

VOL. XLIV.

CHICAGO, FEBRUARY 25, 1888.

Readers of the JOURNAL are especially requested to ena in items of news. Don't say "I can't write for the 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 organ tzation of new Societies or the condition of old ones vements of lecturers and mediums, interesting incl dents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible.

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For the Beligio- Philose phical Journal FROM HERE TO HEAVEN

By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 9.

The Summation-The Term "Occult"No Long er Needed-Experience versus Theory-The Logic of Definition-The Spiritual Body-Individuality-Instinct and Reason.

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other, that so much heat was a necessary consequence of their; union. Every sacrifice has thus been made to di-

vest the subject of abstruse matter and render if suitable for a newspaper article, and ppreciable to every reader. The conclusion has been so frequently necessitated that it needs no formal enunciation of it, in order to affix the customary Q. E. D. It comes not here in such a way as to seem strained, because it has been so frequently accepted men-tally, before it was offered for acceptance formally.

We easily pass, then, from the word "oc cult," which means secret or hidden, to the word "spirit," which we see plainly is the communicating agent, and the appropriate term to be applied. It was eminently proper to ue the name "Occult Telegraph," rather than to hypothecate the name "Spirit Telegraph," until its true character should be demonstrated. Now we may drop its pseudohym, and call it freely by its right name, knowing positively that the communications received through this spirit telegraph are genuine spirit communications, and that it is impos-

spirit communications, and that it is impos-sible for them to be spurious. Being proven genuine, the communica-tions which we may receive are entitled to our consideration, on the ground that the communicating spirit necessarily knows by experience, what we desire to know but from the nature of the case cannot possibly know by experience. Thus if the principles of ge-ology teach us that certain formations will be found at certain depths in a certain locality, and if in a mining operation a shaft should be sunk there and they should be found altogether different, we should be compelled to receive the testimony of experience in preference to theory, and to con-clude that though the principles of geology may be correct in general, they have failed at least in this particular case. If many at least in this particular case. If many such particular cases were found, we should be driven to conclude that the principles of geology needed revising. So, if the teachings of the scriptures lead us to expect this or that experience after leaving the flesh, and if through such demon-

strative means as the spirit telegraph, one of our truthful friends who believed as we did, should return, and having thoroughly identified himself, should relate a different expe rience, his testimony would be entitled to the same weight as though he were the man who had sunk the aforesaid shaft. His experience would outweigh all conjecture, at least in his particular case; and if many such particular cases were found we should be driven to conclude that the teachings of the scriptures needed revising; and that the errors which manifestly exist there, whether the result of mistranslation, misconception, or misstatement, should be as freely ex-punged as though they had been found in some hock that had never hear resultidg as some book that had never been regarded as perfect. I know that it is hard to see our cherished doctrines melt away before the light of de-monstration. I was twenty years a firm believer in Plenary Inspiration, and would not let go of that until the revisers of 1881 cor rected the errors in the translation of the verse which read. "All scripture is given by inspiration of God, and is profitable for doc-trine," and made it read "Every scripture inspired of God is also profitable for teaching," etc.,--leaving us to see that not all scripture is inspired, and that that which is not inspired, may or may not be profitable. Verily, the truth maketh free? But I must not enlarge upon this point here. I simply say this much to assure the orthodox reader that I was as sound in the orthodox faith as any man could be, but I never was blind to the inconsistencies. Yet, poor and unsatisfactory as I realized that it was, with its eternal damnation for my sincere and honest brother, and eleventh hour for-giveness for the liferiong debauchee; its con-flicting doctrines of predestination vs. free, salvation, election vs. sanctification, three persons being one person, etc., etc.—I would not give it up until I should find something better in its place. I am inexpressibly thankful that I have found something which not only converts the heart but converts the head; in which I not only have faith, but in which I must have faith, because it is demon strable; and which I can fearlessly promulgate to the world, because it is a scientific fact, and not a matter of opinion. Now a word as to what called forth the fellowing from Dr. Wells, on "What is a spirit?" which are many words in all languages which are, in a strictly scientific sense, in-capable of definition,—for instance "being," "unit," etc.,—concepts which have infinite extension and no comprehension. That is according to the scientific definition of a definition, these words cannot be perfectly defined. I have always regarded spirit as indefinable, because, logically, an object is defined by classing it under the genus im-mediately superior, and giving the differen-tial attributes which distinguish it from its co-ordinates. Upon asking Dr. Wells to define spirit, I gave him a full explanation of the laws of definition, and the principles by which those versed in logic would test his answer. That explanation I have preserved verbatim, but it is too abstruse to be of general interest, and it makes a difference of nearly a column in space. It will be embodied in a book form will also much other matter on hand which is either esoteric, or too technical for use here. Dr. Wells expressed his apprecia-tion of it by saying, "How I wish you had said that to some of our compilers of medical dictionaries when I was down there?" I replied that "Speaking of dictionaries, it is

easier to find fault with almost any defini tion, than it is to make one any better."

The interview closed thus: G.-However, it occurred to me to present the matter in this light: I, as a man, can give a perfect definition of man. Can you, as a spirit, give a perfect definition of spirit?

