

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

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Readers of the JourAL are especially requested to sena 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, Sotices of Meetings, information concerning the organfation of new Societies or the condition of old ones: inovements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated acaccunts of spirit phenomena are always in place and will be published as soon as possible.

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For the Beligio- Philosophical Journal, FROM HERE TO HEAVEN By Telegraph:

reaching obliquely up toward the slate top. This strip, which looks like a spring, is only a branch of the key lever, and would not be needed if the key lover itself were bent up into the same position. The force which closes the key is applied at the end of this branch lever. As generally used, the amount of force necessary at that point is one ounce, and when this force is applied and the key closed, the end of the branch lever goes downward one-eighth of an inch, part of which is due to the proper motion of the main lever and part to the proper motion of the main lever and part to the bending of the branch like a spring. The instrument might be more lightly adjusted, requiring less force and causing less bending of the branch lever, but this is the way in which it was working mean tested on different causions working when tested on different occasions before several witnesses. Tests with the instrument placed upon delicate scales and variously adjusted, will be given in a future Daber.

This key is connected with a common telegraph sounder and battery, by two wires leading out through one end of the box altogether forming what is known to tele-graphers as a short circuit. All the parts stand on the same table, or the battery may tand on the floor, but there are no wires entering or leaving the room, nor running to any other part of the room, nor running to any other part of the room nor to any other part of the apparatus. All the pieces are loose on the table and can be picked up and examined inside and outside, underneath and everywhere. In fine, it is a common short line or local circuit, but the key which makes and breaks the circuit, and thus controls the Sunder, is shut up in a box and so environed that no man, medium, mesmerist, nor any other kind of human being in the flesh can obtain a physical contact therewith.

As now used, there is a spiral wire leading across the inglide of the box, passing over the trunnions and connecting and that the storage nist of the instru-wire before, "Secanse I have seen the instru-ment used without it, and it appears to work just as well Neither are the storage plates necessary, but I will in the proper place explain the use that is made of these parts in economizing force. I have taken them out in the midst of an interview, and there was A Scientific Investigation of Occult Tele. | no interfuption whatever in the messages received. For simplicity, I preferred to sense

when the instrument is being operated. Mr. (meteoric), and always mixed with some-Rowley is not in any abnormal condition. thing better (nickel etc.) Once for all, let the box, and the messages flow in as though his act had simply switched another line into the office. Our replies are given verbally, as if speaking to the air; but our thoughts are also sometimes read and answered just the same as if they had been spoken.

Pursuent to the main question, there are now several subordinate propositions to be established. It will be noted, too,

1. That the main question presents three principal phases,—Physical, Mental, Moral. 2. That the physical and mental are all that are embraced in the terms used.

3. That the moral aspect depends for its force on the other two; that is, no communica-tion received is morally binding upon us, until, through the physical and mental phases, we have proved the communications genuine.

The subordinate propositions can be classified under these three heads, but the experimente made in proof of them have often been purposely so devised as to test two or more phases in the same act or trial; and where the general harmony remains intact despite this severe cross-questioning of Nature, the propositions are not only demonstrated, but the doubter is furnished with line upon line and precept upon precept, until the volume of testimony thrust before him becomes overwhelming, and to coubt is impossible. Under the head of Natural Philosophy or

Physics, we shall prove, 1. That the key in this box is actually

manipulated. 2. That the local current cannot be ma-

nipulated by any secret device or appliance LUNGER CONTRACTOR DOA.

3. That there are no secret wires, springs or other means intended to be used for that purpose

4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box or

wires leading to the box. 5. That the force which does operate the

He is not in a trance, nor hypnetized, nor in me say, I have no pet doctrine to uphold, nor any other artificial or peculiar state, how- any obnoxious dogma to overthrow. Seek-ever slight. His mind is not controlled in ing truth only for truth's sake. I am not any way, and when he is well and the weath-er is favorable, he feels no "control" in his body. He merely lays his hand on or near hot the slightest choice whether the answer be yes or no, providing it be true. The truth being established, every one is at liberty to incorporate it into any religious be-lief with which it will harmonize, but by the laws of mental science, no one can with impunity reject it. It is in this spirit that the following experiments have been conducted, and the report of them in these pa-pers is now submitted in the hope that the pub-lic will receive it in the spirit in which it is given, — not as an attempt to clash with preconceived ideas, but as an honest, earnest effort to discover truth for its own sake.

EXPERIMENT.

[The following is a verbatim extract from an interview held on August 2, 1887, taken down in short hand, and is given in explanation of another interview of August 15, the whole of which is submitted verbatim.]

513 Prospect St., Cleveland, Aug. 2, 1887. Dr. Wells.—Yes; it is necessary. We act-ually move the key. G.—Can you tell me at just what part of the key you apply the force that moves it? Dr. W.—At the end, and from above downward

downward. G.-Right over the hard rubber handle? Dr. W.-Yes. G.-What is the nature of the force that

you apply to the top of the handle?

Dr. W.—Animal magnetism. G.—Is there any test that we can place inside the box to detect the presence of this animal magnetism?

Dr. W .- I hardly know what it would be. know of no instrument that responds to this force alone; that is, perfectly.

Dr. W.-1.

[Figure one is the telegraphic signal for wait a minute."]

We engaged in conversation during which I explained to Dr. Whitney and Mr. Rowley the plans I proposed to pursue for photo-graphic tests for electric light or any other about forty words per minute and we read

The frame was left open at the ends. first. to enable us to observe the progress of the experiments, though that could have been done through glass plates, but more especand through glass plates, but more espec-ially to give an opportunity of testing whether the currents of animal magnetism are independent of air currents. Mr. Row-ley sat at the east side of the table. Dr. Whit-ney sat at the north end of the table, and I at the south end; both of us well back so that even our breathing should not affect that even our breathing should not anect the paper strips. All being ready and the strips hanging perfectly quiet. I asked Dr. Wells to take advantage of any impercepti-Lie swing in them, and so time his dashes as to increase their motion and let us see how they would perform. [This remark concern-ing the timing of dashes so as to increase an ta us impercentible motion will be before an, to us, imperceptible motion, will be better understood in connection with an experiment with magnetic needle to be described

iment with magnetic needle to be described in the next paper. A still more severe test on independence of intelligence is also in-separably connected therewith.] Mr. Rowley then placed his hands to the front corners of the box, and at the very first dash it was plain that there would be no necessity of timing for imperceptible motions. All the strips moved—at first gently toward Mr. Rowley—but before a dozen dashes had been made, there was a general agitation among them, and it was evident that some invisible power different from air was stirring them up lively. After from air was stirring them up lively. After a minute or two spent in this irregular rat-tling of the sounder, the messages were resumed.

Dr. W .-- Can you read this?

G.—Ohl yes, but 1 am at present watching more particularly the motion of these strips of tissue paper, without much reference to the sense of the writing. Can it be possible that any of this motion is produced by air eurrents?

Dr. W.-No; it is not. These are gennine currents of animal magnetism. It is from the magnetism below.

This was written very rapidly and as ills point the speed of the writing was increased to such an extent that neither of us could read enough of it to make the sense complete. I should judge it to be about fifty words per minute. Mr. Rowley remarked, "That is too

graphy, and Kindred Topics.

A Scientific Fact Demonstrated—The Proposition Stated and Explained-Explanation of the Instruments Used-Test Experiments Submitted in Proof. (Copyright secured. Right of translation reserved. PAPER NO. 1.

In the interests of science, and science only, attention is earnestly invited to a can-did examination of the evidence herein sub-

mitted in proof of the following PROPOSITION:

A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument.

I shall show that this proposition is susceptible of the most rigid demonstration, and I invite the closest scrutiny, both as to the premises laid down and the methods of reasoning employed, so that at the close of this series of papers, each reader may see and know for himself that this conclusion is necessitated.

EXPLANATION.

To simplify the case, it will be necessary to explain the proposition as well as the instruments used

The proposition is categorical-that is, involves nothing disjunctive nor hypothetical, either in thought or expression. As a parallel proposition we might say,-a New York merchant can communicate with an Omaha merchant by means of an ordinary telegraph instrument. The exact parallelism of these two propositions will be further shown after explaining

THE INSTRUMENT USED.

As in demonstrating a proposition in mathematics, it is desirable to confine the attention to some special case that embraces all the attributes called for by the proposition, so in this demonstration we shall confine ourselves to a special case; viz., the Occuit Telegraph now in operation through the mediumship of Mr. W. S. Rowley, and in daily use at the office of Rowley & Whitney, at Cleveland, Ohio.

Reserving the history of its discovery for a future paper, or for the book which will ap-pear in due time under the title of this article, I shall proceed to the more important question of genuineness; and that question must depend on the utter impossibility that Mr. Rowley, or any other person in the fiesh, can produce a single tick upon the instrument, under the conditions in which it is daily operated. No evidence short of this can have any scientific value.

The instrument consists of an ordinary slegraph key inclosed in a box just large hgh to contain it conveniently. The box he instance is seven and three-fourths be long, six inches wide, and two and a inches deep, outside measurements; the being made of soft wood, and the top anne of sort wood, and the top of claits. These distributions are a sorterer. A longraph key in-box with claits top and the second constant of the logs of the second constant of the second constant

rate the essential from the nonessential parts, in explaining the instrument.

Now, to resume the purallel proposition. For a New York merchant to send a message by telegraph to an Omaha merchant, it is necessary that there be an operator in New York who can so operate his key as to send the message, and an operator in Omaha who can read from the sounder to receive the message. The New York merchant is to be supplanted in our special case, or spirit telegraph, by an independent intelligence purporting to be the spirit of one Doctor Wells: and the New York operator, or the one who so manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaint-ance of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others besides Dr. Wells have sent messages through this instrument, and other departed operators than John Rife have manipulated the currents.

The parallelism of these propositions is further shown thus: The New York operator's key "makes and breaks" a circuit over the main line to Omaha, and the current from the main battery, so manipulated by him, operates the lever of a relay instrument in Omaha. That main current is too feeble to operate the Omaha sounder; hence the need of a relay, which is a somewhat similar instrument very delicately adjusted, and carrying a lever with platinum point so attached that the feeble, motions of that relay lever simply open and close the short or local circuit in which the Omaha sounder is placed. The relay lever, then, is virtually the kay to the Omaha short circuit. The Omaha sounder responds to the Omeha relay, just as that relay responds to the New York key. Thus the relay lever relays (lays again) the message from one circuit over upon another, which, being short, has a stronger current that makes the sounder speak out loudly. These facts are familiar to every telegraph operator, but are given here to assist the general reader in comprehending the following analogous operations in the case in point.

Our sounder is situated in every way like the Omaha sounder; that is, in a short local circuit. Our key in the box controls our sounder; just as the Omaha relay lever controls that sounder; so that our key is virtually a relay lever, just as the Omaha re-lay lever is virtually a second key. Thus in ordinary telegraphy, a relay lever is made to do duty as a key to a second or local circuit, whilst our forces use an actual key lever for that purpose.

New, as their relay lever is operated by the current passing from the main battery over the main line, so the key in the box is operated by a current of animal magnetism passing from, or rather propelled from, Mr. Rowley's body, through the box, and manipulated within the box by the spirit of John Rife, who makes and breaks that current, Bife, who makes and prease that current, the same in offset as the New York operator makes and breaks the current on the main line. Mr. Rowley's body sorresponds to the main battery, and generates this animal electricity and magneties, is need overy an-land battery. In the nerve colls of the brain and wheneves the nerveus gaugils overlie the forme throughout the body.

key, actually presses upon the end of the branch lever.

6. That there is no more pressure within the box at that time, than just enough to close the key perfectly.

7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is

not operating. 8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body.

9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time.

10. That there is an electric current in the spiral wire which runs across the inside of the box.

11. That the slate top has a constant charge of residual magnetism.

12. That the slate top is more highly charged when the key is being operated than when not.

13. That this charge is animal magnetism, not mineral magnetism.

14. The physical rationale of the operation.

Under the head of Mental Philosophy and

Psychology, we shall prove, 1. That Doctor Wells is an independent intelligence.

2. That he can obtain information by actual observation of material things and forces.

3. That the intelligences controlling this instrument are disembodied spirits.

4. That the communications received through this instrument are independent of Telepathy, Mind Reading, Trance, Clairvoyance, Hypnotism Statuvolism, Psychome try, or any other psychological operation possible for human beings in the flash to perform.

5. That the flow of animal magnetism is not subject to Mr. Rowley's will.

6. That different states of his health affect the supply of magnetism.

7. That different states of his mind affect the supply of magnetism.

8. But that no variations in his mind or body affect the character of the messages received; that is, that the controlling force, make no use of his mental powers, and that inged with his sentiments, nor in any way

incretore, incommunications received are not inged with his sentiments, nor in any way influenced by his beliefs. 9. That the Psychology of Cognition in us, as investigators of this subject, is complete; that is, that the testimony is such that ac-cording to all received rules of evidence, every same man who inderstands the mean-ing and appreciates the force of this testi-mony is compelled to accept the conclusion. Under the head of therail Philosophy I shall consider the most dimens sects and creeds, but only in a scientific point of view. The-ology is not Moral Bolence. Such funda-mental questions as "free moral agency." are not the special property of any class or race of humanity. It is just as pertinent for science to investigate the origin and nature of evil, as the prigts and nature of inte; and when discovered and preven, it may be no issue surprising then that but it-the is one of the irea in the earth is native, one interment, if notation enders in above,

luminous appearance within the box during operation. In about five minutes Dr. Wells returned with the following:

Dr. W .- Tissue paper cut into fine strips with one end attached will respond to this animal magnetism, but I do not see how you are going to detect the response or see its movements.

Dector Whitney inquired: Could we take tissue paper cut in strips a little longer than the box, and by letting their ends project, observe whether they were moved on the insides

Dr. W.-It is better to suspend them above, with the lower ends just off the slate. They should be at least an inch apart, and about six or eight inches long.

G.-They ought to be protected from air currents, I should suggest.

Dr. W.-Yes.

G.-Is there any light within the box that would be appreciable to any one who had been in a dark room?

Dr. W.-There is no light that could be seen at all?

G. Does the current of animal electricity follow the slate?

Dr. W.-The main current that we propel follows the wire and not the slate; excepting, of course, that it goes crosswise of the slate.

G.-Does it run on the surface of the slate, or pass through the air independently of the elate?

Dr. W.-It has a double motion. It reolves spirally around the wire as an axis, the slate boing only a porous substance through which this magnetism passes.

The remainder of this interview was largely metaphysical, and will be given in another paper.]

CLEVELAND, Aug. 15, 1887. Dr. W.-Good afternoon, Professor. How are you?

G.-73. Doctor, I'm pretty well, thank you. [73 is telegraphic numeral abbreviation for "Love to all," or "accept my compliments."]

The frame holding strips of tissue paper suspended so as to be above and near to the slate, was now placed in position. The doors and windows were closed and every precaution taken to make the experiment as delicate and accurate as possible. The frame was shaped like a comb root or a letter A therefore, the communications received are not | and stood firmly upon the table. Six strips of white tissue paper, eight inches long and from half to three-quarters of an inch wide. were suspended from the under side of the ridge piece; and the inclined sides of the ringe piece; and the mention sides of the frame were closed by two large pieces of cardboard meeting at the top. This pre-vented Mr. Rowley from seeing the papers, and enabled Dr. Whitney and myself to note during the progress of the experiment, that all variations which indicated design on the part of the operator, were neces sarily indopendent of Mr. Rowley's intelligence, and were therefore directed by some other operawere increasors alreaded by some other opera-tor who operates with the force derived from Mr. Rowley's body. Such evidences must be seen to be fully approxisted, but the mere resital of them is enough to show to you, my candid reader, that you have the same reason for believing Dr. Welle's intelligence to be independent of Mr. Rewley's mind, that you have for believing marinely in he the for belleving yo

the following: Dr. W.-We are writing as fast as we can so that the current rises more rapidly. The

more rapidly we can move the key, the more atmospheric disturbance above the top of the box as a matter of course. If you had any other way to detect, you would find a current passing constantly across the slate in a transverse direction. But for the fact that there is a small or rather a weak current from left to right or from south to north, we would give a great deal more motion than you now see.

G .- Would there be any difference if we should turn the table around east and west, so as to cross the current of the earth's magnetism?

Dr. W.-The earth's magnetism affects it but very little, so that it would not be altered very much by changing it east and west. Concerning our meeting you the other night, we could not become perfectly en rapport with you. We have to take a certain amount of the aura of the medium with us when Iwe go from place to place and wish to come in contact and en rapport with a mortal. Our time is so much taken up that it is impossible to carry on a line of experiments that would be highly satisfactory to yourself and us. You have our best wishes, however.

G.-We are very thankful for small favors. Doctor, and indeed I think them not small, but large. It is a great privilege to me to be able to reach such satisfactory results, even though the opportunities be scattered and irregular. But speaking of time. I thought you didn't make any account of time, over there in eternity.

Dr. W.-Our time is nothing, but when we can only have the use of the medium eight hours in twenty-four, we have to make the most of that.

G.-Of course you understand that I did not mean that remark to be taken in a serions way.

Dr. W.-Yes; we understand. We have an instrument before us, and a lifetime of three score years and ten is not equal to one tick of the clock, compared with eternity. Nevertheless, when we are working through mundane mediums, we must conform to the rules and regulations by which they are governed. Understand that we are ready spend what time we can, if you will be kind enough to suit your time to ours. We will ever lend a helping hand as we know your intentions are most honorable, to demonstrate these facts in a scientific manner, so that he who runs may read.- Wells.

[Several times during these interviews, the signature has been specially added to some paragraph which he desired thus to emp 120.

G .-- I am glad that you see my motives to be free from anything improper. But to re-turn to the experiment. From the motion of these papers, it seems evident to me fine there is an ever and under current, and the round and round; that is there is one papers over the box in a vertical in the metallic round and round in a borison

Dr. W.--Your observa Dr. Whitney and I then tot at some h which hims

RELIGIO-PHILOSU?HICAL JOURNAL.

The Painiessness of Death.

Dr. William Munk, F. S. A., has published a little book on Kuthanasia (Longmans, 1887) which contains some interesting facts. It has no more ambitious aim than to give some instructions as to the medical management of the dying, and is not, as the title might seem to imply, a defense of the painless removal of a hopelessly diseased person. The author has collected the opinions of a number of competent authorities as to the usual painleseness of death, and lays especial stress on the evidence of those who have been restored from the state of apparent death by drowning. He points out from many recorded cases that the process of death is pleasant but that of recovery is often one of great bodily suffering. The point is interesting to me, as I have my own personal experience, already recorded, in the matter. At a meeting of the "Psychological Society of Great Britain," an account of which will be found in the Spiritualist newspaper of June 4th, 1875, I recorded my sensations when upset from a boat on the Isls. I was run down by a practising eight. and went as near being drowned as could well be conceived. "A strange peacefulness came over me. I recognized fully that I was drowning, but no sort of fear was present to my mind. I did not even regret the fact. By degrees, as it seemed, though the process must have been instantaneous,I recollected my life. The link was-Well, I am drowning, and this life is done with. It has not been a very long one....and so the events of it came back to my mind, and seemed to shape themselves in outline and move before me. It was not that I thought, but that objective pictures of events seemed to float before me, as though depicted on the mass of water that weighed upon my eyes......The events were all scenes in which I had been an actor, and no very trivial or unimportant ones were depicted, though they were not all serious, and some even laughable. Nor was my frame of mind particularly solemn. I was an interested spectator, and little more. One in-cident of which I had no previous knowledge, [i. e., no conscious remembrance, as I should now say] was recalled to my mind on that occasion, and has never again left it. My memory of it is now as clear as of other things. The next I remember was the interruption of this peaceful state by a series of most unpleasant sensations which were attendant on resuscitation."

