

RELIGIO PHILOSOPHICAL JOURNAL



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

Truth wears no mask, bows at no man's shrine, sees neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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FROM HERE TO HEAVEN
By Telegraph:
A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 7.

The Remaining Propositions Established.—Facts, Physical and Metaphysical.—A Metaphysical Experiment.—Deductive Proof of Independence of Will.—The Subject of Identity Introduced.

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From the very nature of the case, it is easier to reach the masses by demonstration of physical facts than of metaphysical facts. Yet it must be remembered that facts of mind are just as certainly facts as are facts of matter. Let not the reader then, who is unfamiliar with intellectual philosophy or unaccustomed to reasoning on subjects that are purely mental, think for a moment that this phase of the question is too abstract for him to understand. True, it is a reflex sense—the mind turning in upon itself and examining its own actions—but if the proofs in point are drawn from the ordinary intellectual experiences of everyday life, they may be appreciated by every one; because every one's mind is capable of considering its own experiences, as far as they go.

In the strictest sense, all our experiences are mental. Physically speaking, the eye does not see; the ear does not hear; the hand does not feel. It is the mind within that sees, hears, feels, etc., through these organs as the medium of communication with the outer world. In other words, your body is simply a medium for your spirit, and under all ordinary circumstances, it is a better medium for your spirit than for any other spirit, because more readily controlled by yours. I have said "your spirit," but a moment's reflection will convince any person that one of these is a superfluous word. In short, your spirit is you. You are as much a spirit to-day as you will be a hundred or a thousand years hence. Learn to regard yourself, then, just what, in fact, you are,—a spirit controlling a body as a medium,—and much of the mystery of metaphysics will instantly vanish.

But to resume the propositions. The first three under Mental Science have already been proved, but I shall yet offer more testimony on the third. The fourth is so related to others that they should be proved first. Therefore, I shall proceed to the

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

In the course of some seven months' experience in which I have had almost daily interviews, and always for physical or metaphysical experiment, I have had scores of proofs of this proposition, coming in a way that was incidental to other main purposes. For instance, while we would be engaged in a lively conversation, or laughing heartily at some witticism from Dr. Wells, or suddenly surprised by some caller or some accident, I have very frequently heard the sounder go on intelligently saying whatever Dr. Wells had to say, while at the same time

it was evident to any one witnessing it, that Mr. Rowley's mind was entirely absorbed in what he himself was talking or laughing about. Frequently during "spirited" conversations, when Mr. Rowley would be speaking rapidly and emphatically on something which he was anxious to say, Dr. Wells would break in on him in the height of his enthusiasm, as if on purpose to demonstrate that he (Dr. Wells) could use that instrument, even though Rowley's will was thoroughly bent on something else; and Mr. Rowley, seeing that I was listening to the sounder, and knowing that I could understand that, would go on and finish what he had to say. Thus I have often heard him talk intelligently to others while the sounder talked something entirely different, but talked intelligently, to me. As I have said, these cases were numerous, but incidental. In a certain sense they are the more valuable for being incidental, as excluding design on his part; but to give precision to this as to the physical experiments, I concluded to try one as a test for the benefit of those who cannot come and spend weeks and months in order to get this evidence incidentally.

A METAPHYSICAL EXPERIMENT.

89 EUCLID AVE., JAN. 12, 1888.

Memorandum: Found Mr. Rowley alone during noon hour, and tried the following: I gave Mr. Rowley a newspaper which I took at random from among several that I happened to have with me. I asked him to read rapidly and loudly from a certain column to which I pointed at random, and beginning in the midst of a paragraph, and to read to Dr. Whitney with a view of impressing him thoroughly with the truth of what he was reading. Then I requested Dr. Wells to converse with me through the sounder while Mr. Rowley was thus reading to Dr. Whitney. Mr. Rowley read about half a column, during which time Dr. Wells talked to me on the sounder, using entirely different words from those Mr. Rowley was reading and on a subject altogether different. The experiment was absolute proof that what was sent on the sounder was independent of Mr. Rowley's will.

It is true that a man can in a passive way hear two or three persons talking at the same time, and understand part of what they all say. So, too, a man who is thoroughly familiar with the business in hand, may go on writing business letters that are largely of a routine nature, and at the same time keep up his side of a friendly chat with his neighbor. One may also read from a paper, and by reading more slowly and with less attention to the meaning of what he reads, he may hear and understand what is said, a few words at a time, on something of a commonplace character.

In a physical way, one may use several members simultaneously, and the more different their uses, the more successful will generally be. Thus he may walk and talk and do both at once about as well as he could do them separately. But there are physiological reasons for all these shades of difference. Those portions of the brain and spinal cord which are employed in directing and controlling the lower limbs, so far as concerns actions that have become matters of habit as in walking, are not at all employed in the reasoning and reflection which is done while talking. The same is true of the nerve centers used by the mind in controlling the movements of the tongue. But when two things are undertaken which require two or more uses of the same physiological faculty, the case becomes quite different both physiologically and psychologically. For instance, it is difficult for you to add a column of numbers, while some one stands by and speaking aloud adds another column. Yet you are only passive as regards his column, and under no obligations, and not even desirous of hearing it. But now suppose you are the active party in both these uses of the same faculty. Take two columns of figures standing side by side. Can you simultaneously foot them as independent columns? Well, then, can you foot up a column that is written, while you intelligently compute interest with your pencil?

This last is a parallel case to the one in point. That is, supposing Mr. Rowley could control the flow of his magnetism so as to operate this instrument at will; he is asked to read one thing while he writes another, and at the same time composes what he writes, and at the same time knows nothing in advance of what he is to read. It is manifest that he could not do these two things at the same time, even if he were allowed to have his hand on the key lever and to operate it by the most easy and natural method. But the two things were done at one and the same time, and Mr. Rowley did the reading. Therefore, some one else did the writing.

I am aware that there are some wonderful prodigies who can make a marvellous use of some of their faculties. They are generally far below mediocrity in all but that special gift. If any one thinks to dispose of Mr. Rowley on this or any such hypothesis, he may be referred to the proofs deduced directly from the physical experiments and also briefly mentioned below.

Now let us cross-question Nature. Sometimes what appear to be weak points in the testimony, when viewed in their true light, are the best evidence that the witness told the truth, the whole truth, and nothing but the truth. As this experiment proceeded, I observed that Dr. Wells, or rather his operator, John Rife, had difficulty in getting current enough to operate the key. The reading of one thing and the writing of another would go on perfectly for a time and then

when Mr. Rowley would become most vociferous and emphatic in his reading, the sounder would hesitate and for a moment stop in the middle of some word where it was evident that the writer knew what he wanted to say, but had not strength to say it. Presently the two would operate together again for a minute or two, and as the sounder would begin to get in its work most rapidly and emphatically, Mr. Rowley would get stalled on some easy word which he had in mind, was looking at with his eyes, stammering at with his tongue, and yet he could not say it. Verily, here was a problem. Enough had been perfectly done, to demonstrate beyond all doubt that two independent wills were acting simultaneously. Why could they not work so for an hour as well as five minutes? The following question and answer will explain:

G.—Now, Doctor, why cannot you operate just as easily when Mr. Rowley is reading as when not?

Dr. W.—You see, in operating through Mr. Rowley, we being strictly spiritual, and not directly connected with the material, it is necessary for us to use a part of his magnetic brain impulse to make the connecting link between the spiritual and physical. We will try, though, to take enough of it with us into the box, if possible, and use it in that way, if it can be done, just as it is in independent slate writing. Our use of his magnetism is entirely independent of his sentiments or belief, or even his desire for us to use it. His will cannot change a word or make any difference on what we say. Now let him will that we write a sentence that you give him, and we will write something else in spite of him.

G.—That would not demonstrate anything, because there is no demonstrative evidence that he wills what I tell him to will, nor that he does not will exactly what you write. To us who know him to be honest, the testimony is valuable, but in a strictly scientific sense, it is not worth anything. By the test already tried, our proof is perfect, for we put him under conditions where we know he cannot will what you write, and then, if you write, we have demonstrative evidence that he does not will what you write. In shorter words, what we know he cannot do, we know he does not do.

The experiment was repeated with still more striking success, but after a few minutes the magnetism which they had taken into the box with them, seemed to become exhausted, and they had to call on Mr. Rowley's brain for more. The call was pretty sudden, for at the moment that the sounder began to fall, Mr. Rowley's head was pulled well over toward the slate, and for a moment he stammered and seemed bewildered. He soon recovered and both operations were continued, but not so rapidly.

This proposition, "That the flow of animal magnetism is not subject to Mr. Rowley's will," is also proved by direct deduction from the physical proofs taken in connection with the proposition already proved, "That Dr. Wells is an independent intelligence." That is, if the physical environment is such that Mr. Rowley cannot exert his will upon the key through his bodily organs, and the key is operated by animal magnetism and by an independent intelligence, then the flow of animal magnetism must be directed by said independent intelligence. In other words, whatever proves that Dr. Wells is an independent intelligence, proves that his own will and not Rowley's directs the flow of magnetism.

Much more might be said in proof of this proposition, but enough has been said to make it conclusive. I will, however, mention the fact that Mr. Rowley has never studied medicine, and has no technical knowledge of anatomy. The perfect freedom and accuracy with which these intelligences use technical language, and their profound knowledge of chemistry and many other sciences of which Mr. Rowley knows comparatively nothing, are abundant proof that the communications originate with some other beings than Mr. Rowley, and are, hence, not subject to his will. That is, if he cannot make them at all, he cannot make them better, or in any way different from what they are.

