

Voices from the People.

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, I throw all objects in the shade, And gazing, vainly prying in the depths of darkness long, Till ere long my vision testing, at the last I found it resting On a bright and beautiful star.

For the Religio-Philosophical Journal. Proof Positive of Immortality.

By D. P. KATNER, 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.

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 hands are folded across her 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. "Oh my daughter, my daughter, my light and only one! Where now is the mercy of God? Oh justice, where? My life picture is framed in ebony, and church-yard mould has disipated its bright coloring, for hope is gone. Oh my daughter! Oh my daughter Emily! my child, my child!"

Editor Colby and His Indian.

To the Editor of the Religio-Philosophical Journal.

The venerable editor of the Banner of Light recently visited the New York, stopping at the Coleman House. Every body 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. 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!"

For the Religio-Philosophical Journal. Waves from Kansas.

LYMAN C. HOWE.

Last week I gave a course of four evening lectures at Topeka, and considering the rain, mud, and inclement nature of the lectures—it being my first visit to the city—the audiences were larger than expected and the best attention manifested. Mrs. Lull is speaking for them a few Sundays, and all speak highly of her. She is on the ascending Spiritual scale, and makes Spiritualism mean something besides a mere medium. Mr. Baker, formerly president of the association, has the advantage of extraordinary phenomena coupled with high intelligence in his own family, Mrs. Baker being a fine medium. Mr. Markley, the acting president, is earnest and devoted; only about three years since he graduated from the church, and the new light glows in his whole life and gladness enhances his every expression.

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

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 their labor is undeniable. It is an abuse of the power of combination. But the wrong to society of combination to keep prices high and wages low is no less undeniable. What an enormous power is able to equally vast abuse—a fact which we emphasize 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 trouble is the abuse of combination. We say 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 Webster speak the truth in saying that whoever controls the means of livelihood controls the man? The man who lives upon the company's land, in the company's house, liable to less wages and hours at any moment, at the will of the company, may not improbably find his freedom and independence in the hands of the president of the company.

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 Law which are the laws of love. 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 MEETINGS. Any one interested in its aim may attend the meetings of the society and profit by any lectures, readings, or amusements arranged by the members. All who join it in the spirit of unselfish love are in fellowship with all other branches of the society 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 Brookside Branch by prominent persons interested in its object and these will be free to all who are in sympathy with its desire to promote cordiality and to make life in general happy, useful, noble. Brookside, N. J. JANET E. RUZZI-BREX.

At the Villa Montezuma. Mr. Jesse Shepard received a few of his literary friends last Wednesday evening at Villa Montezuma. Among the guests were: Ross Hartwick, Thorpe, author of "Curfew Shall Not Ring To-Night"; Mr. Thorpe, Miss Katherine Blythe, Julian, Douglas Walker, Mrs. Crawford, of San Francisco, Judge Clark, Mrs. Youkers, 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-rooms, and dining-room. Miss Blythe read a poem from Story's "Oleopara," which received many compliments from the critical company. This was followed by Poe's "Raven," 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 piano was not opened during the evening. It was nearly midnight when the guests departed.—San Diego Correspondent.

Modern Spiritualism. 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 little understood by so many. Everything cheering and hopeful is embraced therein and the foundation elements of true Christianity are confirmed. To desire spiritual gifts and seek for and practice them, is inculcated 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 long 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" and so. It was common in her presence to hear voices over our 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 fixed upon the page; looking there, she would find some name, sometimes pointing out one among 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 objectionable to many? If we have frauds among our mediums they can be found and among the angry and profane. It is truth that many are true, fully proven. Could the evidence 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 defense. When we have overcome the yet remaining groundless prejudice, what a flocking there will be to our ranks. I have been among its advocates over thirty years, each year adding strength to the faith. 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 comfort. No sad forebodings of the future! Bright and beautiful is the pathway before us. No wrathful reproof in nature, and there is a spiritual body, and the last is mightier than the first. A. R.

For two months or more I memorized Louis every other day—now more, now less—just as the Doctor ordered at the time, and the consequence was that I called on me, and although rather contrary, disclosed the purport of his visit. I clasped his hand and placed myself at his bidding, feeling almost sure that all would turn out in accordance with what the spirit-Doctor had declared.

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From Here to Heaven.

(Continued from First Page.) south end going east and the one at the north end going west, thus showing a horizontal current around the box in a direction opposite the hands of a watch when viewed from above.

By turning the entire apparatus in an oblique direction, (South-east and North-west) it was shown that this vertical circuit is independent of either the motion or the magnetism of either the earth or the sun.

With that the sounds set up a rapid but ceaseless intermixture of dots and dashes—a most peculiar and inimitable clatter—and Mr. Rowley's hands and arms were shocked as in the experiment with paper between the platinum points, but not so violently.

Sometimes one strip would stand still, while its neighbor on one side would dance 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 perfectly straight and vertical while three of the others reached out toward Mr. Rowley at an angle of about thirty degrees from the perpendicular, and stood there looking as if stung.

While these extraordinary demonstrations were being made, the sounds gave occasional dashes, but no intelligible. The main object seemed to be to show that they had perfect control of this force, and could propel it where they pleased, concentrating it here or there, or dividing it and exercising it in opposite directions or in different methods.

But, 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, remaining regularly through it, from the bottom to the top.

At the close of this manifestation, I took the same strip gently between the tips of my fingers, and thought by moving it to and fro, to reproduce the undulations; but I could only make it swing from end to end.

