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FROM HERE TO HEAVEN

#### By Telegraph: A Scientific Investigation of Occult Tele-

graphy, and Kindred Topics.

A Scientific Fact Demonstrated-The Prop osition Stated and Explained-Explan tion of the Instruments Used-Test Expen

iments Submitted in Proof. (Copyright secured. Right of translati PAPER NO. 1.

In the interests of science, and science only, attention is earnestly invited to a candid examination of the evidence herein submitted in proof of the following PROPOSITION:

PROPOSITION:

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

Tahall show that this proposition is susceptible of the most rigid demonstration, and I invite the closest scrutiny, both as to 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.

#### EXPLANATION.

EXPLANATION.

To simplify the case, it will be necessary of explain the proposition as well as the intruments used.

The proposition is categorical—that is, include nothing disjunctive nor hypothetical, there in thought or expression. As a parallel proposition we might say,—a New York nerchant can communicate with an Omaha serchant by means of an ordinary telegraph astroment. The exact parallelism of these we propositions will be further shown after relaining.

a demonstrating a proposition in atics, it is desirable to confine the no some special case that embrace tributes called for by the proposion this demonstration we shall conclives to a special case; viz., the Oceraph now in operation through addumship of Mr. W. S. Rowley daily use at the office of Rowlesey, at Cleveland, Ohio.

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 lever taself 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-sighth of an inch, part of which is due 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 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 paper.

This key is connected with a common tel-

ARTS SCIENCES LITERATU

riously adjusted, will be given in a future paper.

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 telegraphers as a short circuit. All the parts stand on the same table, or the battery may stand on the shoot but there are no wires entering or leaving 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 annufer, is shut up in a box and so environed that no man, medium, mesmerist, nor any other kind of human being in the fiesh can obtain a physical contact therewith.

trois the Annder, is shut up in a box and so environced that on man, medium, mesmerist, nor any other find of human being in the flesh can obtain a physical contact therewith.

At now used, there is a spiral wire leading across the irylde of the box, passing over the trunnions said connecting two mall brassions and connecting two mall brassions as the connecting two mall brassions as the connecting two mall brassions 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 no interfuption whatever in the messages received. For simplicity, I preferred to separate the essential from the nonessential parts, in explaining the instrument.

Now, to resume the parallel 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. 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 John Rife, a former acquaint soon manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaint since of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others too than John Rife have manipulated the currents.

The parallelism of these propositions is further shown thus: The New York operators than John Rife have manipulated the current from the main battery, so manipulated the current from the main battery, so manipulated by him, operate the Omaha sounder; hence, the need of a relay, which is a somewhat similar instrument very delicately adjusted, and carrying a lever with platitum point so attached that the feeble motions of that relay lever the parallelism of these propositions of the message from one circuit over upon another, which, being short, has a stronger current that mak rator, but are given here to al reader in comprehendianalogous operations in t

when the instrument is being operated. Mr. Rowley is not in any abnormal condition. He is not in a tranes, nor hypnotized, nor in any other artificial or peculiar state, however slight. His mind is not controlled in any way, and when he is well and the weather is favorable, he feels no "control" in his body. He merely lays his hand on or near the box, and the messape 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 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 communication received is morally binding upon us, until, through the physical and mental phases, we have proved the communications genuine.

The subordinate propositions can be classi-

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 experiments 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 doubt 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 manipulated by any secret device or appliance actually the base of the property of the property of the base of the property of the pr

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 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.

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 elate top is more highly

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.

actual losservation of massis states of 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, Clair-toyance, Hypnotism Statuvolism, Psychometry, or any other psychological operation possible for human beings in the flesh to sarform.

possible for numan being.

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.

Whitney, at Cleveland, Ohio.

Reserving the history of its discovery for a future paper, or for the book which will appear in due time under the title of this article, I shall proceed to the more important question of gauninenees; and that question must depend on the atter impossibility that Mr. Rowley, or any other person in the fleet in the sunder; so that our key is riverally a second key. Thus, and the conditions in which it is can have any scientific value.

The instrument consists of an ordinary telegraph, a relay lever is operated. No avidence abort of the can have any scientific value.

The instrument consists of an ordinary telegraph key inclosed in a box just large enough to contain it conveniently. The box in this instance is seven and three-fourthe include long, six inches wide, and two and a half inches deep, outside measurements; the make and breaks that current, and bottom of sixts. These difference will be a season of the seven the box work on a lingua, but there is no connect in the feature of the supply of magnetism.

Rowley is not key in the box controls are controlled from the supply of magnetism.

Rowley is not key in the box of the supply of magnetism.

Rowley is rived. Our key is vited to expect the character of the supply of magnetism.

Rowley is rived. Our key is vited to the boy and the box of the box is the town on a second key. The indicate the character of the supply of magnetism.

Rowley is rived. Our key is vited to the supply of magnetism.

Rowley is vited in a second key. The individual powers and that the character of the supply of magnetism.

Rowley is vited in a second key. The character of the supply of make under the title character of the

(meteoric), and always mixed with something better (nickel etc.) Once for all, let me say, I have no pet doctrine to uphold, nor any obnozious dogma to overthrow. Seeking truth only for truth's sake, I am not afraid to know the truth. So, when by experiment I put a question to Nature, I have not the slightest choice whether the answer be yes or nr., providing it be true. The truth being established, every one is at liberty to incorporate it into any religious belief with which it will harmonize, but by the laws of mental science, no one cas with impunity reject it. It is in this spirit that the following experiments have been conducted, and the report of them in these papers is now submitted in the hopethatthe public will receive it in the spirit in which it is given,—not as an attempt to chash with preconceived ideas, but as an honest, earnest effort to discover truth for its own sake.

EXPERIMENT.

EXPERIMENT.

[The following is a verbatim extract from an interview held on August 3, 1837, 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, 1837.

Dr. Wells.—Yes; at is necessary. We actually 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.

Right over the hard rubber handle?

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?

Inside the box to detect any product animal magnetism?

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

G.—Is there any classical or any graphic process. Let will be allected by it.

G.—Is there any c'ey lea or any graphic process Let will be affected by it? Dr. W.—I.

[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 photographic tests for electric light or any other luminous appearance within the box during operation. In about five minutes Dr. Wells returned with the following:

Dr. W.—Tissue paper cat 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.

movements.

Doctor Whitney Inquired: Could we take tissue paper out in strips a little longer than the box, and by letting their ends project, observe whether they were moved on the in-

observe whether they were moved on the inside?

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 eix 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 state or pass through the air independently of the state?

slate?

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

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

CLEVELAND, Aug. 15, 1887.

Dr. W .- Good afternoon, Profes

Dr. W.—use 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 slate, was now placed in position. 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 roof or a letter A, and stood firmly non 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 ridge piece; and the inclined sides of the rame were closed by two large pieces of cardboard meeting at the top. This prevented Mr. Rowley from seeing the papers, and enabled Dr. Whitney and myself to note during the progress of the experiment, that all variathous which indicated design on the part of theoperator, were necessarily independent of Br. Rowley's intelligence, and were therefore directed by some other operator who operates with the force derived from Mr. Rowley's body. Such evidences must be seen to be fully appreciated, but the mere recital of them is ecough to show to you, my candid reader, that you have the same reason for believing Dr. Weirs's intelligence to be independent of Mr. Rowley's mind, that you have for believing pourself to te

The frame was left open at the ends, first to en the us to observe the progress of the experiments, though that could have been done through glass plates; but more especially to give an opportunity of testing whether the currents of animal magnetism are independent of air currents. Mr. Rowley sat at the east side of the table. Dr. Whitney 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 the paper strips. All being ready and the strips hanging perfectly quiet, I asked Dr. Wells to take advantage of any imperceptible swing in them, and so time his dashes as

strips hanging perfectly quiet. I asked Dr. Wells to take advantage of any imperceptible with the wing in them, and so time his dashes as to increase their motion and let us see how they would perform. This remark concerning the timing of dashes so as to increase an, to us, imperceptible motion, will be better understood in connection with an experiment with magnetic needle to be described in the next paper. A still more severe test on independence of intelligence is also inseparably 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 a minute or two spent in this irregular rating of the sounder, the messages were resumed.

Dr. W.—Can you read this?

Dr. W.—Can you read this?

Dr. W.—Can you read this?

G.—Oh! yes, but I 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 aircurrents?