At that same meeting 1 quoted a case bearing on my own experience from a book call-The Marvellous Country; or, Three Years in Arizona and New Mexico," by Mr. S. W Cozzens. A party had ascended one of the Arizona Mountains, and had reached a narrow shelf of rock below which was a precipice of eight hundred feet. A careless step on a loose stone precipitated one of the party over the bluff. As he fell, feet foremost, momentum rapidly increasing, he gave himself up for lost. Now, observe what took place. My mind comprehended in a moment the events of a lifetime. Transactions of the most trivial character....stood before me in bold relief; my mind recalled with the rapidity of lightning, and yet retained a distinct impression of every thought. I seemed to be gliding swiftly and surely out of the world,

wrong, or by some reflection on its cause or its consequences: indeed many trifling events which had long been forgotten then crowded into my imagination, and with the character of recent familiarity." About two minutes passed before the Admiral was rescued, and his sensations on returning to consciousness were most painful, both in the way of nervous apprehension and dread, "a kind of continuous nightmare," and of actual bodily pain. "I was tortured with pain all over me."

Sir Benjamin Brodie (Works, Vol. 1, p. 184) gives a parallel case: "A sailor, who had been snatched from the waves, after lying for some time insesible on the deck of the vessel, proclaimed on his recovery that he had been in heaven, and complained bitterly of his being restored to life as a great hardship. The man had been regarded as a worthless fellow; but from the time of the accident his moral character was altered. and he became one of the best behaved sailors in the ship. De Quincey gives another case. A near relative of his in her childhood had fallen into a river and was with dif-ficulty rescued. "She saw in a moment her whole life, clothed in forgotten incidents, arrayed before her as in a mirror, not successively, but simultaneously; and she had a faculty developed as suddenly for comprehending the whole and every part. Fort five years had intervened between the flast time and the last time of her telling me this anecdote, and not one iota had shifted its ground amongst the incidents nor had any of the most trival of the circumstances suffered change."

It is a blessed thing; for death in itself can never be anything but repellent, that the physical terrors of it are more apparent than real. It is a merciful thing that the mind would show to be more accorded in getter would seem to be more occupied in gathering up the threads of past experience than in speculating on the unknown future. All is beautifully natural and orderly. The body that conditioned the spirit is no longer needed, and it fades and dies as the automn leaves. That is all.—"M. A. (Oxon.)" in Light, London.

Confidence in Spiritual Philosophy.

HON. J. G. JACKSON.

I met an old acquaintance the other day, on a street car, and in the course of a somewhat prolonged chat, which continued for a time as we walked together after alighting from the car, something like the following conversation ensued:

"Are you," he asked, "as full a believer in Spiritualism as I remember you were some years ago?"

"Oh! yes," was the reply. "My faith in Spiritualism rests, not alone upon the dis-connected facts recorded in history or observed in the present age, but on the very nature of things—is in fact a result of what we may call the universal philosophy of all life, as revealed more and more by scientific research."

"I would like very much," he replied, "to be assured of the genuineness of the communion with departed spirits, but have seen so much fraud practiced by mediums that my faith is shaken. I saw the great medium

and exaited to its highest; neither as taught | identity, although its form of expression by Jesus himself, nor as corrupted by the scho- may be changeable as the wind. Your life by Jesus himself, nor as corrupted by the scho-lasticism, the superstitious or artful schemes of itsfanatical or designing followers;but on of itsfanatical or designing followers; but on the contrary is a species of idolatry in the worship of a phenomenal man, an earnest reformer, according to the light that reach-ed him in a darkened age, himself being an extremist, deceived in certain lines of thought and lacking the fulness of knowledge necessary for the truly rounded and perfect character towards which man is competent to aspire.

Moreover, let them appreciate and teach persistently, the universal reign of law in opposition to that corrupting doctrine that crime and transgression have been vicarious-ly atoned for; until that idea be exploded as contrary to divine order and government, there can be no lasting salvation for Christian people-no perfect growth, either here or hereafter, in full accordance with the Infinite Will. Hockessin, Del.

A Protest Against Dr. Wolfe's Recent

Article.

To the Editor of the Religio-Philosophical Journal: I have been a careful and delighted reader of the JOURNAL for more than three years past: have entered into deepest sympathy with you as you pleaded for the truth; have admired your sterling independence as you throw hot-shot into the ultra-orthodox camp; have cheered you as you exposed fraud, no matter where you found it, and though I have differed with you again and again, yet as an exponent of the truth, of a more liberal belief in scientific and spiritualistic philosophy, and asan advocate of a purer, better life in all things, you surely stand at the head as public educator; but not unfrequently there creeps into your columns matter of such a nature as that of Wolfe's reply to Wright in the JOURNAL of Nov. 26th, an article that must shock the tastes of thousands of your readers, and which it occurs to me an editor of a Police Gazette would have consigned to the waste basket as unfit for pub-

lication.

I read Wolfe's article in the JOURNAL of Oct. 29th, and thought that some one would certainly reply, and when Mr. Wright came out in a subsequent number with his trenchant article and fearless criticism. I was de-lighted, and cried, "Bravo!" But when Wolfe comes out in reply, Nov. 26th, I read it, rubbed my eyes, and looked at the heading of my paper; yes, the JOURNAL, the exponent of a purer, higher, better life. Surely, thought I, John C. Bundy must have been asleep when this article crept in. When I pick up Wolfe's articles, I turn away in disgust, for a more filthy; reeking mass of corruption I never before saw in print; nor ever before attempted to analyze. See what classical language the worthy Doctor uses. Twice in the same column, "Pil bet," etc., and then again, "What the dickens are ethics any way?" How pure, how elevating these utterances are? And there are others too coarse and vulgar to be here repeated.

The whole article is the emanation of a man whom I take to be more animal than was so soon to see with my own eyes the great mystery concealed behind the veil......I thought I heard the sound of many voices in wonderful harmony coming from the fan off distance." I need not detail how s pro-tor twifeit bank in the real purchasing interringted the *denowement*. "I have al-ways," he says, "since that day understood perfectly how a drowning man catches at a straw that he sees floating near him." spiritual, whose baser and ignoble passions however much they may despise the old, and truly wish to give Spiritualism the benefit of every doubt, "How can any good thing come out of Nazareth"? I tell you that it will take far better and purer men than Wolfe to say to us, expecting us to come, "Come and see." The trend of public sentiment to-day in magazine, journal, pulpit and on the rostrum, is toward a higher, better life; living just the life that the light of nature demands we should live, and every movement that tends to make men happier and better is gladly welcomed. Even here in Dakota wit-ness the doings of the ballot-box, where out of 63 counties, 58 gave a majority for prohibition, and from Bible, poem and drama is being expanged all that is impure. Then why such articles as Wolfe's? What good can they possibly subserve? Surely I need make no apology for my criticisms, made as they are in all honesty and verity. I need not tell you how heartily I am in deepest sympathy with Mr. Wright, and with you, for your hearty, noble de-fense of the trnth; but if this article of Wolfe's is a fair criticism of the tenets of Spiritualism; if Spiritualism can get no higher on the moral plane; if the better tastes and sentiments of thousands of good men and women must be shocked by such articles, why, whilst we cannot go back to the *old*, we must look with distrust on the new.

and mine expresses each our atom to-day. Let the whole world convulse and explode into chaos, our atoms are eternal. So the atom stands superior to its expression every time and every where; but we must remem-ber it is intelligence, this atom. and that size or form has no relation to it whatever. Thus we have will and wisdom as its attributes, and a love that is broad as its own identity; a love deeper than a wife's, broader than a mother's, expressed through matter, that gives it a play so grand we have tried to express it by the name of God; but it is as individuals every time, that these intelligences greet one another and labor to a common end.

So bereaved mother and widowed wife, you can surely find your loved one in the world of the invisible, for your love has been eter-nal as the heavens themselves. It is independent of form; for it means soul to soul in a silent whisper of life to life.

Friendship demands equality; so does true love, and the relations of mother and child, husband and wife, brother and sister, and the very ecstasy that marks the lover's kiss, only become lessons from nature's book through which we may learn weare eternal, whatever may be the vicissitudes and experiences of earth life.

Just another thought in this same direction. Death is only marking one wee step in our life. It is from the visible of to-day to the invisible of to-morrow; and the conditions that shall meet us in that to-morrow will not necessarily unfold to us these great truths. That means many a disappointment born of our ignorance here.

The mother will look for the old childish form, and find only a mental picture. The lover will seek his bride, only to be startled as he notes his own darkness and her brilliant purity. The bigot will chase his God, and find only his church and its old dogmas. Even the philanthropist will seek hopelessly for a redeemer to lift him godward. All alike must bow to the law of their own nature, which will carry some to a dreamy hell, and others to a heaven of love; but to the great mass the change means just this: that to day has become to morrow. The sun shall shine more clear and some of earth's troubles will be cast off with the old body, but after all it will be the same intelligence peeping out through matter one degree more refined.

And in that life our own will must triumph over obstacles just as on earth, although many a hindrance will be gone. But some day eternity will throb with the shouts of a myriad intelligence that has completed its experience of a whole universe. And amidst all these grand thoughts I realize that any Being who can stand as God to intelligence, matter and force, must be so far above all mortal comprehension that only the brain that yet lives in the superstitions era will seek to name his name or think his thoughts.

The thinker will realize that his duty can only lie with the comprehensible; and will study nature's secrets that he may develop his own manhood. So I trust that my readers will see that even to-day when we stand only at the threshold of knowledge, we can reach beyond death, clasp hands with the an-gels, and realize that love to love is but another name for eternity. 463 West 23rd, New York.

Mathemination in New York.

to the Editor of the Religio-Philosophical Journal: Metarialization if trna is al

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ity of access to the cabinet by any person other than the medium during the scance; nor in a scance where all doors and windows are sealed unless there is light sufficient to see at all times every person in the room; nor under such conditions is there proof unless two or more forms appear at the same time. Now let me go on and tell as briefly as pos-

sible about a half dozen seances that I have lately attended, with Mrs. Wells as the medium, the same persons meeting on every occasion in order to get the best conditions. I will tell the story just as straight as I can, and every one who reads may draw his own conclusion.

There are four rooms in the flat and we are invited to inspect everything and lock and bolt doors. The cabinet is at the right of the door as you enter the seance room, standing against a solid wall. It is constructed of a light frame work, screwed to the floor and covered with a dark cotton cloth. It consists of two parts, separated by heavy net-ting, all firmly fastened by: cleats, so that it would seem to be impossible for any person to get through without manifest injury to the netting. In short it is the same cabinet, or that same kind of a cabinet that you have heard a good deal about. The light is dim. At no time can you see with sufficient distinctness to recognize the face of a person ten feet away. I sit within eight feet of the cabinet, and know that it is absolutely im-possible for the medium to pass out and intothe unoccupied side without my knowledge. There is light enough to enable me to be sure of this point. The medium occu-pies the part of the cabinet nearest the door. I wish to be emphatic on one point, and that is the impossibility of the medium passing out in front of the cabinet into the vacant side. Now, then, under these conditions forms come out of either side of the cabinet. If I were not in fear of being led astray by my imagination I should give it as my my opinion, that from the vacant side the forms that appear are more shadowy and unsubstantial. One evening Mrs. Wells came out, apparently in a deep trance, and, reach-ing out took hold of the hands of Henry J. Newton who sat beside me. A moment or two later, while Newton held both her hands, a dark shadowy form arose at her side, but remained only for a moment. I think it was at the second scance that I witnessed a very curious phenomenon; but as my seat was then on the opposite side of the room, and the light was dim I could not feel absolutely certain about what I seemed to see. Between the unoccupied cabinet and the mantel piece there is a wall space about eighteen inches wide, since draped with a black cloth. My eyes were fixed on this wall space when all at once it seemed to grow lighter. In a mo-ment a form was outlined, which gradually grew lighter, until it stood out from the wall and then walked out into the room. It was all very curious, and of course may have been an optical illusion, but there was no lateral motion to the figure at any time nor the least change of the light in the room. An interesting feature of the scances has been the formation of hands and arms on the curtains in front of the cabinet; sometimes these hands are five or six feet apart, and then they move slowly across the curtains in front of each cabinet, meeting and clasping at the center. Another noteworthy feature is the voice from the cabinet when a form is outside. This is unmistakable. At the last scance but one, two forms appeared, coming out of both subinet doors at one and the same time. As such was clied in white they were seen distinctly by every person in the room. Neither was a dummey form. They

On a subsequent occasion (Spiritualist, May 26th, 1376), I mentioned to the same society a case which I found in Whymper's "Scrambles amongst the Alps." The writer slipped and fell in ascending the Matterhorn. He pitched on his head, and fell with a series of bounding leaps, striking his head four or five times, each time with increasing force. Fortunately he was brought up on the very edge of a precipice by some projecting piece of rock catching his clothes. He scrambled to a place of safety and fainted from loss of blood. He thus describes his sensations: " I was perfectly conscious of what was happening.....but, like a patient under chloroform, experienced no pain. Each blow was naturally more severe than that which had preceded it, and I distinctly remember thinking-Well, if the next is harder still, that will be the end. Like persons who have been rescued from drowning, I remember that the recollection of a multitude of things rushed through my head, many of them trivialities or absurdities which had long been forgotten.'

And now for the narrations of the ortho dox man of medicine. He quotes Sir Benjamin Brodie, Dr. William Hunter, and Mrs. Savory, among others, to show that, in their judgment, the actual process of dying is not usually painful. And then he goes on to give cases of resuscitation which prove that the loss of consciousness is painless, and the "process of recovery often one of great bodily suffering." The first case is that of Admiral Beaufort, as described by himself in a letter to Dr. Wollaston in his "Autobiographical Memoir of Sir John Barrows, Bart." (London, 1847). When a youngster on board one of Her Majesty's ships at Portsmonth, he fell into the water and sank. " From the moment that all exertions had ceased," writes the Admiral, "a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensations-it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now rather of a pleasurable cast partaking of that dull, but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a 'ratio which defies all description-for thought rose after thought with a rapidity of succession that is not only indescribable, but probably incon-ceivable......The course of these thoughts I can even now in a great measure retrace; the event that had taken place, the awkwardness that had produced it, the effect it would have on a most affectionate father, and a thousand other circumstances minutely associated with home were the first series of reflections that occurred. They then took a wider range-our last cruise, a former voyage and shipwreck, my school, the progress had made there and the time I had misspent and even all my boyish pursuits and adventures. Thus traveling backwards every past incident of my life seemed to glance scross my recollection in retrograde successide: not, however, in more outline as here stated, but the picture filied up with the very minute and collatoral feature: in short the whole period of my existence seemed to be placed before use in a kind of panoramic review, and each est of it seemed to be ac-companied by a constituance of right or

But (going on to assure my friend) th serene confidence felt in the possibility of a limited communion between this conditionof life and the next, is not dependent, as before stated, any more upon recorded facts and observations than upon the great science of life, considered as a unit or grand connected whole.

Through growth and development the earth during limitless zons of time, has condensed to its present mineral, liquid and gaseous form. These minerals, liquids and gases, in obedience to the laws of unseen forces, acting within and from without, have developed the forms of plants, trees, flowers, fruits-not as independent creations, but linked to, and supported by, the crumbling and disintegrating mineral substances. The insensate plant (as we consider it) is, perhaps, still more closely linked with the con-scious individualized sensate animal. The very structure of some flowers typify and take on the shapes of animal life. The propagation of plant life is produced, as in the animal, by the co-operation of the male and female elements, actualized through appropriate organs.

The plant and the animal are therefore links in the same chain of causation, so much so that we can in some cases scarcely say where the sensitive plant becomes the conscious animal. They belong together.

Animal life has grown and progressed from the lower to the higher as science abun-dantly demonstrates. Man, we are pleased to assume, is the ultimate development-the grand "multum in parvo" of all that has gone before, yet he is a part of, and intimately correlated to, what has preceded

I do not pause here to illustrate the abundant reasons we have for the belief that the chain of development ends not with man on earth; but that the same law of universal connected growth falters not on the brink of the grave, but as typified in a hundred ways, enters the higher though, to us, invisible, realms of more refined substance and all-controlling force, there to develop and organize forms and existences as much more excellently powerful and sensitive than man on earth, as man here is more notable and more powerful than the granite rock or the other elements through and from which his present being has been evolved.

These countless existencies in the invisible realms, thus developing from out the lower to the higher, must needs rest upon the basis furnished by the life on earth, and hence is it true that the links of connection can not be wholly severed, but that

"Very near about us lies The realm of spiritual mysteries."

Upon some such universal basis as I have herein, though faintly and briefly, endeav-ored to outline, may true Spiritualists rest and work, --regardless of all doubts, frauds and cavillings, work for whatever of good their hands may find to do--work for the good of their fellow men, both in material and spiritual things. spiritual things-work to teach them rever-ence for a Divine Spiritual Presence that pervades all things, even the minds of men, and governs all by unchanging law that through knowledge and obedience ever leads towards the good and true where lies "sal-

A CONTRACT OF A

WYLIE WINTER.

For the Religio-Philosophical Journal, The Science of Death.

CHARLES DAWBARN,

NUMBER FIVE-CONCLUSION. Permit me once again to ask, "What do

ou expect death to leave of individuality?" The progress of spirit is and must be gradud, so we find our spirit friends wearing a bright resemblance to their old form when seen by clairvoyant eye; nevertheless the human form must change as the cycles go by, unless its present shape be the best possible for the varying conditions of its sternal future, which is an impossible conception. Is there not a difference now between the massive brain that evolves thought, and the small brain of an Australian savage? And must not power be yet more marked in the brain that shall do the work of an archangel and the cranium to hold it? How great, then, will be the contrast of such a being with the poor mortal whose eye is now obliged to seek aid for that which is small or distant, and whose feeble limbs creep at four miles and whose result into creep at four miles an hour. In the vast march of improve-ment, man may die upwards again and again; and is it not reasonably certain that his shape will change gloriously, too? And yet the church-taught mother exclaims piteously, "Yes, but that is a loss of individual-ity. How shall I know my own child there?"

Now for another thought that should set our brains affame with spirit glory. Wifehood, motherhood and childhood are incidents of earth life only, and have exercised this terrible influence on our conception of death, just because man has been taught by priests that his existence began here in this little world.

Who do you suppose were the units of in-telligence who sung the song of creation on the morn when the earth went spinning on its first revolution around its mother orb? By whose wisdom was blind force and insui-mate matter compelled to obey will power? The atom of intelligence can never lose its

a bad farmensk

stupendous fact of all the centuries. The man with a hard head, who believes in the return of the dead on solid evidence, hopes it is true. He does, if he is honest, and he is perfectly willing to be convinced. I got into trouble here in New York a year.

and a half ago by denouncing on the platform certain alleged materializing mediums and by putting up a job on Caffrey, the result of which was a complete exposure of him by the World newspaper, and by which, I am happy to state, his show was made a wreck. Last summer, while in England, I contributed a paper to Light, describing ma-terialization as I believed it to exist in this country, and my reputation for wisdom was not enhanced by it among a large circle of American friends. Some of them, indeed, were very bitter toward me on account of it

But an honest intention ought to count for something, and neither mediums nor their adherents have any business to get mad when a careful observer expresses his honest opinions, providing he is not abusive.

It is just as certain as the shining of the sun that Spiritualism has nothing to gain by mock-materializing exhibitions. It is absolutely true that human nature is weak; that men and women will do mean things for the sake of money; and that a man or a woman can make a living by running a bogus ghost factory for the benefit of credulous people. who, when they go to a scance leave their judgment behind them.

It strikes me that we want just now positive evidence of the fact of materialization. You are aware that this is not what the average scance goer wants. He wants to see his wife, his sister, his aunt, his sweetheart. In the ordinary scance there are many like him, and each calls aloud for what he desires; all natural, certainly the expression of the soul's longing for a touch of the vanished hand and a sound of the voice that is still; but it is all very unscientific, and very unsatisfying. There were just as many recog-nitions at Caffrey's miserable show as there have been at any other place.

And now that we are after a fact, let us just stop and consider the roughness of our road, the real difficulties in the way. First, the best results in spiritual phenomena are got when medium and sitter are in harmony where the latter seeks knowledge in the atti tude of a child, where he is unsuspecting, or at least apparently so. No medium can obtain such results in a public hall, before thousands of people, as he can get in private with one or two or more sitters. I speak of medi ums for physical manifestations.