Dr. W.-I will try my best, but can you as a man understand it? Well, I will think it over from a spiritual standpoint, and will try to differentiate my dictionary so it will conform to your conception of how it should be expressed. [Excerpts from interview of Aug. 24, 1887.]

Dr. Wells subsequently admitted that spirit is indefinable, but gave the following scientific account of the genesis of the spiritual body:

513 Prospect St., Oct. 6, 1887. From Doctor Wells in answer to WHAT IS A SPIRIT?

In order to answer this as it should be, must take some little time to go into details so that "he who runs may read." and not only read but understand. It is a well estab-lished law that the whole material universe, taken as a unit, may be divided into two general classes, --Matter and Force. You cannot well conceive of one without the other,--that is, matter would be as nothing, without something to act upon it; and on the other hand, force as nothing without some-thing to exert itself against. Matter is then the substratum of that which affects the senses. It has always existed in some form, -co-existent, therefore, with eternity, and with the great Infinite Mind, of whom we shall speak later on. It were vain to think of a God withcut matter, as of matter without a God. We do not wish to enter into a discussion, however, on theology, only so far as it affects the point at issue; but we will try to show you that every part of this vast universe is after all a unit. Science has suc-ceeded after a long time in settling upon the foregoing axiomatic principles, by the clas-sification of all things under the two heads --matter and force. It has also established another point-the atomic theory,-which is as well settled now as any one thing. Now you will please follow me closely in my premises, so as to know if the conclusions are logical and correct. In order to make myself plain, I will not spare words. I agree with Charles Dickens, who said, I believe, that words were plenty but many people's ideas were scarce.

All throughout space, as far as finite mind can conceive, we find these very minute atoms known as aetherea, --very hard, kept in position by the laws of attraction and repulsion. Here and there we find large gross bodies of which our earth is only a miniature representation, and these in their wirn are subject to the same laws, but as their atoms or particles are so much farther apart, they admit of being fully impregnated with these oms or tr eres 1 1110 vibrations emanating from force, the divi-sions of which we shall speak of later, communication is established and kept up continnously; and we will say right here that force, no matter of what kind, is attributable to the disturbances of these atoms;-it may be chemical, muscular, physical or mechanical, but no matter, it comes under the same rule. Now we find, then, after certain processes have gone on upon this planet, that we have first a nonstratified rock, next a nonfossiliferous stratified rock, next the fossiliferous stratified rock, and then, and only then, we find a place for God's noblest creation, man. Now we will attempt to prove that succes sive stages were necessary, before man could exist. First we have only elementary substances, Here, then, a force is necessary. What is it? Chemistry steps in and answers the question. The first stages, then, are chemical ones. This accomplished, we go another step and we find the higher formlife-only a little higher it is true, but the lowest form of vegetable life steps out upon the stage. Now it is a well established fact, --mark this well,--that any matter return; ing to a lower plane by decomposition, sets free a force capable of raising other matter to a still higher plane. Now let me give an illustration, that you may fully understand what I mean. Take a plain single mountain rose that grows upon a rocky mountain soil. Plant beside it your double garden rose. It will wither and die at once. And why? Be-cause there has been no vegetable decay there to speak of,-no force generated sufficient to sustain the double rose which is a higher form of vegetation. On the other hand take the single rose to your garden, where it is made fertile by the decomposition of vegetable substances, or something that has been in animal life,-bones for instance,-and it soon will increase its leaves, the flowers be come more and more like its sister rose, until finally it becomes a veritable twin. After the vegetable kingdom had advanced sufficiently by the processes already eluci-dated,--that is, higher and higher forms arising out of the ashes of their dead ancestors, becoming more and more luxuriant, developed and beautiful. Nature says, "I can go no farther." Mind you though, the primates are developing in number as we go along. Now it becomes necessary to exert a higher force yet than we have had to deal with; that is, higher than chemical, and higher than the vital that we have in the vegetable, which is in one sense a vital force. First chemical, next chemical combined with a low form of vital or life force, as found in the vegetable kingdom. Remember, decom-position is still going on, and force con-stantly being released, raising other matter tween instinct and reason. Instinct only

to a higher plane. The key note is struck. Nature responds, and the lowest form of animal life is ushered in, breaking upon the still morning of a hitherto non-animal (if I may use the word) earth. Here we have a new of life again, but developed through kind perfectly natural processes

But time goes on apace. These lowest forms of animals await their time, fulfill their mission and drop back peacefully, and quietly, and willingly, to Mother Earth, to make way for that which is to follow. Here note closely too. By giving up their life they serve a double purpose. They add vitality to the universe, and give their bodies to the veg-etable to assist nature in keeping up with herself;-that is, she must preserve the plane to which she has lifted some of her products. To do this she must not only add another link to the chain, but constantly strengthen the preceding ones. The ladder on which the forces are climbing, must be strengthened enough, and as each successive round is added, so much more is it necessary to increase its strength below.