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

This was written very rapidly and at this 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 fast for me." The rate was then reduced to about forty words per minute and we 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 fast for me." The rate was then reduced to about forty words per minute and we read 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 bor 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 nowkee.

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 of the state.

Dr. W.—The earth's magnetism affects it 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 jue go from piace to piace 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 priyilege to me to be

you didn't make any
there in sternity.

Dr. W.—Our time is nothing, but whe
we can only have the use of the mediueight hours in twenty-four, we have to mai
the most of that.

G.—Of o

now mean that remark to be taken in from way.

Dr. W.—Yes; we understand. We hinstrument before us, and a lifetime of soors years and ten is not equal to one the clock, command.

Dr. William Munk, E. S. A., has published a little book on Eutanassia (Longmans, 1887). which contains some interesting facts. It has no more ambitious aim than to give some instructious 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 hopelessiy diseased person. The author has collected the opinions of a number of competent authorities as to the usual painlessness 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 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 Spiritudist newspaper of June 4th, 1875, I recorded my sensations when upset from a boat on the Ids. 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! 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 thought, but that objective pictures of week is seemed to foot before me, as though depicted on the mass of water that weighted upon my eyes...... The events were all seemes in which I had been an actor, and novery trivial or unimportant ones were depicted, though they were not all serious, and some even laughable. Nor was my frame of mind and the limitation."

At that same meeting I quoted a case bearing on the work of the party over the bind. As he l

And now for the narrations of the orthodox 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 recurery 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 Mamoir of Sir John Barrowe, Bart." (London, 1847). When a youngster on board one of Har Majesty's ships at Portsmouth, 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 trangulility superseded the previous translations were now rather of a pleasurable cast partaking of that Sall, but contended yr deficiency of the defices all description—for thought he senses were thus deadened, not so the mind; its activity seensed to be invigorated in a ratio which defies all description—for thought rose after the realms, thus developing from out the bernary of the relements, actualized through appropriate organs.

The plant and the animal are therefore links in the same cash in the same testing testing organs. The plant and the animal not causation, so much so that we can in some cases scarcely say where the sensitive plant becomes the links in the same chain of causation, so much so that we can in some cases scarcely say where the sensitive plant two can in some cases scarcely say where the sensitive plant and the animal and the animal nathe chain of causation, so much so that we can in some cases scarcely say where the sensitive plant two senses exactely say where the sensitive plant we can in some cases scarcely say where the sensitive plant the same can in some cases scarcely say where the sensitive plant and the animal and the animal nathe chain of causation, so much so that we can in some cases scarcely say where the se And now for the narrations of the duced 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 inconceivable. ..... 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 crules, a former voyage and shipwreck, my school, the grogress I 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 recemed to glance across my recollection in retrograde succession; not, however, in mere outline as here stated, but the picture filled up with the very minute and collateral feature; in short the whole period of my existence seemed to be placed before me in a kind of panoramic review, and such act of it seemed to be accompanied by a donactousness of right or

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 apprebension 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 inseable 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 difficulty 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 fiast time and the last time of her telling me this anecdote, and not one lota 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 seem to be more occupied in gatherling 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?"

Spiritualism as I remember you were some years ago?"
"Obl yes," was the reply. "My faith in Spiritualism rests, not alone upon the disconnected 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."

may call the universal philosophy of all life, as evealed 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 Slade once and was satisfed that he,too, was tricky. Then we have frequent reports of fraudulent materializations and scarcely know what to believe."

The plied but when you meet with a cleasen your faith in the real purchasing power of sound currency? In fact, does not the very issuing; of countrefels indicate strongly the existence and value of the genuine?

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

Through growth and development the earth during limitiess cons of time, has condensed to its present mineral, liquids and gaseeu, in obedience to the laws of unseen forces, acting within and from without, have developed the forms of plants, trees, flowers,

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 be, and supported by, the crumbling and disintegrating mineral substances. The insensate plant (as we consider it) is, perhaps, still more closely linked with the conscious 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.

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 nysteries."

Upon some such universal basis us I have herein, 'though faintly and briefly, endeavored to outline, may true Spiritualists rest and work,—regardiess of all doubts, frands 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—work to teach them reverence 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 "salvation."

Above all, let Spiritualits inform themselves

and exaited to its highest; neither as taught by Jesus himself, nor as corrupted by the schools asticism, the superstitious or artful schemes of lisfanatical or designing followers pint in the contrary of a species of itself antical or designing followers pint he worship of a species of itself antical or designing followers pint he worship of a plenomenial man, an extract in the contrary in the worship of a plenomenial man, an extract in the contrary has been described in the contrary in the contract of the full sector of the rest of the re

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 publication.

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 delighted, 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 flithy, 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, "Fil bet," etc., and then again, "What the dickens are ethics any way?" How pure, how clevating 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 spiritual, whose baser and ignoble passions predominate over his purer and better ones, and it is just such articles and emanations as these that cause thousands of good, puremen and women, who have turned from the old, effete ortheory beliefs with their faces est wholly in another directing, and carnestly desiring to know the truth, and expecting to the order of the expecting to know the truth, an

"Come and see."

The trend of public sentiment to-day in magazine, journal, pulpit and on the rostruts, 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 witness the doings of the ballot-box, where out of 63 counties, 55 gave a majority for prohibition, and from Bible, poem and drama is being expunged 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 defense of the truth; 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 sec.

Wylie Winter.

For the Bellgio-Philosophi The Science of Death.

CHARLES DAWBARN.

NUMBER FIVE—CONCLUSION.

Permit me once again to ask, "What do you expect death to leave of individuality?" The progress of spirit is and must be gradual, so we find our spirit friends wearing a bright resemblance to their old form when seen by clairvoyant eye, nevertheless the homan form must change as the cycles go by, unless its present shape be the best possible for the varying conditions of its eternal future, which is an impossible conception. In 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 an hour. In the vast march of improvement, man may die specards again and again; and is it not reasonably certain that his shape will change gloriously, too? And yet the church-taught mether exclaims piteously, "Tee, but that is a loss of individuality. 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 infinence on our conception of death, just because man has been tanget by priests that his existence began here in this little world.

Who do you suppose were the units of, intelligence who sang the song of creation on its first revolution around its mother orb? By whose wisdom was blind force and inanimate matter compelled to obey will power? The atom of intelligence can never loce its

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 knewledge, we can reach beyond death, clasp hands with the angels, and realize that love to love is but another name for eternity.

463 West 23rd, New York.

#### Material leation in New York.

ce the Edites of the Religio-Professional Journal.

Materialization, if true, is about the most 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 Yerk 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 wreek. Last summer, while in England, I contributed a paper to Light, describing materializations 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 togain by moether 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 séance 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 séance exper wants. He wante to see his wife, his sister, his aunt, his sweetheart. In the ordinary séance 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 recognitions at Caffrey's miserable show as there have been at any other place.

And n

have been at any other place.

And now that we are after a fast, 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 attitude of a child, where he is unsuspesting, or at least apparently so. No medium can obtain such results in a public hall, before shousands of people, as he can get in private with one or two or more sitters. I speak of medi-ums for physical manifestations.

one or two or more sitters. I speak of mediums 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 clairvoyantly. Materialization in such an instance is by no means proven. In a dimly lighted room I do not believe there can be proof of materialization where there is any possibil-

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 possible about a half dozen scances 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 l'can, and every one who reade 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 scance 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 netting, all firmly fastened by; cleats, so that it would seem to be impossible for any person to get through without manifest injury to the petting. 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 impossible for the medium to pass out and into the unoccupied side without my knowledge. There is light enough to enable me to be sure of this point. The medium occupied side without my knowledge. There is light enough to enable me to be sure of this point. The medium occupied side without my knowledge. There is light enough to enable me to be sure of this point. The medium occupied side without my knowledge. There is light enough to enable me to be sure of this point. 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 cohinet. If I we

I have given all that is specially worthy or 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 traces, 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 carinet simultaneously? For my own part I am disposed to believe that genuine materializations take place through the mediumship of Mrs. Wells.

Chas. D. Lakey.

#### THE RESIDENT LECTURER

Of the Chicago Society for Ethical Culture Defines His Atlitude toward Spiritualísm.

Defines His Attitude toward Spiritualism.