Add to these facts, the fact that the communications often contain commonplace information of a kind that from the very nature of the case, Mr. Rowley could not be apprised of, and the proposition is doubly demonstrated. For instance, it is a common thing for Dr. Wells to diagnose cases that are a hundred or a thousand miles away, and when doing this at the request of some friends who are present, he will often describe the house, the furniture, the surroundings, other members of the family, etc., etc., to satisfy said friends that he has found the right patient. The additional information thus vouchsafed often discloses matters that were at the time unknown to these friends, or any one present, but which are subsequently verified. It is very common for patients who are present to be told of bruises or other injuries to various parts of the body,—such as hernia, etc., or any striking peculiarity or malformation that is not visible to an earthly physician, just to assure them that they are actually being examined by one who sees them as well internally as externally. Now, it is impossible for me to do Mr. Rowley justice in a scientific point of view, without thus alluding to Dr. Wells in his professional capacity. For my own part, I can but regard his professional work as a fit subject for the strictest scientific investigation, but it would require several volumes to contain the report

It is all of such a character, that even if Mr. Rowley had his hand on this key and operated it to all appearances in the ordinary way, he could still be able to prove "It is not I that speak to you; but the spirit that is within me."

We will now examine the

"4. That the communications received through this instrument are independent of Telegraphy, Mind Reading, Trance, Clairvoyance, Hypnotism, Statuology, Psychometry, or any other psychological operation possible for human beings to perform."

Four of these psychological states, Trance, Clairvoyance, Hypnotism and Statuology, are excluded by the absence of the necessary somnambulistic conditions or symptoms. Of the others, we might take up each one and prove it separately and independently of the rest; but we can wipe them all out at one sweep by direct deduction from propositions already demonstrated, thus: If, during the operation of this instrument, Mr. Rowley's mind is free to do such things assigned by others as shall engross his entire attention, his mind is in its normal state, and therefore not psychologized. Hence the communications received through this instrument are independent of any psychological operation.

Of course the abstraction of part of his magnetic brain impulse may weaken his power to concentrate his mind upon any given subject, but that does not interfere with his ability to think as he pleases, so far as he can think at all. The facts already established necessitate the conclusion that his brain is used physically, as a battery for generating a certain force, not mentally, for reasoning and volition.

The next two propositions rest upon physiological proofs. The Propositions are

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

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

The first of these appears to be purely physical in its nature and it would seem should have been classed among the physical propositions instead of the mental, but I have placed it here because the two are so closely related.

Whatever affects his mind, as, for instance, great embarrassment, deep regret, violent hatred or strong emotion of any kind, will, through the mind, affect the nerve functions, and through them will affect almost all other functions. But the generating of animal electricity and magnetism is known to be carried on in the nervous ganglia as a function of the nervous system. Therefore, "Different states of his mind affect the supply of magnetism."

Different states of his bodily health also affect the nerves and their functions. To prove that, we say, Different states of bodily health affect the state of the mind. Every one knows this by his own experience. But the mind can only be affected through the medium of the nerves. Therefore, "Different states of his health affect" the nerves and thence, "the supply of magnetism."

Aside from these deductive proofs we have those depending on what has been observed by many witnesses, as to the action of this instrument when Mr. Rowley was in different states of mind or body or both. One of the most striking of these instances was witnessed by the Editor of the JOURNAL, on Dec. 4, 1887.

Colonel Bundy and myself had called on Mr. Rowley on Dec. 3, and found him suffering so from a sick headache, as to be unable to do anything more than to meet us in the reception room and express his regrets. He met us very pleasantly, but was so sick that in spite of his smiling face and cheerful manner, any one would say from his looks, that he ought to be at home and in bed. In the midst of his explanations, Colonel Bundy placed his hand kindly on Mr. Rowley's shoulder, and said, "My dear fellow, judging from your looks to-day, there is no need of any apology."

He made an appointment to meet us the next day, and as already reported,—"Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time that I have witnessed any serious delay. After waiting some time, the communications came in a broken manner, but they [the operators] evidently have to draw on his system for every spark of force, just as they want to use it."

On this occasion it was ten or fifteen minutes before we could get anything connectedly beyond short expressions of three or four words at a time. Colonel Bundy's reputation as a critical investigator seemed to embarrass Mr. Rowley and affect his mind with something akin to "stage fear." He was assured of our confidence in his integrity, but, as every public speaker knows, this feeling comes upon him at the first, though he may be ever so sure that his audience is in perfect sympathy with him.

Dr. Wells expressed himself as in some measure affected by the conditions and said:—
Dr. W.—I wish Brother Bundy to go back to Chicago with full conception of the importance of this means of communication. It is the most satisfactory means of communication that we have ever found yet. It is entirely independent of the operator. We cannot get our forces so arranged as to do ourselves justice, as the medium's power is weak this morning, and then he is mentally disturbed and that adds to our discomfort. I cannot even rise above mediocrity for this reason.

(Continued on Fifth Page.)

WELLSFUL OF WICKEDNESS.

Mr. Charles D. Lakey, the Unanimously Elected Secretary of the Chosen Company Selected to Witness a Series of "Test" Séances for Materialization with Mrs. E. A. Wells, says that After a Number of Séances he was Convinced of the Genuineness of the Manifestations, but was Afterwards Undeceived by Finding a Confederate. He Declares Mrs. Wells then Confessed Her Wrong doing. The Probability of Fraud Corroborated by the Testimony of Dr. Northrop. Awful Depravity Somewhere.

I take up this morning, Dec. 31st, 1887, a copy of the RELIGIO-PHILOSOPHICAL JOURNAL and find an article which I wrote weeks ago, and which the editor informs me he could not find room for until now; an article that endorses the genuineness of the mediumship of Mrs. Wells.

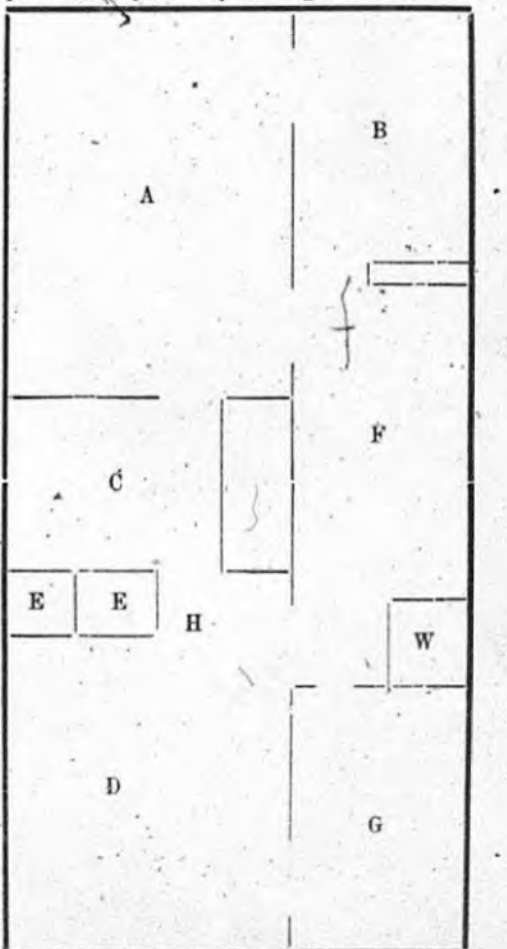
A week after that article was written the astonishing phenomena presented at the séances referred to caused me to regret that I had written so guardedly. I at once wrote to the editor, saying to him that I should require ample space, and that I desired to furnish a full report of the séances. The answer came back that I could have all the space I desired.

And now I must say all that I have to say in one article. It is to be regretted that the article cannot be made brief; but it will be interesting reading, and to all thoughtful and earnest Spiritualists it will be found to contain hints and suggestions that may help them in their search after truth.

I have a story to tell, a true story, and my duty is done with the telling, for I do not purpose entering into any controversy. After every sad exposé of the base creatures who traffic in the things that the human heart holds most dear, some one arises and calls attention to a wonder that is only to be accounted for on the ground of genuineness. And let me further say that at the present moment the facts I am about to relate are known to but five people in the city of New York, each of whom has been pledged to secrecy. Yes, one other knows, the wretched woman who has confessed it all, and her miserable accomplice, she knows; and I have very good reason for suspecting that back of these two and a score of sympathizing friends, fellow workers, men and women who live by the vilest trade that ever thrived in a civilized state, each and every one of whom has learned more or less of the calamity that has befallen a common cause, getting their knowledge through the medium and her assistant.

For my own part, after fully uncovering one of the most successful frauds that has ever cursed Spiritualism, I have tried to keep cool and see what the enemy will do when left to herself. Hence this paper is written and forwarded to the editor of the JOURNAL with a request that he hold it until the proper hour arrives for its publication; while, in the meantime, every effort is being made by earnest men to obtain further facts.

Let me begin where my first article stops. At that time six séances had taken place, and when the last was held, Friday evening, Dec. 23rd, there had been about a dozen more. I do not think that any more wonderful spiritual manifestations, to all human appearances, have ever taken place in this or in any other country. The diagram here given will show a cabinet standing in the corner, where solid walls meet, separated into two compartments by a heavy netting.



D, circle room; G, kitchen; E, E. cabinet; F, hall; A, reception room; B, bed room; C, sitting room; H, organ; W, water closet. Diagram incomplete, but sufficient to help readers. (Continued on Eighth Page.)

THE OTHER SIDE.

