

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM

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

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CONTENTS.

- FIRST PAGE.—From Here to Heaven by Telegraph.—A Scientific Investigation of Occult Telegraphy, and Kindred Topics.
- SECOND PAGE.—The Painfulness of Death. Occurrence in Spiritual Philosophy. A Protest Against Dr. Wells's Recent Article. The Science of Death. Materialization in New York. The Resident Lecturer.
- THIRD PAGE.—The Wise and Sainted Dead. This was not Mind Reading. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—A Happy New Year! Monism and Prussianism. "Truth" Wells—Wright, J. W. Webster, alias Jo Coe, alias Shadows. One of the Tribuna's Lies. Plans for Home. Spirit Telegraphy.
- FIFTH PAGE.—General Items. The Spiritual Union. Security. The Wright Wells Controversy. The Naros or Circle of the Hundred Years. John Stutz at Canton, Ill. Miscellaneous Advertisements.
- SIXTH PAGE.—My Spirit Star. A "Italian Nut for 'Regulators' and 'Christian Scientists' to crack. Proof Positive of Immortality. Abuse of Corporate Organizations. The Gentle One. The Fellowship of the New Life—Brookside Branch. At the Villa Montecuma. Ruth Stewart writes. Editor Colby and His Indian. My Experience. Material Magnetism. Waves from Kansas. Modern Spiritualism. The Cause at Jacksonville, Wis.
- SEVENTH PAGE.—Falling Financiers. The Joy of Spiritualism. Threshing Straw. Miscellaneous Advertisements.
- EIGHTH PAGE.—A Universal Language as a Basis for Peace. The World's Progress. A Peaceful Future. Miscellaneous Advertisements.

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 itself were bent up into the same position. The force which closes the key is applied at the end of this branch lever. As generally used, the amount of force necessary at that point is one ounce, and when this force is applied and the key closed, the end of the branch lever goes downward one-eighth of an inch, part of which is due to the proper motion of the main lever and part to the 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 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 floor, 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 sounder, is shut up in a box and so enclosed that no man, medium, mesmerist, or any other kind of human being in the flesh can obtain a physical contact therewith.

A now used, there is a spiral wire leading across the inside of the box, passing over the trunnions and connecting two small brass storage plates. I have seen and used that wire before, because I have seen the instrument used without it, and it appears to work just as well. Neither are the storage plates necessary, but I will in the proper place explain the use that is made of these parts in economizing force. I have taken them out in the midst of an interview, and there was no interruption 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, and an operator in Omaha who can read from the sounder to receive the message. The New York merchant is to be supplanted in our special case, or spirit telegraph, by an independent intelligence purporting to be the spirit of one Doctor Wells; and the New York operator, or the one who so manipulates the forces as to send the messages, is supplanted by one who purports to be the spirit of John Rife, a former acquaintance of Mr. Rowley's, and from whom Mr. Rowley learned telegraphy. Many others besides Dr. Wells have sent messages through this instrument, and other departed operators than John Rife have manipulated the currents.

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

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

Now, as their relay lever is operated by the current passing from the main battery over the main line, so the key in the box is operated by a current of animal magnetism passing from, or rather propelled from, Mr. Rowley's body, through the box, and manipulated within the box by the spirit of John Rife, who makes and breaks that current, makes and breaks the current on the main line. Mr. Rowley's body corresponds to the main battery, and generates this animal electricity and magnetism, as does every animal body. In the nerve cells of the brain and wherever the nervous ganglia overlie the nerves throughout the body.

when the instrument is being operated. Mr. Rowley is not in any abnormal condition. He is not in a trance, 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 messages flow in as though his act had simply switched another line into the office. Our replies are given verbally, as if speaking to the air; but our thoughts are also sometimes read and answered just the same as if they had been spoken.

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

1. That the main question presents three principal phases.—Physical, Mental, Moral.
2. That the physical and mental are all that are embraced in the terms used.
3. That the moral aspect depends for its force on the other two; that is, no 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 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 set of trials; 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.
 3. That there are no secret wires, springs or other means intended to be used for that purpose.
 4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box or wires leading to the box.
 5. That the force which does operate the key, actually presses upon the end of the branch lever.
 6. That there is no more pressure within the box at that time, than just enough to close the key perfectly.
 7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating.
 8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body.
 9. That the intelligences controlling this instrument can propel that current where they please, use it outside the box or inside, or divide it up and use different parts of it in different ways at the same time.
 10. That there is an electric current in the spiral wire which runs across the "inside" of the box.
 11. That the slate top has a constant charge of residual magnetism.
 12. That the slate top is more highly charged when the key is being operated than when not.
 13. That this charge is animal magnetism, not mineral magnetism.
 14. The physical rationale of the operation.

Under the head of Mental Philosophy and Psychology, we shall prove,

1. That Doctor Wells is an independent intelligence.
2. That he can obtain information by actual observation of material things and forces.
3. That the intelligences controlling this instrument are disembodied spirits.
4. That the communications received through this instrument are independent of Telepathy, Mind Reading, Trance, Clairvoyance, Hypnotism, Psychism, Psychometry, or any other psychical operation possible for human beings in the flesh to perform.
5. That the flow of animal magnetism is not subject to Mr. Rowley's will.
6. That different states of his health affect the supply of magnetism.
7. That different states of his mind affect the supply of magnetism.
8. But that no variations in his mind or body affect the character of the messages received; that is, that the controlling force, make no use of his mental powers, and that therefore, the communications received are not tinged with his sentiments, nor in any way influenced by his beliefs.
9. That the Psychology of Cognition in us, as investigators of this subject, is complete; that is, the testimony is such that according to all received rules of evidence, every sane man who understands the meaning and appreciates the force of this testimony is compelled to accept the conclusion.

Under the head of Moral Philosophy I shall consider the most diverse sects and creeds, but only in a scientific point of view. Theology is not Moral Science. Such fundamental questions as "free moral agency," are not the special property of any class or race of humanity. It is just as pertinent for science to investigate the origin and nature of evil, as the origin and nature of iron; and when discovered and proved, it may be no less surprising than that but little, if any, of the iron in the earth is native, but that much, if not all, came from above,

(meteoric), and always mixed with something better (nickel etc.) Once for all, let me say, I have no pet doctrine to uphold, nor any obnoxious 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 no, 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 can 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 hope that the public will receive it in the spirit in which it is given,—not as an attempt to clash with preconceived ideas, but as an honest, earnest effort to discover truth for its own sake.

EXPERIMENT.

[The following is a verbatim extract from an interview held on August 3, 1887, taken down in short hand, and is given in explanation of another interview of August 15, the whole of which is submitted verbatim.]

—513 Prospect St., Cleveland, Aug. 3, 1887.
Dr. Wells.—Yes; it 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.

G.—Right over the hard rubber handle?
Dr. W.—Yes.

G.—What is the nature of the force that you apply to the top of the handle?
Dr. W.—Animal magnetism.