I am glad to recognize honest and intelligent work done in any field. Of all the Spiritualist papers that I have ever seen, none commands my respect as does the RELIGIO-PHICAL JOURNAL. Such manliness and fearleseness in treating the actions and practices of one's own household of faith, as the reader finds in its editorial columns, are rare nown-days, and worthy of the emulation of the editors of the religious press generally. Col. Bundy must be hated by all "frauds" and tricksters in the Spiritualist fold, but all honest and good men, whether within or without 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 confees that other, and, as it seems to me, more pressing questions have completely preccupied me and absorbed my time and my energies. They do still, aftean not feel any mandate to settle the problem of Spiritualism. The problems 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 myself 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 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 I should sooner 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 lycendary narratives in the Old and New Testament, so far as they bear on this question, would gain a cariant degree of credibility, if Spiritualism were true; but they are no foundation on which to buil

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 fatth 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, III, WM. M. SALTER.

#### toman's Conference.

LYDIAR, CHASE, LEADER. 2189 UBER 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 teaching of our wise and sainted "dead" upon these important themes?" The adjectives "wise and value important themes?" The adjectives "wise and sainted imay cover a multitude of sins, and mixel it unsaft to trust their counsel and teachings-and I would ask: "What mortal shall contradict he teachings 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 feetins, 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 suddening sense of 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 suddening sense that the lips that answer no more. We instinctively reverse the helpless clay before us, and as we turn wistfully though our tears at the lips that answer no more. We instinctively reverse 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 liable to err, still -human, still subject to unwise thought or action, much less to evil designings; and there is something sweetly suggestive in the fact; and under it may be some law of spiritual chemistry touched by the flager 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 qualities are concerned, this is doubtless true; but I intuitively sense that the deep wrought transformations, of all the relations of the spirit new aspirations of the read in the subject of the same persons of the spirit new as a spiritual prov

Mental, moral and religious liberty must grow out of individual character. The ballot in the hands of mental serfs cannot better the situation. Ignorance may be fostered by despotic government, but it will not be like ty 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, entarging 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 assert our selfhood and our natural rights in a modest but determined spirit, and thus impress the "powers that be," with the irresistible principles of human rights and self-government for all the race, irrespective of sex, race or color. Thus wherever these principies clash with statutes, demand a change of the statute, and to this end political equality must be invoked.

Now. To not mean to be understood that no effort or demand should be made for our complete enfranchisement, social, raligious and political alike. The whole problem is in process, of solution now and everywhere, and the only solution possible to be final, is the sex. I do not regard political issues as primary

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 suitited 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 day 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 work with which they have stormed the cliadels 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 fifent sphere in social circles, in the family, and with men in power, and they are educating

the people for the position to which equitapen runs on! I must stop or you will not want another contribution from me.

For the Bellgio Philosophical J. 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 waw 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 demonstrate that the communications are not the result of mind reading or of prior knowledge on the part of the giver or receiver of the messages.

the result of mind reading or of prior knowledge 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 Revereyd 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 satied for China. I think in the Wachusett. My brother, Admiral R. W. Shufeld, was then if 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 condition 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

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 statements concerning family matters, which I understood and which proved the identity of the writer. The third sheet was signed "Charley Abercromble," and I handed it back with the remark that it could not be intended for me, as I knew no Charley Abercromble 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 is here helping me."

I replied: "It is a mistake; my brother Robert's wife never had a brother John; I know all about the family." And I suposed I did. My brother married a daughter of the Rev. James Abercromble, of Philadelphia, and his wife had but, on 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 Abercromble 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 Abercromble? 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 armystery beyond my power of solution. The reast of the rest of him?" I said nothing, and never, but I wanted to know.

He then said: "John Abercromble was armystery beyond my power of solution. The answer was: "What do you know about him? There are several conclusions to be drawn from these statements. In the first place it was a demonstration that the medium revealed a fac

you or lever leasts any sing accust the same lay."

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 topersons and things. John Abercromble was a sallor; Charley Kelly was a sallor; my brother was a salior, and taking all the facts together, of the personal connections and the like, what more natural and probable results than those which followed? John Abercromble 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 'k made the inquiry of my brother, as to who John Abercromble 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?"

The medium wrote: "Magnolia Grove in Florida."

die?"
The medium wrote: "Magnolia Grove in Florida."

"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 com-

municator 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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BOOK REVIEWS.

ONLY A YEAR AND WHAT IT BROUGHT. By

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. Trafton,—their young daughters.—Kate, Anna, Margie,—and son Will. Christina, an old Soutch 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 beautifully 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.

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#### What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the heek, produces unsightly lamps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or hose, often causing bilancess or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually acribed to "humors." It is a more formidable enemy than consumption or cancer alone, for-ecrotials combines the worst to the constant of the blood flood's Sarsapratilia, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood flood's Sarsapartilia is unequalled, and some of the

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## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

#### By JOHN O. BUNDY.

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

#### A Happy New Year!

Everybody says so to everybody, and we can say the same to thousands of good people from Canada to the Guif of Mexico, from the Atlantic to the Pacific, from London and St. Petersburgh 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 ach 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 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," lith' a cheery and rational hopel If this braye gld 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 up 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

junction, 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

The steady gain of good is manifest. To-

spires 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 full of deeds of daring and endurance, which cast the romance of chivalry into the shade, Last dred and twenty-two wrecks ed by the brave crews of the govern-saving vessels. Of the 2,726 persons hees wrecks, only twenty-seven were lost to saving of the rest largely the work of these noble servants of our government and of the humane people who make that govern-

athetic story is told of the picking up hild's little chair amidst the floating tents of a wreck on the wild sea, its occupant doubtless lost beneath the to find itself in the Summer-land the storms. Only two lives were saved one schooner off the New Jersey coast.

the water waist-deep in the cabin; swashing in perfecting Freytag's discovery, and has from side to side with every lurch of the ves sel 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: th wife's last words were, "I must save you," and the child asking. "Papa won't God take 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 ex-tremest 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 pub lic 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 in-terest 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 employ es. When the Manchester, Sheffield & Lincoln shire Rallway 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 trot 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 tru knights of labor. Nothing pays worse than bad treatment, and nothing better than mutual good treatment, as this case plainly

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

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 peace on earth and good will among men, a most important and significant fact.

Statisticians assure us, says the St. James Gazette, that the mean duration of human lefe has increased fully seven years in the past half century. This tells of "the religion of the body," physiological knowledge put in practice 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 move

ment, not only in our land but the world over, is cause for gratulation and hope. Vic-tor 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 oure and undefiled religion which shall meet the wants of reason, conscience and intultion, and lift life to nobler heights, is taking its place.

The Evangelical Alliance, made up of the representatives of what has been called heological conservation, has met in Wash-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.

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

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 Prussian Porous Plaster and Monism might not be suspected by the unlearned and unob-serving, nevertheless no better illustration of the correlation of force and conservation of the correlation of force and conservation of energy can probably be found. There are several corts of Monlem; that referred to here is Freytag's Improved American Zinclined, manufactured only at Lasalle, Illinois. This Hegelerian Monlem when properly applied demonstrates in vivid colors that thoughts, if only well born and vigorous, are immortal souls and take the place of the immortality of the individual which has letterly been discovered to be only an illindon of vulgar minds. Mr. Hegeler has been industriously at work for some years

at last succeeded—to his own satisfaction. The great difficulty in placing the product on the market has been that even after running through the zinc factory it was still so insoluble as to render it useless to the public. But demand is the father of supply: necessity the mother of invention, and great 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 idermis, Dr. Carus retired from the vocation bottled up his energy and conserved his forces, urged thereto, no doubt, by that prophetic 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 Zinc-lined Hegelerian-Freytag Monism. He was not mistaken: the hour cam and he was the man. We know he is the man because he says so, and because with disciplined imagination scien tifically trained at Strasburg and Tu-bingen he is able to grip the future and yank it into the now. A week or more be fore his first batch of metal wash physical maunderings, labelled The Open Court, left the printing office, the whilem purveyor of P. P. P.'s thus spoke of it in a lographical 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-

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 marked as an ingredient in the g Prussian Porous Plasters? Not a cent! Pos sibly the dear public will not even now realize the worth of the goods; but if the supply of gall only holds out until the Pru 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 Therapeutice and the long list of titles indicating the ehades 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 guise and court us in masquerade." And it is amusing, and encouraging and hopeful, too, to note the eagerness with which thous-ands of good people run after an old, neg-lected truth 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, exhitarating, and curative when uttered with proper inflection and ju-dicious 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 thousandin potency before the true dynamic effect is obtainable 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 useless, 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 essfully devied, nor their good faith impeached. They do cure both scute and chronic diseases of body and mind, and never fall to benedit where practitioner and pa-

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 in-fluence. 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 ence, 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 blishing Company, McVicker's Theatre Building, Chicago.