Follow us along now in the premises. Age after age rolls away. Centuries and tens of thousands of centuries pass by in panoramic succession. Nature is not idle. She is build-ing a triangular pyramid with its apex upward, and at the extreme point we find man. I mean by this it took a broad base,—all the air, earth and rocks, ores and gases, to make the elementary conditions necessary. This is our base. As we ascend, our triangle grows narrower, because the developments are higher and finer, more like the Great Mind that conceived them; and using this figure we find immortal man at the apex, as that for which nature, through nature's God, has all these centuries been aiming.

Now to return to aetherea again. Notwithstanding that chemistry does not fully accept of the theory, yet it is true that this same aetherea is a component part of every compound. A tew of its most able expon-ents, however, have held to this view. Professor Mapes, and Le Conte, if I am not mis-taken, and a few others that I cannot now name. When this is fully established-as it must be for it is true-it will explain many things hitherto unknown in chemistry .- for instance, isomeric compounds. You all, no doubt know what they are, --compounds have as far as known laws of chemistry on your side are concerned, exactly the same chemi-cal composition; but yet entirely different in their effects, perhaps color, specific gravity, or in other unimportant respects. Now, once admit that aetherea is a component part, and the difference is in grouping of the two or more (which it is), and you have an easy solution of the question.

Now referring to the most important part of our subject, the spiritual body. First, we will say, then, that it is developed, pari passa, within the human organism. That is, this spiritual body is developed at the same time in a perfectly natural way with the physical body. Both are natural. Paul fell into the errors of the age in which he lived when he said. "There is a natural and a spiritual He should have said an animal and body.' a spiritual body. But what is it? I will try to explain. Bear in mind now, my first proposition, that matter returning to a lower stage by decomposition, raises other matter to a still higher We will now say, by way of introducplane. tion, that this same aetherea furnishes a crude and undeveloped basis for the spiritual body. It is taken in with the food, and only a small part is used or destroyed by chemical metamorphosis, in the process of digestion. Now here comes in an important point for medical men. Doctor, N. B. It is usually laid down by physiologists that an-imal heat is supplied in some mysterious manner by the development of a la'ent heat existing in the tissues, without offering any explanation as to how it got there so as to be latent. Now when we know that heat is only aetherea in motion, it is easily explained. This is taken into the system, released by the natural process of digestion. Nature takes what she needs to keep her furnaces going, and, to use a homely phrase, lets the rest go out of the chimneys, of which there are three- But I am a little too fast. She does not dispose of all of it, but a certain part of it, like oxygen, enters into 'composition, a chemical metamorphosis takes place, and the elements are forthcoming with which this same body is being formed. You cannot see it. You cannot feel it, or hear it;--in fact, can scarcely think it; but it is there. Now remember that while this is being built, the body is dying by inches. You begin dying when you begin to live; and your spiritual body begins to grow and develop simultaneously with the physical. Matter is returning to a lower scale. Out of the temple of the physical frame, a beautiful and highly garnished spiritual body is being formed. I cannot give its chemical constituents, for no finite mind in the body can step beyond the highly refined aetherea. It would take ten million of these atoms to make the point of the finest cambric needle. But the processes by which it is formed are perfectly natural. Aetherea is the base, as it is the base of all things. Now the Wise Creator, for there is one, endowed His creature man, with one of His choicest attributes. The law is fulfilled; the mission of each lower order is accomplished; and, as far as the earth is concerned, man is God of them all. They have each to bow their head in reverence to him, for he alone can conceive of the Infinite. There is where the large and well marked gap is found be-

teaches self-preservation. Reason teaches that there is a God, a Father, a Maker; some one far beyond the human intellect's grasp, --yet man can lift up his hands and say, "My Father and my God!"

No. 1

After a moment's silence that we might meditate upon these sublime thoughts, Dr. Well's asked if we had any questions to pro-

pose. Dr. Whitney.—Well, Doctor, as I have un-derstood it all along, you talk evolution, both materially, and spiritually. Now I want to ask, when does individuality commence? Dr. Wells.—It commences in the early stages of animal life, and multiplies in in-

verse ratio as it goes along.

Dr. Whitney.-Now there is a point that has always puzzled me. and is one that I wanted to get at. If that is true, then reincarnation must be true from a lower to a higher, spiritually. Dr. Wells.—No. The spirit matter is used

over and over again, but does not necessarily lose identity. For instance, you take a hard flint rock. Think of it as an identity, by itself,—composed, perhaps, of thousands of small stones, each having an identity of its own; mingled with hundreds of thousands of shells also, depending upon its size and kind. Well, then, that is a flint rock. Now you take it and put it in a building. It is a flint rock just the same, still a part of a massive structure, a building. The building may be part of a block, the block part of the street, the street part of the city and so on we may the street part of the city, and so on we may carry the simile. Each is separate, yet part of one stupendous whole.

Dr. Whitney .-- If man as an individuality started so low down, can we call him a man

all the way up? Dr. Wells.—No. No more than you can call a foundation a building. He was not a man until God endowed him with another and higher gift than his half-brother animals, by giving him a conception, though it may be, of the Infinite. weak.