G.—Is there any test that we can place inside the box to detect the presence of this animal magnetism?
Dr. W.—I hardly know what it would be. I know of no instrument that responds to this force alone; that is, perfectly.

G.—Is there any electric, or any graphic process that 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 cut into fine strips with one end attached will respond to this animal magnetism, but I do not see how you are going to detect the response or see its movements.

Doctor Whitney inquired: Could we take tissue paper cut in strips a little longer than the box, and by letting their ends project, observe whether they were moved on the 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 six or eight inches long.

G.—They ought to be protected from air currents, I should suggest.
Dr. W.—Yes.

G.—Is there any light within the box that would be appreciable to any one who had been in a dark room?
Dr. W.—There is no light that could be seen at all.

G.—Does the current of animal electricity follow the slate?
Dr. W.—The main current that we propel follows the wire and not the slate; excepting, of course, that it goes crosswise of the slate.

G.—Does it run on the surface of the slate, or pass through the air independently of the 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 paper.]

CLEVELAND, Aug. 15, 1887.

Dr. W.—Good afternoon, Professor. How are you?
G.—73. Doctor, I'm pretty well, thank you.

[G.'s telegraphic numeral abbreviation for "Love to all," or "accept my compliments."] The frame holding strips of tissue paper, suspended so as to be above and near to the slate, was now placed in position. The doors and windows were closed and every precaution taken to make the experiment as delicate and accurate as possible. The frame was shaped like a comb roof or a letter A, and stood firmly upon the table. Six strips of white tissue paper, eight inches long and from half to three-quarters of an inch wide, were suspended from the under side of the ridge piece; and the inclined sides of the frame 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 variations which indicated design on the part of the operator, were necessarily independent of Mr. 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 enough to show to you, my candid reader, that you have the same reason for believing Dr. Wells's intelligence to be independent of Mr. Rowley's mind, that you have for believing yourself to be independent of your neighbor.

The frame was left open at the ends, first, to enable us to observe the progress of the experiments, though that could have been done through glass plates; but more 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 paperstrips. 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 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 needles 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 rattling of the sounder, the messages were resumed.

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 air currents?

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 the following:

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

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

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

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

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

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

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

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

G.—I am glad that you see my motives to be free from anything improper. But to return to the experiment. From the motion of these papers, it seems evident to me that there is an over and under current, and one round and round; that is, there is one passing over the box in a vertical circle, and one round and round in a horizontal circle.

Dr. W.—Your observations are correct.

Dr. Whitney and I then discussed the matter at some length, observing that the strips which hung near the ends of the frame and were beyond the ends of the box were deflected in opposite directions, the one at the

The Painlessness of Death.

Dr. William Munk, F. S. A., has published a little book on Euthanasia (Longmans, 1887), which contains some interesting facts. It has no more ambitious aim than to give some instructions as to the medical management of the dying, and is not, as the title might seem to imply, a defense of the painless removal of a hopelessly diseased person.

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.

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 insensible 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.

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 gathering up the threads of past experience than in speculating on the unknown future.

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, ensued like the following conversation:

"Are you," he asked, "as full a believer in Spiritualism as I remember you were some years ago?" "Oh yes," was the reply. "My faith in Spiritualism rests, not alone upon the 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."

"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 satisfied that he, too, was tricky. Then we had frequent reports of fraudulent materializations and scarcely know what to believe."

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 science of life, considered as a unit or grand connected whole.

Through growth and development the earth during countless eons of time, has condensed its present mineral, liquid and gaseous form. These minerals, liquids and gases, in obedience to the laws of unseen forces, acting within and from without, have developed the forms of plants, trees, flowers, fruits—not as independent creations, but linked to, and supported by, the crumbling and disintegrating mineral substances. The inanimate plant (as we consider it) is, perhaps, still more closely linked with the conscious individualized sentient animal.

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

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

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

These countless existences 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 it is true that the links of connection can not be wholly severed, but that

Upon some such universal basis as I have herein, though faintly and briefly, endeavored to outline, may true Spiritualists rest and work—regardless of all doubts, frauds and cavillings, work for whatever of good their hands may find to do—work for the good of their fellow men, both in material and spiritual things—work to teach their 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."

and exalted to its highest; neither as taught by Jesus himself, nor as corrupted by the scholasticism, the superstitions or artful schemes of its fanatical or despising followers; but on the contrary is a species of idolatry in the worship of a phenomenal man, an earnest reformer, according to the light that reached him in a darkened age, himself being an extremist, darkened in certain lines of thought and lacking the fulness of knowledge necessary for the truly rounded and perfect character towards which man is competent to aspire.

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

Hockessin, Del.

A Protest Against Dr. Wolfe's Recent Article.

To the Editor of the Religio-Philosophical Journal.

I have been a careful and delighted reader of the JOURNAL for more than three years past; have entered into deepest sympathy with you as you pleaded for the truth; have admired your sterling independence as you throw hot-stirring into the ultra-orthodox camp; have cheered you as you exposed fraud, no matter where you found it, and though I have differed with you again and again, yet as an exponent of the truth, of a more liberal belief in scientific and spiritualistic philosophy, and as an advocate of a purer, better life in all things, you surely stand at the head as public educator; but not infrequently there creeps into your columns matter of such a nature as that of Wolfe's reply to Wright in the JOURNAL of Nov. 26th, an article that must shock the tastes of thousands of your readers, and which it occurs to me an editor of a *Police Gazette* would have consigned to the waste basket as unfit for 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 filthy, reeking mass of corruption I never before saw in print; nor ever before attempted to analyze. See what classical language the worthy Doctor uses. Twice in the same column, "I'll bet," etc., and then again, "What the dickens are ethics any way?" How pure, how elevating these utterances are! And there are others too coarse and vulgar to be here repeated.

The whole article is the emanation of a man whom I take to be more animal than 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, pure men and women, who have turned from the old, effete orthodox beliefs with their faces set wholly in another direction, and earnestly desiring to know the truth, and expecting to find in Spiritualism the Mecca of their fondest hopes, to pause, and ask themselves, however much they may despise the old, and truly wish to give Spiritualism the benefit of every doubt, "How can any good thing come out of Nazareth?" I tell you that it will take far better and purer men than Wolfe to say to us, expecting us to come, "Come and see."

The trend of public sentiment to-day in magazine, journal, pulpit and on the rostrum, is toward a higher, better life; living just the life that the light of nature demands we should live, and every movement that tends to make men happier and better is gladly welcomed. Even here in Dakota witness the doings of the ballot-box, where out of 63 counties, 58 gave a majority for prohibition, and from Bible, poem and drama is being 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 highly 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 new.

WYLLIE WINTER.

To the Editor of the Religio-Philosophical Journal. 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 human 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. Is there not a difference now between the massive brain that evolves thought, and the small brain of an Australian savage? And must not power be yet more marked in the brain that shall do the work of an archangel and that shall do the work of a cherubim? How great, then, will be the contrast of such a being with the poor mortal whose eye is so 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 upwards again and again; and is it not reasonably certain that his shape will change gloriously, too? And yet the church-taught mother exclaims piteously, "Yes, but that is a loss of individuality. How shall I know my own child there?"