A Sermon by Rev. John F. Herrlich at Elmira, N. Y.

And Elisha prayed and said: "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man...

We live in an age of progress and investigation. The drift of many writers is a psychological and preternatural direction. Stevenson, Conway, Owen, Russell, Bronte, George Eliot, and many other writers have set many people thinking. Thinking what? Thinking that "there are more things 'twixt heaven and earth than have been dreamed of in our philosophy;" thinking that there is a vast realm of mental, spiritual and psychological powers and possibilities which lies as yet unknown and unexplored but within whose boundary lines advanced thinkers have now entered.

And why should we suppose that there is less interest in heaven for this earth now than in the days of the apostles or patriarchs? We have the inspired record of the return of five persons from that other realm of existence to this one. The prophet Samuel to Saul king of Israel, Elijah and Moses and Christ on Tabor. Our Lord himself after his resurrection and the Apostle Paul after being caught up into the third heaven! The gospels declare that after the crucifixion that "Many bodies of the saints which slept arose and came out of the graves after his resurrection and appeared unto many." And in the Old Testament scriptures angelic visitations were many and frequent. All the great poets and writers mention such occurrences. Milton says: "Mentions of spiritual creatures walk the earth unseen, both when we sleep and when we wake!"

that the soul possesses powers and endowments which the senses could not confer upon us. Our senses are constituted for this world and we are to enjoy it. But our undeveloped spirits are constituted for a still higher realm of existence and achievement and if our very natures are not false in themselves we must in all fairness realize those promises and expectations God has placed within us, just as instinct and intuition were not placed by the Creator in birds, insects and animals to mislead, but to direct and guide them. God would not deceive; therefore there must exist the things predicted! Reason and aspiration prophesy the future, and the prophecy must be a true one! "We now see through a glass a darkly"—the mist and the darkness shut off from sense and vision a myriad things ultimately to be revealed to us. Do we come in contact with a spiritual realm of realities and existences? Let us for a moment speak of the discoveries which demonstrate that even in the material world of sight and sound and hearing, there is a vast realm which lies beyond the range of our present senses. We need not dwell upon the modern discoveries in the telephone, the microphone, the microscope and telescope, which reveal to us how we are narrowed down even in our physical senses, and that is only because of our limited faculties that we do not see and hear and know vastly more of what lies about us. And if this be so in regard to the material world is it not even more true of the intellectual and spiritual? Who does not feel at times the pressure of narrowness and limitation? Who does not feel that they are not all they could be? Who does not feel powers and possibilities struggling for growth and expansion? In everything of a mental or spiritual nature, whether it be in regard to civilization or the individual's growth and progress, time enters in as an essential element. God bestows this higher knowledge just as the race or individual is fitted and prepared to receive it. The world has been advancing through its various grades and stages upward, and God has dealt with humanity just as the wise schoolmaster deals with his scholars. He has promoted it according to its fitness and attainments and now, in this age, the best scholars are being advanced into the highest grade—the last class—the preternatural and spiritual. Do we come in contact with the spiritual realm? My friends, this may be a utilitarian age and although we may seek the positive and material, yet "Man does not live by bread alone." He lives to improve and develop as much as to exist. In fact, his intellectual and spiritual development is his only real and true existence.

That which brings home to our consciousness the greatness and vastness of God's realm of life and nature, even though we see it not all with our eyes, nor hear it with our ears nor touch it with our hands, is something more than mere impractical theory. Who does not realize that there is vastly more to God's great universe than what we see in the dust and matter about us? Do you ask what is the use, the benefit of these higher and deeper thoughts and investigations? I say this life is not our true and real abiding place and though during our tenancy of a few years it behooves us to use our best energies in the cause of our earthly welfare and happiness and the interests of those near and dear to us, yet if our permanent dwelling place is soon to be established elsewhere and if, as the years go by, our affections are stealing thither before us, if the home circle is gradually dissolving here to be re-established in another region, shall we regard it as a matter of mere idle curiosity to endeavor to ascertain whether knowledge of and contact with that spiritual realm is permitted us now before we reach it? With many homes the majority are already on the other side? Is it idle and irrelevant to hope and dwell upon its blessed realities and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones? No, my friends, such thoughts come from our highest and holiest longings and impulses!

The word of God teaches and re-teaches the contact and intervention of that spiritual realm with this world! The Bible gives instance after instance that have come to those more preternaturally and spiritually gifted and nowhere does it say that henceforth they were to cease forever!

And why should we suppose that there is less interest in heaven for this earth now than in the days of the apostles or patriarchs? We have the inspired record of the return of five persons from that other realm of existence to this one. The prophet Samuel to Saul king of Israel, Elijah and Moses and Christ on Tabor. Our Lord himself after his resurrection and the Apostle Paul after being caught up into the third heaven! The gospels declare that after the crucifixion that "Many bodies of the saints which slept arose and came out of the graves after his resurrection and appeared unto many." And in the Old Testament scriptures angelic visitations were many and frequent. All the great poets and writers mention such occurrences. Milton says: "Mentions of spiritual creatures walk the earth unseen, both when we sleep and when we wake!"

"Why come not spirits from the realms of glory, To visit earth, as in those days of old, The times of ancient writ and sacred story, Is heaven more distant or has earth grown cold?"

Nay is not this truth an essential element of our religious faith? It is that cold, practical skepticism of those who are morally and spiritually unfitted and unable to grasp or perceive spiritual and intellectual things of this higher order, who say that these things which are glorious and possible to finer and more gifted natures, are incredible or impossible! Is it so that there are ministering spirits sent forth to do heaven's errands of goodness, love, tenderness, persuasion and influence? They come, they go. We cannot tell whence they come nor whither they go! But they enter the silent chamber where some loved one is slowly breathing life away and wait with folded wings the departing spirit and at times we can almost feel their presence! Nay, may not the fact of their presence, discovered to eyes that the nearness of death has given the beginning of a power to see spiritual existences, be due that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? "There is joy among the angels of God over one sinner that repenteth," said our blessed savior; was that stirring utterance only a pretty figure of speech with no objective reality? No—careless of the empty objects that agitate worldly society; intent on other strifes than money, position and earthly projects; and with thoughts fixed on a kingdom and existence which must endure forever, they rejoice in every accession which that kingdom receives and in the rank and condition which a death-born soul will enter upon within it! In the lowest, poorest wretch who cries out in his sorrow and regret, "Lord be merciful to me, a sinner!" or in the coming of a prince or leader who has loved his Lord and served his fellow-

men! Make all the allowance you can for figurative language and poetical allegory, yet there remains vast, calm and not to be mistaken, the firm faith of thousands, proven by a strange and indefinable experience, and by the testimony of the holy scriptures, the fact of the reality and influence of the world of spirit and spirits upon our lives and actions—contact with that other realm of existence and the wonderful and preternatural powers with which some are gifted! We may not be able to explain modes and processes but we are left to find our way along that mysterious path by the light of reason, analogy and by the testimony of thousands who have had a deeper knowledge and higher experience! That light may be, as yet, obscure and dim but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is crying for more light, higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more certain and tangible basis to rest upon, I believe that God will bestow it upon us! The light may now be imperfect and the disclosures and revelations insufficient to satisfy a doubting and skeptical curiosity, whose very lack of faith and spirituality unites it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers! In the dimness of this present life we may not have the full light but there will be flashes and intimations clear and unmistakable! We may be destined to wait "till the dawn breaks and the shadows flee away" for the clear, glorious sunshine, but we believe that that which we now see and meet on the borderland—in this twilight existence—these strange intimations and flashes—only foreshadow and predict the glories and marvels which await God's children in his kingdom beyond this. The gleams and the odors we catch now, but then, with spiritual eyes, in the clear sunlight of that other realm, we will behold the full-blown buds and flowers now obscured by the darkness. For then, in God's spiritual paradise, a new light and new spiritual eyes will reveal them to us, and instincts and intuitions, yes, and new powers and senses which now lie latent and undeveloped will spring into life and reveal them to us! Yes, there are many things which I do not see but which I know have an existence. No one has ever seen the spirit of one with whom he has been in daily contact. He has only seen the face upon which the spirit beams or reflects itself. We may not be able to see with material eyes these angelic visitants, but are there not times when we feel the near presence of our sainted loved ones? Why may they not hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near by the lengthy shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger or when affliction and sorrow like a dark pall enshroud us? Who can say that at such times there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences or our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in some of our higher and more exalted moods even to an illuminated material vision? It has been so in the past, who can say it may not be so in the present and in the future?

True Eclecticism is Better.

To the Editor of the Religio-Philosophical Journal:

With your kind indulgence I would like to present to the readers of the JOURNAL some thoughts excited by reading your editorial of the 14th inst., headed, "Faith versus Phisic." It appears that Estella Whitney, five years of age, of Brooklyn, "had been sick for five days," and Mr. Whitney telegraphed to Julius A. Dresser, a celebrated Boston mind healer, to see what he could do. Mr. Dresser telegraphed back that he would begin treating the child from Boston. "Within 24 hours after Mr. Dresser put his mind-telegraph at work in Boston, the patient in Brooklyn was "apparently well."

Three physicians had decided that the little girl had remittent fever, and that "a turn for the better could not be expected before ten days." I judge that they did nothing for the patient to interfere with the vital forces of the system. If such is the fact, in other words, if there are three physicians in the city of Brooklyn who prefer to do nothing rather than do wrong, let us thank God and take courage. Such physicians ought to be brought forth and exhibited as the light of the world and the salt of the earth. They must have been pure enough to have imparted (whether they knew they were doing it or not) some healing magnetism to the patient. On the other hand, if they were the kind who join with their good and counteractive (so that all their patients are not killed) magnetism, bad drugs, they should have said that a patient that ought to recover in five days under proper treatment could not be expected, under bad treatment, to be better, "before ten days."