Secondly, when we have passed through an experience of testing the many marvelous phenomena of Spiritualism, and come at last to what is called materialization, no matter how thoroughly convinced we may be of the truth of all we have hitherto seen. we cannot, if honest with ourselves, believe except on evidence of the most absolutely demonstrative character. The medium's character for honesty is not enough. The recognition of a long lost friend in a dimly lighted room will not answer. The ordinary tests of clairvoyance do not apply here. A spirit from the cabinet may call me by name,

and announce his own name as that of a brother, in a scance room where none, not even the medium has ever seen or heard of me, yet it may be the medium personating my brother, under control, speaking clair-voyantly. Materialization in such an instance is by no means proven. In a dimity lighted room I do not believe there can be proof of materialization where there is any possibil-

49.70 I have given all that is specially worthy of

mention. Now, then, somebody says, "Do you call these test scances?"

No I don't. But they come pretty near it. If the cabinet were placed at the other side of the room, the window sealed, more light given, they would be test scances absolutely, providing two forms appeared at the same time. The net business is good as far as tt goes, but that admits of a possibility. We have carefully examined it every night, and it is always intact. But why take account of the netting when forms issue from each side of the cabinet simultaneously? For my own part I am disposed to believe that genu-ine materializations take place through the mediumship of Mrs. Wells.

CHAS. D. LAKEY.

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For the Religio-Philosophical Journal. THE RESIDENT LECTURER

Of the Chicago Society for Ethical Culture Defines Ills Attitude toward Spiritual-18m.

I am glad to recognize honest and intelli-gent work done in any field. Of all the Spiritualist papers that I have ever seen, none commands my respect as does the RELIGIO-PHILOSOPHICAL JOURNAL. Such manliness and fearlessness in treating the actions and practices of one's own household of faith, as the reader finds in its editorial columns, are rare now-a-days, and worthy of the emulation of the editors of the religious press generally, Col. Bundy must be hated by all "frauds" and trickstors in the Spiritualist fold, but all honest and good men, whether within or with-out that fold, must hold him in honor, when they know of the work he is doing.

If I am not a Spiritualist, it is not that I reject that system, but that I have not examined it. I have to confess that other, and, as it seems to me, more preseing questions have completely preoccupied me and absorbed my time and my energies. They do still. I can not feel any mandate to set-tle the problem of Spiritualism. The prob-lems of duty have an urgency that I fail to recognize in connection with anything else. It seems as if I must learn my duty and do it, while other things I am free to occupy my-self with as I feel inclined, or as interest and necessity may compel me. None the less can I see how this might be one of the most fascinating of questions, and in one sense, one of the most imperative, too, What is to become of us when we die? In what form are we to continue to exist, if we are so to continue, and what chances are there for communication and intercourse with those whom we shall leave behind? Some day. these questions may prees on me more than they do now, and I may take up the claims of Spiritualism in good earnest. And if I should do so, there is scarcely any one to whom I should sconer go for suggestion and counsel than to my good friend, Col. Bundy. Sure it is that if we are to have anything like scientific certainty of immortality, it must be through some such phenomena as the Spiritualist believes in.

The present age cannot regard Biblical statements as scientific data. The legendary narratives in the Old and New Testament, so harratives in the Old and New Testament, so far as they bear on this question, would gain a certain degree of credibility, if Spiritual-ism were true; but they are no foundation on which to build, and the most inconcequent of all religious believers are those who hold to the marvais of the Bible and yet are skep-

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tical of the marvels of Spiritualism. The Spiritualist theory runs all through the Bible. It is, indeed, one of the oldest theories to which the race has ever lent credence. I half suspect that it is true. But I could believe in immortality without it, and I could live and do my duty in faith and hope and joy without it, too. The bottom, and only necessary conviction seems to me to be that of Socrates, that no harm can come to the good man, whether he be alive or dead; and the first concern surely is to be a good man. Chicago, Ill, WM. M. SALTER.

Foman's Conference.

LYDIAR. CHASE, LEADER. 2139 URFE PLACE, PHILADELPHIA, PENN.

The Wise and Sainted Dead.

DEAR SISTERS:—As you ask for some of the aspirations and inspirations that help to make these lives harmonious and happy as well as successful, I offer you my humble mite. You ask: "What mortal shall contradict the teachings of our wise and sainted "dead" upon these important themes?" The adjectives "wise and sainted" may cover a multitude of sins, and make it unsafe to trust

their counsel and teachings; and I would ask: What mortal shall contradict the teach-ings of our wise and sainted "living? Are the dead necessarily any more wise and sainted than those around us? If so; why? Not. I think, simply because they are dead. We look reverently upon the cold faces of our departed loved ones, and feelia sense of regret for all the little jars that our moods wove into the chain of affection, and as we gaze the sad silence seems to echo a tender reproof for every hasty word or unkind act that has left its image in memory. We grow suddenly generous towards all remembered faults, and only look wistfully through our tears at the lips that answer no more. We instinctively revere the helpless clay before us, and as we turn wistfully toward the strange unknown, and attempt to follow the life that is fled, we seldom think of it as still lia-ble to err, still human, still subject to un-wise thought or action, much less to evil describers and there is sumathing superflue designings; and there is something sweetly suggestive in the fact; and under it may be some law of spiritual chemistry touched by the finger of death to which our secret hearts involuntarily respond. We have been taught to believe that death does not change the character, and so far as its fundamental qual-ities are concerned, this is doubtless true; but I intuitively sense that the deep wrought transformations of all the relations of the spirit with its earthly tabernacle must necessitate the readjustment of parts to the whole of all that survives. If this be so, then, while the integral character remains complete, we ought to expect a somewhat radical change in the manifestations which flow from a new combination of causes, influences and relations evolved through the chemistry of death.

A more teachable spirit, new aspirations which touch new sources of inspiration, awakwhich touch new sources of inspiration, awak-enings of thought upon a new and higher plane, new currents of feeling and affection which quicken and enlarge the understand-ing, and a drifting away from the bondage of selfishness and sense born of the body; thus may we not reasonably hope that death does obuve our dispessions in a gray not does change our dispositions in a way not to infringe upon the central character, but to infringe upon the central character, but to give new impetus and direction to all its activities. But how, then, shall we account for the evidence of the dense ignorance of-ten coming through mediums? I think these prove that not all are changed in a way to commut them from the old holds of vicines. exempt them from the old habits of viciousthe morbid life of many generations, that a few months or even years in the milder spheres under the healing and inspiring in-fluences of Celestial Edens are not sufficient to bring out the deeply hidden beauties of undeveloped character. But all other things being equal, if my theory be correct, we may look to our "wise and sainted 'dead'" with more confidence in their ability and disposition to lead us aright and inspire us with great and noble purposes and impel' usl to execute them, than we could to the same persons before they took the deeper lessons of life in the "Valley of shadows" and on the mountains of eternal day. One of the best tests I know for judging the character of those teachers over the silent sea, is the disposition of their discipline. If truly wise and good, they will seek to make us self-helpful, self-directing, and self-dependent, without inspiring in us vanity or arrogance, which repel the helpful inspirations of the wise and good, or ignore and reject the counsel proffered by superiors in the body or out. Thus equipped, we may go for-ward in all the great works demanded of our SOX. I do not regard political issues as primary. Mental, moral and religious liberty must grow out of individual character. The ballot in the hands of mental series cannot better the situation. Ignorance may be fostered by despotic government, but it will not be likely to improve the situation to put ignorance into power. There is quite too much of that already; but let us utilize the inspirations of the "wise and sainted 'dead'" first in our private lives, in all the ways open to us, enlarging our sphere of influence as we grow, steadily impressing the social sphere in which we move, encouraging our sisters everywhere by all the wise words and helpful examples we may be able to employ, and steadily assart our selfhood and our natural rights in a modest but determined spirit, and thus im-press the "powers that be" with the irresisti-ble principles of human rights and self-government for all the race, irrespective of sex, race or color. Thus wherever these princi-ples clash with statutes, demand a change of the statute, and to this end political equality must be invoked. Now, I do not mean to be understood that no effort or demand should be made for our complete enfranchisement, social, religious and political alike. The whole problem is in process of solution now and everywhere, and the only solution possible to be final, is the recognition of our sex as equal before the laws of God and man, and entitled to the same inalienable rights the world over, of "life, liberty and the pursuit of happiness." If "all men were created equal" our gallant brothers cannot fairly deny that all women are created equal to all men. And I have known women who proved themselves more than equal to some men under circumstances where the advantage of law and custom were overwhelmingly against the woman. All honor to the Stantons, Anthonys, Dickinsons, and all their school for the brave words and and all their school for the brave words and work with which they have stormed the cit-adels of power and time-honored creeds of men, and they were doubtless inspired and sustained by the "wise and sainted 'dead." But thousands whose names were never heard in public, who never discussed political questions, have yet wrought in the slient sphere in social circles, in the family, and with men in power, and they are educating

the people for the position to which equita-ble government will call them. But how my pen runs on! I must stop or you will not want another contribution from me. KATIE KEENE.

> For the Religio Philosophical Journal. This was not Mind Reading.

· GEORGE A. SHUFELDT.

It has been frequently said by the adversaries of spiritual intercourse, that no fact has been communicated through a medium unless some knowledge of such fact was to be found in the mind of the medium or of the sitter; and the general charge has been often repeated that these communications are the result of mind reading, whatever that may be; persons who have had experience in the investigation of these phenomena know how shallow and superficial such a charge

is. The following incidents which occurred nearly twenty years ago will serve to dem-onstrate that the communications are not the result of mind reading or of prior knowl-edge on the part of the giver or receiver of the messages.

In the spring of 1869, my wife's youngest brother, Charles V. Kelly, a son of the well known and widely loved Reverend Dr. Kelly, died in Florida. The young man had entered the navy as a volunteer midshipman in the early years of the war, and had so conducted himself that when the war closed he was made an ensign in the regular service. Many of the present residents of Chicago will well remember the genial, whole souled, generous Charley Kelly. Well, when his commission came, he sailed for China, I think in the Wachusett. My brother, Admiral R. W. Shufeldt, was then in command of the American squadron in the China seas. The point of these statements will be seen further on.

Young Kelly, out on some kind of a river expedition, was exposed for a long time in an open boat, took a severe cold, which settled on his lungs, was incapacitated for duty, and finally sent home by the Admiral, as he supposed, to die on the route. He did not then die, but reached Chicago in a con-

dition near to death—lingered along for a year or two, and finally died in Florida. Shortly after his death, the writer called on Mrs. Staats, then a well known writing medium in New York, and in a sitting with her the following incidents occurred: I premise by saying that Mrs. Staats was an entire stranger to me and my family connections and relations. The medium used a tablet of note paper, sat on one side of a table while I sat at the other. We entered into a general conversation, and while conversing she wrote. The first sheet containing some pertinent matter, she handed me; it was signed "Charley." The next sheet was signed "Charley Kelly," and contained some state-ments concerning family matters, which I understood and which proved the identity of the writer. The third sheet was signed "Charley Abercrombie," and I handed it back with the remerk the tit gender not be intend. with the remark that it could not be intended for me, as I knew no Charley Abercrombie. It was then written "John Abercrombie is here helping me to write." To which I answered, "I do not know any John Abercromble." Immediately the medium wrote: "Yes, you do; he was your brother Robert's wife's brother,

and his wire had but one prother that ness. They may be so deeply impressed with knew anything about, or had ever heard of. The sitting closed. I had no doubt that Charley Kelly had done or directed the writing, but the reference to John Abercrombie was a mystery beyond my power of solution. A day or two afterward I met my brother on Broadway, and at once asked him the question, Who was John Abercrombie? The answer was: "What do you know about him? When did you ever hear of him?" I said nothing, and never, but I wanted to know. He then said: "John Abercromble was Sarah's oldest brother; he was a Lieutenant in the Navy, and killed in a duel long before you or I ever heard anything about the fam-There are several conclusions to be drawn from these statements. In the first place it was a demonstration that the medium revealed a fact which was wholly unknown to the investigator, and hence could not have been derived from his mind;-a charge which is frequently made by superficial objectors. In the next place the communications show that spirits retain their relationship to persons and things. John Abercrombie was a sailor; Charley Kelly was a sailor; my brother was a sailor, and taking all the facts together, of the personal connections and the like, what more natural and probable results than those which followed? John Abercrombie came to help Charley Kelly to write to me, and thus proved the two persons to be living individuals. There is a supplement to this story: On the same day that I made the inquiry of my brother, as to who John Abercrombie was, I called on Charles Foster who was then in New York. I sat at his table; but few words were spoken; none about the matter of which I now write. Foster took a pencil, and on a plece of paper wrote two names; they were: 'Charles V. Kelly," "John Abercrombie." A singular combination to say the least, if there is no such thing as spirit return. I asked the question, "Charley, where did you die?"

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through, the office of the BRLIGIO-PHILO-SOPHICAL JOURAAL.

ONLY A YEAR AND WHAT IT BROUGHT. By Jane Andrews. Boston: Lee & Shepard; Chicago A. C. McClurg & Co. Price \$1.00.

This story is a pleasing one of home life, the family consisting of Mr. and Mrs. Traiton,—their young daughters,—Kate, Anna, Margie,—and son Will, Christina, an old Scotch servant, and Susie, her sister. The heroine, if she can be called so, Anna, was considered the careless, slipshod member of the family, but her character was developed and beau-tifully rounded out through the aid of an orphan baby, who was thrust upon the family through the drowning of the father and mother in a freshet that carried off the mill in which they lived. The story is adapted to children and possesses a healthy moral tone.

Catarrh, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these dis eases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formu-lated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three A pamphiet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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It is that impurity in the blood, which, accumu lating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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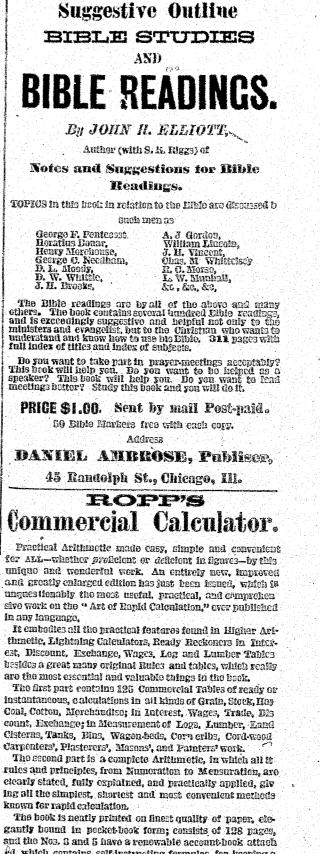
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Daniel Ambrose.

Publisher. 45 Raudolph St., Chicago, Ill.



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"When?"

"Three weeks ago last Thursday." I said, "It is a mistake; it is four weeks." "No," he said, "I was there, I ought to

know. An examination of the date after I got home proved that I was wrong and the communicator was right.

No special observations are necessary on the above facts; they are submitted for the benefit of those who, not satisfied with the logical demonstrations of immortality everywhere visible in the universe of matter and of mind, are still asking for proofs of the continuous life of man.

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the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis itic gift, have after a few sittings been able to receive aston hing communications from their departed friends.

(apt. D. B. Edwards, Orient, N. Y., writes: "I had commu-nications, (by the Psychograph) from many other friends, even from the old settlers whose grve stones are moss-grven in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their motheat"

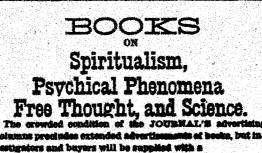
In the sevene rose I have have or writings have made his name mothers" Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: DEAE STR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now it use. I believe it will generally super-sede the latter when its superior merits become known. A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Ad-vance. Saya: cance, 8378:

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CHICAGO, ILL., Saturday, December 31, 1887.

A Happy New Year!

from side to side with every lurch of the vessel were broken bits of furniture and the dead bodies of the frozen crew. In the midst stood the mate, holding up his dying wife on one arm and their child on the other; the wife's last words were, "I must save you," and the child asking, "Paps won't God take necessity the mother of invention, and great us ashore?" as its spirit passed on to the shining shore to join its mother, and the great waves pounded the stout ship in pieces in a few hours. From another wreck twenty were saved; and so goes on the plain but touching story of help in hours of extremest peril through a large book of facts before which fiction is pale.

The spirit of giving is overcoming that of greed for gain. Vanderbilt erects a building in New York, as finely equipped as the best club house in the city, and opens it for the free use of railroad men. Warner Brothers build a splendid edifice with parlors and libraries, a palace of ease for the hundreds of girls in their Bridgeport shops. Senator Stanford of California gives away for the public good \$10,000,000 of his great estate; and so the spirit spreads all along the line, stoutly resisted by the blindly selfish, but winning its way by slow degrees. The deep interest among the best people in the labor movement is a great recognition of the human fraternity; out of it must come good. The errors of reckless agitators will die, but the truths of justice will live.

M. Godin builds his familistere at Guise, a profit sharing home for a host of his employes. When the Manchester, Sheffield & Lincolnshire Railway lately met with a heavy loss from a great disaster on the road, their employes came forward and offered to give a week's wages as their help in this trouble. The stockholders thanked them heartily, but declined the offer, saying that they were best able to stand the loss.

This all came from the fraternal care for workmen, one result of which is a mutual provident society and a savings bank with 2,700 depositors, and a fund of \$1,500,000 piled up in twenty-eight years by these true | marked as an ingredient in the genuine knights of labor. Nothing pays worse than bad treatment, and nothing better than mutual good treatment, as this case plainly | ize the worth of the goods; but if the supply shows.

A deputation of Englishmen of eminence is now in this country, and has lately visited the President at Washington, and proposed a Board of Arbitration for the peaceful settlement of all possible future troubles between this country and theirs.

Two hundred and twenty-three members of the House of Commons and several of the House of Lords have signed an approval of this step by two leading nations toward "neace on earth and good will among men," -a most important and significant fact.

Statisticians assure us, says the St. James

the water waist-deep in the cabin; swashing in perfecting Fregtag's discovery, and has at last succeeded-to his own satisfaction. The great difficulty in plasing the product on the market has been that even after ranning through the sine factory it was still so insoluble as to render it useless to the public. But demand is the father of supply, emergencies develop great men. In the present crisis, there suddenly appeared a ready-made and amply equipped Monistic expert. Having learned in previous years how to apply Prussian Porous Plasters with such skill as to expeditiously remove the epidermis, Dr. Carus retired from the vocation, bottled up his energy and conserved his forces, urged thereto, no doubt, by that pro-

phetic instinct which ever distinguishes the truly great. He felt that in the not distant future all his genius for plaster work would be needed to paralyze the public with Improved Zinc-lined Hegelerian-Freytag Monism. He was not mistaken; the hour came and he was the man. We know he is the man because he says so, and because with his well disciplined imagination scientifically trained at Strasburg and Tu bingen he is able to grip the future and yank it into the now. A week or more before his first batch of metal washed metaphysical maunderings, labelled The Open Court, left the printing office, the whilom purveyor of P. P. P.'s thus spoke of it in a biographical sketch of himself published in a Chicago illustrated paper:

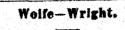
"The first number under the new manage ment has just appeared, and proves itself in every respect equal to its predecessors. 'Its contents are more popular, and besides the usual contributions there are choice translations from prominent German au-'thors,"

It is needless to say the italics are not his, but are here employed to more richly color his brilliant stroke. What would Improved German-American Zinc-lined Monism be worth as a mercantile commodity without it were first washed with the essence of gall, so Prussian Porous Plasters? Not a cent! Possibly the dear public will not even now realof gall only holds out until the Prussian preacher's progeny has, through the Ope Court, entered the Court of Hymen, the fate of Monism will not be of much moment.