The November and December numb 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 ing 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 setualities, it is as it were, somewhat blinding—like when one comes out of the dark into the full blaze of a ten thousand-candle-power electric, light, for instance. The fault is not in the light, but in the poor fellow who has not got accustomed to it, you know, Well, we bid all these good people God speed! We are in sympathy with every housest effort to ameliorate the condition of suffering humanity, in which work l of Christian Science has the Hopkins School of Christian Science had done its share with rare skill and business

#### Wolfe-Wright.

We are in receipt of not less than one hundred communications bearing on the Wolfe-Wright controversy, mostly critical of Dr several articles. We must respectfully decline to publish any after this i We stand ready to accord space to a discus-sion 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 pub-lished Dr. Wolfe's report of his scances 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 genuing, 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 fraud 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

#### J. Wetherbee, alias Je Cose, alias 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 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 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 Cos put money in his purse by promoting wildcar 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 snivelling marvel-hunters into dark rooms. A yellow-haired, blowsy adventuress from California won his professional admiration, and he tried r 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 wild-west woman upon his editorial attention, Digby drew the lines so taut that they woman, and all. Since that depressing event Shadows meeks his old-time companion peaking of him in derisive diminutives Digby beckens his braves nearer, buttons up his vest tightly over a throbbing heart which no more beats for Jo, and turns his back upno 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 ofshysters 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. "Fity the sorrows of a poor old
man!" give him bread if one feels like prolonging the misery, but don't for sweet longing the misery, but don't for sweet charity's sake besmirch truth by chinking his senile vagaries represent Spiritualists or the teachings of Spiritualism.

rith Boon Itt is a student at Williams College. adi- He halls from Siam.

One of the Tribune's Lies.

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

ing says:

Hillings is a great admirer of Robert G. Ingersoll, 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 Courch the "Joward's Castle." He claims to be a Spiritualist, or anything else 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 think-ers and agostics, by whom he has always 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 Spiritualism are such that capital offenses among its fol-lowers 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 e body and that by inexorable law he is held to strict accountability, with no one to atone for his sins but himself, and that in 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 notori-ety lovers -- the ex-Methodist, ex Unitarian preacher George Chainey was another—who, fascinated and inspired by Ingersoll's oratory and success have striven to climb upon his back and ride into public applause. 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 a far-off country. Billings is likely to be tried formurder. Others who have followed Ingersoll's wake to their own destruc-tion could be named, but they are not Spiritualists. It takes a genius like Ingersoll to navigate with safety and profit the Infidel Ocean; boys, preachers, and fourth-rate lawyers had best keep close to shore, where they can hear the fog-whistle and 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 York elegant apartment 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 roof 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 com-pleted 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 tenante 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. dingly interesting feature of the One exc One exceedingly interesting resame 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

This plan will be watched with great earnestness; if it is a success as it will doubt-less be in the main, it will do a great deal-towards sciring 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 giving the results of a scientific investigation of spirit telegraphy through the mediuments of Mr. W. S. Rowley, of Cleveland. As previously stated, we have reason to think Prot. 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 brief account of our own incomplete experi-nents with Mr. Rowley, also a mild yet con-lusive expection of the fraudulent character f the alleged spirit telegraphy which Dr. L. 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

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 lectures in the neighborhood of Providence, R. L. during the month of January.

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

Mrs. Louie M. Lowe, of Oregon, has return-ed from her European trip and is now in

Chicago, at 22 Ogden Avenue.

B. F. Underwood will peak next Sunday at 11 A. M., for the Chicago Society for Ethical Cultivation at the Grand Ogera House.

Subject: "Society and the Individual."

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

Mrs. V.O. Hyzer's engagement at Cincip-nati closed Sunday, December 25th. The audiences have been large and appreciative. She can be addressed for the present at Ra-

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

Prof. W. G. Haskell, whose advertisement appears in another column, is highly commended 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 JOORNAL heartily approves of the views of Barton Brown as to "threshing straw" as set forth on the seventh page. Let Spiritual-ists 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 as follows of Lyman C. Howe: "A few nights ago we had the extreme satisfaction of listening for an hour and a half at Kansas City, to this wonderful man. We say wonderful, because to a listener who did not know what he is, he would be a wonderment never to be

Dr. J. K. Bailey spoke at Peculiar, Mo., Dec. 11th: at Jefferson City, Mo., 15th; at Spring-field, III., 23rd, 25th, 28th, 29th, 30th and 31st. He can respond to calls for lectures up to Jan. 15th, en route homewards to attend the colebration of his sister's "Golden Wedding," at Bainbridge, N. Y., Jan. 19th. He desires engagements in the New England States for February, March and the balance of the season. Address him, immediately, General De-livery, Decatur, Ill., or his home address, Box 123, Scranton, Pa.

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 Wellestey street in this city. These ladies were almost of an age. Mrs. Wheeler being in her sixty-seventh 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 par-ty. 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 every body 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 selfort stir out of the house. He says he is going to be strapped in bed every night after this to in-sure himself against such mistakes in fu-

#### The Spiritual Union.

To the Editor of the Estimo-Philosophical Journals
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.

esting discourse on "Christmas, rast made brief naddresses."
The Bangs sisters hold a slate-writing scance and remarkable tests were given.
The music by Mrs. Cole, Mrs. Orvis and Mrs. Weldon will not soon be-forgotten by those present.
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 elecutionist, recited in an impressive manner, "The Tay Bridge Disaster" (by Carle'on-hyesponding to an encore with "Pyrannas and Thisbe." Mrs. McCarthy gave a fine rendition of "Sister and N" and the humorous "Exchanged Dusters." Other recitations of merit were given.
Mr. Williams ang "The Sword of Bunker Hill." and "The Old Musician and his Harp."
Mrs. Cole, Mr. Weldon and others contributed

musical gems. The society returns thanks to those who so kindly tendered their services for the secondary

for the occasion.

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

Chicago, Ill,

A. A. Bubnham.

For thelleligio Phi

MRS. P. O. HYZER.

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

The heart through all-bestowing love, O'erstrained, may break upon the cro 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,
"Asbes to asbes, 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 autumnal's affluence lie.

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

Still under all the ice and snow, Dreaming of beauty they enfold, The roses sleep, 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.

'I is but conditional the vali 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 lilies 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, sen

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

The Wright-Wolfe Controversy.

The Wright-Wolfe Controversy.

The Editor of the Interno-Philosophical Journals

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 'toritual platform to-day. Dr. Wolfe is doubtless both by natural constitution and hubit 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 phenomena, however, afford the only seientific 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 surviving friends, but in full consciousness of surviving and of individual immortality. Dr. Wolfe's style of discussion justiy merits adverse criticism; but the same cannot be said of his estimate of spirituphenomena. It is all very well for gentlemen who (talk of the fundamental principles and over-arching philosophy of Spiritualism, 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 satisfaction." 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. Spiritualist lean towards the churchiese infinitely more than the spirits do. The "Church of the New Spiritual Dispensation" (a rather long name) started here in Brookiyn, under most favorable auspices, has long since gone its unretur

limit can be placed to the power of spirit core matter.

The will decide whether certain ingeniously spun theories of pre-existence, rethreshing the place of the power of spirit core matter.

The will decide whether certain ingeniously spun theories of pre-existence, rethreshing the place of the power of pre-existence, rethreshing the place of the power of the power

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 needful for them, and which the fact of spirit communion alone can furnish. 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, it still found ignorant of the world beyond, and the interblending of the two.

Brooklyn, N. Y. Brooklyn, N. Y.