Aside from the sure magnetic influence of the three physicians, who or what was giving Estella healing treatment during the five days before Mr. Whitney telegraphed to Mr. Dresser? The plain answer is, good old "Dame Nature" who is the worst understood, yet best nurse and physician on earth. She can heal a young patient much quicker than an old one, especially if not interfered with by meddling doctors.

Estella might have been better before Mr. Dresser began his treatment, yet the better was not observed by father nor mother. I will give one among many illustrations that I could on this point. Several years ago I treated a man who had been very sick for about three weeks. About a week after I could see an improvement in his symptoms, he told me that he was no better and that he was thinking of sending for another doctor. While I was trying to convince him of his mistake a neighbor came in and spoke to the patient, "You are looking better." He replied, "My looks are very deceiving, then, for I am no better." He did not give any other doctor a chance to perform a miraculous or deceptive cure, yet he recovered.

On the 9th inst. I was called, in great haste, to see a boy, eight years of age, who had been vomiting much of the time for about twelve hours, and was suffering great pain, at times, in the region of the stomach and liver. The vomiting continued about every two hours, for nearly five days. The matter thrown up was very bad appearing bile, and grew less and less in quantity to the conclusion of the vomiting. The tongue became very thickly coated. The patient slept perhaps half of the time, at intervals, during the nights. He wanted nothing to eat, but expressed frequent desires for cold water, which was denied him; the appetite was not forced, because it is worse than foolishness to put food into the stomach when it cannot be digested. Six days after the appearance of the trouble the pain was gone, the vomit-

ing was suspended, the tongue was clean and the appetite had returned. On the 16th inst. he went to school. In indulging his appetite he was not unwisely exposed to the dangers of "ice cream" as Estella Whitney was. He had been too sick for such kind of looking-glass-and-hammer indulgence; probably Estella had not been.

A summary statement of the treatment of the little boy's case was an encouragement of what Nature had started—the throwing up of the offensive matter—the dilution, if so as to cause its ejection as easily as possible. I aimed to remove the pain by removing its cause. Hot drinks were used because more relaxing, diluting and cleansing than cold. A little of a mixture was given, having for its chief ingredients, lobelia, capsicum, peppermint and valerian, being a safe emetic, stimulant, antispasmodic and nerve, without stupefying or intoxicating. Hot catnip and sage teas were given without limit and according to thirst. A hot foot bath was employed every four hours, when awake, and frequent hot applications were made over the stomach. Enemas and a little senna tea were given.

Of course, my mind was as anxious as any mind-cure or faith-cure doctor's mind could have been for the relief of the patient; yet how could the little boy recover until he got rid of the bad matter causing his suffering? A carbuncle cannot be removed or changed to nothing until it has had sufficient discharge. Likewise, an overflowing gall-bladder must have time and a chance to empty. A mind-cure doctor who could have begun treating the patient the fifth day after he began to be sick would have had a better chance to tell about a sudden cure, than if the mind-treatment had begun on the first day of the sickness.

The best mind-cure advocates receive right from anywhere, and reject wrong from everywhere. Because a large class of badly educated doctors have gone to the wrong and dangerous places in the mineral, vegetable and animal kingdoms for the drugs, the opposite extreme should not be taken that there are no safe and necessary drugs for the sick. Popular wrongs about materials should not drive us to think that mind is everything and matter nothing. Because it is best sometimes to operate on an abscess with something besides the mind, that does not give liberty to operate on flesh with a saw or a poisoned lancet.

Because many drugs in common use should never be employed as medicine, that does not make it clear that all harmless drugs should be kept out of the sick-room. It must be admitted that wrong or officious attempts at aiding nature are worse than to let nature alone, and one example which will last while memory remains, must be presented. If the lamented Garfield could have been placed among hopeful friends who had confidence in natural laws, with nothing to use but good air, light and heat, pure water and proper food, and common sense, he would have stood about 99 in 100 chances to be recovered, suffering, under the poisoning, narcoting, stupefying, meddlesome and erroneous treatment he received he had not a single chance to be healed. False medical science and foolish Christian science need some alternative treatment.

The little boy patient that I treated is the youngest of a large family of children, and, consequently as you said about Estella Whitney, is "naturally the pet of the household." In the argument I wish to present the case of a patient who is the head of a large family, and, consequently, regarded, under all the circumstances, with great interest in such family. Cases like both often cause a foolish or almost insane and dangerous excitement. When more people learn to keep out of the sick-room or be reasonable and unafraid, less patients will be scared to death or drugged to an injurious or killing insensibility. It is a sad condition of things when the friends of the sick require more attention than the patients, and will not be comforted unless the patient is either eating or sleeping. Stuffing and stupefaction are not remedies. An increased attention should be given to the laws of life, health and disease. There should be more teaching and learning of common sense and less respect for nonsense—there should be more study of God's laws than something about him that never can be last.

On the 10th of last October a man 53 years old was taken with inflammation of the stomach, accompanied with severe pain. What few teeth he had were poor ones. His business called him away from home much of the time, where he had eaten hurriedly, with cold dinners. I found him vomiting and suffering. I gave a helping hand to nature in her efforts to clear the stomach of undigested food and other bad matter. I gave him treatment similar to that which I afterwards gave the little boy patient. In about six hours the pain was gone, but some soreness remained. In about a week he was on the road attending to business, and has continued at work ever since. Of course, I had given no bad treatment to be overcome.

Let us take another view of the cases. If I had followed the popular way and given both of my patients morphine and whisky, according to the severity of their suffering, or treated their pain instead of its cause, what have I a right to think would have been the result? The oft-times demonstrated answer is this: The result would have been death in a few hours, a lingering sickness or some chronic disease. Another question: Could any other mind-cure doctor (for I believe in a reasonable mind-cure) have done any better?

If there is too much blood about some sensitive vital organ, and consequently, too little at the surface or extremities, it is nonsense to always depend wholly on the mind to equalize the circulation. If there is some foreign or effete matter within the body it is foolish to try to will it out, when such will-power can be aided by some safe emetic, cathartic or diaphoretic. It is not quite as foolish, however, to try to will or pray such matter out of the body, and not interfere with nature's ways, as to fasten it in the system with morphine. It is better to suffer wrong than to do wrong. It is better to endure a pain, in a curable case, than to weaken the healing powers of the system with narcotics, and thereby kill or endanger life. An ulcerated tooth never was removed by a mere exercise of the mind or by sending of petitions to heaven. Also, such tooth should not be extracted by any means or instrument that will endanger the patient's life or be very liable to lessen his future enjoyment.

Consistently, reasonableness and common sense are better than false theories and killing or injurious practices. A true eclecticism is better than any one system or practice. G. W. KING, M. D. King's Station, N. Y., Jan., 1888.

A resident of Shullsburg, Wis., says that he knows of an iron ring as big around as the palm of the hand being found in the heart of a cow that had been killed for beef. He doesn't attempt to explain how it got there.

Christian Science.

Extracts from an Address Delivered by J. J. Morse, at San Francisco, Cal.

Plainly and emphatically the question has no relation to the subject of modern Spiritualism, save only, shall we call it, a negative relation, for the Christian Scientist repudiates the Spiritualist. Why? Because the annals of Spiritualism present records that will equal every achievement accomplished by the Christian Scientist. You have only to turn to the literature of the movement to find cures equally remarkable, apparently as miraculous and startling, as seemingly impossible, as are any of those that are associated with the literature of Christian Science. But here is the point. May we not look at home just for a moment? The healer who works under the influence of a spirit, is a Spiritualist, and Spiritualists do not believe in the divinity of Jesus Christ; they do not believe he was born of the Virgin mother; they do not accept the divine inspiration of the Old or New Testaments; they do not believe the Trinitarian doctrine; they are a people outside the pale, and the Christian Scientists say, "What shall we do?" We cannot deny their facts; they are too powerful in the community now to be sneered down. What shall we do? Steal their thunder, use it on our stage, and then say "What holy people we are." So, instead of the healing medium, instead of the healing influences from the Spirit-world, instead of the demonstrated power of intelligence over the evils and discords of life, as seen through the communications and teachings received from the Spirit-world, let us have the anointed Jesus of the church, let us fall back upon the Apostolic teachings, let us steal the doctrines of Spiritualism and apply them in our own churches, and so accomplish the same things that the Spiritualists are accomplishing in their department, and then let us say, "Behold, we have the spirit and the truth of real Christianity working in our midst to-day, and you have no need, beloved brethren, to go over to those dreadful Spiritualists, who will lead you, astray from the true God."

That is all there is when you get right down to a rational and plain consideration of Christian Science. We repeat, that within the ranks of the religious community this movement has done good; that for a certain class of persons who are interested somewhat in spiritual phenomena, and who do not draw the line so closely between orthodox and heterodoxy, it has done much good, and being a fashionable thing, and, as a consequence of having the sympathy of the established orders of religious teaching, it grew up like a Jonah's gourd in the night, but perhaps it may wither just as fast when the light of reason's sun descends upon it. In the meantime it has called attention to the influence of the mind upon the body, as well as the influence of the body upon the mind.