" Truth. "

When one hears of Christian Science Metaphysical Healing, Mental Therapeutics and the long list of titles indicating the shades of differentiation in Pneumatopathy, one is reminded of Henry Felton's words, "Truth, of all things the plainest and sincerest, is forced to gain admittance in dis-Gazette, that the mean duration of human | guise and court us in masquerade." And it life has increased fully seven years in the is amusing, and encouraging and hopeful, past half century. This tells of "the religion | too, to note the eagerness with which thous-

tion of suffering humanity, in which work the Hopkins School of Christian Science has done its share with rare skill and business tact



We are in receipt of not less than one hundred communications bearing on the Wolfe-Wright controversy, mostly critical of Dr. Wolfe's several articles. We must respectfully decline to publish any after this issue. We stand ready to accord space to a discussion of the impersonal principles involved, but not for the expression of opinions as to the taste, moral sense, or qualifications of the two principals in this debate. We published Dr. Wolfe's report of his seances with Mrs. Fairchild because we fully believe in the good faith of the writer, not because we could accept his experiences as a basis on which to assert spirit materialization as proven by his account. Our judgment of the exhibitions witnessed and recorded by Dr. Wolfe is still in abeyance awaiting such evidence as can only be offered after he shall have had a series of experimental test seances under conditions different from those recorded in the JOURNAL; and we would prefer to have them witnessed by such other competent investigators as he may select; said witnesses to be persons known to the public. We do not for a moment suppose that Dr. Wolfe expected his report would settle the question of Mrs. Fairchild's claim to mediumship, or carry conviction to a single soul not already satisfied. He had seen what he believed to be genuine, and he had the courage to tell his story.

In so far as the controversy with Mr. Wright is concerned there is no occasion for outside interference. The contestants are able to take care of themselves; they are good representatives of two widely separated schools of thought. Dr. Wolfe ably and fairly represents the phenomenalist class; Mr. Wright as ably and fairly represents the philosophical. Our own position is as clearly defined as years of straightforward, plain speaking can make it; but the JOURNAL as freely welcomes what antagonizes the opinions and purposes of its editor as it does what meets his hearty approval. There is nothing to be gained in this many-sided struggle toward truth and right, by hedging, by blinking facts or alleged facts, or by ignoring experiences not common to all. If views are held by one class which are deemed by another most fallacious and deleterious. if facts are alleged by one class which another believes to rest on frand and delusion, there is no such sure and speedy way to arrive at the truth as by spreading it all before the keen gaze of the world and allowing each side to do its level best in maintaining its ground. The side having the best claims to facts, philosophy and morals is sure to win in the end.

One of the Tribune's Lies.

DECEM

Last week a dreadful tragedy occurred at Waverly, Ia. W. S. Kingsley, a young lawyer was shot dead in his tracks. Col. M. E. Billings also a lawyer, had a difficulty with Kingsley, and claims that the latter fired on him and then committed suicide. As the case now stands Billings is strongly suspected of murder and blackmail. The Chicago Tribune's correspondent at Waverly in his renart to that paper, published last Sunday morning says:

Billings is a great admirer of Robert G. Ingersolf and has held discussions at different times with parties opposed to his infidel theories. He has written and circulated a book bearing the title, "Crimes of Preachers." He makes infidelity his study and calls the pulpit of the Protestant Church the "Coward"s Castle." He claims to be a Spiritualist, or anything lse that is opposed to the Christian religion.

As a matter of fact Billings is not a Spiritualist: he has for many years been somewhat notorious as a blatant advocate of the crudest materialism. He never had any standing with the better class of free thinkers and agnostics, by whom he has alwaya been looked upon with contempt.

The JOURNAL has no desire to blink facts where a Spiritualist is accused of crime, but fortunately the teachings of Spiritualisma are such that capital offenses among its followers are almost impossible. A man of the intelligence of Billings might be a Materialist or a Presbyterian and still commit murder, but he could not be a Spiritualist and do it. unless insane when the act was committed. Once it is borne in upon a man that there is no escape from the deeds committed in the body and that by inexorable law he is held to strict accountability, with no one to atone for his sins but himself, and that im spirit-life he must work out his own salvation, once a man realizes all this, murder becomes impossible for him. The very thought of what he must endure will paralyze his hand. Billings is one of a squad of notoriety lovers -the ex-Methodist, ex-Unitariam preacher George Chainey was another-who, fascinated and inspired by Ingersoli's oratory and success have striven to climb upon his back and ride into public applauso. Chainey is now a disgraced man, an outcast from respectable society; tied to a whitehaired adventuress, "the mother of his soul" as he styled her before he found she proposed to marry him, he is a wanderer in B far-off country. Billings is likely to bo tried for murder. Others who have followed Ingersoll's wake to their own destruction could be named, but they are not Spiritualists. It takes a genius like Ingorsoll to navigate with safety and profit the Infidel Ocean; boys, preachers, and fourth-rato lawyers had best keep close to shore, where they can hear the fog-whistle and catch a glimpse of the lighthouse now and then.

Flats For Homes.

Flats have become so popular that in many parts of the aristocratic quarters of New

Everybody says so to everybody, and we can say the same to thousands of good people. from Canada to the Gulf of Mexico. from the Atlantic to the Pacific, from London and St. Petereburgh to Melbourne and Wellington. It is a pleasant salutation, an upspringing of the good will that comes with the better moods of humanity far more than a formal repeating of words without meaning. There is a great deal of hope in it, too, a real feeling that somehow the new year may be happy, the clouds break and the sun grow brighter. Is hope always illusive? Is there not an upward tendency in things which gives it a reason for existing? Of course the lot of each human being has its ups and downs, and the triumph of to-day may be followed by the trials of to-morrow; but if the general condition of the human race, and of the earth we live on, be improving, that offers a better prospect for the improved condition of each individual. Better environment helps to a higher life.

Evolution of matter and mind is the eternal process of the mind that shapes and guides all things; hence we may all say, "A happy New Year," with a cheery and rational hope! If this brave old world is tending to decay; if what we call civilization is only a lapse backward toward want and barbarism for the toiling masses; if all tends downward, then let us never hall the new year as happy, but become gloomy pessimists instead, and cry out that life is not worth living.

"As a man thinketh so is he," is a wise injunction, and we think up and not down more than even before. The millennium has not come; there are wrongs enough to be righted. but we see the righting of those wrongs with clearer hope than ever before, and so Eden is the soul's prophecy, and not an old Oriental legend.

The steady gain of good is manifest. To day is better than yesterday, and that inspires us to make to-morrow better still.

Public documents from Washington are held as dry reading-a great mistake surely as to one of them, and doubtless as to others. The Life Saving Service Report is fall of deeds of daring and endurance, which cast the romance of chivalry into the shade. Last year three hundred and twenty-two wrecks were helped by the brave crews of the government life-saving vessels. Of the 2,726 persons on these wrecks, only twenty-seven were lost -the saving of the rest largely the work of these noble servants of our government and of the humane people who make that govern- | lined, manufactured only at Lasalle, Illi-

of a child's little chair amidst the floating | that thoughts, if only well born and vigotragments of a wreck on the wild see, its rous, are immortal souls and take the place stance. The fault is not in the light, but in

of the body," physiological knowledge put in | ands of good people run after an old, negpractice to lessen pain and sickness, and to increase human usefulness. It tells also of a finer spiritual culture, helping mightily to health of body.

The great spread of the temperance movement, not only in our land but the world over, is cause for gratulation and hope. Victor Hugo said: "The nineteenth century is woman's century," and this is to make it the richest of all ages; for with the beneficent uprising of womanhood comes a wealth of intuitive wisdom and spiritual power for the world's redemption.

Dogmatic theology is on the wane, and nure and undefiled religion which shall meet the wants of reason, conscience and intuition, and lift life to nobler heights, is taking its place.

The Evangelical Alliance, made up of the representatives of what has been called theological conservatism, has met in Washington. They said little of creeds but much of life and duty, as their programme showed. "The City as a Peril," "The Misuse of Wealth," "The Saloon," "The Social Vice,"" Relation of the Church to Capital and Labor," were among their topics-all telling of broader thought and better aims.

Last, but not least, comes the great spiritual movement, lighting up the immortal hope, adding to our faith knowledge of the future life, bringing the blessed immortals near to us, saying the liberal religious thought of our time from agnostic doubt and from materialistic gloom, arousing a new interest in the study of man's inner life, and calling for truth from all sources. Christian or Pagan.

Thus can one see the upward tendency of things, and, without being blind to the evils that exist, have a sure foundation for such cheering and inspiring hope that the greeting may not be without meaning which we give each other in saying, "I wish you a happy New Year."

Monism and Prussian Porous Plaster.

The intimate relations between Prossian Porous Plaster and Monism might not be suspected by the unlearned and unobserving, nevertheless no better illustration of the correlation of force and conservation of energy can probably be found. There are several sorts of Monism; that referred to here is Freytag's Improved American Zin cnois. This Hegelerian Monism when prop-A pathetic story is told of the picking up | erly applied demonstrates in vivid colors Hitle company doubtless lost beneath the of the immortality of the individual which the poor fellow who has not get accustomed m. to find itself in the Summer-land has latterly been discovered to be only an il- to it, you know. Well, we bid all these good the sharms. Only two lives were saved | Insion of vulgar minds. Mr. Hegeler has | people God speed! We are in sympathy with uner off the New Jersey coast, been industriously at work for some years every honest effort to ameliorate the condi- He halls from Siam.

lected trath if it is but disguised with a new name or dressed in unfamiliar verbiage Nearly the whole doctrine of so-called Christian Science is embraced in a familiar phrase of two words, which some people call slang and which one may daily hear from those who used it long before this particular "science" secured its religious adjective; it is invigorating, exhilarating, and curative when uttered with proper inflection and judicious emphasis; it is only two short words, "Brace up." But in this form it is the "mother tincture," so to speak, and for most people needs to be attenuated to about the two thousandth potency before the true dynamic effect is obtainable. Therefore all these various schools of Christian Science and Metaphysical Healing are legitimate when viewed from the standpoint of utility. Tens of thousands of once uselees, whining women, and complaining, gouty, dyspeptic men have become healthy, cheerful, useful members of society through the skillful treatment of these pneumatopathists. And the success of the various schools of practitioners who heal without drugs and teach that disease is "all in your eye," cannot be successfully devied, nor their good faith impeached. They do cure both acute and chronic diseases of body and mind, and never fail to benefit where practitioner and pa tient do their duty.

The rival schools of this new-old method are active, aggressive and up with all the modern methods for attracting attention, securing patronage and widening their influence. As a matter of course each school and each section of each school has its own special "organ" in the shape of a magazine or paper. The latest of these was started two months ago and displays the colors of the Emma Hopkins College of Christian Science, 2210 Michigan Avenue, Chicago. It is called, by the not wholly original name, Truth, and edited by that queen of managers, Mrs. Mary H. Plunkett, and published by the Truth Publishing Company, McVicker's Theatre Building, Chicago.

The November and December numbers of this particular Truth are before the public in artistic and winning form. In looking them over our"mortal mind"is in a bewildering state of perplexity. That the truth is there we are sure, but so decorated with unfamiliar drapery that to one trained to deal only in undraped actualities, it is as it were, somewhat blinding-like when one comes out of the dark into the full blaze of a ten thousand-cundle-power electric light, for in-

J. Wetherbee, allas Jo Cose, allas Shadows.

That generator of spiritualistic froth John Wetherbee, is in a state of chronic perturbation at the JOURNAL'S attitude toward the charlatans by whose apron strings he holds himself out of oblivion. In days of old when this chattering manikin wore the pet name of Jo Cose, and gamboled in gleesome joy with his darling Digby, the world was more kindly to him than now. Digby, that was his pet name. loved taffy, and so loyal a toady as Jo Cose was not to be picked up every day; so he coddled the dudelet and published his second-hand wit and ready made certificates of genuine truly, truly powers, with which the favors of feminine frauds were repaid. In those days Jo Cose put money in his purse by promoting wildcat mining schemes, and even the scant funds of poor mediums found their way into his clutches. But, alas! a change has come; the world has grown dark for John or Jo or whatever is his name; dark holes in the ground no longer tempt the lambs to be shorn. Shadows. that's the name he took up after the fickle goddess departed from him, now finds his only vocation to be that of steering enivelling marvel-hunters into dark rooms. A yellowhaired, blowsy adventuress from California won his professional admiration, and he tried to get her on to the blind side of Digby. Now Digby delights in wild Indians, and never is there a time either sleeping or waking that he has not a few braves in attendance: but of women he is cautious. No Mrs. Digby ever kissed his noble brow: no little Digbys ever nestled in his bosom, disturbed his editorial sanctum, or cried to taste the ever-ready bottle of soothing syrup. So when his lifelong friend persisted in obtruding the wildwest woman upon his editorial attention, Digby drew the lines so taut that they snapped asunder, and out went Shadows. woman, and all. Since that depressing event Shadows mocks his old-time companion. speaking of him in derisive diminutives. Digby beckons his braves nearer, buttons up his vest tightly over a throbbing heart which no more beats for Jo, and turns his back upon the broken-down mining broker. Digby still waves the same old banner, but not for Jo. Shadows helps to hide the shams of sbysters and is slowly spinning out the web of a useless existence, seeking now and then with mock mirth to beguile a penny within his reach, and again feebly striking at the JOURNAL. "Pity the sorrows of a poor old man!" give him bread if one feels like prolonging the misery, but don't for sweet charity's sake beemirch truth by thinking his sentie vagaries represent Spiritualists or the teachings of Spiritualism.

Boon Itt is a student at Williams College.

York elegant spartment houses have been built with every modern convenience, and then sold to families; so that in them one can dwell under his own ceiling even if the root is held in common with others. It has seemed to work well, and Prof. Felix Adler who is a most practical philanthropist has long been of the opinion that something akin to this plan might be effective in the poorer sections. He therefore set himself to interest capitalists and has so far succeeded that four buildings have lately been completed where tenants may become their own landlords by gradually accumulating stock in the association owning the houses. The buildings contain 104 suites, containing three and four rooms each and are to rent for \$10 and \$15, according to location. The capital stock is \$150,000. The incorporators expect to realize seven per cent., but they are bound by the by-laws not to declare a larger dividend than four per cent. The surplus will be used as a reserve fund which will yearly be divided among the tenants. in proportion to the rent each has paid or made available in paying the tenants' rent in case of sickness or loss of work. Certificates of the amounts credited to the tenants may be exchanged for certificates of stock. The reserve as it accumulates will be applied to the building of other improved tenements. One exceedingly interesting feature of the buildings just opened is the free kindergarten and play-room where the mothers who live in the neighborhood and "work out" can leave their children during their absence from home.

This plan will be watched with great earnestness; if it is a success, as it will doubtless be in the main, it will do a great deal towards solving one of the difficult problems of the age, one that is attracting attention of philanthropists all over the country.

Spirit Telegraphy.

As announced last week, we begin in this number the publication of a series of papers giving the results of a scientific investigation of spirit telegraphy through the mediumship of Mr. W. S. Rowley, of Cleveland. As previously stated, we have reason to think Prof. G., who conducted the experiments and makes the report, is competent and truthful. His name is withheld from the public for good and sufficient reasons, satisfactory to us, but will in due time be disclosed.

In the JOURNAL of the 17th inst., we gave a brief account of our own incomplete experiments with Mr. Rowley, also a mild yet conclusive exposition of the fraudulent character of the alleged spirit telegraphy which Dr. L. W. Sapp, of Cleveland claims to exhibit. His show is a base swindle from first to last and there ought to be some law to reach such cases. He has deliberately faisified from the

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beginning and hence none of his statements | are entitled to credence. We ask the public not to confound his pretensions with the bonafide claims of Mr. Rowley. That Prof. G. will demonstrate conclusively the central claim made by Mr. Rowley and others who have helped to develop spirit telegraphy we feel quite certain. Readers should preserve the papers as it will no doubt be necessary to refer to them as the report proceeds.

GENERAL ITEMS.

J. Clegg Wright would like to deliver lecfures in the neighborhood of Providence, R. I., during the month of January.

Mr. Newton Reynolds of Troy, N. Y., passed to spirit life last week. A sketch of his life will appear in the JOURNAL next week.

Mrs. Louie M. Lowe, of Oregon, has returned from her European trip and is now in Chicago, at 22 Ogden Avenue.

B. F. Underwood will speak next Sunday at 11 A. M., for the Chicago Society for Ethical Cultivation at the Grand Opera House. Subject: "Society and the Individual."

Rev. J. F. Herrlich of Grace Church, N. Y. lately preached a sermon, which was permeated with a vein of spirituality, rendering 16 very interesting to advanced thinkers.

Mrs, F.O. Hyzer's engagement at Cincinnafi closed Sunday, December 25th. The audiences have been large and appreciative. She can be addressed for the present at Ravenna, Ohio.

Emma E. Spencer of Elmira, N. Y., writes: "As a society we are growing nicely in numbors, and the true light is being shed through the mediumship of Mrs. I. Perrin. October 25th, Mrs. H. J. Brigham gave us a lecture. a full house in attendance."

Prof. W. G. Haskell, whose advertisement oppears in another column, is highly commonded to the JOURNAL as an eloquent. polished and logical speaker and a most estimable gentlemen. The JOURNAL infers from his credentials that societies and committees will make no mistake in closing engagements with him.

The JOURNAL heartily approves of the views of Barton Brown as to "threshing straw" as cot forth on the seventh page. Let Spirituallets set their own house in order, cleanse their own literature from chaff and do a constructive work, and there will be no time left for threshing over the old straw of orthodoxy and moss-covered theology.

The Blue Springs Herald of Kansas, speaks an follows of Lyman C. Howe: "A few nights and we had the extreme satisfaction of listoning for an honr and a half at Kansas City. to this wonderful man. We say wonderful, because to a listener who did not know what ho is, he would be a wonderment never to be forgotten."

Dr. J. K. Bailey spoke at Peculiar, Mo., Dec. 11th; at Jefferson City, Mo., 15th; at Springfield, III., 23rd, 25th, 28th, 29th, 30th and 31st. musical gems. The society returns thanks to those who so kindly tendered their services for the occasion.

The meetings will continue at the Princess Opera House every Sunday afternoon and evening, until further notice.

Chicago, Ill, A. A. BURNHAM.

> For theReligio Philosophical Journal. Securities.

MRS. F. O. HYZER,

For every cup of bitter grief The human heart is called to drain, There is a balm to give relief And antidote the wildest pain

The heart through all-bestowing love, O'erstrained, may break upon the cross, But e'en the love itself will prove Superior to the sense of loss.

The writhing human soul in pain May doubt that nature's laws are just, As it sobs out the sad refrain, "Ashes to ashes, dust to dust."

But Love immortal calmly hears the wailing of the bleeding heart, And gently wipes away its tears By its soft touch of magic art.

While Wisdom, oracle and seer Of the All-Being we call God, As love wipes off the burning tears Instructs the soul and breaks the rod.

Pointing to summer splendors rare Upon the dear old earth and sky, And all the harvests rich and fair That in automnal's affluence lie.

When winter comes with chilling blast, Binding the streams with ruthless hand, And lowering clouds and piercing shafts Of frost make desolate the land.

Still under all the ice and snow. Dreaming of beauty they enfold, The roses eleep, the streams still flow, Unmindful of the frost or cold.

So under all the cloud and gloom That chill the heart and dim the eye, Immortal roses bud and bloom And Love's eternal summers lie.

⁹Tis but conditional the vall That we so tremblingly call death. The breaking heart, the bitter wall Wrought by suspension of a breath.

We part in twilight's mystic gloom We meet in morning's rosy glow; Where heaven's fairest lilles bloom Untouched by breath of frost or snow.

Were every form of life we view By normal sight or miscroscope, In every plane, in every hue, Through faith,or knowledge, sense,or hope,

Swept under cold oblivion's tide By life and law's cyclonic breath, Love's peerless wings would calmly glide Above all chaos, change or death.

The Wright-Wolfe Controversy.