The Naros or Cycle of Six Hundred Years

to the Editor of the tellgic-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 people 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 sometimes 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, connected with the passage of the sun through the signs of the zodiac, they obliquity of the ecliptic, the precession of the equinoxes and the nutation of this footstool of ours. If there be any 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 buil 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 sheckingly great. But what I was going to say, was about the Naros, which means a cycle of 600 years, and a greatdeal more, too, to people who are interested in human progress. This lunisolar period is one of the most ancient ever devised by human comprehension of the elements of astronomy. You remember that Noah lived 600 years before, and Mahomet about 600 after, A. D. 1. The point of it all lies in the application of it to these periods it is time to "ring out t

#### John Slater at Canton, Ill.

e Editor of the Religio-Philosop

I cannot leave Chicago without a public recognition of the many courtesies and favors extended to me by the friends and people during my stay there. First and forement the "Young Peoples" Progressive Society, for whom I officiated; be need not mention any names; you have, one and all, done all that human power could not omake my visit a success far beyond my greatest expectations. To the JOURNAL for the many kind notices 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 andlence 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 applicuse 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

#### Lassed to Spirit-Lite.

Passed to Spirit-Life. Mr. Jan es Mctiary, at his residence, 183 Hains street. Germantown, Ph. December 2nd, aged 24

oceaed was a young man of promise, and highly re-Ha leaves a young wife to mourn his loss a daught-Henry Brown, a promisent Synthusist and manay. Parkland Camp Grounds. burial Mas Jointe B Hagan spoke words of conso-nd Rev. Mr. Murphy read the Episcopal burial ser-

Passed to Spirit-Life, George H. White, from his home near Angels Ind., on December 1st, 1887. He was born in the state of Ohio, 1818; was mirried to Mise Synthia Plagier in 1846; tiwes at Fairth-16, Mich., about two pears. then removed to Cambien, Mich., living at that place until 1874, 1975, which is the state of the state of

The writer was called to make the funeral address. Mr.
The writer was called to make the funeral address. Mr.
The writer was called to make the funeral address. Mr.
Talle and time a free from all religious superatulions and
led to the calm belies that all would be well whether life
robitron should follow; that nature would do her work to
cope rip in removing him off the wiage of action as abe had
sone in undering him in.
At a circle a few evenings after a rich be came and gave a
At a circle a few evenings after a rich be came and gave a
ref account of his condition, his feelings and options and
constant to come again and report to his friends concern-

At a circ. a low vector, it is feelings and opinions as orief account of his condition, his feelings and opinions as promised to come again and report to his friends concern ing his new life and his search after more light. Sturgis, Mich.

Keep your blood pure and you will not have beumatism. Hood's Sarsaparilia 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 corsumption is insidious, and the sufferer himself is the
most unconscious of its approach. One of the most
alarming symptoms of this dread diesses is, in fact,
the ineradicable hope, which lurks in the heart of
the victim, preventing him from taking timely sleps
to arrest the maindy. That it can be arrested in its
earlier stages is beyond question, as there are hour
dread of well anthenticated cases where Dr. Pierce's
Golden Medical Discover, has effected a complete
cure.

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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 disorders, billiousness, sich beadache, dizziness, constipation and singgish liver

#### Consumption Surely Cured.

Consumption
To the Editor:
Please inform your readers that I have a positive
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 permanently sund. I shall be glad to send two bottles
of my remedy REES to any of your readers who have
consumption if they will send me their Express and
P. A address.

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

Advice to Mothers. Mrs. Winslow's Sooth-ing Syrup should always be used for children testhing. It soothes the child, softens the guma allays all path, cures wind colle, and is the best remedy for diarrhosa. 25c. a bottle.

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

#### CHICAGO.

The Young Peoples' Progressive Society, meets every Si lay at Avenue Hall, 159 2200 Street at 7:45 P. M.

The South Side Loceum of Chicago meets every Sunday fiternoon at 1:50 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets' in Spirits Liberty Hall No. 517 West Madison Street, every Sunday, at 2:80 r. M. and 7:80 r. M. The public coordinally invited. Admission Pre-conts.

12. NORMAN McLEGOO.

The Young People's Spiritual Society meets every Sunda evening at 7:45 r.m., in Apollo Hail, 2730 State Street First case speakers always to attendance. Admission free E. J. Mostros. President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday aftern or at three o'clock at 128 West 4Brd Street, New York.

Fig. 878, 6th ave., formerly at Spencer Hall W. 14th Services every Sunday at 2:45 F. M., and 7:45 evening.
Frank W. Jakuk, Oct.ficeto.

Grand Opera House, 23rd Street and 8th 1 vnue. For vices every Sunday at 11 a.m. and 7:45 p. m. Confession every Sunday at 2½ p. m. Admission free to each meeting

## Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ava. and Fution Street
Senservatory Hall corner Bedford Ava. and 7:45 P. M. Com
mencing Sept. 11th, Mar. A. M. Glading will occupy the 10s
trum until Nov. 1st.
Breachtyn Spiritans Union.—Sunday meetings at Fraternity Homms, corner Seutord Avenue, and South 36 street
Members senser at 10:30 A. M. Alpha Lyceum at 2:30 P. M.
Conference at 7:30 P. M.
Conference every Satur-

rett Hall, 898 Fulton Street. Conference every Sat FRANK W. JONES. Conduc

Saratoga Springs, N. Y.

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hilitor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

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2.—Materialism—Negation, Inductive Science, Extern and Dogmattle.

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4.—The Inner Life—Facts of Spirit Presence.

5.—Intuition—The Soul Hacovering Truth.

#### Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

#### My Spirit Star.

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

is in doubt whether it is original.—ED. Journal...]
Sitting in my chamber lonely,
Watching twilight's shadows fade,
"Elf around me darkness only
Throw all objects in the shade,
Lategeing, vainly prying in the depths of darkened 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 sbining, shining always
on the earth,
When arose a holy feeling, o'er my brain this
thought came stealing,
Whence the one that gaze it birth?

All around was darkness dreary,
sa When at once I heard a sound,
Booming through the air so clearly,
Making all the bills 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 purening:
Fill to my astonished sight,
Near me on the earth alighting, alighting on the
earth so drear,
And with notes of mosic singing, to my raptured
senses bringing
Sweetest music Leitand crear.

Yet with rapture still increasing,
On my spirit star I gazed;
Soon the wondrous music ceasing,
She her spangled pilons raised,
And around me still kept hov'ring, how'ring 'fore
my anxious eres.
And in accents kind, endearing, I no more her presence fearing,
Filled my soul with sweet surprise.

"Child of earth, no more repining,
I am come to teach the truth,
Long, too long have men designing
Kept it from the minds of youth,
From you star so brightly beaming, beaming with
alight so clear,
I have Gran," said she exclaiming, "I am come 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 always insincore.

Every virtuous trait dispelling, and to you this faisebood telling,
True religion is born through fear.
"In yon star so brightly burning,
Yonder in those fields of space,"
Sald 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
songs are raising,
Heligion is the heir of love."

As she spoke, her form recoding,
Vanishe i from my aching sight.
Still my heart with rapture beating,
Filled my soul with pure delight,
And her image still kept hov'ring, bov'ring 'round
with glittering beams,
'Till a cloud my star obscuring, racked my bosom
past enduring,
And awoke me from my dream.

I awake 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

"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 confuce;
And my soul in love communing, communing with
God's works so fair,
Ever in its love increasing, and with transport
never ceasing,

ver ceasing, to thee, my spirit star. Kansas City, Dec. 5, 1887.

Italian Nut for "Begulars" and

gentleman in Paris, well known and highly esned, but whose name I am not allowed to menhas a son who was taken very ill with anemia
e seven, years ago. The above gentleman,
m we will call X, and his wife, placed him, the
Louis, in the hands of the best physicians in
s, who after, battling against the disease for
it two years, that to tell X that the days of
soloved Louis were counted, and that he had it prepare the mother, as they could not possiye him.

sons possibly obtain any neigh from the Spirit, she being a powerful writing medium.

young lady said she would try, and took up a
land waited to see if any communicacould be obtained, and sure counts hater a
alimites delay her hand wrote out the name of
too, who afterwards explained that he had
when it the form, a facelical man in Venice,
are also, and added that he would say the
they followed his advice.

ns were scrupplously obeyed, and

Proof Positive of Immortality.

BY D. P. KAYNER, M. D.

etion has often been asked, "Can the the body in an unconscious condition, ng the homes of / immortals, and return with the full consciousness of the dual

to it again with the full consciousness of the dual existence?

In case of suspended animation there is evidently, mechanically speaking a throwing out of gar 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 self-operating 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 expansive 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 consected with the late liness of a little girl about

pansive activities, and whither will it naturally bedrawn by the attraction of the forces operating from the inner life?