G .- For several years, Doctor, I have been impressed with a peculiar view of this case; and it comes to me as a natural and reason-able deduction from the teachings of Geology and Zoology combined. My idea is, that man, as an animal, lived in a preparatory stage for many generations, perhaps a very long period, before he reached that stage where according to both tradition and history, God breathed into him the breath of life, (Divine Life) "and man became a -living soul." Unless the manner in which man was first brought into existence is altogether different from that which obtains in the creation of all other animals, the body of the first man who was endowed with a moral nature, was but little different from that of his immediate ancestors. In other words, the physical nature being but the expression of the mental nature, the mental must advance before the physical can improve. The body improved as the mind improved through many

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All the subordinate propositions, both Physical and Metaphysical, have been thoroughly demonstrated, and the summation of them all is expressed in the last; viz., "9-That the Psychology of Cognition, in us as investigators, is complete. That is, that the testimony is such, that according to all re-ceived rules of evidence, every same man who understands the meaning and appreciates the force of this testimony, is compelled to accept the conclusion."

That conclusion is, our main proposition, viz.

disembodied spirit can communicate with an embodied spirit, by means of an or dinary telegraph instrument.

Every one who has read the previous pa pers understandingly, has seen this concluion necessitated time .and again, by experiments both physical and metaphysical. T dispute it now, is to dispute the indisputable laws of natural science. To offer more test-imony, or to dwell longer in an argumentative way on what has been offered, would be a wasts of words. Already the same propositions have been proven and reproven in many ways, and the principles involved have been illustrated and explained, until they have locked and interlocked all the premises and the conclusion firmly together. I have repeated this, and reiterated that, and all along have unflinchingly disregarded all rules of rhetoric concerning tautology. perfluous words have been used without stint. and the diction and all that pertains to the atyle of composition has been greatly lower ed in the estimation of literary critics, that I might reach the unscientific masses, and leave no one an excuse for passing it over as incomprehensible to him. No such criticlaims have been offered that I am aware of but I have been painfully conscious of the fact that they were merited, and would be mentally bestowed by scientific readers, unless said readers happened to see the matter in the light that I am now presenting it.

Had I been reporting this to some learned society or to some scientific commission,] should have presented. In strictly technical terms, simply the dry facts, without com-ment and without argument. Each member such commission could argue the case for himself, but the same matter addressed to the general public would fail to reach the masses in a way to make any adequate im-pression. In short, if I did not argue each point as presented, it would, to the majority, never be argued. It would be like present ing a precious jewel in a very plain casket, and then withholding the key. If the argu-ment has at times been of an enthusiastic turn. I must be excused on the ground that the cold facts had just such affinities for each

ages, while man was yet but an animal.

Dr. Wells .- That conception is right. He carried the vegetable as far as necessary; then came vital, animal existence. Here was a higher God-given gift, the exercise of Divinity, necessary; and when the apex was reached, and man in his perfection formed, he was ready for God's last-gift to physical man. Now, when out of that same physical body, a newer, nobler body is raised, who shall say that the Loving Father is not ready with another gift,-all, however, to be given through natural laws. In fact, we may, at once, banish the word "supernatural" from our vocabulary, for there is no such thing in existence. If a thing exists, it comes through natural laws. If it does not exist, then it is non est, and deserves not a place, even in

memory. G.-From your reply to Dr. Whitney, I understand you take no stock at all in the theory of reincarnation, either here or hereafter.

Dr. Wells .- No; I do not. It is fallacious. It would take another talk like this to prove it to you so that you would smile to think you had ever entertained it.

G .-- I never did entertain it for a moment except to examine the arguments pro and con. But now, Doctor; I want to say a word about reason and instinct. I wrote some forty columns on this subject a few years ago, un-der the title of "Matter and Force, Mind and Motive," and I made out to my own satisfaction very clearly, that animals do, reason, in the true and proper sense of the term; and that so far as man differs from the lower animals in the matter of reason. It is a difference in degree and not in kind. Also that the distinctive feature of man is his moral nature.

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Dr. Wells .- That is just right. Those attributes must have existed to a certain ex-tent in the animal, or how would they appear in man. The fact is, it seems too well established to allow of discussion. Even the tiny bee reasons. The ant as well. It may only a very little; very much circumscribed as to direction, but it is reason just the same. But the great chasm is as you have indicated. It is the power or ability to conceive of the Infinite; to look beyond his present existence, and yea, even better than all, to know himself, and that he is a man; that he has a God-Father, and that there is something loftier toward which he may look with strained eyes, waiting patiently, if a true man, for the time when it shall be said,

"Well done, Come up higher." G.—That is excellent. Now that leads directly to the main point in the writings I referred to before. As a "conclusion of the whole matter" there, I contended that he who goes through this world without exercising (Continued on Eighth Page.)

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MOORE'S DILEMMA!

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An Editorial Reply to a Correspondent Perplexes Mr. Moore, Whereupon he Expresses his Doubts and asks a Number of Very Natural Questions Which are Answered with More or Less Completeness by a Number of Correspondents.