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

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

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

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

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

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

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

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

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

463 West 23rd, New York.

Materialization in New York.

To the Editor of the Religio-Philosophical 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 York a year and a half ago, by denouncing in the platform certain alleged materializing mediums, and by putting up a job on Caffrey, the result of which was a complete exposure of him by the *World* newspaper, and by which, I am happy to state, his show was made a wreck. Last summer, while in England, I contributed a paper to *Light*, describing materialization 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 materialization has nothing to gain by mock-materializing exhibitions. It is absolutely true that human nature is weak; that men and women will do mean things for the sake of money; and that a man or a woman can make a living by running a bogus ghost factory for the benefit of credulous people, who, when they go to a seance 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 seance-goer wants. He wants to see his wife, his sister, his aunt, his sweetheart. In the ordinary seance 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 now that we are after a fact, let us just stop and consider the roughness of our road, the real difficulties in the way. First, the best results in spiritual phenomena are got when medium and sitters are in harmony, where the latter seeks knowledge in the attitude of a child, where he is unsuspecting, or at least apparently so. No medium can obtain such results in a public hall, before thousands of people, as he can get in private with one or two or more sitters. I speak of 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 seance 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 seance; nor in a seance 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 seances that I have lately attended, with Mrs. Wells as the medium, the same persons meeting on every occasion in order to get the best conditions. I will tell the story just as straight as I can, and every one who reads may draw his own conclusion.

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

I have given all that is specially worthy of mention. Now, then, somebody says, "Do you call these test seances?" 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 seances absolutely, providing two forms appeared at the same time. The net business is good as far as it goes, but that admits of a possibility. We have carefully examined it every night, and it is always intact. But why take account of the netting when forms issue from each side of the cabinet simultaneously? For my own part I am disposed to believe that genuine materializations take place through the mediumship of Mrs. Wells.

CHARS. D. LAKEY.

THE RESIDENT LECTURER

Of the Chicago Society for Ethical Culture

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-PHILOSOPHICAL JOURNAL. Such manliness and fearlessness in treating the actions and practices of one's own household of faith, as the reader finds in its editorial columns, are rare now-a-days, and worthy of the emulation of the editors of the religious press generally. Col. Bundy must be hated by all "frauds" and 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 confess that other, and, as it seems to me, more pressing questions have completely preoccupied me and absorbed my time and my energies. They do still, and I can 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 fascinating of questions, and in one sense, one of the most imperative, too. What is to become of us when we die? In what form are we to continue to exist, if we are so to continue, and what chances are there for communication and intercourse with those whom we shall leave behind? Some day these questions may press on me more than they do now, and I may take up the claims of Spiritualism in good earnest. And if I should do so, there is scarcely any one to whom I should 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 legendary narratives in the Old and New Testaments, so far as they bear on this question, would gain a certain degree of credibility, if Spiritualism were true; but they are no foundation on which to build, and they are the most inconsequent of all religious believers and those who uphold the marvels of the Bible and yet are skeptical.

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

Woman's Conference.

LYDIA B. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

The Wise and Sanctified 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 tribute. You ask: "What mortal shall contraband the teaching of our wise and sanctified 'dead' upon these important themes?" The adjectives "wise and sanctified" may cover a multitude of sins and make it unsafe to trust their counsel and teachings, and I would ask: "What mortal shall contradict the teachings of our wise and sanctified" living? Are the dead necessarily any more wise and not in that those around us? If so; why? We look reverently upon the cold faces of our departed loved ones, and feel a sense of regret for all the little jars that our moods wove into the chain of affection, and as we gaze the sad silence seems to echo a tender reproof for every silly word or unkind act that has left its image in memory. We grow suddenly generous towards all remembered faults, and only look wistfully through our tears at the lips that answer no more. We instinctively turn 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 designs; and there is something sweetly suggestive in the fact; and under it may be some law of spiritual chemistry touched by the finger of death to which our secret hearts involuntarily respond. We have been taught to believe that death does not change the character, and so far as its fundamental truths are concerned, this is doubtless true; but I intuitively sense that the deep wrought transformations of all the relations of the spirit with its earthly tabernacle must necessitate the readjustment of parts to the whole of that survives. If this be so, then, while the integral character remains complete, we ought to expect a somewhat radical change in the manifestations which flow from a new combination of causes, influences and relations evolved through the chemistry of death.

A more teachable spirit, new aspirations which touch new sources of inspiration, awakenings of thought upon a new and higher plane, new currents of feeling and affection which quicken and enlarge the understanding, and a drifting away from the bondage of selfishness and sense born of the body; thus may we not reasonably hope that death does change our dispositions in a way not to infringe upon the central character, but to give new impetus and direction to all its activities. But how, then, shall we account for the evil manifestations so frequently met, and the evidence of the dense ignorance of one coming through mediums? I think these prove that not all are changed in a way to exempt them from the old habits of viciousness. They may be so deeply impressed with the morbid life of many generations, that a few months or even years in the milder spheres under the healing and inspiring influences of Celestial Edens are not sufficient to bring out the deeply hidden beauties of undeveloped character. But all other things being equal, if my theory be correct, we may look to our "wise and sanctified 'dead'" with more confidence in their ability and disposition to lead us aright and inspire us with great and noble purposes and impulses to execute them, than we would to the same persons before they took the deeper lessons of life in the "Valley of shadows" and on the mountains of eternal day.

One of the best tests I know for judging the character of those teachers or the silent sea is the disposition of their discipline. If truly wise and good, they will seek to make us self-helpful, self-directing, and self-dependent, without inspiring in us vanity or arrogance, without repelling the helpful inspirations of the wise and good, or ignore and reject the counsel proffered by superiors in the body or out. Thus equipped, we may go forward in all the great works demanded of our sex.

I do not regard political issues as primary. Mental, moral and religious liberty must grow out of individual character. The ballot in the hands of mental serfs cannot better the situation. Ignorance may be fostered by despotic government, but it will not be likely to improve the situation to put ignorance into power. There is quite too much of that already; but let us utilize the inspirations of the "wise and sanctified 'dead'" first in our private lives, in all the ways open to us, enlarging our sphere of influence as we grow, steadily impressing the social sphere in which we move, encouraging our helpers 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 principles clash with statutes, demand a change of the statute, and to this end political equality must be invoked.