What is the issue of it all? It is that the trend of human thought is in the direction of the higher dynamics of life, a recognition of the fact that there are those subtle forces in existence. That is the scientific, rational and practical issue of it.

But if we take its issue upon its own ground, it is but another prop to ecclesiasticism, another support to the decaying systems of theology, sectarianism and dogmatism. But in taking this ground it absolutely defeats its own purposes and knocks the foundations from underneath its own existence. The world does not want to go back to the past, the world is outgrowing the irrational and mystic doctrines that have been associated with popular theology for ages. I see now no necessity for an individual incarnation of God, or for any of the theological faiths and doctrines that have been associated with the life and character of the man of Nazareth. The rational and intelligent Spiritualist is practically acquainted with the realm of forces, that the Christian Scientist says he knows so much about; and he knows in spite of the denials of Christian Scientist, that the spirits of the dead do exist, and through their mediums they can accomplish the healing of the sick.

We part, then, with the Christian Scientist in all kindness and in all sincerity. We have nothing in common with him, nor he with us. He stands apart from the movement of modern Spiritualism as it is to-day. Let him take his Jesus, his bible and his doctrines, and hug them to his bosom, finding comfort therefrom. He has a right to them. We do not stand in need of them. You as rational and intelligent Spiritualists may listen to all he may tell you, but when you have gathered all he can present, you will find that you are already familiar with it.

Let us do our best to remove sickness and evil from human society. Rather than imagine that a man is not sick when he is ill, do your best to build up an honest understanding of life in all its conditions, so that sickness and wrong may become impossible in future ages by reason of the righteous living of the world. If you wish to purge away the errors and evils, then, by the practice of justice, by honest living, and virtuous thinking, by earnest purposes and noble desires, purify your own lives and bring your own individual existence into harmony with the eternal principles and justice of God. Then though you be not a Christian, though you be not a Spiritualist, though you be a Nothingarian, if you are in harmony with right and justice to all mankind, then you will have within yourself all that Christian Science can give you if you accepted its teachings and embraced its philosophy.

We ask you to bear in mind that we do not deny whatsoever of truth there may be in this system, but we do say at once and forever remove all sectarianism, all the barriers and limitations, and open up the domain of truth for all mankind. Then there will be no Christian Scientists, no Metaphysical Scientists, no Spiritual Scientists, but there will be intelligent, spiritually minded men and women who are living in harmony with the universal principles of God, and by their harmony and unity therewith proving the reality that all the brotherhood of man is independent of all the religious distinctions and theological definitions, and that it rests in the heart of humanity itself and is anchored in the very soul of Being.—Carrier Dove.

"L'Annee Scandalouse" is the pleasant title given to the year 1887 in France. Scandals of all kinds, and among all classes and professions, simply abounded last year, crowned at the close by the presidential scandal.

Here are some answers actually given to questions in the examination papers at an Eastern school: "The feminine of bridegroom is bridesmaid; of shepherd, shepherd girl; of Jew, Jew lady; of lion, female lion; of actor, actress."

Seventeen negro farmers of Attala County, Mississippi, each year give a prize to the one of their number who raises the largest hog. The prize for last year was recently taken by Elam Meek. His hog was 23 months old and weighed 615 pounds.

Early February Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) The fresh and fascinating story of E. H. House entitled Yone Sauto: A child of Japan...

THE POPULAR SCIENCE MONTHLY. (New York.) Ex-President White opens this number with new chapters in the Warfare of Science...

THE FORUM. (New York.) Senator S. M. Culom contributes The Government and the Telegraph...

THE ECLECTIC MAGAZINE. (New York.) The Duke of Argyll's article, The Power of Loose Analogies opens this month's installment of good reading...

WIDE AWAKE. (Boston.) The frontispiece, a picture of John Quincy Adams, accompanies an instructive paper...

ST. NICHOLAS. (New York.) A touching Russian Christmas story entitled Michael and Feodosia begins the number...

BOOK REVIEWS.

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

SWEDENBORGISM, THE BUDDHIST, or the Higher Swedenborgism, its Secrets and Theban Origin. By Pallandi Dasa. Los Angeles, Cal.: The Buddhist Swedenborgian Brotherhood. Large 8vo. Paper, pp. 319.

The general reader is probably not familiar with the teachings of Theosophy. He has heard of the Theosophical Society, whose accredited founders and representatives are Col. H. S. Olcott and Madame Blavatsky...

The writer is of the opinion that Theosophy has made little progress toward public favor in consequence of the prominence that has been given to its claims for occultism as related to physical phenomena...

The esoteric side of Theosophy, however, is well deserving of the careful consideration and patient investigation of every thoughtful mind.

The book whose title heads this review will aid the general reader in obtaining a fair understanding of the more general features of Theosophical exegesis as developed from Buddhism.

articles of faith as tend to indicate the general similarity and agreement in basic elements. The whole tends to the recognition and presentation of Theosophy as the modern exposition of the old wisdom-religion that includes all creeds and is now coming to the front to supersede the insufficient creeds of the day.

CHRISTIAN PNEUMATOPATHY. By Wm. I. Gill. Boston: Carter & Kirtick. Price, \$1.50. The author of this book has long been an occasional contributor to the JOURNAL, and he is the author of several works of elaborate metaphysics.

The book argues that the ultimate end and law of the universe is a law of goodness, of health and perfection. This is argued from the ideal of moral and intellectual conception, and from the normal tendency of all known law, sensible and supersensible.

This introduces the great and difficult problem of the relation of the finite to the infinite, and though all previous efforts at its solution have been very unsatisfactory, our author attacks it with the serene confidence that all further effort will only be an elucidation of his demonstration.

In the study of this great law, pneumatopathy finds that one of the great facts and principles is, that all is mind or spirit--one infinite spirit and an indefinite number of created finite spirits, and nothing else.

VISIONA. The Universal and Natural Language. By Sivartha. Based upon the natural meanings of sounds, the inherent laws of thought and expression, and universal laws or analogies in nature.

THE WHITE CROSS, Its Origin and Progress. By Dr. B. F. De Costa. Chicago: Sanitary Pub. Co. Price 10 cts. The object of The White Cross Society which was first organized in England in 1883 is to elevate opinion respecting the nature and claims of morality, with its equal obligation upon man and woman...

It's Always the Way. "Didn't I tell you so?" said a gentleman to an acquaintance whom he chanced to meet on the street; "it's always the way." "What's always the way?" inquired a mutual friend of the two men who happened along just then. "Why, just this," replied the first speaker: "you see Smith, here, the last time I met him he had one of the worst coughs you ever heard of."

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CHICAGO, ILL., Saturday, February 11, 1888.

The Future of Mediumship.

The general subject of mediumship is a matter of first importance from whatever point of view the question is studied. Too frequently the matter is dealt with from the professional standpoint only. In such case a partial, and often but a distorted, view of the problem is presented. The professional side of mediumship does not represent the only aspect of the subject, for some of the most wonderful mediums have been developed in private families, wherein suggestions of payment would be at once resented.

Then, again, too much stress has been laid upon the results of mediumship and not enough upon the means by which those results have been obtained; while scarcely any attention worthy the name has been given to the effects of mediumship upon the individual medium. Spiritualists as a class are, it must be admitted, and to their shame, almost as much in the dark upon the physiology and psychology of mediumship to-day as was the case when the movement started forty years ago. The reason of so little advance is that up to this time they have sacrificed a study of the nature and effects of mediumship to persistent search for its most marvelous results. Phenomena have been sought for themselves, not for the laws they revealed. It cannot be denied that the result has been bad. Admitted ignorance of these laws has been to Spiritualists their weakest spot; pretenders have not hesitated to take advantage of it. The plea of, "Well we do not know all the laws of mediumship yet," has been used by many a rascal as a cloak to cover up delinquencies. True we do not know nor can we expect to know just yet, all the laws of mediumship, but surely more could have been learned ere this if a determined effort had been made in this direction!

Undoubtedly mediumship is the cornerstone of the demonstration of life after death. Equally true is it that mediumship is a natural possibility—more or less marked in various individuals, most likely in all. While it may also be admitted that the exercise of the developed faculty is as legitimate a subject of sale as is the ability of preacher, singer or actor, though something of taste and delicacy must be argued in a quasi religious movement like ours. But it cannot be too distinctly borne in mind, that if mediumship has its pleasures, it also has its penalties as well. Those penalties apply to the medium; and the Movement alike, and are important factors in deciding the future of this peculiar matter.

The future of mediumship involves three special points: (1) The number of professional mediums; (2) the amount of private mediumship, and (3) the propriety of seeking such development. Past and present experience clearly shows that professional mediumship has brought with it many dangers and disadvantages; that as a calling it begins to show symptoms alike of degeneracy and degradation; that there are "rings" and "combinations" of the more reckless practitioners who are thus united for mutual support and the transmission of useful information; that the guileless inquirer is pumped for points which are duly passed on to the next professional to whom he is effusively recommended. That all this is true needs no saying to those who are on the inside track. To the prescient observer there is no doubt that public professional mediumship will surely not increase in volume hereafter, while it is more than likely to decrease. At best the public medium for tests or phe-

nomena is but an expedient, not a permanency. As to mediumship in private there can be no question that the quantity of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world. As mediumship can be developed in private home life, and as the first purpose of its exercise is to hold communion with those gone before, it follows, that as the desired result can be obtained at home, the development of domestic mediumship will ultimately supersede public mediumship, and will thus result in the retaining of mediums where they are safest, i. e., within the protecting sphere of the family circle. Most surely the balance will shift from professionalism to privacy in the near future.