Two incidents, one personal, and the other connected 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 lifeless. Animation was so fully suspended I was considered 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 suffocation I felt a great pressure to the bead and my eyebals 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 conducted me to the most beautiful place it is possible for the human minut to conceive of, a superiatively grand garden park, with walks bordered on either side with tree and vines beading with their load of lucious fruit, and leading through fragrant groves of varying foliage, and whose branches filted 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-fow. The feet deer, no longer wild and timid, mingled with the inhabitants of that lovely place, where all was beauty, harmony and love.

This was the kindergarten of the kless. Here I

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 beauty, harmony and love.

This was the kindergarten of the skies. Here I met my little elster and cousin and many little playmates whom in my short life I had known, and who had passed on "The Beyond," with scores or bundreds whom I had never seen on earth. These were soon arranged in their school for instruction and every opicic which I had noted became a lesson and sflorded a source of instruction.

Here, amidst flowers, and fruita and trees, and birds and murmoring fountains the children from earth begin to learn the lessons of life, of goodness and love, and their budding lotellects are there unfolded into the first principles of the harmonies of celestial 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 istensely alive, but was sufficiently out of my body to visit those happy children in their spirit-home. I know that I was unificiently out of my body to visit those happy children in their spirit-home. I know 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 neble and commanding presence, whom I recognized, as the one who had conducted me thither, approached me and informed me that "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 to my physical body suffering the agronies of returning resucciation. The first thing I recollect hearing was a question sake by a neglebor, "When are you going to have

rather dated Nov. 12th, linestrates 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."

libius she does."

Perhaps, my aid in restoring her to health that there might be another living witness, concelous frota child-life, that the spirit can so far leave lis body as to travel to the resulm of immortal life and again return to habilitate its clarey tenement, bring-sing with it the full consciouances of that fact so instilled 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 selece de from all others to do and by the aid of the Spirit-world, succeeded. Thanks to kind spirit guardians.

St. Charles, Ill., 1887.

#### Abuse of Corporate Organizations.

Abuse of Corporate Organizations.
The surgestions were accupationly obeyd, and the younglad was at once bouselists by them, but all younglad was at once bouselists by them, but all younglad was at once bouselists by them, but all younglad was at once bouselists by them, but all younglad was at once bouselists by them, but all younglad was at the cold and go to Florence, listly, and they went to call on many who in a they wents call on many who in a they wents call on many who in a they wents to call on many who in a they were was would represent the surgestion of the party, which is done by strikes and by violent interference with the flight of bouses many who chose to the party with the flight of bouses many who can be now they deep to the butter of the strikes and by violent interference with the present of the party of the strikes of the party of the strike of the strike of the party of the strike of the strike of the strike of the party of the

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 fait 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 damphier. My Emily, my bright and only one! Where now is the mercy of God? Oh! justice, where? My his pictures is framed in ebony, and church-yard mould has dissipated its bright coloring, for hope is gone. Oh! my daughter! Oh! my daughter Emily! my child, my child, imy They laid her in the ground and rude hands flung

my dauguter: On: my cauguter semiy; my came, my child?"
They laid her in the ground and rude hands flung clods upon the coffia lid, and then they all turned away, each to his home, sive him. The heart-broken parent lingered; there is no home to the now in his former home is home no more, and still he wrung his hands and cried, "Oh! my daugster Emility 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 sister.

Emily.

"Call me 'The Companion," she said, "for I am
permitted to be with you always."

And the two wereas one. But thoughts of eld
home life and a suffering father would sometimes
come to Famile.

And the two were as one. But thoughts of eld home life and a suffering father would sometimes come to Emily,

"Why may i not go to father? I want to dry his tears," she said. The Companion was silent.

"Many go," said Emiry, "why may not I?"

"They are the lawless who go unbidden," The Companion replied, "and they dry no tears."

"What shail I do?" said Emily.

"Ask permission."

"Of whom?"

"Of Him, The Gentie One," replied The Companion,

"Where shail I find him?" said Emily.

"He is not far from those who seek him," she replied.)

"Liwlii go," said Emily.

The first whom she met was a man holding communion with nature. "Sir." she said. "I seek The Gentie One. Where shall I find him?" The man answered, "I am he?

"I want to go down to dry my father's tears, Emily said. "May I go?"

The Gentie One said, "Go, my child."

She took the staff of Hope in her right hand, and folded the manule of Resolution around her shoulders, and went on her journey, but as she approached the winter land, its adverse storms howled around her, and fain would sweep the manule 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 shutters.

"Ohf father, I have arrived at last," she said; but I am weary and footsore, fold me once more to you heart, for I have come to wipe away your tears."

"What impostor is this who calls me father," said the load volce of the man.

"It is I, your Emily, and no impostor, but your

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

Dace again Kmily thought to be said. "I will prove orrow. "I will go down, again," she said. "I will prove my identity. I will show to him the holiday gifts be gare me; be will remember them; then he will tnew me and I shall dry his tear." "Inquire of The Gentle One," said The Compan-on. "He is not far off." She sought and found

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 Gentie One. "See, father, I have brought the proofs," said Emily.

mily. "Police! police!" shouted the man. "I'm robbed!

Emily.

"Police! police!" shouted the man. "I'm robbed!

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, "ake The Gentle One."

When she had found him she said: "Sir, I have failed twice when I appealed to his cuttard 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 cheatish his love for me louly in the supsalue of God's love; then his tear's will be wined away, for he will be enabled to eay. Thy will be done."

"Thou art now my sister and co-worker," said The Gentle One. "Go, my spirit will be with thee."

Lonely and sad the stilk sorrowing father eat in his garden and looked agon the setting sun; thoughts strange and soothing stole in upon his reverte and his soul aspired after knowledge, until his griefs seemed infinitely small. When the mortal yields up his possessions the soul possesses all things!

Come forth from the shade of that overgreen tree, Emily; the hour has come, his tears are wiped away and the blessing of the Gentle One is thine.

The Fellowskin of the New Marker.

# The Fellowship of the new Life --Brookside Branch.

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TIS 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.

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ITS PREVIOUS.

afternoon hours, and, in the free enjoyment of all (the books to be taxen out the free enjoyment of all (the books to be taxen out the free enjoyment of the Brooks side 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.

Ruth Stewart writes: In our first investigation of Spiritanlism, my little daughter, then but four year old, often saked for pencil and paper, and would write short messages which would be signed "Your Uncle." One morning my hashend left on business, said he didn't expert to return home that night. In the swaling my daughter took some paper and wrotes:

"It will be home to-night."

He came as told.

Editor Colby and His Indian.

to the Editor of the Hediglo-Philosophical Journal:

The venerable editor of the Banner of Light. recently spent a week in New York, stopping at the Coleman House. Everybody who knows Mr. Colby, knows that he has a control named "Goean Brave," a very large and powerful Indian, and the two treat leach other with the utmost familiarity. A week ago last Sunday morning Judge Cross called on Mr. Colby, and found him in a most dolful state of mind. "Goean Brave" had stolen and carried away Mr. Colby's vest. The veteran editor at on the side of his bad 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 fis, he cried out, "D—n you, 'Coean Brave,' If you don't tell me where that west is I will never speak to you again."

Then Mr. Colby began a hunt for the vest. He scarched the bed cithes; he turned over the mattrees; 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 every part of the room, and then sat down disconso 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

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, bolding up before him a newspaper, predending to read. Colby saw it and cried out: "D—n you, what are you laughing about? This is no laughing matter. How would you like it is 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 "Ocean Brave" in the most emphatic manner possible. 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 first fight 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 confess at once, and tell where the lost vest could be found. A moment latter, Mr. Colby smiled. He fairly at once, and tell where the lost vest could be found.

A moment lakter Mr. Colby smiled. He fairly laughed. Then he proceeded to slip off his suspenders, and then he began pulling his second nethermost 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!"

DABIUS.

not a thread lacking. And then, with a beaming countenance the venerable editor of the Banner of Loyal, turned to his guest and said: "I knew I Could make him tell?"

This incident vouched for by the writer as literally true, is valuable corroboration of our esteemed contemporary's competency as a witness of spirit phenomena. It comes is good time to put beyond question the value of his lessingnay as to various materializations which he witnessed while on that memorable yest, 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 yest next to his finance is a cautious man, and well qualified for investigating spirit wardman, and well qualified for investigating spirit ward-robes. Then too, the brilliant bellicose attitude assumed 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 with spirits of some kind.