Now, I do not mean to be understood that no effort or demand should be made for our complete enfranchisement, social, religious and political alike. The whole problem is in process of solution now and everywhere, and the only solution possible to be final, is the recognition of our sex as equal before the laws of God and man, and entitled to the same inalienable rights the world over, of life, liberty and the pursuit of happiness. If "all men were created equal" our gallant brothers cannot fairly deny that all women are created equal to all men. And I have known women who proved themselves more than equal to some men under circumstances where the advantage of law and custom were overwhelmingly against the woman. All over to the Stanton's, Anthony's, Dickinson's, and all their school for the brave words and work with which they have stormed the citadels of power and time-honored creeds of men, and they were doubtless inspired and sustained by the "wise and sanctified 'dead.'" But thousands whose names were never heard in public, who never discussed political questions, have yet wrought in the silent sphere in social circles, in the family, and with men in power, and they are educating

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

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

GEORGE A. SHUFELDT.

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

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

Young Kelly, out on some kind of a river expedition, was exposed for a long time in an open boat, took a severe cold, which settled on his lungs, was incapacitated for duty, and finally sent home by the Admiral, as he supposed, to die on the route. He did not then die, but reached Chicago in a 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 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 Abercrombie," and I handed it back with the remark that it could not be intended for me, as I knew no Charley Abercrombie. It was then written "John Abercrombie. He is here helping me to write." To which I answered, "I do not know any John Abercrombie." Immediately the medium wrote: "Yes, you do; he was your brother Robert's brother, and I 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 supposed I did. My brother married a daughter of the Rev. James Abercrombie, of Philadelphia, and his wife had but one brother that I knew anything about, or had ever heard of. The sitting closed. I had no doubt that Charley Kelly had done or directed the writing, but the reference to John Abercrombie was a mystery beyond my power of solution. A day or two afterward I met my brother on Broadway, and at once asked him the question, Who was John Abercrombie? His 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 Abercrombie was Sarah's oldest brother; he was a Lieutenant in the Navy, and killed in a duel long before you or I ever heard anything about the family."

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 self-declared objectors. In the next place they relationship to persons and things. John Abercrombie was a sailor; Charley Kelly was a sailor; my brother was a sailor, and taking all the facts together, of the personal connections and the like, what more natural and probable results than those which followed? John Abercrombie came to help Charley Kelly to write to me, and thus proved the two persons to be living individuals.

There is a supplement to this story: On the same day that I made the inquiry of my brother, as to who John Abercrombie was, I called on Charles Foster who was then in New York. I sat at his table; but few words were spoken; none about the matter of which I now write. Foster took a pencil, and on a piece 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." "When?" "Three weeks ago last Thursday." "I said, 'It is a mistake; it is four weeks.'" "No," he said, "I was there, I ought to know."

An examination of the date after I got home proved that I was wrong and the communicator was right. No special observations are necessary on the above facts; they are submitted for the benefit of those who, not satisfied with the logical demonstrations of immortality everywhere visible in the universe of matter and of mind, are still asking for proofs of the continuous life of man.

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An intellectual feast is a ticket to Prof. Loeb's course of memory lessons, which he teaches by mail from his office at 237 Fifth Avenue, New York. No other system of memory training was ever so highly praised as Prof. Loeb's. Judge Gibson, Hon. W. W. Astor, Richard A. Proctor, Frank Harper, and DeLoe, Richard A. Proctor and others, recommend it. It has been recommended by large classes at Yale, Oberlin, Penn., Michigan and Chautauque Universities.

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BOOK REVIEWS. [All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ONLY A YEAR AND WHAT IT BROUGHT. By James 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. Trafford, their young daughters—Kate, Anna, Margie, and son Will, Christina, an old Scotch servant and Susie, her sister. The heroine, if she can be called so, Anna, was considered the careless, slipshod member of the family, but her character was developed and beautifully rounded out through the aid of an orphan baby, who was thrust upon the family by the drowning of the father and mother in a freighter that carried off the mill in which they lived. The story is adapted to children and possesses a healthy moral tone.

Catarrh, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured by the patient at home. Simple applications made in from one to three days remove the disease. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

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What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings, which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most common, it is the most general of all diseases or affections, for very few persons are entirely free from it. How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and powerful medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really of a wonderful form, be sure to give Hood's Sarsaparilla a trial.

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FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN? ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME. The author, Heinrich Tideman, M. D., is a German scholar, his premises many thoughts in reference to the subjects treated that are worthy of careful consideration. Price, 20 cents; postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediums. Many who were not aware of their mediumistic gift, have after a few sittings been able to receive astonishing communications from their departed friends. Capt. D. R. Edwards, Orient, N. Y., writes: "I had communication (by the psychograph) from many other friends, and I am sure you are far more sensitive to spirit power than the one now is to me. I believe it will generally supersede the latter when its superior merits become known." A. P. Miller, Journalist and poet in an editorial notice of the instrument in his paper, the Washington, (Minn.) Advertiser says: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'cover' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." G. B. S. writes: "Soon after this new and curious instrument for getting messages was made known, I obtained one. Having a gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a test trial, a spirit came in and, and the second time was done still more readily." PRICE, \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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

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

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

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

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

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

the water waist-deep in the cabin; washing from side to side with every lurch of the vessel were broken bits of furniture and the dead bodies of the frozen crew. In the midst stood the mate, holding up his dying wife on one arm and their child on the other; the wife's last words were, "I must save you," and the child asking, "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 extremest peril through a large book of facts before which fiction is pale.

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

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

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

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

Two hundred and twenty-three members of the House of Commons and several of the House of Lords have signed an approval of this step by two leading nations toward "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 life 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 movement, not only in our land but the world over, is cause for gratulation and hope. Victor Hugo said: "The nineteenth century is woman's century," and this is to make it the richest of all ages; for with the beneficent uprising of womanhood comes a wealth of intuitive wisdom and spiritual power for the world's redemption.

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

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

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

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

Monism and Prussian Porous Plaster.

The intimate relations between Prussian Porous Plaster and Monism might not be suspected by the unlearned and unobserving, nevertheless no better illustration of the correlation of force and conservation of energy can probably be found. There are several sorts of Monism; that referred to here is Freytag's Improved American Zinc-lined, manufactured only at LaSalle, Illinois. This Hegelerian Monism 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 lately been discovered to be only an illusion of vulgar minds. Mr. Hegeler has been industriously at work for some years

in perfecting Freytag's discovery, and has 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 epidermis, 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 Improved Zinc-lined Hegelerian-Freytag Monism. He was not mistaken; the hour came and he was the man. We know he is the man because he says so, and because with his well disciplined imagination scientifically trained at Strassburg and Tübingen he is able to grip the future and yank it into the now. A week or more before his first batch of metal washed metaphysical maunders, labelled The Open Court, left the printing office, the whilom purveyor of P. P. P.'s thus spoke of it in a biographical sketch of himself published in a Chicago illustrated paper:

"The first number under the new management has just appeared, and proves itself in every respect equal to its predecessor. Its contents are more popular, and besides the usual contributions there are choice translations from prominent German authors."

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 genuine Prussian Porous Plaster? Not a cent! Possibly the dear public will not even now realize the worth of the goods; but if the supply of gall only holds out until the Prussian preacher's progeny has, through the Open Court, entered the Court of Hymen, the fate of Monism will not be of much moment.