What is likely to be the future of mediumship from a scientific point of view? Very soon Spiritualists as a body must take up the question or else mediumship will result in a modern form of white man's obi, and a new flood tide of evils afflict the public. There must be classification of the phenomena into their proper groups,—as for instance, those phenomena that are the product of spirit workers, those that are due to the exercise of psychic powers of the individual, and those which are the joint results of mundane and supra-mundane causes. Emphatically, in this connection, the future of mediumship will be more of scientific verifiability and precision, resulting in less of the confusion and uncertainty that now prevail, therefore bringing great gain to the careful observers who will yet arise to deal with the subject as it deserves and needs.

But it is, perhaps, in an understanding of the effects of mediumship upon mediums that the ultimate determination of the future of mediumship can be perceived. The persistent use of any phase of mediumship cannot fail to be injurious. By persistent use is meant its uninterrupted and unrestrained exercise, where no attention is given to physical or mental hygiene, where forces of body, nerves, mind and spirit, are drained and re-drained daily. There can be but one end in such cases—collapse! To be continually under a foreign domination surely undermines personal character and independence. To constantly exhaust nervous force means ultimate paralysis. Indiscriminate development of mediumship has been and still is one of the great errors of Spiritualist work.

The future of public mediumship will be a reduction of its volume; a greater certainty in its operations; a higher type of persons developed for its practice. Already the cry is heard, "Fewer wonderful mediums—more reliable ones." These trials will profit Spiritualists in the end, no doubt; and if every thoughtful reader will heed these words there is no question that the future of mediumship will be of such a character as will add greater lustre to the science of psychology, nobler illustrations of personal character, and give greater certitude to communion with the world beyond. The safe ground at all times is that facts prove mediumship and rest thereon; but let there always be careful discrimination between mediumship and mediums. The one is a fact in nature that cannot be argued out of existence; the other, often, alas! exhibits the weakness of the flesh in a manner so glaring that one is thankful the cause does not depend upon the individual.

A scientific examination of the subject under consideration is the only road to a useful and honorable future for mediumship and mediums alike. The sooner this is recognized and acted upon, the better for Spiritualism and the world.

Wealth and Society.

Dr. R. Heber Newton is one of the most fearless and outspoken as well as most brilliant representatives of the New York pulpit. On Sunday, Jan. 15th, he delivered a sermon devoted to the money getters of the social world. The front seats of his church were occupied by a large number of wealthy men. "Unearned Increment" was the significant subject of the sermon.

Dr. Newton argued that the wealth-making power is a function developed by the social organism. He presented clearly and endorsed fully Spencer's view that society has the main characteristics of an organic structure; that as various functions are evolved by the individual body, so are various powers evolved by the social body, and each serves the whole organization. All our social institutions are organs of the "grand man." The wealth making power is thus evolved in society as a social organ. Private property is called into being that there may be a commonwealth, and the individual is dowered with the ability to get riches to the end that the whole body may be enriched. The rich man says, "I have made my own money." But who made him? He was not consulted about his parents. He was capitalized by others. His successful use of his personal capital has been furthered by circumstance. Education put the capital out at high interest and fortune favored him with good chances. The combined power of others made his power possible. Multitudes of men, he never knew how, united in the complex processes of our civilization to labor for him, all other lines of business converging upon his own to make it profitable. In all wealth there is an unearned increment, a share which in equity belongs to the commonwealth.

Such, in substance, was the main thought advanced by Dr. Newton who concluded by saying that since society gives men the power to get wealth and demands the right use of that power, it may, failing to find that right action of a social function, be tempted to try heroic measures or to evolve a new or-

gan. Those who are acquainted with the doctrines of Socialism can appreciate the radical character of these utterances. They touch one of the most vital questions of the day—questions which cannot be evaded or ignored. But for this fact they would not have been listened to by a New York congregation composed of many of the capitalists of the city. Those who are not socialists, see that there is something wrong in the inequitable distribution of the products of labor, and that there is an "unearned increment," in wealth which in some way should accrue to those whose labors have contributed to produce it.

In these days when men are found extolling the individual, as though he were an isolated independent unit, and when "Anarchism" has its defenders and apologists, it is well that the people be reminded of the interests of society, without which the individual would be nothing. It is well that eminent teachers like Dr. Newton point out to the wealthy classes the important fact that the conditions of their wealth and most of the factors in its production were produced for them and not by them, and that if society owes them its protection of their just rights, they in return owe society whatever "unearned increment" there is in their hands. Wealth must not be used in the future against the welfare of society, as it too often has been and is now used. It must be made conducive to the best interests of the social organism.

Mrs. Eliza A. Wells.

In the JOURNAL dated February 19th, 1887, appeared an account of the detection of Mrs. E. A. Wells while giving a seance for materialization at the residence of Mr. and Mrs. Henry J. Newton in the city of New York. This seance was one of a series of "test" experiments, and for many reasons the affair possessed more than usual importance. The JOURNAL's account consisted of a brief letter from Mr. and Mrs. Newton, in which they said, "She was detected by Mr. Wm. R. Tice, one of the committee, while personating the spirit of his deceased wife, in what at present seems unmistakable fraud"; and a statement in detail by Mr. Tice explaining the particulars of the exposure.

Those who read the account of the exposure last year will recall it: Mr. Tice on being invited up to the cabinet entered the compartment where the medium should have been, and found there only an empty chair with the medium's dress, shoes, etc. A light was obtained and Mrs. Wells was discovered to be out of her compartment and in that of the spirits, though it had been supposed that the partition of fish netting rendered it impossible for her to get there. Mr. Tice in his account says, "Mrs. Wells was revealed to all present (dressed) with her underclothing only, and a white gauze veil drawn tightly over her face and body."

At the time of the exposure, Mr. Wells was an officer of the 1st Spiritualist Society of New York and on intimate social terms with Mr. and Mrs. Newton. Mrs. Newton in speaking of the lamentable affair a few weeks after said, "I should not have felt worse that night had it been my own sister." Following the exposure, the next Monday we think, Mr. and Mrs. Newton had an interview with Mrs. Wells, and this together with a further study of the circumstances finally led them to the conviction that they had been too hasty in their judgment and that the medium was innocent of any intentional deception. This conviction seems to have been further strengthened by communications received, as Mr. Newton believes, from spirits through several mediums. The theory of unconscious personation was accepted as the true explanation of the affair by the friends of Mrs. Wells. Judge Cross prepared a lengthy statement embodying the testimony of a number of witnesses and of the medium, which was published in our esteemed Boston contemporary under the title: "Mrs. E. A. Wells Vindicated. The most convincing proof of Transfiguration ever yet furnished to the World."

Judge Cross characterized Mr. Tice's act in the following terms:

The whole transaction was the very worst exhibition of ignorance and brutality which has ever occurred in the endeavor to prove materialization. He and defame an honest medium, and you, Mr. Editor, are allowed to publish so much over my signature. It was a cold-blooded attack, and a violation of hospitality shameful beyond example.

The supporters of Mrs. Wells held with considerable unanimity to one or the other of two theories: (1) That the skeptical attitude of Mr. Tice attracted mischievous and diabolical spirits who desired to injure Spiritualism and who took possession of the mediums. (2) That Jesuit spirits accredited with special hatred toward Spiritualism stepped in and took advantage of the passive medium. But in either case Mrs. Wells was not in any sense either responsible or guilty. The great body of Spiritualists held that neither of these theories was tenable and that it was unnecessary to go behind the plain facts admitted by all parties to the affair.

A few weeks after the exposure, another series of "test" seances by a select company of friends was inaugurated, but this time at the apartments of the medium. In the JOURNAL of May 14, 1887, Mr. Newton contributed an interesting account of some of the demonstrations at these seances. This was followed in the JOURNAL of July 2d, with an eleven-column report of the "Test Committee," signed by Mr. Newton, which consisted of a history of the manifestations extending over a period of two months, together with a review of the original exposure. The report, on its face, established the claim of Mrs. Wells as a materializing medium and exonerated her from all blame in the affair

of the preceding February. A somewhat extended and careful canvass made soon after the publication of this report failed to uncover a single person whose views of the original exposure had been reversed or modified by it. This is mentioned merely to show that those who believed Mrs. Wells guilty in the first instance did not have confidence in the apparent results of subsequent seances. Matters remained in this condition, and for good and sufficient reasons it was deemed best to institute another series of "test" experiments. Mr. Charles D. Lakey was chosen as secretary of the company holding these seances with Mrs. Wells; some weeks ago the JOURNAL published a very favorable preliminary statement from him, and in this issue it publishes his final report, which is fortified by a brief statement from another member of the circle.

That the publication is utterly distasteful and unpleasant both to us and our correspondents, must be apparent. But these gentlemen feel they have a duty due to the public, and we can do no less than to give them a hearing. That the publication will stir up much discussion is certain, but we hope that no bad blood will be generated and that the opponents and advocates of the claims of Mrs. Wells will credit one another with good motives and honest intentions. Where the interests of a great cause are at stake, where a question of vital importance to psychical science is in issue, there should be no blinking facts nor shrinking from a thorough exposition of moot questions; neither should a difference of opinion blossom into personal dislike or disrespect. No amount of argument will settle this affair; it is one of facts, of direct and circumstantial evidence.