RESPONSES FROM G. B. STEBBINS, L. C. HOWE, A. J. KING, CHARLES DAWBARN, J. CLEGG WRIGHT, J. G. JACKSON AND HUDSON TUTTLE.

Tt the Editor of the Religio-Philosophical Journal: I was much interested in the article headed "What is Our Future Life," in your issue of Jan. 7th. Your correspondent asks the same question that has been asked by myself and, no doubt, many others, and this article leads me to some thoughtful and albeen asked by myself and, no doubt, many others, and this article leads me to some thoughtful and al-most sad reflections. It seems from your comments, that you consider those books purporting to give the details of the life beyond, as more or less doubt-ful. If we could consider these doubtful without affecting the claims of Spiritualism in general, it would not be so discouraging to those who would like to be convinced of its truth; but the question naturally arises, "On what reliable evidence are any of the claims of Spiritualism based?" These des-criptions of real life beyond are said to be the com-munications of spirits. The mediums are not re-garded as frauds through whom they come. What, then, is the trouble? Is there no dependence to be placed on what spirits tell us? Do they not know what their life is, or do they misrepresent it? If spirits have sufficient intelligence to tell us anything that we can rely upon concerning the beyond, why not also of the details of their life and surroundings? If mediums claim that spirits have given these des-

not also of the details of their life and surroundings? If mediums claim that spirits have given these des-criptions, and we are not to believe them in this, what dependence can we place on anything else, they tell us purporting to come from spirits? If Spiritualism is anything more than a visionary theory, it must prove itself true by demonstrated facts. It bases its theory of the life beyond on the revelations of spirits; without this revelation it has no claims but theory. Unless we can show that these revelations are reliable, our theory has no base. If these revelations relative to the actual life beyond are not reliable, and sall these descriptions are born in the visionary brains of the mediums, then all other statements--even as to spirit return at all Il other statements--even as to spirit return at al -must be considered equally visionary and doubt ful

ful. Of what advantage is spirit return if we can gain from it no trustworthy information as to the life be-yond?? Whence has Spiritualism received the au-thority to say there is no "eternal hell," no "vicarious atonement," no "winged angels," no "golden streets," that "there is no death," no "resurrection of the body," that "eternal progress" instead of "eternal punishment" is the destiny of man; that there is "probation after death"; that the "fall of Adam" is a myth-and that "Jonah did not swallow the whale"; in short, on what evidence do Spiritualists dispute the orthodox doctrines of Christianity? Is this evi-dence of such a character that it is subject to the the orthodox doctrines of Christianity? Is this evi-dence of such a character that it is subject to the honest doubt, and may be only visionary, with no definite way of telling what is true and what is false? Is it impossible, after 40 years of spirit com-munication, to tell what statements of spirits can be belleved and what not? Are these so-called spirit messages so vague or so contradictory that no definite line of truth can be deduced therefrom? Are millions of people believing this theory on doubtful definite line of truth can be deduced therefrom? Are millions of people believing this theory on doubtful evidence? Is it, after all, only a visionary whim, with no foundation in fact? Perchance, after all of its assumed beauties, it is only a "wolf in sheep's clothing"-the works of the devil as claimed by many? Who knows? I have been anxious to get some book that gives a true statement of our actual condition after death

true statement of our actual condition after death, and of the life beyond, but I judge from your com-ments that there are none that can be considered fully reliable on that subject. S. F. MOORK. Forest, Ohlo.

G. B. STEBBINS.

Your serious and frank correspondent,S. F. Moore, is perplexed because you will not say that any account given us, from seers or me-diums, of the future life is infallibly correct. To do that would be to yield reason and con-science. Valuable, but not infallible, is the true verdict as to spirits, celestial or terrestrial. We want also a weight of proof. As to the fact that there is a future life, and that our friends return from it to help and bless us, we have an innumerable cloud of witnesses. As to the conditions and location of the celestial home our statements are fewer, and so we read and think and wait for more,-impressed meanwhile with the beauty and probability of what we have.

battery.

allowance for the subtle psychology of this world; for the prepossessions of the medium; for mental reflections; for atmospheric ob-structions; for organic limitations; for the imperfect knowledge of the spiritual opera-tor using the medium, and for the constitu-tional bias of the recipient. This necessi-tates a liberal margin of uncertainty, without attributing dishonesty to the medium or incapacity to the spirit. Some such allow-ance must be made in all other investiga-tions, and why should Spiritualism be an exception? The astronomer must allow for imperfect instruments, for variations in the atmosphere, or the remote influence of some undiscovered world. Prof. Tyndall found in his public experiments with the Electric Pile that the warmth from a man's face standing several feet from his delicate instrument was sufficient to deflect the needle several degrees. A magnetic current from some hidden "lodestone" may render the mariner's compass totally unreliable. But all of these obstacles have not baffled scientific research or invalidated the general testimony of facts.