"Truth."

When one hears of Christian Science Metaphysical Healing, Mental Therapeutics and the long list of titles indicating the shades of differentiation in Pneumatopathy, one is reminded of Henry Felton's words, "Truth, of all things the plainest and sincerest, is forced to gain admittance in disguise and court us in masquerade." And it is amusing, and encouraging and hopeful, too, to note the eagerness with which thousands of good people run after an old, neglected truth if it is disguised with a new name or dressed in unfamiliar verbiage.

Nearly the whole doctrine of so-called Christian Science is embraced in a familiar phrase of two words, which some people call slang and which one may daily hear from those who used it long before this particular "science" secured its religious adjective; it is invigorating, exhilarating, and curative when uttered with proper inflection and judicious emphasis; it is only two short words, "Brace up." But in this form it is the "mother tincture," so to speak, and for most people needs to be attenuated to about the two thousandth potency before the true dynamic effect is obtainable. Therefore all these various schools of Christian Science and Metaphysical Healing are legitimate when viewed from the standpoint of utility. Tens of thousands of once 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 successfully denied, nor their good faith impeached. They do cure both acute and chronic diseases of body and mind, and never fail to benefit where practitioner and patient do their duty.

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

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

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

Wolfe—Wright.

We are in receipt of not less than one hundred communications bearing on the Wolfe-Wright controversy, mostly critical of Dr. Wolfe's several articles. We must respectfully decline to publish any after this issue. We stand ready to accord space to a discussion of the impersonal principles involved, but not for the expression of opinions as to the taste, moral sense, or qualifications of the two principals in this debate. We published Dr. Wolfe's report of his séances 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 séances under conditions different from those recorded in the JOURNAL; and we would prefer to have them witnessed by such other competent investigators as he may select; said witnesses to be persons known to the public. We do not for a moment suppose that Dr. Wolfe expected his report would settle the question of Mrs. Fairchild's claim to mediumship, or carry conviction to a single soul not already satisfied. He had seen what he believed to be genuine, and he had the courage to tell his story.

In so far as the controversy with Mr. Wright is concerned there is no occasion for outside interference. The contestants are able to take care of themselves; they are good representatives of two widely separated schools of thought. Dr. Wolfe ably and fairly represents the phenomenonist 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 the end.

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

Boon It is a student at Williams College. He hails from Slam.

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. E. Billings also a lawyer, had a difficulty with Kingsley, and claims that the latter fired on him and then committed suicide. As the case now stands Billings is strongly suspected of murder and blackmail. The Chicago Tribune's correspondent at Waverly in his report to that paper, published last Sunday morning says:

Billings 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 Church the "Coward'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 thinkers and agnostics, 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 followers are almost impossible. A man of the intelligence of Billings might be a Materialist or a Presbyterian and still commit murder, but he could not be a Spiritualist and do it, unless insane when the act was committed. Once it is borne in upon a man that there is no escape from the deeds committed in the body and that by inexorable law he is held to strict accountability, with no one to atone for his sins but himself, and that 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 notorious lovers—the ex-Methodist, ex-Unitarian preacher George Chalney was another—who, fascinated and inspired by Ingersoll's oratory and success have striven to climb upon his back and ride into public applause. Chalney is now a disgraced man, an outcast from respectable society; tied to a white-haired 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 for murder. Others who have followed Ingersoll's wake to their own destruction could be named, but they are not Spiritualists. It takes a genius like 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 catch a glimpse of the lighthouse now and then.

Flats For Homes.

Flats have become so popular that in many parts of the aristocratic quarters of New 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 completed where tenants may become their own landlords by gradually accumulating stock in the association owning the houses. The buildings contain 104 suites, containing three and four rooms each and are to rent for \$10 and \$15, according to location. The capital stock is \$150,000. The incorporators expect to realize seven per cent., but they are bound by the by-laws not to declare a larger dividend than four per cent. The surplus will be used as a reserve fund which will yearly be divided among the tenants, in proportion to the rent each has paid or made available in paying the tenants' rent in case of sickness or loss of work. Certificates of the amounts credited to the tenants may be exchanged for certificates of stock. The reserve as it accumulates will be applied to the building of other improved tenements. One exceedingly interesting feature of the buildings just opened is the free kindergarten and play-room where the mothers who live in the neighborhood and "work out" can leave their children during their absence from home.

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

Spirit Telegraphy.

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

In the JOURNAL of the 17th inst., we gave a brief account of our own incomplete experiments with Mr. Rowley, also a mild yet conclusive exposition of the fraudulent character of the alleged spirit telegraphy which Dr. L. W. Sapp, of Cleveland claims to exhibit. His show is a base swindle from first to last and there ought to be some law to reach such cases. He has deliberately falsified 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. I., during the month of January. Mr. Newton Reynolds of Troy, N. Y., passed to spirit life last week. A sketch of his life will appear in the JOURNAL next week. Mrs. Louie M. Lowe, of Oregon, has returned from her European trip and is now in Chicago, at 22 Ogden Avenue. B. F. Underwood will speak next Sunday at 11 A. M., for the Chicago Society for Ethical Cultivation at the Grand Opera House. Subject: "Society and the Individual." Rev. J. F. Herrlich of Grace Church, N. Y., lately preached a sermon, which was permeated with a vein of spirituality, rendering it very interesting to advanced thinkers. Mrs. F. O. Hyzer's engagement at Cincinnati closed Sunday, December 25th. The audiences have been large and appreciative. She can be addressed for the present at Ravenna, Ohio. Emma E. Spencer of Elmira, N. Y., writes: "As a society we are growing nicely in numbers, 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 gentleman. The JOURNAL infers from his credentials that societies and committees will make no mistake in closing engagements with him. The JOURNAL heartily approves of the views of Barton Brown as to "threshing straw" as set forth on the seventh page. Let Spiritualists 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 forgotten." Dr. J. K. Bailey spoke at Peculiar, Mo., Dec. 11th; at Jefferson City, Mo., 15th; at Springfield, Ill., 23rd, 25th, 28th, 29th, 30th and 31st. He can respond to calls for lectures up to Jan. 15th, en route homewards to attend the celebration 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 Delivery, 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 Wesley 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 party. He hadn't been half an hour in bed when he dreamed that he was elected Alderman of the Tenth Ward by a majority of several thousand. So clear was the vision that the man got up in his sleep, dressed himself, went round to his pet saloon where a large crowd was congregated, and treated everybody at an expense of \$30 before he woke up. For half an hour he was the angriest man in the city, and the next day he didn't stir out of the house. He says he is going to be strapped in bed every night after this to insure himself against such mistakes in future.

The Spiritual Union.