# My Experience.

The first Christmas since my husband died! The brava, true heart was still in death. The fingers that had been always so busy for me, by immovably locked over a bosom as cold as high. What cared I that the sun was sthing on housands of happy home? My home was decolate. The sweet glad tones that had always wished ma "merry Christmas," where had they flown? Were they empty air, and was this blank awful thing all that was left? Friends told me I must have faith. I tried to, but the word seemed to mack my feeble endeavor. Was ha, could he be, living? For a time I refused all consolation, and was a widow indeed. The home seemed empty, and friendly words only mocked at my sofrow. 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 whe 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 selfish heart) other loves would occupy him now, and the chill of the grave came over me. I mourned from day to day; aleepleds were my nights. I would not be comforted till my imother said: "My child, others have found their way to the unfoldment of this great mystery, in part at least; let us try. We are at least, houset seekers. We will take the little table where he used to sit, on which his beloved Bible still stands, and patiently try to bear 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."

So we set down, a gleam of hope brightening my gloom! Day atter day we tried, and my mother's

us give il a faithful trial."

So we sat down, a gieam of hope brightening my gloom! Day afier 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 rapture 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 bleesed spirit made tueller fix own, spoke of his love, his nearnese, his happiness! Why, mines of wealth could not buy that precious living truth from Lit was next to being in Paradise myself, beelde him.

and the inhabitants thereof can only measure it. I am sure I can feet his mother's presence. I can almost hear her voice! Is this not something to gain from 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 bet. I know she loves ma. 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 loys of riches, fame and estate, compared to this? Come down, then, winged messengers, and tell to a benighted world the glad tidings of the resurrection,—the glorious truth of immortality. To those who mourn as without hope, carry the glad tidings. "There is a natural body and there is a spiritual body," and the last is mightier than the first.

# Maternal Magnetism

Waves from Ka

LYMAN C. HOWE.

Last week I gave a course of four evening lectures at Topeka, and considering the rain, mud, and inlator; nature of the lectures—it being my first visit to the city—the audiences were larger; than expected and the best attention manifest. Mra. Lull is speaking for them a few Sundays, and all speak bighly of her. She is on the according Spiritual scale, and makes Spiritualism mean something besides repetitious phenomena. Mr. Baker, formerly president of the association, has the advantage of extraordinary phenomena coupled with high intel-

glows in his whole life and gimines shawn in his whole life and first hammond were "good. Samaritans" to me and helped me into the sunshine. I met an old Fredoulan, too, Frank Cook, son-in-law to T. J. Skidmore, and it seemed like a risit at home. What havot 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 apread all over the United States in its representative souls. It stands as well

motive han the knowledge that we are never hidden from the geel of men or even our neighbors. Besides Spiritualists know that unseen eyes are practically omnipresent.

I enjoyed a short visit with the city librarian, Mrs. Kellum, elser of Mrs. Goodwin, of New York, former secretary of the association. Christian science has some disciples in Topeka, and they are becoming ubiquitous, and I hope useful. Mrs. Trepbath, 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 giar." They were piliars of the church, and now her influence lliumined the way for Spiritual pilgrims. Dr. T. J. Gile is growing as a healer, and gets deep revolations of hidden canses that may yet be seen around the world. Wm. W. Cilimenson 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 circumstances require or opposition inspires. The exarge attacks upon all mediums and believers which were common to nearly all pulpits thirty-fire years ago, are responsible for much of the beligerent echo that has characterized many spiritual 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 interpreted and canonized or crucified, the moral standards it was compelled to endors or revolutioniza, the aimosphere of cant and hypocrisy, selfash ambition and sensual slavery covering the world through which its white glory must burn its way and from which it must take its coloting and carve its record, the slavery of fear and the tyranny of dogmas thundering from a housand pulpits with all the social corruptions and sanctified vice weighting 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 strangs that it should be so bitterly opposed by so many. Everything cheering and Roperul is exphraced therein and the foundation elements of true Christianity are confirmed. To desire spiritual gifts and seek for and practice them, is incurated in both. The attendant phenomena should be entitled to as ginch 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 havored with? We bring upon ourselves the lit will of the professing Christians when we relate what we know.

The exercise of spiritual gifts is the practice of

upon ourselves the lit 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. If was common in her presence to hear voices over our heads while quietly sitting is our home. Sometimes names would be so spoken in open space. She would then be impelled to take a book and turn over the leavis mutil Ler finger would be firmly held to a spot on the page; looking there she would find some pame, sometimes pointing out one among a list of many names; then the name be spoken, and then the spirit would show likelf to her inner vision. She was made to write a great deal; her hand moved without her voiltion. Many times the thoughts expressed would startle and surprise her. During the war, after our youngest son had been held in rebel prison fire knowths, 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

#### 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 "Napploons of Finance" of Wall street end their careers in failure.

John Tobio, one President of the Hudson River Adon Tobio, one President of the Hudson River Railroad and worth \$2,000,000, is now a \$5 bucket alog operator. He grambled, lost money to John Morrissoy, refused to pay, was reported to old Commodore, Vanderbill, and turned out of his Presidency Henry Smith was a noted operator in Wall street. For a time very successful, and accumulated a fortune of over \$5,000,000. He fought Jay Gould in numerous speculations, and once said "Pil make Jay Gould earn his living with a hand-organ and monkey." When he 'failed for \$5,000,000, Gould quietly remarked: "He might now try the hand-organ himself."

John Poudir was once famous as the homilest, but one of the mest successful men /of Wall street. He was worth \$1,000,300, but has at last Joined the long procession of "the busted."

These men are said to lose their heads. They first lose, in the frinding exporease of speculation, their physical stamina. Menths, feeblenees naturally follows. With physical weakness also comes lack of nerve. A clear head and nerve interessessifial requisities to Wall street success; with New primary organs out of gear, neither can be retained.

Derangement of the kidneys is a common result of mental overwork. When they fail to carry off the waste matter of the system, urio acid, that deadly poison, accumulates, and sneaks through all the blood, channels. The whole system becomes a geon of cesspool and every function is impaired. Unless help is found, the "general break-up" soon-follows.

Mr. E. Evans, President of the Lumber Exchange and the common results.

of cose-pool and every numerous break-up soon follows help is found, the "general break-up" soon follows.

Mr. E. Erans, President of the Lumber Exchange Bank, of Tonawands, N. Y., broke down in 1883, and ran down in weight from 195 pounds to 125 pounds. He railled somewhat but afterward became very low, with terrible pain in the kidneys. Physicians could not help him, but the 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 improving and gaining in strength and weight." If the young "Napoleons of Finance" would "catt" for fewer cocktails, "put"-an occasional dollar into the word of the proving and gaining in our proving and gaining in strength and weight. If the young "Napoleons of Finance" would "catt" for fewer cocktails, "put"-an occasional dollar into the word of the province of the pro

#### The Joy of Spiritualism.

to the Editor of the Religio Philosophical

The Joy of Spiritualism.

The Editor of the Religio-Philosophical Journal.

How little ordinary people seem to realize the real joy of Spiritualism, its esorierio meaning. One is pain fully reminded of the tardy progress of humanity when one remembers how nineteen hundred years ago it was reproachfully said, "a wilful and perverse generation seeketh a sign!," a wilful and perverse generation seeketh a sign!

By far the larger proportion of those whose interest 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 things? 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 increase the wonder and astonishment of our friends? If 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 and those for physical demonstration, which all earnest seekers after the highest truth avoid.

Tests have only a value for those whose knowledge of spiritual things is nit, 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 they. What do we look for in Spiritualism? How wirange it is, that so few what value have they. What do we look for in Spiritualism? How wirange it is, that so few what value have they. What do we look for in Spiritualism? How wirange it is, that so few what value have they. What do we look for in Spiritualism? How wirange it is, that so few what has been provided in the most shiphined, realize that what it peans to the most office of the prevailing sentiment of the time, and instead of reaching out of themselves for something better, they are always expecting some exter

Threshing Straw.

Tread 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 this day has passed. Every kernel has been knocked out and now the more the thresher swings his fiall, and perpires in arduous activity, the more dust and chaff he beaps up. It results me of a hig wool, sack that is sometimes hung up in gymmasiums, for those who wish to cultivate the manily 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 a pent. 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 taxts or creeds, is its source of invincible might, and all that Mr. Thedie says being granted, all the eloquence of Ingersoll, his wit and sureasm, does not touch the question, or destroy the value of a single text to which the hristians appeal.

arroy the vance of a single sext to which consistent appeal.