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gauges, the primitive races quickly adopted arbitrary and false methods. And thus all languages came to be so irregular and imperfect, 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 expressing clearly all the complex needs of a high civilization. The first foundation of such a universal language must be the natural meanings and laws of vocal sounds.



Every 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 typical form, a symbol with universal analogies in the outer world.

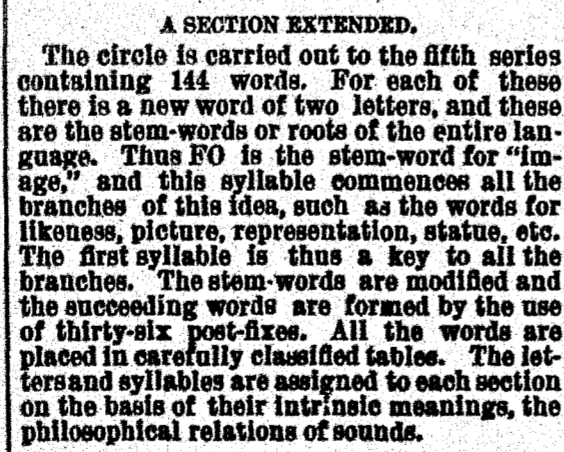
A third means of discovery is found in the natural use of sounds by the lower animals and in the instinctive utterances of man. A long and careful study of these has proved to me that they are all governed by uniform and simple laws.

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.

And finally, because language is the art of expressing what we know of facts and laws in external nature and in the life of man, it must be based upon universal laws of unity and order. That is, upon a classification of 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 totality and unity. The vertical and horizontal 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.



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 "image," and this syllable commences all the branches of this idea, such as the words for likeness, picture, representation, statue, etc.

GRAMMATIC CHART. The classified tables 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.

Table with grammatical forms and examples in various languages, including 'Noun-organizing-su', 'Future tense-Oh', and 'Interrog. form, ik'. Includes a section for 'As all verbs are conjugated in exactly the same way'.

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 written forms for the letters.

The Visona can be learned in one-twentieth 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 telegraph and steam power have now brought the most distant nations into close communication. The noble truths of science and the beneficent inventions of art, are alike for the whole human race.

The Marvels of Science—A Telescopic Glimpse at the Future.

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 landscape. 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:

"On Saturday evenings the great master of eloquence whose inspired utterance makes men forget all of orators of the 19th century, speaks to the entire nation; he speaks in his own home, but his voice is recorded by a thousand phonographs, which are immediately despatched by pneumatic post to every city, and Sunday morning, afternoon or evening, his silvery voice is heard in a thousand churches by vast audiences to whom it comes with unabated charm and power, while his own counterfeited presence in a colored life-like statue, enables them to realize his presence.

"There is a wonderful charm in the cultivated scenery of 1990. I despair of describing its countless charms. Look yonder! 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 balmy 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 see how we live, and carry back to the barbarians of 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 understand the laws of health, and have their own sanitariums 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 dazed 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 countenance seemed illumined. 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 forth the benignant lady 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 chamber 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 æolian 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 golden surface, and then places his feet in a corresponding position. His smile expresses his immediate relief, and white he is yet smiling, his eyelids gradually close and he passes into the oblivion of sleep, while the lady explains the interior structure by which he has been so pleasantly relieved."

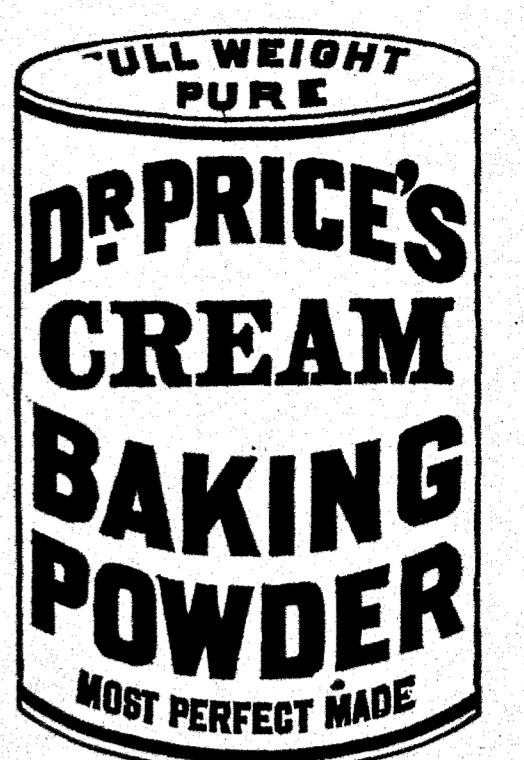
"The next patient was lying on the couch of restoration; a light frame resting on scales by which his weight was accurately ascertained every day. He was recovering from a nearly fatal attack of yellow fever, in a state of skeleton-like emaciation. His food was selected with unusual skill and adaptation, 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 mysterious 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 indulgence. He is gaining two pounds a day (said his attendant), and the lady kindly explains the mysterious arrangement of gold, aluminum and carbon."

"The next patient, an intellectual American 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 sphygm, placed in an anodyne atmosphere, and then placed on a couch with the three metals more conspicuously displayed 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 fragment 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 I need not tell you more, for there is more here than your friends of the nineteenth century can believe."

"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 communication 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 demonstrating the healing powers that are alluded 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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