To the Editor of the Religio-Philosophical Journal: This Society held services on last Sunday in the Princess Opera House, 600 W. Madison St. In the afternoon Mrs. S. F. DeWolf, France speaker, delivered an able and interesting discourse on "Christmas, Past and Present." Col. Tucker and others made brief addresses. The Bangs sisters held a slate-writing séance and remarkable tests were given. The music by Mrs. Cole, Mrs. Orvis and Mrs. Walden 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 elocutionist, recited in an impressive manner, "The Toy Bridge Disaster" (by Carleton), responding to an encore with "Pyramids and Thule." Mrs. McCarthy gave a fine rendition of "Sister and I" and the humorous "Exchanged Dusters." Other recitations of merit were given. Mr. Williams sang "The Sword of Bunker Hill" and "The Old Musician and his Harp." Mrs. Cole, Mr. Walden and others contributed

musical gems. The society returns thanks to those who so kindly tendered their services for the occasion. The meetings will continue at the Princess Opera House every Sunday afternoon and evening, until further notice. Chicago, Ill. A. A. BURNHAM. For the Religio-Philosophical Journal. Secularities. MRS. F. O. HYZER.

For every cup of bitter grief The human heart is called to drain, There is a balm to give relief And antidote the wildest pain. The heart through all bestowing love, O'erstrained, may break upon the cross, But 'e'en the love itself will prove Superior to the sense of loss. The writhing human soul in pain May doubt that nature's laws are just, As it sobe out the sad refrain, "Ashes to ashes, dust to dust." But Love immortal calmly hears The wailing of the bleeding heart, And gently wipes away its tears By its soft touch of magic art. While Wisdom, oracle and seer Of the All-Being we call God, As love wipes off the burning tears Instructs the soul and breaks the rod. Pointing to summer splendors rare Upon the dear old earth and sky, And all the harvest rich and fair, That in autumn's affluence lie. When winter comes with chilling blast, Binding the streams with ruthless hand, And lowering clouds and piercing shafts Of frost make desolate the land. Still under all the ice and snow, Dreaming of beauty they enfold, The roses 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. 'Tis but conditional the veil That we so tremblingly call death, The breaking heart, the bitter wail, 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 microscope, In every place, in every hue, Through faith, or knowledge, sense, or hope, Swept under cold oblivion's tide By life and law's cycloic breath, Love's peerless wings would calmly glide Above all chaos, change or death.

The Wright-Wolfe Controversy.

To the Editor of the Religio-Philosophical Journal: The Wright-Wolfe controversy has caused considerable agitation of thought among Spiritualists. Agitation of thought is said to be the beginning of wisdom. Mr. Wright is unquestionably one of the ablest speakers upon the spiritual platform to-day. Dr. Wolfe is doubtless both by natural constitution and habit of thought, one of the most competent investigators of spirit manifestations 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 scientific demonstration that we continue to live after we are apparently dead. Live, not simply in influence wrought, and tender memories of surviving friends, but in full consciousness of survival and of individual immortality. Dr. Wolfe's style of discussion justly merits adverse criticism; but the same cannot be said of his estimate of spirit-phenomena. 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," "apirist," "materialistic," "Spiritualist," etc., but we who are still groping(?) 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 "simple 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. Spiritualists lean towards the church-idea infinitely more than the spirits do. The "Church of the New Spiritual Dispensation" (a rather long name) started here in Brooklyn, under most favorable auspices, has long since gone its unreturning way. There are probably churches enough already. The surprising thing elicited by the present discussion is, that any professed Spiritualist should unhesitatingly deny purposed facts he is incompetent through lack of investigation to pronounce upon, while the man who has investigated, is confessedly competent, and the objector is fond of affirming that no limit can be placed to the power of spirit over matter. Time will decide whether certain ingeniously spun theories of pre-existence, re-incarnation, occultism, rosicrucianism, black and white magic, etc., etc., are composed of dream-stuff or no; but the great fact of an established intercourse between the mind and the spiritual world, can be conclusively proved by any one caring to investigate just now. Carry the "scientific method" into the investigation. The JOURNAL, by its advocacy of this method, has wrought effective and transcendent service. Whatever of spirit phenomena, they have not only courted, but demanded, from their beginning in 1848, until to-day, free, full and fair investigation by scientific methods. Some assert that Spiritualism simply proves continued existence and not immortality. But it strikes me very forcibly, that as we shall be fortunate enough to get out of this world alive, we need not lie awake nights, fearing that somehow and somewhere, we shall lose ourselves entirely. Spiritualism reveals to us no new ethics, philosophy or religion; it simply re-asserts and emphasizes the good and true, in all systems of ethics, philosophy and religion. Its priceless value consists of its "proof palpable" of eternal life. Its facts are convincing, helpful and inspiring. That evil spirits sometimes control mediums, is probably true, but the gateway to the spiritual realm of being, seems for the most part to be thronged with intelligences from the spirit side of life, of an instructive, humanitarian, loving and beneficent character. For one, I find no fault with audiences assembled at spiritual meetings, who desire facts instead of talk. I do not believe that they are desirous of information about buried things. They want to appease heart-hun-

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 many mediums, there are not too much phenomena. May mediums and phenomena continue to be multiplied, until our world so much in need of both, shall stand without excuse, if still found ignorant of the world beyond, and the interblending of the two. W. C. BOWEN. Brooklyn, N. Y.

The Nares or Cycle of Six Hundred Years.

To the Editor of the Religio-Philosophical Journal: I hope I am not too late in responding to your request for a toast at your Christmas banquet. I wonder how many God-blessed 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, the 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 bull Apis, down to those of to-day who convert the sign Aries, the ram of the zodiac, into the "Lamb of God," whom they want us to pay them for worshipping—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 shewingly great. But what I was going to say, was about the Nares, which means cycle of 600 years, and a great deal 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 or thereabouts, and if you should figure up the alleged ages of the rest of the patriarchs, you might be surprised to find how nearly they average 600 years apiece; and even though our venerable friend Methuselah seems to have worried along for about 900 years, the surplus in his case is required to bring about the average of the patriarchal Nares. Then there was Buddha about 600 years before, and Mahomet about 600 after, A. D. 1. The point of it all lies in the application of it to these perilous times, when, what with Spiritualism and Theosophy, Socialism and Anarchy, Societies for Psychological Research and the Seybert Commission, volcanoes and earthquakes, tottering church steeples and sleepy congregations, pious people may be inclined to think the reign of Antichrist is at hand; or, in less reverent language, that there is really the devil to pay. Let all such take heart again, if they have mathematics enough at command to multiply 600 by three, and remember that we are in the year of our Lord eighteen hundred and something, and that, consequently, we are rounding one of the smallest and shortest cycles of humanity, when it is time to "rig up the old, ring in the new," and wait patiently to see what will happen next. "God lives and reigns!"—so surely as the sun burns on his mighty way and rules the seasons, the years, and the cycles. "And all this while the will of God was being accomplished" as Homer has it in the opening of the Iliad. "The mills of the Gods grind slowly, but they grind exceeding small," says a later and not less heathen poet. Would you know what next? I advise you to wait and see. Meanwhile, "my peace I give unto you." ELLIOTT CODES. 1725 N. St., Washington, D. C.