The statistics of illiteracy in Massachusetts show that the number of illiterates in that State in 1885, was 122,263; of these 45,550 were males, and 76,713 females. Of the entire number, 96,770 are reported wholly illiterate; that is, unable either to read or write. Of these, 37,464 are males, and 59,306 females. There are 25,360 in the State who can read but are unable to write—7,992 males, and the remainder females. The number of illiterate in 1885, between the ages of ten and thirteen years (these ages both inclusive) was 2,158; between fourteen and nineteen, 4,303; between twenty and twenty-nine, 8,947; between thirty and forty-nine, 16,544; fifty years and over, 13,774. Thus it is seen that in classifying the illiterate by age, there is a gradual increase from ten to thirteen, both inclusive, up to fifty. After that age is reached there is a gradual falling off. This is accounted for by the fact that the laboring classes, which includes all the illiterate population, are short-lived, though the falling off is due partly to the fact that many immigrating to this country in middle-life eventually learn enough of reading and writing to take them out of the illiterate ranks. It is rather mortifying to the sons of Massachusetts, whose State has been renowned for its pre-eminence in intelligence and culture, to have to read these statistics which show such a large per centage of illiteracy in the Old Bay State. No doubt the steady flow of a part of her intelligent native population to the West, during the past quarter of a century, or more, as well as the arrival of immigrants especially from Ireland and the Province of Quebec, who have taken the place of American help in the cotton and woollen factories of the State, is the main cause of this large amount of illiteracy within her borders. The New England factories, while they have afforded employment to many thousands of the poor and ignorant who have come to our shores, and have enabled many individuals and corporations to acquire wealth, have contributed largely to reduce the average intelligence of the population of the State. The owners of this wealth should not now object to being taxed pretty heavily for public education.

For the last four years the administration of the State University of Iowa has been most disastrous to that institution. While the State has been generous, having from taxes levied upon the people, poured more than a third of a million of dollars into the University treasury, over and above what the former administration received, the Faculty, the JOURNAL is informed, has been entirely disrupted, the attendance of students has greatly declined, the alumni have been snubbed, and formal demands have been made upon the Board, claiming that life has been wantonly destroyed in one of the departments of the University. The Board has driven out faithful and efficient professors and has filled the vacancies which it thus created by subservient and inefficient youngsters, at increased salaries, while the men who have ruled with an iron rod, have been favored and extolled. Nearly two years ago was driven from the collegiate department, Prof. Gustavus Hinrichs, one of the ablest scientists in the West, on grounds declared by more than half the members of the Board ridiculous and unworthy of investigation. Partisan political influence seems to have had much to do with these changes, and with this decline in the Iowa State University. Cannot such institutions be put beyond the influence of party politics?

Capt. R. W. Shufeldt of the medical corps of the United States army, is the author of some two hundred articles relating to scientific subjects, many of them illustrated by numerous cuts prepared by himself. He was born in the service, being a son of Commodore Shufeldt of the navy, and has been actively connected with the army since his fourteenth year. He is a member of a dozen

or more scientific societies, and has for years been in correspondence with leading scientific men of the world. All his spare time has been devoted to scientific research. But he would not play the military dude and lead the German in Washington society, and three years ago he was assigned to Fort Wingate, New Mexico. Some months ago he requested the government to transfer him to some position where he could avail himself of the advantages of libraries and scientific museums in order that he might have better opportunities to give his leisure to scientific studies. The request was accompanied by personal letters from Huxley, Gray, Owen, Agassiz and some forty other scientists. The request was disregarded, and in the Nation of September 1st, he spoke of the evident intention of the government to discourage attempts on the part of young officers to improve their spare time by devoting it to study. "For criticizing his superiors in the public press," he has been tried by a court-martial at Fort Wingate. Captain Shufeldt may have committed a technical offence, but that is slight in comparison with the folly of the government in encouraging dualism in the army, and discouraging the honorable and praiseworthy effort of such men to advance science.

The advocates of cremation are active in this city. A daily paper says: "Three attempts have been made to organize a company having for its object the building of a crematory in this city. A lack of subscribers to the capital stock was the cause of failure of two of them. At a late meeting one of the gentlemen present who was connected with the last movement suggested that it might be well first to organize a society which should have for its object the advancement of the practice of disposing of the dead by incineration. The movers in this new enterprise are Mr. J. Q. A. Walker of No. 38 Madison street, Dr. L. Ottofy, dentist, of Milwaukee avenue, William F. Wiemers, lawyer, and W. H. Christian. Mr. Walker has made a study of cremation for some years, and has become an enthusiast on the subject. He has corresponded with most of the managers of furnaces in this country, and from the information in his possession he thinks the Buffalo furnace the most complete and artistic. Dr. Ottofy has also made a study of the subject, and has visited the Buffalo furnace. He has descriptions of nearly all the furnaces in this country and some in Europe. Mr. Wiemers has applied himself to finding citizens of Chicago in favor of cremation, and has quite a list of names. It is found that a large number of ladies are interested in cremation, and it is therefore proposed to have the society and preliminary meeting open to them. Many have a fear of being buried alive, and the anticipated torture of slow suffocation in the tomb makes them advocates of cremation.

GENERAL ITEMS.

Next week we shall publish an interesting article from Wm. Emmette Coleman. Subject: "J. J. Morse on Charity, with Comments Thereon."

W. Fowler writes as follows from South Australia: "I thank you for the efforts you evidently make to keep the greatest known truth in this world pure and free from deception."

As Lecky states, the inculcation of kindness to animals on a wide scale is mainly the work of a recent and a secular age. Yet in every community there needs to be cultivated greater sensitiveness to the sufferings of animals, and a public sentiment that will not permit them to be abused.

Mrs. Emma Hopkins will begin her February course of lectures on mental healing on the 20th inst., at 3 o'clock P. M. The class will meet at her residence 2019 Indiana avenue. Further particulars may be had by calling upon or addressing Mrs. H. at the above number.

The two first Sundays in March, J. Clegg Wright will be in Brooklyn, N. Y. He is not engaged for the last two Sundays in March, and the first two in April. He would like engagements in New England for those Sundays, if possible. Mr. Wright lately delivered a lecture at Providence, R. I., on "Spiritualism, a Science." It was listened to with deep interest.

Milton Allen of Philadelphia, writes: "That we are passing very rapidly along this wonderful transition period of ours, is evident to a common observer. This fact was brought vividly to my mind by the reading of two editorials and two articles in the JOURNAL of January 14th. The editorials were "The Impending Crisis," and "The Scientific Basis." The two articles were, "The Dangers now Threatening Spiritualism," by Wm. Emmette Coleman, and "Public Mediums," by Jesse Shepard. These four articles are deserving of very careful consideration, for their suggestiveness and significance.

A Chicago daily says: "Strange it is what silly superstitions prevail in the minds of some people at this late day. A great many good people hold a mild reverence for harmless superstitions in which their primitive grandfathers placed implicit faith, but it is rather seldom they admit it. Only a few days ago Sheriff Matson received a very polite letter from a woman at Cerro Gordo, a little town down in Piate County, asking him to send one strand of a rope that had been used in hanging some person. Her little boy had been having fits for four years, and nine doctors had failed to benefit him. A neighbor had told her of the rope being used with success in such cases, and she was willing to pay any price. The sheriff was quite moved by the letter, as he could realize the fond

Voices from the People.

For the Helio-Philosophical Journal. Time Flies—It is 1888. Years come in and years go out.

By summer's heat and winter's cold, By the year of falls and bloom of springs.

A nation rises, shines and falls, Another takes the vacant place.

The planets circle 'round the sun, Controlled by nature's changeless law.

And does he go to the silent dead? Or is it a truth he has only sped.

At seventy years we watch and wait, Knowing the end is drawing near.

What if the years do hurry by, And life runs on with flying haste.

And life runs on with flying haste, And life runs on with flying haste.

The Value of Veracity.

We look for better things from Spiritualists than the clap-net of advertising amusement articles.

Let us then have truth at all times. But do not let us fall into the bad habit of exaggerating our work or our importance.

A. J. Fishback, and His Ways.

To the Editor of the Helio-Philosophical Journal: A good and true Spiritualist, A. L. Foreman, of Pittsfield, Ill., writes me as follows:

Mr. Fishback some twenty-five years ago was a Universalist preacher, and went over to the Spiritualists, taking all his Universalism with him.

Christine Endeavor.

The founder of the Christian Endeavor movement among young Christians, and now the president of the United Societies of Christian Endeavor, Rev. F. E. Clark, of Boston, estimates that there are at least 300,000 members of Christian Endeavor in all the evangelical denominations in America.

G. C. McGreggor writes: I am a reader of your valuable JOURNAL, and take a deep interest in the spiritual philosophy and its teachings.

RULING SUPERSTITIONS. How They Sway the Belles of Chicago Society.

See a pin and pick it up, Through all the day you'll have good luck; See a pin and let it lay, See a pin and let it lay.

A nursery superstition, you say, and a rhyme hardly worthy of the nursery, even. Truly, so it is.

As a flight of poetry it is not worthy of much notice, but as a superstition it receives a great deal of attention.

Then follow the other superstitions of the wedding. The ring in the bride's cake every one knows about; also the throwing of the bride's bouquet.

But there is one inconsistent feature about all this—one problem that no one but a woman can solve.

That! It is just a pretty custom, you say; no one believes in it.

"Indeed I do. It is one of the many superstitions observed in perfect good faith. Did you know that it was a sign of bad luck to put your shoes or slippers on the table?"

Now, from this, pray do not think that all of these superstitions are believed in by every society girl.

The Ancient Manuscripts. The oldest copies of the bible in the world are named respectively the Vatican, Sinaitic, and Alexandrine manuscripts.