It is time Spiritualists placed themselves right before 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 neces should be set toward the conling day, and not foward the past night. Leave the straw alone, and the winds of heaven will blow it away, but be not arrived as single grain of wheat lying on the threshing floor will be carried away with it.

Bankon Brows.

The great tower of iron, 1,000 feet high, which was to have been the feature of the next world's fair at Faris, is to be abandoned. It was found impossible to induce workmen to build it.

Robert G, Richardson of Bottaford, Vt., is an uncary soul. He has just soid his farm and moved, which makes the initiesth time that he has done the same inleg during the last thirty-five years.

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Dull, heavy beadache, obstruction of the masal passages, discharges failing from the head into the throat, sometimes profines, water, and sorid, at others, thick, tenacious, mucous, purulsed, bloody and putrid: the eyes are weak, water, and inflamed, there is ringing in the ears, deafness, hacking or coughing to clear the threat, expectoration of offersive matter, the same of the coughing to the profit of the coughing the profit of the coughing to the profit of the coughing to the same are important to the same of the coughing to the coughing to

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De-Cage's Column Mo., writes; "I was a great softerer from catarrh for three years. "At fever from catarrh for three years." At fever from catarrh for three years. "At fever from catarrh for three years." At fever from catarrh for three years. "At fever from catarrh and was constantly hawking and spitting, and for the fever from the fever from the could not be such that we have the could be noticed. "At four fitting could be served in the could be such that the fever from the f

EE BOTTLES

From Here to Heaven.

(Continued trew First Page.)

south end going west, thus showing a horizontal 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 motion of the sun when looking south.

By turning the entire apparatus in an oblique 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' trample 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 fatther for we are getting something still batter."

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 lapid but senseless intermixture of dots and dashes—a most peculiar and inimitable clatter—and Mr. Rowley's hands and arms were shocked as in the experiment will be given at length in a future paper, land then followed the most astonishing test that had yet been given. The paper strips were moved in such a peculiar and remarkable manner as could not be imitated by hand or by air currents.

Sometimes one strip near the middle hung perfectly straight and vertical while three of the others reached out toward Mr. Rowleys at an angle of about thirty degrees from the perpendicular, and stood there looking as stiff as if starched. Again they would all hang motionless, then suddenly they would stiffen up and the continues of the most indescribable conortions.

Wall

ortions. :While these extraordinary demonstrations

At other times some of them would be put through some of the most indescribable conortions.

Walle these extraordinary demonstration is were being made, the sounder gave occasional dashes, but no intelligence. 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. Whether that was the intention or not, that is what was effectually proved.

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, running 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 another through its entire length, three nodes or stationary points appearing in the line. It reminded me of the waves produced in a long cord, to illustrate sound waves in teaching the physical theory of music. Several times the same strip resumed its gentle undulations, as if waving us, "Good-bye."

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 couldonly make't swing from end to end. The triction of air against so much surface in proportion to the weight and efectivity of the material, was such that I could not make it even feebly initiate the beautiful undulations we had just winessed.

Before adjourning, Mr. Rowley's hands were tested, as in the experiment with iron filings, it to be given. In another paper), and with the same results, only more pronunced. The papers were attracted by either thumb, and by that force and with ropel them, but the repulsion in any one flugar was less than the attraction for paper, whereas no mineral magnet will take any effect what

the same time."

This proposition has such an intimate relation to several of the others, that I have seen fit to prove it first, instead of beginning with some that might seen 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.

H. D. G.

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For the Seligio-Philosophical Jo , A UNIVERSAL LANGUAGE, . As a Basis for Human Unity.



guages, 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. 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 scientific experiments of Ferrier and many ofthere. Each vocal sound has also its line of movement, like the organs of the brain. Hence we must infer that those sounds which are made in the front of the mouth naturally express our relations to outward object through the intellect or front brain. Those sounds made in the mouth naturally express our relations to outward object through the middle brain or social faculties. And sounds made in the back mouth express our relations to universal forces through the back-brain or volition. The subjoined engraving of Vocalization, illustrates the places where these sounds are formed in the mouth, each marked with its appropriate letter.



OKvery 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. 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.

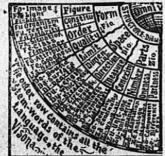
The second basis for a universal and at the same time a natural language, must be found in those laws of thought and expression which are common to all men. The structure of language must be governed by the same laws that rule in every other art of representation.

And finally, because language is the art of

stricture of language must be giverhed by the same laws that rule in every other art of representation.

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 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 four of motion.



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-word or roots of the entire language. Thus FO is the stem-word for "image," and this syllable commences all the branches of this fales, 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-aix post-fires. 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.



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 includes 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 "organizing" is "su" in visona:

Noun—organizing—su.

adverb—organic—alsu.

adverb—organize—arsu.

negative—not organizing—sikarsu.

EXAMPLES OF VERB TENSES. NA—LOVING.

EXAMPLES OF VERB TENSES. NA-LOVING.
Future tense—OR.
I shall or will love—
Yt orda.

Future perfect—sor. I shall have loved—

Interrog. form, ik. Shall I love?— Yt lkorna.

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 urns.

Past perfect-sur. I had loved-

Passive form-ek. I was not loved— Yt ekurna.

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

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. This will doubtless come into use in time. The name "Visona" is pronounced Vee-so-ne, the I always having 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 every year in this country, in the post of books and papers.

The Visona can be learned in one-twen-

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-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 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 retained. And in learning it we are at the same time learning a minute and careful classification 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 universal 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.

For the Religie-Philosechical Jaurnal.

For the Religie-Philosophical Journal. The Marvels of Science-A Telescopic Glance at the Puture.

PROF. JOSEPH RODES BUCHANAN.

PROF. JOSEPH BODES BUCHANAN.

In the common course of human events, the actualities are prosale 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:

PROPHETIC CLAIRVOYANT.—"I see a magnificent republic of 500,000,000, to which all the nations of the earth look as the one great power, the centre of wealth and enlightenment. From its Atlantic and Pacific ports its wealth and its commerce are often borns on marine charicts that fly over the waters fifty miles an bour, by the same method that how enables a single individual to traverse the waves with his marine bleycie.

"Through the atmosphere figure balloons."

"Through the atmosphere flying balloons, taking advantage of prevailing winds, advance with still greater speed, exploring every quarter of the globe, from the North 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

hitched in teams to strange vehicles bearing single paseangers, regulated by wing sails, upheld by small balloons, and guided by delicate reins. Pacumatic tubes everywhere deliver intelligence and precious parcels in every village, at the rate of a hundred miles an hour they carry a strange freight of concrete eloquence.

"On Saturday evenings the great master of eloquence whose inspired utterance makes men torget all orators of the 19th century, speaks to the entire nation; he speaks in his own home, but his voice is recorded by a thousand phonograms, 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 andlences, to whom it comes with unabated charm and power, while his own counterfeit presentment in a colored life-like statue, enables them to realize his presence.

"There is a wonderful charm in the gultivated 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 paralise! 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 areade, we reach a door, and as we approach it opens, and smilling 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 cound like a blessing, exclaims. Welcome! doubly welcome to our home of health. You shall see how we live, and carry back to the barbarians 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 understand 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 somethings that for your own god! would not ask you to tell your incredulous people. "We enter from a sky-lit rotunds, from which fifteen or twenty doors lead out to different apartments. At a signal from her a door opens and a couch gildes in almost inaudibly, bearing a darkeyed woman, with emaclated 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 feurned; her countenance seemed liluminated. They all place their hands upon her in the manner dictated by the science which is illustrated in chart upon the walls: Filled with a new l

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 while he is yet smilling, 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 flood 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 contenue wore an expression of happy indolence. He is galing two pounds a day (said his attendant), and the lady kindly explains the mysterious arrangement of gold, aluminum and carbon.

(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 hydrophobla. He was brought to the home in a spasm, placed in an anodyne atmosphere, and then placed on a conch 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 conch. 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 "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 fragrant airs, musical tones and currents of many diversified powers, that change the nature and control the life of mancurrents 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 selence. The laws of mechanics onstrable science. The laws of mechanics will vindicate the physical physical interest of 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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