John Slater at Canton, Ill.

To the Editor of the Religio-Philosophical Journal: I cannot leave Chicago without a public recognition of the many courtesies and favors extended to me by the friends and people during my stay there. First and foremost the "Young Peoples' Progressive Society," for whom I officiated; I need not mention any names; you have, one and all, done all that human power could do to make my visit a success, and I must say that it was 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 séance for a number of ladies and gentlemen, composing the best people of Canton. As usual with my meetings, it was a success. In the Opera House, before an audience that nearly filled it, I gave tests. It was the first time that a public test medium had ever held a séance in this Opera House. Taking the applause as a criticism, I may justly say that the meeting was a grand success. Now, let me say a few words for one of the most liberal and progressive spiritists; I refer to Mrs. C. McCall Black. All honor and praise should be given her, for the largeness and generosity of her heart, a true woman working for the truth, a Spiritualist, not ashamed to avow it publicly! She gives her time and money, and opens her house to all genuine mediums and workers in the cause. By her generosity, the people of Canton had, on last Sunday, the opportunity of listening to the inspired words of the blind medium, Mr. A. E. Tisdale, who in my estimation, has no superior on the spiritualistic platform. The lecture pleased so well, that in the evening the large hall was almost filled, and on all sides to-day Mr. Tisdale's name may be heard; in fact the Baptist minister has projected to give him on next Sunday the subject matter for discourse. The time is ripe for the people here to have their eyes opened to the great truth. I can honestly recommend Mr. Tisdale to any Spiritualist society, who want a good speaker, while he is in the West. I feel the duty of Spiritualists to keep him busy. Canton, Ill., Dec. 9. JOHN SLATER.

Passed to Spirit-Life.

Passed to Spirit-Life. Mr. J. A. McJury, at his residence, 183 Haines street, Germantown, Pa., December 2nd, aged 74 years. The deceased was a young man of promise, and highly respected. He leaves a young wife to mourn his loss a daughter of Mr. Henry Brown, a prominent spiritualist and manager of the Parkland Camp Grounds. At the burial Miss June B. Hagan spoke words of consolation, and Her. Mr. Murphy read the Episcopal burial service. Passed to Spirit-Life. George H. White, from his home near Angus, Ind., on December 1st, 1887. He was born in the state of Ohio, 1818; was married to Miss Cynthia P. Wagner in 1848; lived at Fair-Id., Mich., about two years, then removed to Camden, Mich., living at that place until 1874, when they sought a home in Kansas; but finding a location to please they returned, bought a farm near Lake Janes, where he spent the remainder of his earth life. Many who are in the habit of spending a few weeks at the Lake will remember Mr. and Mrs. White. The remains were brought to Canton, taken in charge by the Order of F. & A. M., of which fraternity he was a member. The writer was called to make the funeral address. Mr. White had lived free from all religious superstitions and died in the calm belief that all would be well whether life or oblivion should follow; that nature would do her work as properly in removing him from the stage of action as she had done in ushering him in. At a circle a few evenings after he came and gave a brief account of his life; that nature would do her work as promptly to come again and report to his friends concerning his new life and his search after more light. MURRAY. ABRAHAM SMITH.

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

Come to the bridal chamber, Death! Come to the mother, when she feels For the first time, her first-born's breath, And thou art terrible! The untimely death which annually carries off thousands of human beings in the prime of youth, is indeed terrible. The first approach of consumption is insidious, and the sufferer himself is the most unconscious of its approach. One of the most alarming symptoms of this dread disease is, in fact, the ineradicable hope, which lurks in the heart of the victim, preventing him from taking timely steps to arrest the malady. That it can be arrested in its earlier stages is beyond question, as there are hundreds of well authenticated cases where Dr. Pierce's Golden Medical Discovery, has effected a complete cure.

For Coughs, Sore Throat, Asthma, Catarrh and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bronchial Trochee." Sold everywhere. 25 cents.

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 rendered a unanimous verdict in favor of Dr. Pierce's Pleasant Purgative Pellets, the standard remedy for bowel and stomach disorders, biliousness, sick headache, dizziness, constipation and sluggish liver. Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

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

The interest taken in the beautiful picture "Christ before Calvary" 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 Sunday at Avenue Hall, 159 2nd Street, at 7:45 P. M.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 2nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums meets in Spirita's Liberty Hall No. 617 West Madison Street, every Sunday, at 2:30 P. M., and 7:30 P. M. The public cordially invited. J. W. NORMAN, Secy.

The Young Peoples' Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hall, 3120 State Street. First class speakers always in attendance. Admission free. E. J. MORGAN, President.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 125 West 18th Street, New York.

The Peoples' Spiritual Meeting has removed in Columbia Hall 215 11th St., formerly at Spencer Hall W. 14th St. Services every Sunday at 12:45 P. M., and 7:45 P. M. FRANK W. JONES, Conductor.

Grand Opera House, 22nd Street and 8th Avenue.—For voice every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2 1/2 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Bedford Ave. and Fulton Street services every Sunday at 11 A. M. and 7:45 P. M. Com. meeting Sept. 11th, Mrs. A. M. Gladding will occupy the hour until Nov. 1st.

Brooklyn Spiritual Union.—Sunday meetings at Fraser City Rooms, corner Bedford Avenue, and South 1st Street. Members meet at 1:30 A. M. Alpha Lyceum at 2:30 P. M. Conference at 7:30 P. M.

Everett Hall, 595 Fulton Street. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritists of Saratoga Springs, N. Y., meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. MILLIS, President. E. J. HULING, Secretary

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritists meets every Sunday in Brad. St. Hall, south west corner Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. R. W. FAY, Pres., 620 S. Broadway. HAZEL LEE, Cor. Sec., 1425 N. 13th St.

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All who live remote from large cities should buy their Dress Goods, Fancy Goods, Novelties, etc., through the Boston Purchasing Agency, which makes purchases of every description of Ladies' Dress Goods and Childrens' and sends goods by mail or express. References and all particulars for terms. Address A. P. FORTSHAMM, Manager, 7 Lancaster St., Boston, Mass.

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These magnificent works of art are neither old-time drawings nor ordinary engravings. Carved, with the change of "CHRIST'S" features, and superbly colored by hand, they are the only reproductions of the original paintings. "CHRIST ON CALVARY" the companion piece is executed for us by the same-creative process, which has surprised any other for boldness of color, vigor of action, and general superiority of execution. Price of Each Picture, \$1.00.

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COLOR EVERYTHING. Unrivalled for Silk, Wool, Cotton and all Fabrics and Fancy Goods. Brilliant, Durable and Economical. Anyone can use them. 32 COLORS—10 CENTS EACH. Remember, these are the only Pure, Harmless and Undiluted Dyes. Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless. We warrant these Dyes to color more goods, package for package, than any other dyes ever made, and to give more brilliant and durable colors. Sample card free. THE DIAMOND PAINTS, GOLD, SILVER, BRONZE and COPPER. For tinting Fancy Papers, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also coloring for Printing. Sold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and making ink. W. KELLS, RICHARDSON & CO., Burlington, Vt.