To the Editor of the Religio Philosophical Journal:

The Wright-Wolfe controversy has caused considerable agitation of thought among Spiritualists. Agitation of thought is said to be the beginning of Wisdom. Mr. Wright is unquestionably one of the ablest speakers upon the Iniritual platform to-day. Dr. Wolfe is doubtless both by natural constitution and habit of thought, one of the most competent investigators of spirit manifestation to be found among either Spiritualists or non-Spiritualists. The rostrum is quite likely to hold its own against all opposition. The phenomens, however, afford the only scientific demonstration that we continue to live after we are apparently dead. Live, not simply in influence wrought, and tender memories of surviving friends, but in full consciousness of survival and of individual immortality. Dr. Wolfe's style of discussion justiy merits adverse criticism; but the same cannot be said of his estimate of spiritphenomena. It is all very well for gentlemen who talk of the fundamental principles and over-arching philosophy of Spiritu-alism, whatever such talk may mean, to cry "phenomenalist," "spiritist," "materialistic" Spiritualist! etc., but we who are still grovelling(?) among the phenomena, are in no pressing need of a paid middle man to interpret for us the meaning of the phenomena; we already understand it; and we find the radiant facts of Spiritualism, to quote an eloquent expression of Dr. Wolfe's, indeed "ample as our needs, full as our satisfac-tion." They are their own internates They are their own interpreter. That gentleman clearly perceives the key of the spiritual situation, and is brave enough to say so. I want to run out in the storm of adverse criticism long enough to shake hands with him. Spiritualists lean towards the churchidea infinitely more than the spirits do. The "Church of the New Spiritual Dispensation" (a rather long name) started here in Brooklyn, under most favorable auspices, has long since gone its unreturning way. There are probably churches enough already. The surprising thing elicited by the present discussion is, that any professed Spiritualist should unhesitatingly deny purported facts he is incompetent through lack of investiga-

tion, to pronounce upon, while the man who

has investigated, is confessedly competent,

and the objector is fond of affirming that no

limit can be placed to the power of spirit

Time will decide whether certain ingeni-

ously spun theories of pre-existence, re-in-

carnation, occultism, rosicruclanism, black and white magic, etc., etc., are composed of

dream-stuff or no; but the great fact of an

established intercourse between the mind

and the spiritual world, can be conclu-

sively proved by any one caring to investi-

gate just now. Carry the "scientific method"

into the investigation. The JOURNAL, by its advocacy of this method, has wrought effec-tive and transcendent service. Whatever

may be the theological and religious aspects

of spirit phenomena, they have not only courted, but demanded, from their beginning

in 1848, until to day, free, full and fair in-

veetigation by scientific methods. Some as-

sert that Spiritualism simply proves contin-

ned existence and not immortality. But it

strikes me very forcibly, that as we shall be

fortunate enough to get out of this world alive, we need not lie awake nights, fearing

that somehow and somewhere, we shall lose

and true, in all systems of ethics, philosophy

probably true, but the gateway to the spirit-

nal realm of being, seems for the most part to be thronged with intelligences from the spirit side of life, of an instructive, human-itarian, loving and beneficent character.

over matter.

ger, and get some evidence that those whom they had long thought lost, still live and are near them. The phenomena alone can yield the thing they need, and they are right in seeking for the light and truth that is so needing for them and which the foot of needful for them, and which the fact of spirit communion alone can furnish. There are not too many mediums, there are not too much phenomena. May mediums and phenomena continue to be multiplied, until our world so much in need of both, shall stand without excuse, if still found ignorant of the world beyond, and the interblending of W.C. BOWEN. the two.

Brooklyn, N. Y.

The Naros or Cycle of Six Hundred Years.

to the Editor of the Religio-Philosophical Journal:

I hope I am not too late in responding to your request for a toast at your Christmas banquet. I wonder how many God-benighted Deople in this church-cursed country of ours know, for example, why Jesus of Nazareth is popularly supposed to have been born on the 25th day of December? Some say it is because on that day there is the first appreciable rise of the sun from his point of greatest dip in the zodiacal circle. And I some-times wonder if there is a single fast, feast, rite, ceremony, or observance in the whole round of Christian or other myths that has not a solid astronomical core of fact, con-nected with the passage of the sun through the signs of the zodiac, the obliquity of the colliptic, the precession of the equinoxes and the nutation of this footstool of ours. If there beany such, nobody has been wise enough to discover it yet, though the priests of all ages, from those that knew of the entrance of the sun into the sign Taurus at the vernal equinox and consequently paid their respects to the Egyptian bull Apis, down to those of to day who convert the sign Aries, the ram of the zodiac, into the "Lamb of God," whom they want us to pay them for worshiping-have been clever enough to keep their knowledge from their congregations,-else people would not go to church or the shepherds of the faithful would lose their precious lambs and their living too. People are so refreshingly innocent, you know, that the difference between the Lamb of God that taketh away the sins of the world, and the celestial ram that showeth the sun to be in the ascendant, is shockingly great. But what I was going to say, was about the Naros, which means a cycle of 600 years, and a great deal more, tog, to people who are interested in human progress. This luni-solar period is one of the most ancient ever devised by human comprehension of the ale devised by human comprehension of the elements of astronomy. You remember that Noah lived 600 years or thereabouts, and if you should figure up the alleged ages of the rest of the patriarche, you might be sur-prised to find how nearly they average 600 years apiece; and even though our venerable friend Methusaleh seems to have worried along for about 900 years, the surplus in his case is required to bring about the average of the patriarchal Naros. Then there was Buddha about 600 years before, and Mahomet about 600 after, A. D. 1. The point of it all lies in the application of it to these perilous times, when, what with Spiritualism and Theosophy, Socialism and Anarchy, Societies for Psychical Research and the Seybert Commission, volcanoes and earthquakes, tottering church sleeples and sleepy congregations, pions people may be inclined to think the reign of Antichrist is at hand; or, in less reverent language, that there is really the devil to pay. Let all such take heart again,

if they have mathematics enough at command to multiply 600 by three, and remember that we are in the year of our Lord

Passed to Spirit-Life.

Passed t) Spirit Life. Mr. Jan es McGary, at his residence, 188 Hains atreet, Germantown, Pa., December 2nd, aged 24

years. The deceased was a young man of promise, and highly re-spected. He leaves a young wife to mourn his loss a daught-

er of Mr. Henry Brown, a prominent Spiritualist and manage er of the Parkland Camp Grounds. At the burial Mits Jeunie B Hagan spoke words of conso-lation, and Rev. Mr. Murphy read the Episcopal burial ser-

Passed to Spirit-Life, George H. White, from his home near Angola Ind., on December 1st, 1887. He was born in the state of Ohle, 1818; was m tried to Miss Cynthia z lag-ler in 1846; lived at Fairfield, Mich., about two years, then removed to Camden, Mich, living at that piace until 1874, when they sought a home in Kansas; b t net finding a loca-tion to please they returned, bought a farm near Lake James, where he spent the remainder of bis earth life. Many who are in the habit of spending a few weeks at the Lake whit remember Mr. and Mrs. White. The remains were brought to Camden, taken in charge by the Order of F & A. M., of which fraternity he was a mem-ber

The writer was called to make the funeral address. Mr

The writer was called to make the funeral address. Mr. White had inved free from all religions superstitions and died in the caim belief that all would be well whether life or oblivion should follow; that nature would do her work as properly in removing him off the stage of action as she had dono in ushering him in. At a circle a few evenings afterwards he came and gave a brief account of his condition, his feelings and opinions and promised to come again and report to his friends concern-ing his new life and his search after more light. Sturgle, Mich. ABRAHAM SMITH.

Sturgle, Mich. ABRAHAM SMITH.

Keep your blood pure and you will not have rheumatism. Hood's Sarsaparilla purifies the blood and tones the whole system.

Come to the bridal chamber, Death! Come to the mother, when she feels For the first time, her first-born's breath, And thou art terrible!

The untimely death which annually carries off thousands of human beings in the prime of youth, is indeed terrible. The first approach of consumption is insidious, and the sufferer himself is the tion is insidious, and the sufferer himself is the most unconscious of its approach. One of the most alarming symptoms of this dread disease is, in fact, the ineradicable hope, which lurks in the heart of the victim, preventing him from taking timely steps to arrest the malady. That it can be arrested in its earlier stages is beyond question, as there are hun-dreds of well authenticated cases where Dr. Pierce's Golden Medical Discovery has effected a complete ourse CHIFO.

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Walking advertisements for Dr. Sage's Catarrh Remedy are the thousands it has cured.

A Trial by Jury.

That great American jury, the people, have ren-dered a unanimous verdict in favor of Dr. Pierce's Pleasant Purgative Pellets, the standard remedy for bowel and stomach disordere, billiouenese, sick headache, dizzinese, constipation and sluggish liver sick

Consumption Surely Cured.

To the Editor;

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice to Mothers, Mrs. Winslow's Southing Syrup should always be used for children teething. It southes the child, softens the guns, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

The interest taken in the beautiful picture "Christ before Pilate" is simply wonderful, The Judd Pub-lishing Co., of New York, so long and well known in connection with the American Agriculturist, has reproduced this picture and also a companion picture "Unrist on Calvary" which promises to equal it in interest. See this advertisement in another column.

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The Toronto Globe says: "A strange and touching coincidence was that attending the death of two sisters well known in this city. On the 12th of November Mrs. Mary Ann Bilton, relict of George Bilton, died at Woodlawn Park, Ill., and on the same day Mrs. Eliza Osborne Wheeler, relict of Thomas Wheeler, died at her residence on Wellesley street in this city. These ladies were almost of an age. Mrs. Wheeler being in her sixtyseventh year, and both were widows of men who in their lifetime were well known in Toronto business circles."

The Buffalo Courier says that a man living on Niagara St., that city, is a victim of somnambulism. Monday night he went early to bed, determined to get up early and work for his party. He hadn't been half an hour in bed when he dreamed that he was elected Alderman of the Tenth Ward by a majority of several thousand. So clear was the vision that the man got up in his sleep, dressed himself, went round to his pet saloon where a large crowd was congregated, and treated everyhody at an expense of \$30 before he woke up. For half an hour he was the angriest man in the city, and the next day he didn't stir out of the house. He says he is going to be strapped in bed every night after this to insure himself against such mistakes in futore.

The Spiritual Union.

To the Editor of the Religio-Philosophical Journal:

This Society held services on last Sunday in the Princess Opera House, 560 W. Madison St. In the afternoon Mrs. S. F. DeWolf, trance speaker, delivered an able and interesting discourse on "Christmas, Past and Present." Col. Tucker and others made brief addresses. ourselves entirely. Spiritualism reveals to us no new ethics, philosophy or religion; it simply re-asserts and emphasizes the good

The Bangs slaters held a slate-writing seance and remarkable tests were given.

The music by Mrs. Cole, Mrs. Orvis and Mrs. Weldon will not soon be forgotten by those present.

and religion. Its priceless value consists of its "proof palpable" of eternal life. Its facts are consoling, helpful and inspiring. That evil spirits sometimes control mediums, is In the evening a song and literary service was given by volunteer home talent which was well received by the audience.

Mrs. E. Owen Flint, the gifted elocutionist, Mrs. E. Owen Flint, the gifted elecutionist, recited in an impressive manner, "The Tay Bridge Disaster" (by Carle'on), responding to an encore with "Pyramns and Thisbe." Mrs. McCarthy gave a fine rendition of "Bister and I." and the humorous "Exchanged Dust-ers." Other recitations of merit were given. Mr. Williams song "The Sword of Bunker Hill," and "The Old Musician and his Harp." Mrs. Cole, Mr. Weldon and others contributed

March Martin States and States and States

eighteen hundred and something, and that, consequently, we are rounding one of the smallest and shortest cycles of humanity, when it is time to "ring out the old, ring in the new," and wait patiently to see what will happen next. "God lives and reigns"so surely as the sun burns on his mighty way and rules the seasons, the years, and the cy-"And all this while the will of God cles. was being accomplished" as Homer has it in the opening of the Iliad. "The mills of the Gods grind slowly, but they grind exceed-ing small," says a later and not less heathen poet. Would you know what next? I advise you to wait and see. Meanwhile, "my peace 1 give unto you." ELLIOTT COUES. 1726 N. St., Washington, D. C.

John Slater at Canton, Ill.

To the Editor of the Religio-Philosophical Journal:

I cannot leave Chicago without a public recognition of the many courtesles and favors extended to me by the friends and people during my stay there. First and fore-most the "Young Peoples' Progressive Soci-ety," for whom I officiated; I need not mention any names; you have, one and all, done all that human power could do to make my visit a specess, and I must say that it was a success far beyond my greatest expectations.

To the JOURNAL for the many kind no-tices extended to me in its valuable columns, in fact, to all, allow me to express my grateful feelings. I shall always try to merit your good wishes, and hope that the day may soon come when I can see you all again. I left Chicago on Wednesday last at 8:45 A. M.; after a long, tedious ride, I arrived at Canton at 6 P. M., same day; was met at the depot by Mrs. C. McCall Black, Mr. A. E. Tisdale (the blind lecturer) and others, and was taken to Mrs. Black's house.

On the following morning I held a private scance for a number of ladies and gentlemen, composing the best people of Canton. As usual with my meetings, it was a success. In the Opera House, before an audience that nearly filled it, I gave tests. It was the first time that a public test medium had ever held a scance in this Opera House. Taking the applause as a criticism, I may justly say that the meeting was a grand success.

Now, let me say a few words for one of the most liberal and progressive spirits; I refer to Mrs. C. McCall Black. All honor and praise should be given her, for the largeness and generosity of her heart, a true woman working for the truth, a Spiritualist, not asha med to avow it publicly! She gives her time and money, and opens her house to all genuine mediums and workers in the cause. By her generosity, the people of Canton had, on last Sunday, the opportunity of listening to the inspired words of the blind medium, Mr. A. E. Tisdale, who in my estimation, has no superior on the spiritualistic platform.

The lecture pleased so well, that in the evening the large hall was almost filled, and on all sides to day Mr. Tisdale's name may be heard; in fact the Baptist minister has processed to give him on next Sunday the subject matter for discourse. The time is ripe for the people here to have their eyes opened to the great truth.

For one, I find no fault with andiences as-sombled at spiritual meetings, who desire facts instead of talk. I do not believe that they are desirous of information about bur-ied things. They want to appears heart-hun-I can honestly recommend Mr. Tisdale to any Spiritualist society, who want a good speaker, while he is in the West. I feel it the duty of Spiritualists to keep him busy. Canton, Ill., Dec. 9.

JOHN SLATER

The Vonne Pain ve Society day at Avenue Hall, 159 22nd Street, at 7:45 P.M.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progres-sive Spiritualists and Mediums' Society meets in Spirits' Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 p. M., and 7:30 p. M. The public cordially invited, Admission five cents. BE, NORMAN MACLEOP, President,

The Young People's Spiritual Society meets every Sunday evening at 7:45 p. M., in Apolio Hail, 2730 State Street. First class speakers always in attendance. Admission free. E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Ald Society meets every Wednesday aftern orn at three o'clock, at 128 West 48rd Street, New.York.

SThe Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th ave., (formerly at Spencer Hall W. 14th St. Services every Sunday at 2:45 p. M., and 7:45 evening. FRANK W. JONES, Conductor.

Grand Oyera House, 28rd Street and 8th 2 vnue.-Sarvices every Sunday at 11 s. m. and 7:45 p. m. Conference every Sunday at 21% p. m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Street -Services every Sunday at 11 A. M. and 7:45 P. M. Com mencing Sept. 11th, Mrs. A. M. Glading will occupy the res-trum until Nov. 1st.

Brookiyn Spiritual Union-Sunday meetings at Frater-nity Rooms, corner Bedford Avenue, and South 2d street. Members geance at 10:80 A. M., Alpha Lycoum at 2:30 P. M., Conference at 7: 80 P. M.

Everst Hall, 398 Fulton Street. Conference every Satur-day evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. E. meets every Sunday morning and evening in Court of Ap-peals Room, Town Hall. W. B. MILLS, President. E. J. HULING, Secretary

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brat.dt's Hall, south, west corner of Franklin and Ninth Streets, at the hour of 2:80 P M. Friends Invited to attend and correspondence solicited. H.W FAY, Prest, 620 S. Broalway, ISAACS, LEE Cor. Sec., 1422N, 12th St. 6



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Somnambuilsm and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Harishoon.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,... in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely print-ed and bound. ed and hound.

edition is from new plates with large type, handsomely print-ed and bound. The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this suble power, and how to use and control it. In a notice of the first edition, the Boston ared-ical and Surgical Journal said: "Aside from any particular feelings of dislike or particulity for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifesta-tion of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Meamer-ism have been subjected, he shows no disposition to shun the criticism of those who have endeavored, from the very begin aning, to overthrow the labors of those who are toiling in the field of Philosophy."

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a 5.—Intuition—The Soul Discovering Truth. Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy with Mind as the Soul of Things. Which shall we enter? To sive Materialism fair statement and criticism; to show it is a transient state of thought; to erpose scientific dogmatism; to show that Materialism and Spiritualism are unlike and op-posite; to give fair statement of t. e Spiritual Philosophy, and a choice compendium of the facts of apprince and clair voyance; to show the need and inuportance of paycho physio-iogical study, and of more perfect scientific ideas and methods, to emphasize the INNER LIVE and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual im-sight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experi-ence and wide knowledge of the author, are especially valuable and interesting. Cloth, 50 cents; postage, 5 cents. Paper, 30 cents; postage, a cents.

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Realization and the Arth

RELIGIO-PHILOSÓPHICAL JOURNAL.

DECEMBER 31, 1887.

LYMAN C. HOWE.

Last week I gave a course of four evening lec-

tures at Topeks, and considering the rain, mud, and iniatory nature of the lectures.-it being my first visit to the city--the audiences were larger than expected and the best attention manifest. Mrs. Luli

every expression. Mr. and Mrs. Hammond were "good Samaritans" to me and helped me into the sunshine. I met an

old Fredonian, too, Frank Cook, son-in-law to T. J. Skidmore, and it seemed like a visit at home. What havoc railroads have made with domestic seclusion.

Everywhere I go some one greets me from the haunts of my youth or the sphere of other days. Nearly every town is spread all over the United States in its representative souls. It stands us well

in hand to behave well everywhere, if from no other motive than the knowledge that we are never hidden from the eyes of men or even our neighbors. Ba-sides Spiritualists know that unseen eyes are practi-

sides Spiritualists know that unseen eyes are practi-cally omnipresent. I enjoyed a short visit with the city librarian, Mrs. Kellum, elster of Mrs. Goodwin, of New York, former secretary of the association. Christian science has some disciples in To-peka, and they are becoming ubiquitous, and I hope useful. Mrs. Trenbath, whose companion gravitated to his heavenly home a year or two ago, gave an interesting sketch of the darkness and dawn that touched their way and left the light of joy upon the threshold of death, and holds the "gates ajar." They were pillars of the church, and now her influence illumined the way for Spiritual pilgrims. Dr. T. J. Gile is growing as a healer, and gets deep revelations of hidden causes that may yet be seen around the world. Wm. W. Climenson gave me interesting sketches of experiences with Dr.Slade and others, and how he opened the eyes of the blind by inducing city officials to visit the medium. He is a keen, aggressive thinker, sage and saucy as

He is a keen, aggressive thinker, sage and saucy as circumstances require or opposition inspires. The savage attacks upon all mediums and believers

which were common to nearly all pulpits thirty-

five years ago, are responsible for much of the bel-ligerent echo that has characterized many spiritual

Igerent ecno that has characterized many apprinting lectures and essays, of which they now complain. Spiritualism is not alone what the angels have made it, nor yet its earthly friends. The environments in which it came, the state of society in which it was nursed or cursed, the creeds by which it was inter-preted and campized or gravilied the more stord.

preted and canonized or crucified, the moral stand-

preted and canonized or crucified, the moral stand-ards it was compelled to endorse or revolutionize, the atmosphere of cant and hypocrisy, selfish am-bition and sensual slavery covering the world through which its white glory must burn its way and from which it must take its coloring and carve its record, the slavery of fear and the tyranny of dogmas thundering from a thousand pul-pits with all the social corruptions and sanc-tified vice weighting the air with deadly moral miasms, and all casting their grim shadows upon this child of the sky and weaving their sickly hues into all its visions of truth and tainting its very breath with the rot and contagion of the world, necessarily bounded its character, and compelled it to move like the lightnings from heaven in the line of least resistance, or thunder at the gates of error and waste its divine energy in

at the gates of error and waste its divine energy in debasing conflict and enervating warfare. Now, the white wings of peace and love winnow the air

Modern Spiritualism.

P. THOMPSON.

To those who have studied well and are familiar.

with the leading features of modern Spiritualism, it may seem strange that it should be so bitterly op-posed by so many. Inverything cheering and hope-ful is embraced therein and the foundation elements

and welcome the heavenly guests. 922 Cherry St., Kansas City, Mo.