Spiritualism embraces an infinite field and we have but just touched its margin. On some primitive essentials all mediums and spirits agree. That death does not destroy identity; that consciousness and character survive its cold mysteries; that memory and affection linger and the fond mother knows and still loves her child; that there is progress beyond the grave; that God is good and punishment is disciplinary and always in accordance with natural and moral law;

that they occupy space and have locality, and social life over there. The "authority to say there is no 'eternal hell,'....'no resurrection of the body,'" and all kindred assertions, does not come from the statements of spirits alone. It is found in the library of nature, interview of the statements interpreted by science and moral sense. The uniform assurance of all intelligent spirits communicating through diverse and remote mediums, adds a strong corroboration; and together heaven and earth bear witness against these irrational myths. The testi-mony of Clairvoyance is valuable in the same line, and while differing, and sometimes contradicting each other, in descriptions of celestial life and scenery, they are as nearly agreed as are the witnesses who describe places and events in this world, even when giving evidence in court; while the people and country they attempt to repre-sent are as the whole planetary family of our solar system and its countless billions of social beings to a diminutive island in the St. Lawrence River with a dozen families on a summer vacation. In proportion to the magnitude of a country, the variety of scenery and diversity of its people, is the liability to misunderstanding and conflicting statements of the travelers who explore it and report, while each is anxious to tell the whole truth and nothing but the truth, and each describes things as he sees and understands them. In the accounts of spirits and clairvoyants, considering the boundless extent of the field, the marvel is that they agree on so many points and approach on so many others.

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A. J. KING.

Spirits tell us of the future life and its experiences; but in this, as in all else we get from that source, different spirits and different mediums tell us differently, and many are doubtful what to believe, and others reject all they tell us because they do not agree. Some tell us the spirit-land sur-rounds the earth and but a little way from it; some, that they live on the inside of a hollow sphere and rest upon its surface like flies on the ceiling of a room—Dr. Crowell's book so informs us; others, that they live on the outside of such a sphere, but neglect to tell us how they get through such an en-circling sphere. A. J. Davis tells us of a spirit-land spreading out and extending in form of a parallelogram of not much thickness, situate at an immense distance from earth where place an magnetic river from earth perpetually flows to form and sustain it, and the forms and creatures, including human spirits, that live thereon; that there is a counter stream of magnetism flowing from that land to earth to mix and mingle again with material elements; and thus an equilibrium of force is maintained between the two, and a means of communication for spirits by these rapidly flowing rivers is established, upon which they go and come with great facility and rapidity. Maria M. King, in her inspirational work entitled, "The Principles of Nature," has enunciated a complete system of materi-al and spiritual astronomy, connected and blended together "in one stupendous whole," blended together "in one stupendous whole," based upon known laws and scientific prin-ciples. In the main, she agrees with Davis, except that she describes the Spirit-land as a part of the surface of an immense sphere built from magnetic emanations from the surfaces of all the planets in a circle of material suns —being of similar magnetic grade—and to which each planet sends a current or river of magnetism to build up its appropriate part of its form, and or, which part, the spirit in-habitants from such planet dwell. It is lo-cated in the universe where attractive and repulsive forces place it, particularly desrepulsive forces place it, particularly des-cribed in that work, as is also how spirits live, society, travel to and fro to earth and all worlds, duties, guardianship, medium-ship, etc., etc. In "Real Life in Spirit-Land" she treats of classes by giving individual experiences of representative individuals there. In view of the discrepancies in this matter between spirits or mediums,or both, well may one ask, what is the truth, and how is it to be ascertained? I know of but one way to pursue Accept what seems upon careful and thorough investigation consistent with analogy and reason. Reject all else. This matter is no exception to the rule that safety from egregious error in belief depends upon scientific knowledge and careful analogical reasoning upon the theories and statements of spirits or mediums. It is best that it is so. Suppos spirits all agreed and told us one story, in this and all other things, and there is no more reason for their agreement here than there. There would then be no place for reasoning on what they might tell us, but a blind acceptance or rejection would be the consequence; that would be the end of thought on the subject. If we could always get the exact truth by asking a spirit through a medium, would not that be the easiest and surest way to get all truth? There would then be no need of detectives to trace out criminals, for a spirit could tell who com-mitted the crime; no need of long and elaborate experimentation in electricity, light, heat, Keely motors, mechanics, etc. You would not have to study "The Book of Nature" with so much labor to learn its history, its forces, its laws; but merely ask a spirit. It may seem at first blush to many that it would be better to attain all our

"born in the visionary" machinery of the battery. In Spiritualism we must make a liberal made through labor and activity. It was and is the decree of God and nature, that "by the sweat of his face shall man eat bread" material, mental and spiritual. By study and careful discrimination man attains more power to reason and discriminate be-tween truth and error. Nature, God, planted good and evil in the garden in which he was placed, and his business is to learn to chose the good and true, and reject the evil and false The husk everywhere grows with the wheat error always more or less accompanies truth and therefore man must never expect on earth to flud it perfectly free; therefore it be-hooves him to "watch" continually as well "There is no royal road to learning"; no