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MIND, THOUGHT and CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

JESUS AND THE PROPHETS. BY ALSHAE. PAUL. Their teachings are placed side by side in this pamphlet, and will be found interesting. Price 10 Cents per Copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

PSYCHOGRAPHY. Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date. ILLUSTRATED WITH DIAGRAMS. SYNOPSIS OF CONTENTS: List of Works bearing on the Subject.—Preface.—Introduction.—Psychography in the Past; Suggestive, Crookes.—Personal Experiences in Private and with Public Psychics. GENERAL CORROBORATIVE EVIDENCE. I.—That attested by the Senses.— II.—From the Writing of Languages unknown to the Psychist.— III.—By an Special Tests which preclude previous Preparation of the Writing.— IV.—By Experiments on Psychological Phenomena; Testimony of eminent Persons; Advice to Inquirers. Price, paper cover, 50 cents, postpaid.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM. Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Semnambulism and the use to be made of it. By J. P. F. DELEUZE. Translated from the French by Thomas G. Bartheles.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it. Such many inquiries for a book giving practical instructions. The above work is believed to be the first response to the demand in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely printed and bound. The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a portion of the Introduction, the Boston Sociologist and Surgeon Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, careful critics are to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to stir the criticisms of those who have sneered, from the very beginning, to overthrow the labors of those who are truly in the field of Psychometry." 50 pp., extra cloth, price \$2.00, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

AFTER DOGMATIC THEOLOGY. WHAT? Materialism, or a Spiritual Philosophy and Natural Religion. BY GILES B. WEBBINS. Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within." FIVE CHAPTERS. CHAP. I.—The Decay of Dogmas; What Next? 1.—Materialism.—Negation, Inductive Science, Materialism.—Dogmatism. 2.—A Supreme and Enduring Mind, the Central Idea of a Spiritual Philosophy. 3.—The Inner Life.—Facts of Spirit Presence. 4.—Intuition.—The Soul Discovering Truth.

Passing out from the rear of creeds and dogmas, two paths open— one to Materialism, the other to a Spiritual Philosophy with Mind as the Soul of Things. Which shall we enter? To give Materialism its full statement as criticism; to show it is a transient state of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are alike and opposite; to give fair statements of the Spiritual Philosophy; and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psycho-physiological study, and of more perfect scientific ideas and methods, to emphasize the INEVITABLE and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended researches in Science and Spiritual Light, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and brings to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting. Cloth, 50 cents; postage, 5 cents. Paper, 30 cents; postage, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

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

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

To the Editor of the Religio-Philosophical Journal: A gentleman in Paris, well known and highly esteemed, told whose name I am not allowed to mention...

Abuse of Corporate Organizations.

Harper's Weekly has some very just and judicious remarks on the abuse of corporate organization. It says: "The wrong to individual independence is done by strikes and by the appearance of the rights of honest men who choose to decide for themselves upon what terms to sell their labor is undeniable."

Proof-Positive of Immortality.

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

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

At the Villa Montezuma.

Mr. Jesse Shepard received a few of his literary friends last Wednesday evening at Villa Montezuma. Among the guests were: Rose Hartwick Thorpe, author of "Ourfew Shell and Ring to Night," Mr. Thorpe, Miss Katharine Elythe, Julian, Douglas Walker, Mr. Crawford, of San Francisco, Judge Clark, of York, and Mrs. Verónica B... of New York.

The Gentle One.

A father was mourning over the coffin of his child; his only one, his Emily lies cold and still; her hands are laid across her full young bosom; her golden hair flows down upon her cheek and the bright blue eyes are closed forever.

The Fellowship of the new Life - Brookside Branch.

ITS MEMBERS. To become a member it is only necessary to partake of his 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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Editor Colby and His Indian.

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 "Ocean Brave," a very large and powerful Indian, and the two treat each other with the utmost familiarity.

Modern Spiritualism.

To those who have studied well and are familiar with the leading features of modern Spiritualism, it may seem strange that it should be so bitterly opposed by so many. Everything respecting and hoping to embrace the world of the immortals is a list of many names; then the name is spoken, and then the spirit would show itself to her inner vision.

The Cause at Jaucville, Wis.

To the Editor of the Religio-Philosophical Journal: The Spiritualists in the city of Jaucville have been holding meetings at Mr. Jesse Miles'. At one of these meetings a few weeks ago there was a test of spirit presence through the mediumship of Mrs. Nancy Miles, who is a good medium for describing spirits, also a good healer, and has been for many years, curing many whom the regulars had given up for lost.

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FAILING FINANCIERS. Wall Street Leaders Go Down One by One—What Causes Their Fall.

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From Here to Heaven.

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

By turning the entire apparatus in an oblique direction, (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.

With that the sounder set up a rapid 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 with paper between the platinum points, but not so violently.

Sometimes one strip would stand still, while its neighbor on one side would dance up and down, and the one on the other side would wiggle or swing from side to side.

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

Before adjourning, Mr. Rowley's hands were tested, as in the experiment with iron filings; (to be given in another paper), and with the same results, only more pronounced.

This experiment is submitted in proof of the ninth proposition in the physical department of this investigation. "That the intelligence 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."

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 seem logically to precede it.

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guges, 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.



Every sound is composed of waves which have a definite shape. These forms are a means for determining the natural significance of each sound.

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.

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 circle is carried out to the fifth series containing 144 words. For each of these there is a new word of two letters, and these are the stem-words or roots of the entire language.



The circle is carried out to the fifth series containing 144 words. For each of these there is a new word of two letters, and these are the stem-words or roots of the entire language.



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.

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

Future perfect—sor. I shall have loved—Yt sorna.

Interrog. form, tk. Shall I love?—Yt ikorna.

Present tense—AK. 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—UK. I loved or did love—Yt urna.

Past perfect—sur. I had loved—Yt surna.

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.

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"There is a wonderful charm in the cultivated scenery of 1900. I despair of describing its countless charms. Look yonder! Five thousand feet above the sea in the Rocky Mountains, what a little paradise! The fragrant shrubs and lofty trees of all lands have been gathered to enrich the grounds. What a balmy and eviving atmosphere they diffuse. Let us enter. Passing through an evergreen arcade, we reach a door, and as we approach it opens, and smiling faces greet us, as if they knew of our coming.

"Let us now go, says the lady, to the chamber of wonders. We call it this, because the strangers from Asia have given it that name."

"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.

"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.

"The next patient, an intellectual American of high official position, shows nothing of the invalid in his countenance. He is a victim of hydrophobia. He was brought to the home in a spasm, placed in an anodyne atmosphere, and then placed on a couch with the three metals more conspicuously displayed than elsewhere.

"Again the lady explains the mysteries of its construction to those who are enlightened enough to accept the results of science."

"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."

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