For the Boligio-Philesophical Jourant Waves from Kansas.

Voices from the Leople.

INFORMATION ON VARIOUSESUBJECTS

My Spirit Star.

[Mrs. Maud E. Drake sends this poem with the statement that it was given her by a spirit, but she is in doubt whether it is original.-ED. JOURNAL.]

Sitting in my chamber lonely,

Watching twilight's shadows fade, Till around me darkness only Throw all objects in the shade,

I est eyeing, valuely prying in the depths of dark ened air,

Till ere long my vision testing, at the last I found it resting.

On a bright and beauteous star.

I sat gazing, fondly gazing, Through the boundless realms of space; And my thoughts were dimly tracing

All the beauties of the place, When this star was brightly shining, shining always

on the earth, When arcse a holy feeling, o'er my brain this thought came stealing, Whence the one that gave it birth?

All around was darkness dreary,

Booming through the air so clearly, Making all the hills resound;

From my freverie quickly starting, starting at a sound so strange. And my gaze at once directing, to my beauteous star, expecting To detect from whence it came.

I kept watching, closely watching,

From my quiet seat afar, And the radiant rays were catching As they twinkled from my star, When suddenly I saw departing, departing like a

ray of light, And through realms of ether winging, nearer to my

vision bringing A being clothed in starry light.

Wrapt in wonder I sat viewing Its approach from realms so bright, As its course it kept pursuing; 'Fill to my astonished sight.

Near me on the earth alighting, alighting on the

earth so drear, And with notes of music einging, to my raptured

senses bringing Sweetest music fulland clear.

Yet with rapture still increasing, On my spirit star I gazed; Soon the wondrous music ceasing,

She her spangled pinions raised, And around me still kept hoving, hoving 'fore my anxious eyes, And in accents kind, endearing, I no more her pres-

ence fearing. Filled my soul with sweet surprise.

"Child of earth, no more replning, I am come to teach the truth,

Long, too long have men designing

Kept it from the minds of youth, From yon star so brightly heaming, beaming with alight so clear, I have come? said she exclaiming, "I am como this

truth proclaiming, 'False religions flourish here.'

"On this earth vile men are teaching,

* Teaching falsehood's blackest art; Seldom after virtue reaching, Its rare beauties to impart;

But are ever, ever planning, planning alwaya insincere, Every virtuous trait dispelling, and to you this false

hood telling, True religion is born through fear.

"In you star so brightly burning, Youder in those fields of space," "

Said my spirit star, returning To her brilliant dwelling place, "Dwells religion, pure, unchanging, unchanging as the heavens above, And around us all are praising, and to heavens the

songe are raising, Religion is the heir of love."

For the Beligio-Philosophical Journal. **Proof Positive of Immortality.**

BY D. P. KAYNER, M. D.

The question has often been asked, "Can the spirit leave the body in an unconscious condition, while visiting the homes of immortals, and return to it again with the full consciousness of the dual existence?"

In cases of suspended animation there is evidently, mechanically speaking, a throwing out of gear of the relations of the spirit to its organs of mind, through the temporary suspension of the sympathetic or self-operating nerves.

If, as occasionally occurs in certain diseases, only a particular portion of the nerves of organic life are seriously depressed, the functions of the body are still in a measure performed; although some of them, often in so feeble a manner as to be almost imperceptible. In this condition frequently a species of delirium, a wandering, incoherent and apparently purposeless derangement of the mind, occurs, in which it is evident the conscious spirit. cannot manifest itself through its physical machinery so as to control "The organs of the mind." When settled into this condition, where would the individual spirit be likely to seek to unfold its ex-pansive activities, and whither will it naturally be

drawn by the attraction of the forces operating from the inner life? Two incidents, one personal, and the other con-nected with the late illness of a little girl about four years old, will tend to illustrate and explain what is implied in the above interrogatories.

About three months before I was seven years old, my body was taken out of the water apparently life-less. Auimation was so fully suspended I was con-sidered dead. Now what was the reality? For a brief time I was conscious that I was drowning while under the water and distinctly recollect at this moment, that after the first sensation of suffoca-tion I felt a great pressure to the head and my eye-balls felt as though they were swelling in size and protruding from their sockets, when all of a sudden it seemed to me as though I jumped right through those sockets and left my body. Then I was met and welcomed by a noble guide who con-ducted me to the most beautiful place it is possible for the human mind to conceive of, a superlatively grand garden park, with walks bordered on either side with trees and vines bending with their load of my body was taken out of the water apparently lifeside with trees and vines bending with their load of lucious fruit, and leading through fragrant groves of varying foliage, amid whose branches filted birds of varying foliage, amid whose branches flitted birds of rarest plumage and sweetest song. Here and there fountains of pearly water were showering their silver spray into elaborately ornate basins in which disported the many colored species of the finny tribe, and the waters running thence formed a chain of crystal pools, over the surface of which swam the graceful swan and other water-fowl. The fleet deer, no longer wild and timid, mingled with the inhabitants of that lovely place, where all was hearty, harmony and love

was beauty, harmony and love. This was the kindergarten of the skies. Here I met my little sister and cousin and many little play-mates whom in my short life I had known, and who had passed on "The Beyond," with scores or hundreds whom I had never seen on earth. These were soon arranged in their school for instruction and every object which I had noted became a lesson and afforded a source of instruction.

Here, amidst flowers, and fruits, and trees, and birds and murmuring fountains the children from earth begin to learn the lessons of life, of goodness and love, and their budding intellects are there unfolded into the first principles of the harmonies of adential life. of celestial life.

of celesual life. To-day I am, and ever have been since that day, conscious that, while my body was apparently dead, my spirit was not only intensely alive, but was enfliciently out of my body to visit those happy children in their spirit-home. I know that I was there, that I saw the children and their surround-tions that I was the manager in which the inge, that I was shown the manner in which they

inge, that I was shown the manner in which they were being instructed, and during this time my friends were arranging for my funeral. After a time, just how long I do not now know, their teacher, a spirit of noble and commanding presence, whom I recognized, as the one who had conducted me thither, approached me and informed me I had "remained there as long as I could at that me 1 had "remained there as long as I could at that time, that I must now return to my friends on earth." I implored to stay, but from that decision there was no appeal, the firm and benign look of that teacher plainly indicated, and I was then assured I had yet a work to do in my body on earth, and if faithful, in after years I should again be ad-mitted to that sanctuary of love and harmony to be property for the anternee upon the Higher Life. prepared for the entrance upon the Higher Life Soon I became conscious of being again in my physical body suffering the agonies of returning resuscitation. The first thing I recollect hearing was a question asked by a neighbor, "When are you going to have the funeral?" Just then they were talking about calling in some one to measure me for a coffin, when I commenced vomiting and soon put an end to the preparation for a funeral. This is no imagination. No one act of my life is so real, so deeply fixed in my mind, as this one. I know that our friends, those called dead, still live and I the exquisite pleasure of visiting and commingling with them in their lessons and their joys. Such is the personal illustration. The other, in the case of little Ella Bishop, the infant daughter of Mr. Bella Bishop, one of the owners of the extensive lumber mill at Big Wausaukee, Wis., is as follows: In August last, Ella was attacked with a depress-ing form of typhoid fever which was accompanied by a profuse diarrhoe. This masked the symptoms the fever to such an extent that the two physicians Mr. Bishop employed did not detect the nature of the disease, and all their efforts proved abortive and failed to check the discharges, through which the child became emaclated to an extreme degree. The mucous membranes were drying up so the child could scarcely swallow; she could not and did not speak for some three weeks and all consciousness and reason seemed gone. The pupil of the eye was constantly dilated, and a nervous throw-ing about of the hands and arms was almost continuous. This was the condition when I first visited the patient, Oct. 3rd. By proper care, medicine and magnetism. in some six weeks she recovered and the following from a letter from her father dated Nov. 12th, illustrates our point and explains itself: "Ella appears all right. Her mind seems sound, and we take great pleasure in talking with her. She has great stories to tell of how she went up to the stars, some angels, ect., quite interesting. She seems to know what she is talking about and I think she does." Perhaps, my aid in restoring her to health that there might be another living witness, conscious from child-life, that the spirit can so far leave its body as to travel to the realms of immortal life and again return to habilitate its clayey tenement, bringing with it the full consciousness of that fact so in-stilled into its very being as ever after to be an abiding reality, was a part of the work that I returned to the earth life to accomplish. At all events it was a work I was selec ed from all others to do and by the aid of the Spirit-world, succeeded. Thanks to kind spirit guardians. St. Charles, Ill., 1887.

For the Religio-Philosophical Journal. The Gentle One.

THOS. HARDING.

A father was mourning over the coffin of his child; his only one, his Emily lies cold and still; her bands-are folded across het fair young bosom; her golden hair flows down upon her shoulders and the bright blue eyes are closed forever. It was thus the father mourned for his lost one. "Ohl my daughter. My Emily, my bright and only one! Where now is the mercy of God? Ohl justice, where? My life picture is framed in ebony, and church-yard mould has dis-sipated its bright coloring, for hope is gone. Oh! my daughter! Oh! my daughter Emily! my child, my child?"

They laid her in the ground and rude hands flung clods upon the coffic lid, and then they all turned away, each to his home, sive him. The beart-broken parent lingered; there is no home for him now; his former home is home no more, and still he wrung his hands and cried, "Oh! my daughter Emi-ily! My child, my child!"

But Emily was not dead: in the evergreen land of mortality she lived, loved and worshiped. m"I have come to bear you company," said a white-

robed eister. "By what name shall I distinguish you?" inquired

Emily. "Call me 'The Companion,'" she said, "for I am permitted to be with you always." And the two were as one. But thoughts of old home life and a suffering father would sometimes "Why may I not go to father? I want to dry his

tears," she said. The Companion was slient. "Many go," said Emily, "why may not I?" "They are the lawless who go unbidden," The Com-

"What shall I do?" said Emily. "Ask permission."

"Of whom?" "Of Him, The Gentle One," replied The Companion, "Where shall I find him?" said Emily. "He is not far from those who seek him," she replied.

"I will go," said Emily. "I will go," said Emily. The first whom she met was a man holding com-munion with nature. "Sir," she said, "I seek The Gentle One. Where shall I find him?" The man an-

Gente One. Where shall I thin him?" The man an-swered, "I am he." "I want to go down to dry my father's tears, Emily said. "May I go?" The Gentle One said, "Go, my child." She took the staff of Hone in her right hand, and folded the mantle of Resolution around her shoul-ders, and went on her journey, but as she approach-ed the winter lend its odware storms howled sround ed the winter land, its adverse storms howled around her, and fain would sweep the mantle from her, but she held it with a firm hand. It was even tide when she arrived at the old home, and her father was closing the shulters. "Ohl father, I have arrived at last," she said; but I

am weary and footsore, fold me once more to your heart, for I have come to wipe away your tears." "What impostor is this who calls me father," said

the loud voice of the man. "It is I, your Emily, and no impostor, but your

very own," she replied. "Be gone, vile trickster," he said, and closed his door.

Time is hastening away. Eternity is rolling on. Once again Emily thought of her father's undying

"I will go down, again," she said. "I will prove my identity. I will show to him the holiday gifts he gave me; he will remember them; then he will know me and I shall dry his tears." "Inquire of The Gentle One," said The Compan-ion. "He is not far off." She sought and found

him. "Sir, may I go once more," she said, for I want to dry my father's tears." "Go, my child," said The Gentle One. "See, father, I have brought the proofs," said

Emily. "Police! police!" shouted the man. "I'm robbedl Some one has broken in and stolen my treasures."

some one has broken in and stolen my treasures." Old time waits for no one, and again Emily said, "I must go down and dry my father's tears." The Companion said, "Ask The Gentle One." When she had found him she said: "Sir, I have failed twice when I appealed to his outward senses; but let me go once more and I shall speak to his soul. I shall inspire him to bury self in the Infinite, and to chattin his low for the one in the constitute of to chetish his love for me only in the sunshine of God's love; then his time will be wiped away, for

Editor Colby and His Indian.

to the Million of the Redmo-Philo The venerable editor of the Banner of Light re-

The venerable editor of the Bannor of Light re-cently spent a week in New York, stopping at the Coleman House. Everybody who knows Mr. Colby knows that he has a control named "Ocean Brave," a very large and powerful Indian, and the two treat each other with the utmost familiarity. A week ago last Sunday morning Judge Cross called on Mr. Colby, and found him in a most doleful state of mind. "Ocean Brave" had stolen and carried away Mr. Colbins. The two the stopping dilates and the Mr. Colby's vest. The veteran editor sat on the side of his bed lamenting his sad lot. "It's no use, Judge," said he, "I can't go out to-day. This is the second time that this trick has been played on me." Then an expression of wrath gathered on the face of the amiable editor, and, shaking his fist, he cried out, "D-n you, 'Ocean Brave,' if you don't tell me where that vest is I will never speak to you again."

expected and the best attention manifest. Mrs. Lull is speaking for them a few Sundays, and all speak highly of her. She is on the accending Spiritual scale, and makes Spiritualism mean something be-sides repetitious phenomena. Mr. Baker, formerly president of the association, has the advantage of extraordinary phenomena coupled with high intel-ligence in his own family, Mrs. Baker being a fine medium. Mr. Markley, the acting president, is ear-nest and devoted; only about three years since he graduated from the church, and the new light glows in his whole life and gladness enthuses his every expression. Then Mr. Colby began a hunt for the vest. He searched the bed clothes; he turned over the mattress; he looked under the bed; then he rummaged the bureau drawers, and banged back each empty drawer with alarming emphasis. He hunted through a closet, under the wash basin, in late. "No use, Judge; can't go out to-day. The fellow has put up this job on me just to keep me in the house. It's the meanest trick he has ever served me." About this time Cross was shaking his sides with laughter, holding up before him a newspaper, pre-tending to read. Colby saw it and cried out: "D-m you, what are you laughing about? This is no laughing matter. How would you like it if a spirit should come, and carry off your vest, and so prevent you going out on Sunday morning?" At last Mr. Colby became furious. He spoke to "Oceau Brave" in the most emphatic manner pos-sible. He used the very strongest kind of strong language. The chief was given to understand that if he did not at once inform Mr. Colby where he could find his vest there would be trouble. He stood up and shook his fist right in the Indian's face, and served me."

up and shook his fist right in the Indian's face, and assured him that he would be knocked out in true Boston John L. Sullivan style if he failed to confees

at once, and tell where the lost yest could be found.

A moment latter Mr. Colby smiled. He fairly laughed. Then he proceeded to slip off his suspend-ers, and then he began pulling his second nether-most garment over his head. There was the vest, buttoned up to the editorial chin. It was all there, not a thread lacking. And then, with a beaming countenance the venerable editor of the *Banner of Light* turned to his guest and said: "I knew I could make him tell!" DARIUS.

This incident vouched for by the writer as liter-

ally true, is valuable corroboration of our esteemed

contemporary's competency as a witness of spirit

phenomena. It comes in good time to put beyond

question the value of his testimony as to various

materializations which he witnessed while on that

memorable visit, and which may be found on the

editorial page of his excellent paper for December

10th. It goes without saying that a man who

buttons on his vest next to his flannel is a cautious

man, and well qualified for investigating spirit ward-

robes. Then too, the brilliant bellicose attitude as-

sumed toward Ocean Brave, whereby the editor

makes the noble red man whisper in his ear that the vest is under his linen, shows wonderful rapport

My Experience.

The first Christmas since my husband died! The

brave, true heart was still in death. The fingers

that had been always so busy for me, by immov-ably locked over a bosom as cold as day. What cared I that the sun was shining on incusands of happy homes? My home was desolate The sweet glad tones that had always wished me "merry Christmas," where had they flown? Were they empty air, and was this blank awful thing sli that gras is?? Friends told me I must have fight.

was left? Friends told me I must have faith.]

tried to, but the word seemed to mock my feeble endeavor. Was he could he beliving? For a time I refused all consolation, and was a widow indeed. The home seemed empty, and friendly words only

For the Religio-Philosophical Journal.

with spirits of some kind.

As she spoke, her form receding, Vanishe i from my aching sight, Still my heart with rapture beating,

Filled my coul with pure delight, And her image still kept hov'ring, hov'ring 'round with glittering beams, 'Till a cloud my star obscuring, racked my bosom

past enduring. And awoke me from my dream.

I awoke with bosom welling, And my heart with love o'erflowed, As I wandered from my dwelling

Gazing on the works of God,

And it seemed these words were echoing, echoing through the heaven above,

And with music sweet, surprising, nature's voice in concert rising, "Nature's God 's the God of love."

Evermore my mind recurring To my beauteous spirit Guide, Thinking o'er her words, preferring In her wisdom to confide;

And my soul in love communing, communing with

God's works so fair, Ever in its love increasing, and with transport never ceasing,

Turns to thee, my spirit star.

Kansas City, Dec. 5, 1887.

An Italian Nut for "Regulars" and "Christian Scientists" to Crack.

-Anonymous

To the Editor of the Religio-Philosophical Journal:

A gentleman in Paris, well known and highly esteemed, but whose name I am not allowed to men tion, has a son who was taken very ill with anemia some seven years ago. The above gentleman, whom we will call X, and his wife, placed him, the son Louis, in the hands of the best physicians in Paris, who after battling against the disease for about two years, had to tell X that the days of his beloved Louis were counted, and that he had better prepare the mother, as they could not possibly save him.

Thereupon X and his wife called upon a young lady, the step-daughter of a well known personage in the French capital, and besought her to see i

The young lady said she would try, and took up a pencil and waited to see if any communica-tions could be obtained, and sure enough after a few minutes delay her hand wrote out the name of Detart the bedra and sure the set of the bedra a Doctor, who afterwards explained that he had been, when in the form, a medical man in Venice, 450 years ago, and added that he would save the boy if they followed his advice. The suggestions were scrupulously obeyed, and

the young lad was at once benefited by them, but as it was autumn, the invisible Doctor, told the par-ents through the fair medium that they were to shun the cold and go to Florence, Italy, and they were to call on me, who in a few weeks would re-store him to perfect health, through my magnetic Dower.

I was unknown to every one of the party, but I was unknown to every one of the party, but they dared not disobey and came at once here, where after having been made aware that I really existed, X called on ms, and although rather con-tre cosur, disclosed the purport of his visit. I clasped his hand and placed myself at his bid-ding, feeling almost sure that all would turn out in accordance with what the spirit Doctor had 'de-

For two months or more I meanerized Louis

For two months or more I mesmerized Louis way other day--bow more, now jess--just as the Destor ordered at the time, and the consequence was that Louis regulated his entire health, went well with the family to Paris, and has nover been the more, and I constitute to receive even to this day black and I constitute to receive even to this day black and I constitute to receive even to this day black and I constitute to receive even to this day black and I constitute to receive even to this day black and I constitute to receive even to this day black and the propie through the sum of the second state propie through the sum of the second state propie the sum of the second state of the second the spectrum of the second state of the second the spectrum of the second state of the second the spectrum of the second state of the spectrum of the spectrum of the second state of the spectrum of the spectrum of the second state of the spectrum of the spectrum of the spectrum of the second state of the spectrum of the spectrum of the spectrum of the second state of the spectrum of the s

Abuse of Corporate Organizations,

Harper's Weekly has some very just and judicious remarks on the abuse of corporate organization. It says: The wrong to individual independence which is done by strikes and by violent interference with the rights of honest men who choose to decide for themselves upon what terms to sell them their labor is undeniable. It is an abuse of the power of combination. But the wrong to society of com-bination to keep prices high and wages low is no less unquestionable. Vast and irresponsible power is liable to equally vast abuse—a fact which we em-Test inquestionable. Vast and irresponsible power is liable to equally vast abuse—a fact which we em-phasize because it is in this quarter, and not in the other that serious dangers lie. The discontent, the sense of injustice, the hostility of class, to which agitators and anarchists appeal, and which furnish the soil for the seed that they sow, spring from the tendencies in our civilization of which the great "trusts" are the latest manifestation. We are fond of saying that American citizens, however poor, are free and independent, and exercise at pleasure the glorious privilege of the ballot. But did not Web-ster speak the truth in saying that whoever controls the manse of livelibood controls the man? The miner who lives upon the company's land, in the company's house, light to loss wages and house at any mount, at the will of the company's house, light to loss wages and house at any mount, at the will of the company's house in the controls the meat in-form and independence in the controls. At least he form and independence in the controls of the privi-lage of his helicit source the of the most im-mediate of public dangers the use of money to corrupt values and buy legislators.