'going to heaven on flowery beds of ease." Labor-intelligent labor-will attain all possible things not excepting the highest in-spirational powers, and enable man to get and know the truth—not perfectly, but ap-proximately. Remember this: That silly, proximately. Remember this: That silly, unreasonable things are not given by spirits through sound, well balanced, and highly. cultured minds when developed into high

mediumship. As there are all grades of mind both in the body and in the spirit, some unbalanced and some ignorant, some level, well balanced and cultured, and all grades of development of mediumship from the tiny "rap" to the almost perfectly inspirational, and all are before the world teaching and seeking recognition, how can men reasonably expect agreement among them, or accept any without question as per-

fect authority? Authority is going out of fashion and rea-son is invoked in every matter as the true and only arbiter with the advanced mind of the age. Spiritualism must stand this test and secure its favorable decision, or with the and secure its favorable decision, or with the errors and partial truths of the past, must ingloriously fall, to be supplanted by some-thing that will. But Spiritualism can not fall, because its fundamental principle is progress, development; and sets no stakes that reason and nature do not sanction. By the authority of these as well as the voice of many spirits, Spiritualism declares there is no "orthodox devil," no "eternal hell," no "vicarious atonement." no "winged angels," no "death of the spirit," no "resurrection of the body," and no "fall of Adam." The sun and moon did not stand still at the command of Joshua, nor did "Jonah swallow the whale;" and by the same authority it declares: There is a spirit body as well as a natural body, a Spirit-world as well as a material world, spiritual accompaniments and surroundings as well as material, and that all these are analogous and governed by similar laws. Hammonton, N. J.

CHARLES DAWBARN.

The wail of S. F. M. seems an echo of the cries of those who watched modern Spiritualism in its swaddling clothes some 40 years ago. It seems almost absurd to-day for a reader of the RELIGIO-PHILOSOPHICAL JOUR. NAL to write, "If Spiritualism is anything more than a visionary theory it must prove itself true by demonstrated facts." Can it be that S. F. M. is a Rip Van Winkle waking from a 40 years' slumber in total ignorance of the belt of meteor facts through which the planet has been rolling whilst he was asleep? I suggest that like the rest of us he institute a long-continued search for the facts he craves; and I should not deem it wise to spare him one foot of the journey through the mud of ignorance and superstition and fraud, because a higher and wiser manhood can only come to him by self-effort; and his suggestion that "Spiritualism must prove itself true" is not in that direction. It rests with himself to prove Spiritualism true or false to his own satisfaction, by his own investigations.

But S. F. M. asks a question that many struggling truth seekers have asked again and again, and that is likely to be asked as often in the future, "Of what advantage is spirit return if we can gain from it no trustworthy information as to the life be-yond?" This is the old, old question of the mind that believes the world and all that it is the question of a mind still in leading-strings to a God of special providences; and yet believing in eternal hell, winged angels, golden streets and vicarious atonement. Science would reply to the question of S. F. M. by telling him that the true scientist gathers facts, and scorns the mind that would hesitate to seek for truth because there is no apparent "material advantage to be gained by it. If spirit return be a fact, it has existed in the past, and will continue in the future; and although S. F. M. may hide his head and continue to walk with closed s, no fact of nature will be changed to suit his conception of advantage or disadvantage to man. It is quite true that when a fact is once demonstrated we do well to seek for the use it may be made to serve, and many may be our perplexities before we solve the problem; and after all, such fact may serve one man in generous measure, and be of no use to another. My deaf neighbor finds no value in the telephone; but to me the electric fact has proved a blessing. If spirit return be a fact, it must be an advantage for man to know it. Such knowledge may prove valuable for protection from harm, as well as for its direct advantage; although some men may remain deaf and blind to its existence. And the ill use of a fact renders it all the more necessary that man should study the lesson of that fact. Modern Spiritualism differs from other facts of science in that man invisible is a potent factor in its results, whether for good or ill. And a second point is that man invisible can not return as he is, either ment-ally, physically or spiritually. Let me try to make this clear. I have watched the control of two mediums by the same spirit, who passed from one to the other, as they sat side by side, that I might learn the lesson. Through one medium that spirit was fascinating in his manner, although little spirituality was evinced and no clairvoyance. And my friend, the control, soared far above the limits of our English grammar. Through the other medium, though somewhat abrup; and uncouth, he was a fine clairvoyant. He found himself able to take a broad view of life; and was able through that brain to express spiritual truths, and become a valued instructor. Here was an exhibition of the influence of earth conditions upon spirit return. Suppose I could have offered that spirit a yet more limited brain, S. F. M., if present, would have cried out, "Wherein is there advantage in spirit return?" But on the other hand approximate Landid offer him conthe other hand suppose I could offer him control of a mortal thoroughly trained to scientific thought, he would express his spirit experiences from a standpoint impossible to him under inferior conditions. Yet that is only one side of the problem. It is true, and must ever be true, that we can not accurately determine the status of a

