

"Rationalism, or rather atheism, of the State, consists in the exclusion from the civil government of all religious influence, above all, that of the true religion of the church of Jesus Christ; or in other words, the separation of the State from the church; absolute independence of the State with regard to the church, which means oppression of the church by the State." (pp. 97, 98)

"The civil laws (of Christendom) are binding on conscience so long as they are conformable... to the rights of the Catholic Church." (p. 278)

"Human laws are susceptible of dispensation. The power to dispense belongs to the sovereign pontiff." (p. 279)

"The sacrifice of the mass procures for us the remission of our sins and punishment due them." (p. 210)

"Romanism pronounces our Constitution 'Atheism,' and the civil laws binding, only when conformable to the superior rights of the church."

Romanism is, by its never changing teaching and policy an enemy to free schools, free institutions, free thought, free men. She holds her hierarchical power over the consciences and minds of her subjects, and over the creative functions of woman.

The perilous step our National Reformers are proposing, and the W. C. T. U. becoming accessory to, is to revolutionize Americanism backwards.

The Pope says our constitution is atheistic. The national reformers are claiming the same.

Romanism is vigilantly working not only to get God into the constitution, but the Roman Church into rulership, politically. To this end she is withdrawing the children from the atmosphere of free schools and free thought. To this end she is teaching in Catholic schools that the power of the church is supreme, and no other obligations are binding. To this end she is amassing property for her various institutions, which is exempt from taxation. And Protestant Americans propose to push on by amending our glorious guarantee of free thought and freedom of conscience, these efforts of Romanism to make our constitution an instrument to put the chains of ecclesiasticism upon human souls and minds.

And the prohibition party, with the popular reform of total abstinence, is being made, especially through the W. C. T. U., an instrumentality for helping Romanism to destroy Americanism.

Secretary Weir, of the National Reformers, in a report of the Pa. Prohibition Convention, says: "The acknowledgment of the authority of God in civil government, which within the past year or two has become the almost universal declaration introducing the platforms of the prohibition party, was given as usual the first place. This is its proper place;... And to what does the party pledge in that declaration? Plainly this: God being the source of governmental power, and the ruler who uses it being therefore his minister, that they will choose for office only such as fear God."

Who are "conspiring" for revolution? No provision in our constitution is more explicit than that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Up to the 8th of November no less than seven State W. C. T. U. Unions had pronounced that "Christ is the author and head of Government." Maine Resolved: "We believe the watchword of the hour is God in Government."

Ohio Resolved: "That we heartily approve the aims and operations of the National Reform Association."

Secretary Weir in a letter to the Christian Statesman says: "I am convinced the thing to do is to appeal for aid in carrying our Lord's cause through in the prohibition party, to the National W. C. T. U. It is the attitude of the W. C. T. U. that is compelling the unwilling leaders of the party to endorse woman suffrage."

Thus, the vast well drilled organization of the W. C. T. U. is on the side of prohibition in politics, being made an adjunct of the National Reform Association, to transform our Constitution and the most sacred principle of Americanism.

Romanism now can absorb its devices from perjury if that will help its God power to get a grip in political affairs. Protestant-

ism is just as hateful to this devouring tyranny as is the public school system.

Romanism and Americanism are antagonistic. Romanism is wily, insidious, aggressive; works steadily, persistently to the one end, that of mastery. Once given a foothold of constitutional power, she would wrest from Protestantism and civic the essential liberties of Americanism. The Christian Statesman says: "What we seek is to maintain the separation of Church and State, and at the same time to maintain the connection between religion and the State."

Miss Withard assures me in reply to "Open Letter," that she "does not think her position is one to which you (I) would object. She means simply and only the spirit of Christianity, with nothing ecclesiastical about it!" Shades of our Revolutionary sires, true Americans have reasons to hold in everlasting grateful remembrance your farseeing wisdom in putting the unequivocal shall not, in the guarantee of our liberties.

But no religious test shall ever be required as a qualification to any office or public trust under the United States.

On the inmost and sacred altar of being, O patriotic men and women, who are Americans, vow to preserve us against Romanism, ecclesiasticism, or any form of Religionism this most vital and priceless element of our national life, prosperity and advancement!

LUCINDA B. CHANDLER.

The Spiritual Union.

The services at 182 E. Madison St., on Sunday, Dec. 4th, were varied and interesting. Mrs. E. F. DeWalt, trance speaker, delivered an excellent address on the "Free and the False."

Mr. Seely related some results obtained during his recent investigations at the Bangs Sisters' séances.

Mrs. Cole and Mr. Weldon sang, "There is no Death" and "The Beautiful Stream."

The Bangs Sisters' independent slate writing séance was a decided success. The writing given on the suspended slate and in full blaze of gas light was indispensible. The slate, without being touched by the mediums, was cleaned, wrapped in a handkerchief, and suspended to the chandelier by one of the audience. When removed the side of the slate that had been uppermost contained a tersely written message and test of identity.

Mrs. Orris sang "The Beautiful Hills," and Mr. Williams closed the meeting by singing the ever welcome "Old Mission and his Harp."

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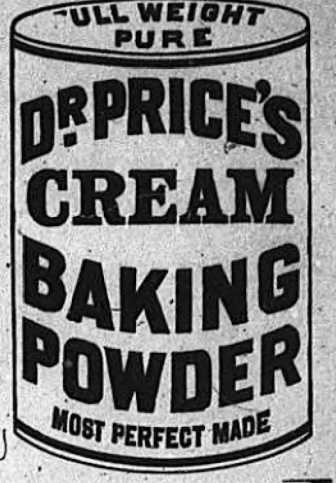
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