"Thou art now my sister and co-worker," said The Gentle One. "Go, my spirit will be with thee," Lonely and sad the still sorrowing father sat in his garden and looked upon the setting sun; thoughts strange and soothing stole in upon his reverle and his soul aspired after knowledge, until his griefs seemed infinitely small. When the mortal yields up its possessions the soul possesses all things dome forth from the shade of that evergreen tree. Emily; the hour has come, his tears are wiped away and the blessing of the Gentle One is thine. Sturgis, Mich.

The Fellowship of the new Life --Brookside Branch.

ITS AIM.

The society is a branch of the American Fellowship of the New Life, and its object is very simple. It is to live a noble life in the spirit of divine love, of that love which is "the fulfilling of the law."

ITS IDEAL.

Its ideal is true heroism of character; that is to say, perfect unselfishness, perfect purity, perfect obedience to the Divine Laws which are the laws of

ITS MEMBERS.

To become a member it is only necessary to partake of its spirit; to desire above all to lead a noble life; to help all who are in any need either of body, mind, or spirit and to be willing to work earnestly for the good of others in unselfish love.

ITS MERTINGS.

Any one interested in its aim may attend the meetings of the society and profit by any lectures, readings, or amusements arranged by the mem-bers. All who join it in the spirit of unselfish love are in fellowship with all other branches of the soclety either in this country or in Europe.

ITS PRIVILEGES.

A room will be set apart for the use of members and friends of the society in which there will be books, magazines and papers, free to all during the afternoon hours, and, in course of time, a library for the free enjoyment of all (the books to be taken out if desired) will be formed.

Lectures will be given in the rooms of the Brook side Branch by prominent persons interested in its object and these will be free to all who are in sym-pathy with its desire to promote cordiality and to make life in general happy, useful, noble. Brookside, N. J. JANET E. BUUTZ-BKES.

At the Villa Montezuma.

Mr. Jesse Shepard received a few of his literary friends last Wednesday evening at Villa Montezuma. Among the guesis were: Rose Hartwicke Thorpe, author of "Curfew Shall not Ring To-Night," Mr. Thorpe, Miss Katherine Blythe, Julian, Douglass Walker, Mrs. Crawford, of San Francisco, Judge Clark, Mrs. Yonkers, Herr. Wagner, editor of the Golden Era, and Mrs. Veronica Bean, of New York. The floral decorations in the different rooms were very effective, especially the drawing-room, music-room, and dining-room. Miss Blythe read a poem from Story's "Oleopatra," which received many comfrom Story's "Cleopatra," which received many com-pliments from the critical company. This was fol-lowed by Poe's "Baven," rendered by Mrs. Bean in a manner which, Mr. Shepard declared, surpassed in many ways any rendering of the famous poem he had ever heard. The music-room seemed equally suited to poetry and literature as it is to music and song, and this unique and magnificent room never appeared to better advantage than on this occasion, although there was no music, and the plano was not opened during the evening. It was nearly mid-night when the guests departed.—Sam Diego Coro-nado.

Ruth Stewart write: In our first investi-gation of Spiritualism, my little daughter, then but four years old, often ested for penoli and paper, and would write short meanges which would be signed "Your Unde." One morning my husband left on business, said he didn't expert to return home that night. In the evening my daughter took some pa-ner and words. Per and wrote: "Ps will be home to-night." He cause as told.

mocked at my sorrow. I could not put on crape, and the garments of sorrow, because I knew how he had revolted at the custom, and begged me never to wear them. His lightest wish was now a command, but why? If he was gone out of my sight if he had been caught up as was the prophet of old, what was I to him now? Other pursuits, other friendships, possibly (dreadful thought to my sel-fish heart) other loves would occupy him now, and the chill of the grave came over me. I mourned from day to day; sleepless were my nights. I would not be comforted till my mother said: "My child, others have found their must to the must do others have found their way to the unfoldment of this great mystery, in part at least; let us try. We are at least, honest seekers. We will take the little table where he used to sit, on which his beloved Bible still stands, and patiently try to hear from him. It cannot be wrong; we loved and talked with him in life; we love him yet, and if he can come to us be sure he will. At all events, let us give it a faithful trial."

Us give it a fatthrui trial." So we sat down, a gleam of hope brightening my gloom! Day after day we tried, and my mother's patience conquered when I would fain have given it all up. Never shall I forget the moment of rapt-ure that followed the fulfillment of our desires. I laughed and cried, when rational answers came, and by many a little sign, known only to ourselves, the blessed spirit made itself known, spoke of his love, his nearness, his happiness! Why, mines of wealth could not buy that precious living truth from me. could not buy that precious living truth from me. It was next to being in Paradise myself, beside him.

Another Christmas, and behold, my precious mother had gone to be with the angels. Did I sorrow? Yes, but with hope and a sweet conscious-ness that she was so near that my garments must have often brushed her, and my fingers touched her; only to this dim mortal sight she was gone. No language can describe the extasy of that be-lief. Parting was a terror no more; death was swallowed up in victory, and such a victory! Heaven and the inhabitants thereof can only measure it. I am sure I can feel my mother's presence. I can almost hear her voice! Is this not something to gain from the bastiful gates of truth that one only to those the beautiful gates of truth that open only to those who believe? Since then every thing lovely and of good report has been glorified. She knows I love her. I know she loves me. As naturally as when she was in the body do I call her in hours of sorrow, and she comes and comforts me. What are all the joys of riches, fame and estate, compared to this? Come down, then, winged messengers, and tell to a benighted world the glad tidings of the resurrec-tion,--the glorious truth of immortality. To those who mourn as without hope, carry the glad tld-ings. "There is a natural body and there is a spir-itual body," and the last is mightier than the first. A. R.

Maternal Magnetism.

"Why is a mother's hand on the head of a sick child o soothing? Because her love supplies electricity which is a curative force and a tonic. Animal electricity is an agency not so well understood as it should be by women, though they use it contin-nally. It is erroneously confounded with the massage should be of women, though they use it contin-nally. It is erronsously confounded with the massage treatment, which is nothing more nor less than merely rubbing the entire body. Animal electricity is imparted by careful manipulation of the muscles, performed by gently stratching them with both hands. This produces an elasticity of action which causes them to rise, thereby increasing their power to act. Women whose fingers are supple and yet strong, can best impart electricity to their children. The treatment should be applied mainly with the fingers. When the nerves are prostrated, they can be invigorated in the same way. They should be gonity presses in one direction and another, which tends to increase their vitality. The general circu-iation can be increased by lightly moving the hands over the surface of blood-vesses, not rabing them briefly, but using should be reserved is atomic circulation. Women can be underwood is atomic choosition. Women can be there by largetly moving the hands over the surface of blood-vesses, not rabing them briefly, but using should be reserved is a careful singly of antions. The would is full of half-invalid women, who should be reserved in height both but atomic distributed brows will be the right conditions will east the mitrification, of the restrict an element another, brows will be an another the prime will be there the moving the height both but atomic distributed by prime will be restricted by the prime atomic the mitrification, of the right conditions will east the individualizer, of the right conditions will east the individualizer, of the stat."---Fourier's drypter

of true Christianity are confirmed. To desire spiritual gifts and seek for and practice them, is incul-cated in both. The attendant phenomena should be entitled to as much respect in the one as the other. May it not be the fear of giving offense that restrains many from fully acknowledging the evidences they have been favored with? We bring upon ourselves the ill will of the professing Christians when we relate what we know.

The exercise of spiritual gifts is the practice of mediumship. For thirty years my late wife was a medium. We read in many places in the Bible, "and I heard a voice saying unto me" so and so. It "and t neard a voice saying unto me" so and so. It was common in her presenct to hear voices over cur heads while quietly sitting in our home. Some-times names would be so spoken in open. space. She would then be impelled to take a book and turn over the leaves until her finger would be firmly held to a spot on the page; looking there she would find some name, sometimes pointing out one among a list of many names; then the name he spoken and a list of many names; then the name be spoken, and then the spirit would show itself to her inner vision. She was made to write a great deal; her hand moved without her volition. Many times the thoughts expressed would startle and surprise her. During the war, after our youngest son had been held in rebel prison five months, she was one day startled by his appearance before her, crying out to me when she saw him. I was made at the same instant to feel his presence. We afterwards learned that it was at that time in the day his spirit left. Its earthly body at Charleston, S. C. The consciousness of a spiritual existence is accorded to many. They deny in their communications the Christian dogma of eternal punishment. Is this why it is so objec-tionable to many? If we have frauds among our mediums they can be found also among the clergy and professors. It is truth that makes us free, truth, fully proven. Could the syldence be compiled it would fill a volume.

We have only to hold on our way and the mists will soon disappear. Comparatively few of to-day are willing to persecute. How was it one hundred, years ago? Far more are in sympathy with us than are outspoken and active in its defence. When we have overcome the yet remaining groundless prej-udice, what a flocking there will be to our ranks. I have have overcome the get remaining groundless prej-udice, what a flocking there will be to our ranks. I have been among its advocates over thirty years, each year adding strength to my convictions. Most of those who labored with me in its early days have passed on,—and the nearest and dearest of my kindred are there. How many scenes are associated with their memory, and how grateful the consciousness that they are enjoying a happy and higher state of being. They manifest to me, which is a well-spring of com-fort. No sad forebodings of the future! Bright and beautiful is the pathway before us. No wrathful God in nature, and nature's God is the God of the Spiritualist! It is bad enough for poor frail human-ity to get mad—why should the Infinite give way to snot weakness? to such weakness?

Saratoga Springs, Nov. 25th, 1887.

The Cause at Janesville, Wis,

To the Editor of the Religio-Philosophical Journal

The Spiritualists in the city of Janesville have been holding meetings at Mr. Jesse Miles's. At one been holding meetings at Mr. Jeese Miles's. At one of these meetings a few weeks ago there was a test of spirit presence through the mediumship of Mrs. Nancy Miles, who is a good mediam for describing spirits, also a good hesier, and has been for many years, ouring many whom the regulars had given up to dia. She described a lady standing by me whom I could not recognize as any of my relatives, who had passed to the higher life. Then she de-scribed a little book, marking its size and shape, and said it contained verses of scripture and verses of poetry and was entitled "Little Gems." I instantly recognized the indy by this and the description was perfect. I find not thought of the indy in years, though the was a very dear friend to me some 40 years age when I lived with her, and at parting the gave to me the little book mentioned above. Mits. O. A. STRWARS.

Mrs. O. A. STRVINS.

L. B. P. Marrageneo urthig: I lore the Jour-sol of a second science and the second science of the second scie

DECEMBER 31, 1887.

RELIGIO-PHILOSOPHICAL JOURHAL.

FAILING FINANCIERS.

Wall Street Leaders Go Down One by One-What Causes Their Fall.

Bank Presidents say that 75 per cent, of the men

who go into business, fail. The percentage is much larger among financial operators. Ninety-nine out of a hundred of the "Napoleons of Finance" of Wall street end their

"Napoleons of Finance" of Wall street enu their careers in failure. John Tobin, once President of the Hudeon River Haliroad and worth \$2,000,000, is now a \$5 bucket shop operator. He gambled, lost money to John Morrissey, refused to pay, was reported to old Com-modore Vanderbilt, and turned out of his Presidency Henry Smith was a noted operator in Wall street for a time vary successful, and accumulated a for Henry Smith was a noted operator in wan street for a time very successful, and accumulated a for-tune of over \$5,000,000. He fought Jay Gould in numerous speculations, and once said "I'll make Jay Gould earn his living with a hand-organ and monkey." When he failed for \$5,000,000, Gould quictly remarked: "He might now try the hand-organ himself." organ himself."

John Pondir was once famous as the homliest, but one of the most successful men of Wall street. He was worth \$1,000,000, but has at last joined the

He was worth \$1,000,000, but has at last joined the long procession of "the busted." These men are said to lose their heads. They first lose, in the grinding processes of speculation, their physical stamina. Mental feebleness naturally follows. With physical weakness also comes lack of nerve. A clear head and *nerve* are essential requ-listers to Wall street success; with the primary organs out of gear, neither can be retained. Deraugement of the kidneys is a common result of mental overwork. When they fail to carry off the waste matter of the system, unic acid, that dead-ly poison, accumulates, and sneaks through all the blood, channels. The whole system becomes a sort of cess-pool and every function is impaired. Un-less help is found, the "general break-up" soon follows.

follows. Mr. E. Evans, President of the Lumber Exchange Bank, of Tonawanda, N. Y., broke down in 1883, and Bank, of Tonawanda, N. Y., broke down in 1883, and ran down in weight from 186 pounds to 126 pounds. He rallied somewhat but afterward became very low, with terrible pain in the kidneys. Physicians could not help him, but he finally procured Warner's safe cure, and he writes: "I was relieved of pain within twenty minutes after I had taken the first dose. I began to improve rapidly, and am still im-proving and gaining in strength and weight." If the young "Napoleons of Finance" would "call" for fewer cocktalls, "put" an occasional dollar info Warner's safe cure, and keep their kidneys "at par." they would retain a longer grip on Wall street.

The Joy of Spiritualism.

20 the Editor of the Religio-Philosophical Journal:

How little ordinary people seem to realize the real joy of Spiritualism, its centeric meaning. One is painfully reminded of the tardy progress of human-ity when one remembers how nineteen hundred years ago it was reproachfully said, "a wilful and reprote a generation seekath a slop!"

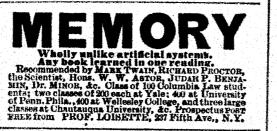
perverse generation seeketh a sign!" By far the larger proportion of those whose in-terest in Spiritualism is awakened, are seeking just

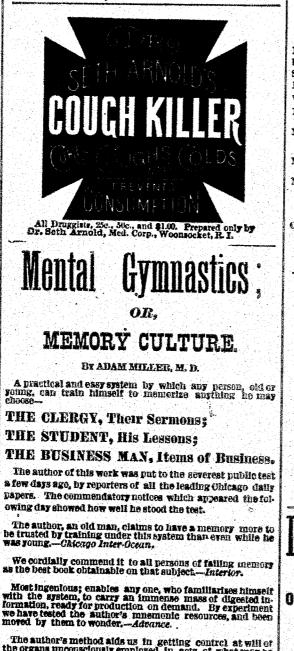
terest in Spiritualism is awakened, are seeking just such a sign to-day. And how foolishly! It is so hard to understand that spirit, as spirit, has absolutely nothing in common with visible material thinge? What is it that we seek or should seek in these investigations into spiritual phenomena with which the whole world is now familiar? A sign? A test? Something to excite our interest, or in-Grease the wonder and astonishment of our friends? All that be our aim we may be very sure that we shall not gain it, and that if he appear to do so it will be in connection with things lowering to our moral perception; it will be in materialization circles

moral perception; it will be in materialization circles and those for physical demonstration, which all earnest seekers after the highest truth avoid. Tests have only a value for those whose know-ledge of spiritual things is *nil*, and who are still only groping in the dark for the key to the kingdom of heaven. To such, they are necessary, but to those who are once convinced of a future existence, what value have ther? What do we look for in Spiritualism? How strange it is, that so few among us, even the most enlightened, realize that what it paily brings into the life is joy! By far the larger proportion of men and women

By far the larger proportion of men and women to day are pessimists by sheer force of circumstance







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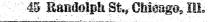
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DANIEL AMBROSE, 45 Randolph St., Chicago, 111.



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ang surr r Tuea lopt the prevailing sentiment of the time, and instead of reaching cut of themselves for something better, they are always expecting some external influence to come to them. They analyze their own emotions and feelings, and They analyze their own emotions and feelings, and dwell so exclusively upon them, that they have no time to realize that outside themselves and their petty hopes and fears and tremors, lies an illimitable world of hope, and glory, and joy! And yet this is preeminently the lesson for all who earnestly in-quire into the truth of Spiritualism. What is its value? It is just this, this and nothing less: it opens up to us the world of being; it teaches us those higher laws which govern soul, not body; it bids us leave petty, sordid cares behind, and step out of our own little atmosphere, into that ocean of Infinite Love which surrounds us. It bids us he fovors, forsake own little atmosphere, into that ocean of Infinite Love which surrounds us. It bids us be joyous, forsake these trammeled lines of hackneyed thought, these leading strings of doctrinal teaching, and think, seek, learn, aspire for ourselves individually. It bids us look on pain, and suffering, and sorrow, as mere-ly incidental elements in our life's experience, as les-sons fitting us for higher duties; making us worth-ier to work in the Kingdom of Love, it bids us for-get ourselves, our own sorrows, cares, and even our shortcomings, and thow ourselves, wholly into that get ourselves, our own sorrows, cares, and even our ehortcomings, and throw ourselves wholly into that relationship with higher thought which means spir-ituality. It bids us joy in life, and not dwell retro-spectively on pain; it calls upon us to rejoice with hope, knowing that every earnest upreaching for the higher, purer life will bring us inspiration, insight, bleesedness, so that we shall walk, not with eyes seeking the ground or turned inwards in self-contem-plation, but with hearts full of joy and love, looking ever upward and onward, not for reward, not for promotion, but for the privilege beyond price of work-ing with the highest thought of the Infinite in the field of Infinite Love. And this in itself is bleesed-ness; this is the joy open to all who earnestly, self-forgetting, reach up to the higher in sincere desire to be noble and to live and act nobly. JANET E. HUUTZ REES.

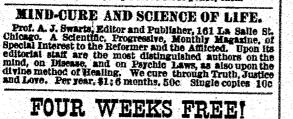
Threshing Straw.

I's the Editor of the Religio-Philosophical Journal: I read the lecture of A. E. Tisdale in a late JOURNAL just because I feel it a duty to take each number, and read it through by course, for if I do not I miss something that is of profit. Forty years ago, and down to twenty, I should have been interested in this business of taking the old bible straw and threshing it on the floor of reform, but that day has passed. Every kernel has been knocked out and now the more the thresher swings his flail, and per-spires in arduous activity, the more dust and chaft he heaps up. It reminds me of a big wool sack that is sometimes hung up in gymnasiums, for those who wish to cultivate the manly art of hitting from the shoulder, and who may walk up to it, and strike away until they weary with pounding. It does not do the dummy any harm, and it cultivates the muscles of the pounder! But a whole life time spent in punching a dummy would not be well I read the lecture of A. E. Tisdale in a late JOURNAL the muscles of the pounder! But a whole life time spent in punching a dummy would not be well spent. After a while one is called on to attack the real, which can strike back and give blow for blow. The value of the Bible is not destroyed—scarcely marred by its contradictions. The deep vein of spiritual power and ideal morality based thereon, which has kept pace as an ideal with the progress of the age, regardless of taxis or creede, is its source of invincible might, and all that Mr. Tiedale says being granted, all the eloquence of Ingersoil, his wit and sarcasm, does not touch the question, or de-stroy the value of a single text to which Christians appeal.

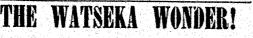
stroy the value of a stage cash themselves right be-appeal. It is time Spiritualists placed themselves right be-fore the world, not as iconoclasts, who see no good in the old, but as builders; they have a mighty task before them, one which demands all their energies. Their faces should be set toward the coming day, and not toward the past night. Leave the straw alone, and the winds of heaven will blow it away, but he not simila a single grain of wheat lying on the threshing floor will be carried away with it. Harrow Baows.

BARTON BROWN.

hower of iron, 1,000 feet high, which how the festure of the next world's is to be standaned. It was found inild H.



The Eastern Star, a Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every line will be sent FREE four weeks to any one wishing it on trial. Address 90Main Street, Bangor, Maine.