The Sinaitic manuscript is so called from the place where it was found by the great German scholar, Dr. Tischendorf, at St. Catherine convent, foot of Mount Sinai, in May, 1846.

The Alexandrine is the youngest of the three great manuscripts, and is preserved with great care in the British Museum. It was presented to Charles I. in A. D. 1628, by Cyril Lucar, then patriarch of Constantinople, and previously of Alexandria, Egypt.

A Great Mission. One of our religious exchanges, says the Hartford Religious Herald, boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year.

A Missing Man Seen By a Woman in a Vision. A telegram from Halifax, N. S., Jan. 20th, to the Boston Daily Advertiser, states that C. H. Yeo, farmer's son of Prince Edwards Island, disappeared the day after New Year's day, 1887.

A Curious Phenomenon. At the close of the war of 1812, my mother told me that one morning on going out she and her father discovered several rings in the sky, linked into each other.

The Illinois State Board of Health. I notice from several extracts that I have seen from papers, that Judge Waterman, one of the Circuit Judges in Chicago, has declared that the Board of Health of Illinois, has not the right to revoke a license to practice medicine.

Notes from Brooklyn, N. Y. We have had the Helio with us for the past two Sundays. Dr. Deane Clark, of Boston, an able inspirational scientific lecturer, has been the elevation of humanity to put the animal nature under foot and live the higher life of the moral and intellectual faculties.

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The "Question Settled."

Lo! the "question is settled" as appears by your quotation from the New York Independent in JOURNAL of Jan. 14th. The astute (?) editor of that paper tells us positively (impudently I would say) that "the Bible is the only source from which reliable information can be had relating to the next world."

This may be sufficient for you, and all the people who are so full of faith; but to me, and perhaps many others, such nonsense from such a source seems almost a full condemnation. It is simply astounding.

How dare the editor of the Independent thus ignore the records of all human history, civilized and savage?—chopped by the accumulated and accumulating phenomena of the present age.

I am unacquainted with the present editor of the Independent, though I formerly well knew one who was a prominent name and file of the blind "man" in the following such blind leaders as the Independent, but considering the prominence of its position, such stuff as this really aggravates us as Jesus was aggravated when he cried, "Scribes, pharisees, hypocrites"—"ye generation of vipers," etc.

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This may be sufficient for you, and all the people who are so full of faith; but to me, and perhaps many others, such nonsense from such a source seems almost a full condemnation. It is simply astounding.

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I am unacquainted with the present editor of the Independent, though I formerly well knew one who was a prominent name and file of the blind "man" in the following such blind leaders as the Independent, but considering the prominence of its position, such stuff as this really aggravates us as Jesus was aggravated when he cried, "Scribes, pharisees, hypocrites"—"ye generation of vipers," etc.

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Notes and Extracts on Miscellaneous Subjects.

The population of Paris is said to be on the decline. A white raccoon has been caught by a hunter of Paris, Mo.

Electricity furnishes employment for 5,000,000 people. A Southern hotel-keeper says he gets all of his best negro waiters from the North.

Herbert Spencer is well again and at work developing his schemes of synthetic philosophy. Three millions of five hundred thousand bushels of peanuts were eaten in this country last year.

A \$1,500,000 syndicate in London proposes to erect working-men's homes and pay the tenants all the profits over 5 per cent. Miss Kittle C. Wilkins, of Owyhee County, Idaho, owns between 200 and 800 horses, and finds the ranching business very profitable.

A man was tried at Munich, B., for disturbing a religious meeting. His offense consisted in reading a newspaper during the services. The court acquitted him. A cowboy named Sweney, in the employ of the Hoshkne Company, of Custer County, M. T., recently performed the unusual feat of lassoing a full-grown black-tail deer as it dashed by him.

Sidney Smith, Swarthwood, N. J., got up in his sleep and walked three miles through the snow barefoot. When found he was still asleep, but badly frozen, the thermometer being below zero. A San Francisco artist gave a little supper to his studio, and put in his invitations B. S. C. V. The letters puzzled some people, who found when they went to supper that they meant: "Bring some cold victuals."

A Chinese woman who kidnapped two married women at Shanghai and took them to San Francisco, where they were sold, on returning to Shanghai was arrested and broken on the wheel. After two days of fearful agony she died. It is the fashion now in Washington for cabinet ladies to keep their private secretaries like their husbands. Mrs. Whitney was the first to employ a secretary to look after her social correspondence and keep her tablet of engagements.

Mr. Gladstone is said to have recently remarked to an eminent Parisian photographer: "I know why public men come to you to be photographed. It is because you make their portraits so speaking as to tell reporters all they want to know, and a little more besides." There is a climbing rose bush over the door of Henri F. Gardner's home in Orange, Cal., of the white La Marque variety, which covers the entire front of the house, a surface of 884 square feet. The main stem is 56 feet long and measures 19 1/2 inches in circumference.

A man in Millon, Ga., owns a mule which will not pull a wagon, when beaten with a club. The proprietor of the mule has discovered, however, that a handful of sand or cottonseed thrown at the animal makes it move off at a lively rate. He keeps a bag of both in his wagon. Calvin Fairbank, the Abolitionist hero who received 35,150 lashes at the hands of Southern jailers, is still living in good health. At Angell, N. Y. A government has been started to raise a fund of \$55,150, or \$1 for each of his stripes, to endow a Calvin Fairbank school for colored children.

William Dempsey of Rondout, N. Y. froze a quantity of smelts and pickered which were frozen about three hours later, he went to the barrel and found that the pickered had thawed back to life, but he could find no smelts. The pickered had eaten them. Paul Leblaine walked from the Beaver Islands to Harbor Springs, Mich., a distance of over forty miles, to get mail. He was obliged to travel upon snow shoes to keep from breaking through the thin ice on the lake. He carried back the first mail to reach his island since the close of navigation, more than a month ago.

A scheme is under consideration in Mexico for tunneling the volcano of Popocatepetl through the wall of the crater, in order to reach the immense sulphur deposits inside the mountain. A narrow gauge railroad will connect the tunnel with the town of Amecameca, which, in turn, will connect with the Morelos road leading to the national capital. A miller at Lueben, Prussia, recently exhibited a wonderful degree of stoicism in enduring pain. His right arm was almost completely crushed in the machinery of the mill, but in spite of the pain he suffered he walked a long distance to a physician and had the injured limb amputated without taking an anesthetic.

Oysters are very abundant in Australia and of very good quality. The government controls them, and the laws forbid their being taken from the water till they reach a certain size. A license is required for the fisherman, and holders are required to pay 36 cents for every three bushels of oysters. The annual license fee is \$50. Sir Robert Ball, the Irish Astronomer Royal, has made scientific calculations, showing to his own satisfaction, at least, that the moon was far below the horizon on the night that Sir John Moore was buried and, therefore, Wolfe's famous poem is wrong in the stanza that has moon beams in it. It is important to have this lunar point disposed of.

A Pittsburg lady who used to go to school with Mr. Blaine, says that the magnetic statesman used to spell pretty well, but did not particularly attempt to excel in his other studies. She remembers him as a boy of strong will power, and says that he used to be more fond of remaining in the school-room playing at recess than of joining his grades in study. A year ago Mrs. Lydia Larrabee, of Jackson, Me., was charged with having caused the death of her daughter-in-law, and was convicted of manslaughter and imprisoned. She died a few days ago, and her body was buried in the earth. I die innocent, I have done no wrong. Then she sank into a stupor, but just before she died exclaimed, "Oh, that's the heavenly gate!"

Glass blowing is an art nearly four thousand years old, and perhaps much older. Yet there has never been any means discovered of dispensing with the human lungs as the instruments of the blowing. An English company is experimenting with a mold and mechanical bellows, which does satisfactory work at bottle blowing, but this pretends to attempt only coarse work. Mrs. Mary E. Myers, an aged woman of McAlery's Fort, Pa., for the last three weeks has been confined to her bed with pneumonia, and on Tuesday of last week her life was despaired of. During the temporary absence of her attendant, Mrs. Myers, while laboring under an aberration of mind, arose from her bed and wandered out of the house. Four hours afterward she was found three miles from home in the woods, with no other clothing than her night-dress and a thin shawl wrapped over her. She was taken home and has almost entirely recovered from her attack of pneumonia. In traveling through the snow Mrs. Myers's feet were badly frozen.

It is said that when Bernhard was studying for a play in which she had to die of consumption, she used to visit the Paris hospitals and study realism in the consultation wards. At last, one afternoon, while she was passing through one of the wards, a young girl, dying and delirious, rose to a sitting posture in the bed, and, looking her finger toward the actress, cried: "Lack there! There comes again that dread woman! She is death itself! Wherever she goes we die! Whenever she looks at one of us, that is the end! Take her away! Take her away!" and with a shriek the woman fell dead. Bernhard visited the hospitals no more.

One of the oldest trees in the world, and probably the largest, is situated in Masco, Ill., near the foot of Mt. Etna. It is called the "Sh-sh-tree of a Hundred Horrors." Its name arose from the report that Queen Jane of Arragon, with her principal nobility, took refuge from a violent storm under its branches. At one time it was supposed that it consisted of a clump of trees united, but on digging away the earth the trunk was found entire at no great depth. Five enormous branches arise from one great trunk which is 212 feet in circumference. A part of the trunk has been broken away and its interior is hollow, and is large enough to contain a flock of sheep or two carriages driven abreast through it. It still bears fruit. Collectors of relics have built a hut within the trunk.

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