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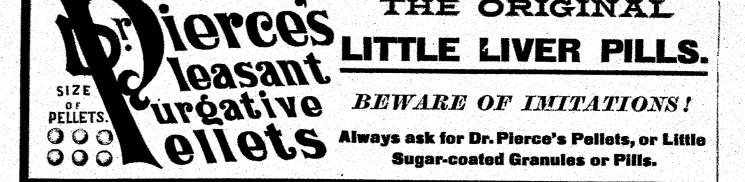
BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Prog Palpable of Immortality," etc.

This is a large 12mo. of 872 pages, in long primer type, with an appendix of twonty-three pages in brovier. The author takes the ground that since natural science is successed with a knowledge of real phenomena, appealing is

oncernen wiresplions ar sense perceptions arted, but are direct A a knowledge of real phenomena, spyon reptions, and which are not only historical orderedly presented in the irredstille fit fration, to my faithful investigator, the a national science, and all opposition to an propuse that it is outside of nature, implificacient. The hear is of ale form of ity demonstrates a pr

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BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE. ALTERATIVE, or PURGATIVE, these little Pellets give the most perfect satisfaction.



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Boils Cured. WILLIAM RAWICH, Esg., of Minden, Kearney County, Nebraska, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took that time I had no boils, and have had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

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THE BEST CATHARTIC. The house all the time." Mrs. C. W. BROWN, of Wapakoneta, Ohio, says: "Your 'Pleasant Purgative Pollets' are best cathartic ever sold. They are also a most efficient remedy for torpor of the liver. We have used them in the house all the time."



SYMPTOMS OF CATARRE

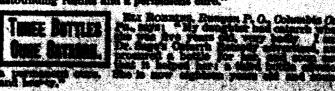
Dull, heavy headache, obstruction of the masal passages, dis-charges failing from the head into the threat, sometimes pro-fuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed, there is ringing in the cars, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are im-paired; there is a sensation of dissiness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive, and dangerous, less understood, or more unsuccentrally treated by physicians. By its mild, soothing, and healing properties.

DR. SAGE'S CATARRE REMEDY CURRE THE WORST CARES OF satarra, "Sold in the Head," Geryze, and Saterrani Beade SOLD BY DRUGGISTS BYERYWHERER. PRICH, 80 CHRYM.

UNTOLD ACONY FROM CATABORN FROM CATABORN. Int every day, towards sumset, my voice would become so hoarse i could barely speak above a whisper. In the morning my cough-ing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarth Remedy, in three months, I was a well man, and the cure has been permanent."



GORSTANTLY RAWKING AND SPITTING. Dr. Bage's Outarrh Bennedy, and I and Now Manufac-lieve fi to be the only sure remedy for entarth any manufac-tured, and one has only any sure remedy for entarth any manufac-tured and any to give fit a full to atpetionse



From Here to Heaven. (Continued from First Page.)

8

south end going east and the one at the north end going west, thus showing a hori-zontal current around the box in a direction opposite the hands of a watch when viewed from above. The strips over the middle of the slate inclined eastward, or toward Mr. Rowley, showing the vertical circuit to be traversed through or under the box westward, and back over the box eastward; that is, in a direction opposite the apparent mo-tion of the sun when looking south. By turning the entire apparatus in an ob-lique direction, (Southeast and Northwest) it

was shown that this vertical circuit is independent of either the motion or the magnetism of either the earth or the sun. The currents retained their relative positions to the key and the box, no matter how they were situated. While thus trying them in different positions. Dr. Whitney noticed one of the strips tremble in a manner altogether different from anything we had yet seen. He called my attention to it. I saw it and made a record of it, at the same time remarking, "I am glad we tried a little farther for we are getting something still

better." At this Dr. Wells sent in: "We are experimenting with it ourselves, and we are glad of the opportunity to try it In various ways."

With that the sounder set up a tapid but consoless intermixture of dots and dashes—a most peculiar and inimitable clatter—and MP. Rowley's hands and arms were shocked as in the experiment with paper between the platinum points, but not so violently; [That experiment will be given at length in a future paper,] and then followed the most astonishing test that had yet been given. The paper strips were moved in such a pecu-Mar and remarkable manner as could not be imitated by hand or by air currents.

Sometimes one strip would stand still, while its neighbor on one side would dance while its heighter on one she would date up and down, and the one on the other side would wiggle or swing from side to side. At one time one strip near the middle hung porfectly straight and vertical while three of the others reached out toward Mr. Row loy at an angle of about thirty degrees from toy at an angle or about threy degrees inclus the perpendicular, and stood there looking as atiff as if starched. Again they would all hang, motionless, then suddenly they would atifica up and stretch downward as if a volght were fastened to the end of each one. At other times some of them would be put through some of them would be put through some of the most indescribable conortions.

While these extraordinary demonstration s wore being made, the sounder gave occasion-al dashes, but no intelligence. The main object seemed to be to show that they had porfect control of this force, and could propol 18 where they pleased, concentrating it hore or there, or dividing it and exercising 16 in opposite directions or in different methods. Whother that was the intention or not, that is what was effectually proved.

Bat, one manifestation which to me was the most remarkable of all. I have yet to mention. It was performed on one near the middle of the row and while the others were comparatively quiet, that one exhibited a series of beautiful undulations, maning regularly through it, from the bottom to the top. The strip was divided into three sections, and yielded so perfectly to the influence, that the waves followed one after

guages, the primitive races quickly adopted arbitrary and false methods. And thus all languages came to be so irregular and imper-fect, such tangled masses of verbal growth, that not one of them is found worthy of universal adoption. The civilized man now knows so much of

nature, the other arts are so well developed, that he may construct a language upon a natural basis, quite as spontaneous as the primitive tongues, and yet capable of ex-pressing clearly all the complex needs of a high civilization. The first foundation of such a universal language must be the nat-ural meanings and laws of vocal sounds. We note first that sounds are gestures of the voice. And they are subject to the same laws that give meaning and force to gestures of the hands and body. The guiding cause of each gesture is in the fibres of the brain-organs. These centers of motion in the brain have been finally established by the scien-tific experiments of Ferrier and many others. Each vocal sound has also its line of movement, like the organs of the brain. Hence we must hafer that those sounds which are made in the front of the month naturally express our relations to outward objects through the intellect or front brain. Those sounds made in the middle of the mouth express such relations as are established through the middle brain or social facul-ties. And sounds made in the back mouth express our relations to universal forces through the back-brain or volition. The sub-joined engraving of Vocalization, illustrates the places where these sounds are formed in the mouth, each marked with its appropriate letter.f



VOCALIZATION.

DEvery sound is composed of waves which have a definite shape. These, forms are a means for determining the natural significance of each sound. For each one is a typ-ical form, a symbol with universal analogies in the outer world. In the upper right hand corner of the Grammatic Chart are the waves which belong to three great vowels: O as heard in "so," A as in the word "bar," and I as In "marine."

A third means of discovery is found in the natural use of sounds by the lower animals and in the instinctive utterances of man. A long and careful study of these has proved to me that they are all governed by uniform and simple laws.

The second basis for a universal and at the same time a natural language, must be found in those laws of thought and expression which are common to all men. The structure of language must be governed by the same laws that rule in every other art of representation.

And finally, because language is the art of And infairly, because language is and laws far and therefore easily acquired and to expressing what we know of facts and laws fained. And in learning it we are at the in external nature and in the life of man, it is ame time learning a minute and careful same time learning a minute and careful another through its entire length, three in external nature and in the life of man, it modes or stationary points appearing in the must be based upon universal laws of unity and order. That 19, upon a classification of In a long cord, to illustrate sound waves in | every branch of human knowledge, arranged so as to display the relations and analogies which bind each to all the rest. In 1840 I had conceived the plan for such a universal synthesis, to be arranged in a circular form as shown by the initial engraving of this article. The actual work of its construction was not commenced until 1870 In the centre of the diagram is placed a globe, as the symbol of all objects in their to-tality and unity. The vertical and horizon tal lines divide the diagram into four great sections. In one of these are placed all the classified objects; in another all the attributes of structure; and in another those of life; while the fourth section contains names for all the forms of motion.

GRAMMATIC CHART.

The classified tables only give words for one part of speech, the nouns. The student only needs to learn these, one-fourth of the language, for all of the verbs, adverbs and adjectives are formed directly from the nouns by means of twenty-four syllables which are prefixed. The entire grammar in-cludes only thirty-six terms besides the cludes only thirty-six terms besides the twelve pronouns, and these are all given in the engraved Grammatic chart. This chart contains all of the grammar that the student needs to commit to memory. An example will show how the four parts of speech are formed. The noun "organiz-ing" in "organiz-

ing" is "su" in visona: Noun-organizing-su.

- adjective-organic-alsu. adverb-organically-ansu. verb-organize--arsu. negative-not organizing-sikarsu. EXAMPLES OF VERB TENSES. NA--LOVING. Future tense-OR.
- I shall or will love-Yt orna. Future perfect-sor. I shall have loved-Yt sorna. Interrog. form, ik. Shall I love?-Yt ikorna. Present tense-AR. I love, or am loving-Yt arna. Present perfect-sar. I have loved, or have been loving-Yt sarna. Negative form--sik. I do not love-Yt sikarna. Past tense-UR. I loved or did love-Yt urna. Past perfect-sur. I had loved-Yt surna. Passive form-ele

Yt ekurna.

I was not loved-

As all verbs are conjugated in exactly the same way, the above table gives the entire cheme.

We use twenty-six letters in the new language and are able to employ the English alphabet by having six marked sounds. A new alphabet has been invented for Visona, however, with simpler and more easily writ ten forms for the letters. This will doubtless come into use in time. The name "Visona" is pronounced Vee-so-na, the I always hav-ing the Italian sound. No words contain more than six or seven letters. A book in Visona, with the same number of words, would therefore be less than half as large as it would be in English, French or German. This alone would save \$100,000,000 work This alone would save \$100,000,000 every year in this country, in the cost of books and papers.

The Visona can be learned in one-twen-tieth part of the time that it now takes to learn either English, French, or German, and three times as quickly as its bepraised rival, the Volapuk. The Visona makes use of only 36 grammatic terms, while English has several hundred and the French has 2165. The vocabulary in the Visona is perfectly regular and therefore easily acquired and reclassification of every branch of human knowledge. This of itself is ample compensation for all the time needed in acquiring the new language. The telegraph and steam power have now brought the most distant nations into close communication. The noble truths of science and the benificent inventions of art, are alike for the whole human race. With their uni-versal diffusion the advocates of Visona may look forward to a time when one language alone shall be the harmonious expression and type of human unity. SIVARTHA.

"There is a wonderful charm in the cultivated scenery of 1990. I despair of describing its countless charms. Look youder! Five thousand feet above the sea in the Rocky Mountains, what a little paradise! The fragrant shrubs and lofty trees of all lands have been gathered to enrich the grounds. What a baimy and reviving atmosphere they diffuse. Let us enter. Passing through an evergreen arcade, we reach a door, and as we approach it opens, and smiling faces greet us, as if they knew of our coming. A lady of benignant aspect, with an ineffable smile, takes our hand, and with a sweetness of manner which makes her words sound like a blessing, exclaims. 'Welcome! doubly welcome to our home of health. You shall wercome to our nome or nearth. You shall see how we live, and carry back to the bar-barians to the 19th century the sublime truths of the healing art, of which the college and church have kept them in ignorance. Our patients are chiefly from distant countries, for our own citizens un-derstand the laws of basit the and have their derstand the laws of health, and have their own sanitarians in every village. I will give you an illustration of our methods, and ask you to report to your own century all that you do not think too incredible to your own very peculiar people. There are some things that for your own good I would not ask you to tell your incredulous people." "We enter from a sky-lit rotunda, from

which fifteen or twenty doors lead out to different apartments. At a signal from her a door opens and a couch glides in almost inaudibly, bearing a darkeyed woman, with emaciated features. Her medical attendants follow and surround the couch. The senior among them introduces the other four, for she had just arrived and looked with wondering eyes upon everything. The white bearded senior took her hand; the others gathered round with that benignant smile which seemed the characteristic of all in the happy home. The smile was returned; her counte nance seemed illuminated. They all place their hands upon her in the manner dictated by the science which is illustrated in charts upon the walls: Filled with a new life she rises from her pillow, then gracefully rises from her couch, and clasping her hands before the benignant la dy superior, she pours forth her gratitude in a Persian song in her own

tongue. It seems that she is really healed, and she walks lightly to her apartment. " 'Let us now go,' says the lady, 'to the cham-ber of wonders. We call it this, because the strangers from Asia have given it that name." We enter an apartment of about thirty by fifty feet, where we see eight invalids of different nationalities, recently arrived, who bear the traces of suffering. Immediately on our entry a soft violet light was diffused, and a sweet, exhilarating fragrance rises, followed by an zolian melody that strangely resembled the sounds of the human voice After about ten minutes enjoyment of this soul-soothing and animating luxury, we are led to the couch of each invalid in succession.

"The first was a Japanese sea-captain, rescued from a burning ship, covered with burns. He rises with a smile, to greet us, but suddenly falls back as his pain is revived. Instantly the lady seizes his hand and places it on some part of the couch, which has a golien surface, and then places his feet in a corresponding position. His smile expresses his immediate relief, and while he is yet smiling, his eyelids grad-ually close and he passes into the oblivion of sleep, while the lady explains the interior structure by which he has been so pleasantly relieved.

DECEMBER 31, 1887.





It reminded me of the waves produced toaching the physical theory of music. Sevoral times the same strip resumed its gentle undulations, as if waving us, "Good-bye

At the close of this manifestation, I took At the close of this manifestation, I took the same strip gently between the tips of my Angers, and thought by moving it to and fro, to reproduce the undulations; but I could only make it swing from end to end. The fric-tion of air against so much surface in pro-portion to the weight and flexibility of the material, was such that I could not make it oven feebly imitate the beautiful undulations to bed inst witnessed. wo had just witnessed.

Bofore adjourning, Mr. Rowley's hands wore tested, as in the experiment with iron Allngs (to be given in another paper), and with the same results, only more pro-mounced. The papers were attracted by ofther thumb, and by that force and with-out touching his thumb, could be drawn gontly through an arc of about twenty degrees; while everyone of his fingers would ropol thom, but the repulsion in any one Angor was less than the attraction in the thamb. His hand seems to be a magnet having the thumb for one pole and all the fingers collectively for the other pole. But the magnetism exhibited is not like mineral magnetism, for although it attracts iron fil-ings, it has a still greater attraction for pa-Dor, whereas no mineral magnet will take

any effect whatever upon paper. This experiment is submitted in proof of the ninth proposition in the physical de-partment of this investigation. "That the Etalligence controlling this instrument can propol that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different, ways at the same time."

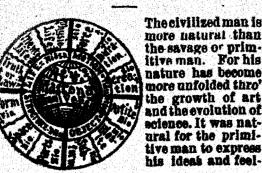
This proposition has such an intimate re-Action to several of the others, that I have seen fit to prove it first, instead of begin-ning with some that might seem logically to precede it. Its truth proves their truth to a great extent, but further direct proof is forthcoming. The next paper will give test experiments with magnetic needle. H. D. G.

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A UNIVERSAL LANGUAGE,

As a Basis for Human Unity.

For the Religio-Philosophical Journal.



1000

more natural than the savage or primitive man. For his nature has become more unfolded thro' the growth of art and the evolution of science. It was natural for the primitive man to expres his ideas and feel-

ings by means of vocal sounds, just as it was for the lower animals to do the same thing. But if these sounds did not have a natural but it there sounds and not have a natural meaning, then neither man nor animals would have instinctively chosen them as in-struments of expression. The voices of bird and beast follow a natural impulse, one born with them. So did that of man at the begin-ning. But man has power to vary from the truth of nature. And in developing lab-



A SECTION EXTENDED.

The circle is carried out to the fifth series containing 144 words. For each of these there is a new word of two letters, and these are the stem-words or roots of the entire language. Thus FO is the stem-word for "imand this syllable commences all the age." branches of this idea, such as the words for likeness, picture, representation, statue, etc. The first syllable is thus a key to all the branches. The stem words are modified and the succeeding words are formed by the use of thirty-six post-fixes. All the words are placed in carefully classified tables. The letters and syllables are assigned to each section on the basis of their intrinsic meanings, the philosophical relations of sounds.

VILONA.



For the Religio-Philosophical Journal.

The Marvels of Science-A Telescopic Glanceat the Future.

PROF. JOSEPH RODES BUCHANAN.

In the common course of human events, the actualities are prosaic and monotonous; but there hovers over the chill tide of the actual a poetic realm of possibilities, as the rainbow may overhang the meanest landscape. Now and then a glorious possibility descends to earth and becomes a reality: and if we look along the line of future progress, we may see these bright possibilities incarnated, illumining the whole land-scape. Let us, then, look along the coming century. What do we see in 1990? Bring in the prophetic clairvoyant, and let us have his revelations. We listen:

PROPHETIC CLAIRVOYANT .- "I see a mag nificent republic of 500,000,000, to which all the nations of the earth look as the one great power, the centre of wealth and en-lightenment. From its Atlantic and Pacific ports its wealth and its commerce are often borns on marine charlots that fly over the waters fifty miles an hour, by the same method that now enables a single individual to traverse the waves with his marine bicycle.

"Through the atmosphere flying balloons, taking advantage of prevailing winds, ad-vance with still greater speed, exploring ev-ery quarter of the globe, from the North to the South path areas with a state of the south to the South pole. Every mile of the surface of the earth is known and described. The condors and the wild geese are hitched in teams to strange vehicles bearing single passengers, regulated by wing-sails, upheld by small balloons, and guided by delicate reins. Pneu-matic tubes everywhere deliver intelligence and precious parcels in every village, at the rate of a hundred miles an hour they carry

rate of a hundred miles an hour they carry a strange freight of concrete eloquence. "On Saturday elemings the great master of eloquence whose inspired utterance makes men forget all optors of the 19th century, speaks to the entire nation; he speaks in his own home, but its voice is recorded by a thou-sand phonographe, which are immediately de-spatched by phoumatic post to every city, and Sunday morning, afternoon or evening, his slivery voice is heard in a thousand churches by vast audiences, to whom it courses with unabated charm and power, while his own counterfeit presentment in a colored hite-like statue, enables them to realize his presence. Dresenas

"On grast occasions the President speaks the people in like manner, and a million to the pe ton to his ai 0000

"The next patient was lyingon the couch of restoration; a light frame resting on scales by which his weight was accurately ascertained every day. He was recovering from a nearly fatal attack of yellow fever, in a state of skeleton-like emaciation. His food was selected with unusual skill and adaptation, but the couch of restoration is the principal reliance for the renewal of his flesh and blood, the restoration of which seemed about half complete. There is a mys terious arrangement of gold, aluminum and carbon bars and tubes, on some of which his hands and feet lazily rested, while his countenance wore an expression of happy indolence. He is gaining two pounds a day (said his attendant), and the lady kindly ex-plains the mysterious arrangement of gold, aluminum and carbon. "The next patient, an intellectual Ameri-

can of high official position, shows nothing of the invalid in his countenance. He is a victim of hydrophobia. He was brought to the home in a spasm, placed in an anodyne atmosphere, and then placed on a couch with the three metals more conspicuously dis-played than elsewhere. His feet were bound on the footbar, his arms enclosed in bracelets and connected with the couch. He had been thus located two days, and believed himself cured, but was detained to perfect the cure.

"Again the lady explains the mysteries of the couch and charges me to tell the mysteries of its construction to those who are enlightened enough to accept the results of science," "Tell them (says she), that there are fra-grant airs, musical tones and currents of many diversified powers, that change the nature and control the life of man-currents that may heal all diseases, and change his moral nature; also, currents that expel evil inclinations as well as morbid conditions; but 1 need not tell you more, for there is more here than your friends of the nineteenth century can be-

"Now I visit and understand the treatment of the five other patients, but she forbids me to tell the methods of the Home to the 19th century people, and she is wise."

There have always been more things in heaven and earth than wise men would relate to the multitude. In the communica-tion I have not exceeded the bounds of demonstrable science. The laws of mechanics will vindicate the physical proposition and the College of Therapeutics is steadily dem-onstrating the healing powers that are al-luded to. The next thirty or forty years will witness a greater revolution in medical science, practice and philosophy than all the revolutions of the past.

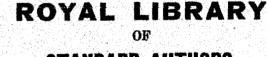
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