limited by his instrument. At the same time there are plenty of very ignorant spirits seeking "return" who could use little but the animal nature of any medium, and could not avail themselves of superior conditions if presented. But the contradictions as to questions of fact which trouble the soul of 5. F. M., come very largely from spirits of that class. I used occasionally to drop in and listen to the quarrelsome discussions that occurred almost every Sunday in the BEAR Garden, called the New York Spiritual Conference—now defunct. Necessarily such personal controversies represented the spiritnal status of those who took pleasure in them; and as the old members one by one became invisible to mortal eye, such must have represented their condition in the new life. They had been very highly respectable members of the community here; and I have no doubt their names are now in the "Elite Directory" on the other side. But all the same that conference would only have added to "Moore's Dilemma" if he had listened to its discussions; whilst its spirit friends will gladly renew their controversy if you give them mediums and opportunity. It becomes a serious question to all students

of truth, whether they can measurably hold conference with spirits of a very different class to the quarrelsome discussionists of the threshold; and here I can, I think, quote from a personal experience that offers answer to such a question. I have long had a pleasing acquaintance with a lady trance-medium, whose controls have found unusually favororable conditions. A most happy harmon-ious married life and surroundings, with a brain fitted for the control of advanced spirits, make a most excellent starting point but only a starting point, for investigations into the laws governing spirit return. This lady has had some of the finest intellects in the country as her sitters, coming not once or twice, but in several cases making weekly visits, lasting for years; and some of these sitters have brought questions involving profound knowledge of Greek, Hebrew, and scientific subjects which were satisfactorily answered

answered. The all-important point I wish to make, is that no two sitters, so far as I could ascer-tain, attract the same spirits. I am not speaking of personal friends or relatives, for they would not be likely to come to strangers; but I am alluding to spirits long in spirit life, and only returning to act as teachers and guides. I have more than once intro-duced investigators to this medium who have not succeeded in attracting any such spirits not succeeded in attracting any such spirits as I had hoped they might meet, and have felt very indignant at their failure. The sitter is thus proved to be one of the

very important factors in spirit return; and experience proves that whilst those who passed over recently may return more or less satisfactorily through various channels, it is almost impossible to hold converse with a particular spirit from higher spheres, through more than one medium. The ordinary "chit-chat" between spirit and mortal, even in the family circle, however. pleasing and gratifying, can have but little interest for one who has once found companionship with a spirit from spheres of knowledge and

wisdom. The bearing of this experience on "the Dilemma of Moore" is, that those who attract and converse with such spirits, and qualify themselves to become pupils, will find that the old contradictions have disappeared. I have conversed with many who attract and enjoy such intercourse, and I find no more of differences in their experiences than inhere to imperfect human nature; and I also discern that the contradictions that so trouble S. F. M. have passed through "Gates Ajar" from spheres where cantankerous conference Spiritualists find their present heaven. The moral for S. F. M. is that by growth into a higher manhood, he, too, can leave behind the contradictions and perplexities that now so easily beset him. He who would attract truthful spirits must see to it that he him-self is living to truth; and he who would hold intercourse with advanced spirits must hold every passion and appetite by the throat and so live as to develop his own higher manhood.

New York.

FEBRUARY 25, 1888.

numbers of effects in nature produced by spirits. The qualities of these effects inhere in the cause. The cause means the spirit and its conditions, or power of action in the production of such effects. The question as-sumes that spirits exist. Is their testimony credible? Our credibility depends upon our knowledge of the character of the witness. When we know a man has always told the truth we can accept his testimony easily, be-cause the probability is that he is telling the truth rather than a lie. We have not the chance to prove the personality and charac-ter of a spirit. We cannot put one upon the stand and look him in the eye. His testimony is given, his tale is told through a me-dium. What is a medium? Does the mind of the medium act upon or color the communication of the spirit? Can a spirit talk through a medium as water can run through a pipe? Is a medium a pipe? Thoughtful and reasonable men answer

these questions differently. We are not all agreed upon the nature and qualities of meagreed upon the nature and quanties of me-diumship; some think mediumship is a pipe-through which a pirit can project what he wants, and over which he has perfect con-trol. Others think that mediumship is partly a pipe on a screen through which only some things will come; and others think that a medium and a spirit in union constitute a control, and that the capacity of the medium is the measure of the capacity of medium is the measure of the capacity of the spirit to express itself to us; that if a me-dium is ignorant upon certain things the spirit will also be ignorant thereof. If the medium is not equainted with the common rule of grammer, the spirit will not be. Then what is a medium? We have no cer-tain knowledge yet what a medium is. This emblact requires further investigating under subject requires further investigating, under better conditions than we yet have had. A correct definition of a medium will enable us to tell more accurately the worth of spirit testimony. We can only come at the nature and character of spirit-life and existence from the testimony of spirits through a medium, so we are a long way from the point where we can be certain of speaking accu-rately of the Spirit-world, its social conditions and inhabitants. We can affirm very little of spirit-life. The aim in our study of these phenomena and causes, is to find out. It is more important that the Reading railroad strike be justly settled, than to specu-late about the color of the eyes of arch-angels. All the tales spirits tell may be true or false; the phenomena demand the existence of spirit before we can explain them. Frenchmen exist but Frenchmen have told lies. If spirit testimony does not agree it does not follow that there are no spirits. Probably if we knew everything about the spirit and his conditions, and the medium and his conditions, there would not be much difficulty to explain. We don't know much about anything when we put away our assumptions.

Again Mr. Moore says: "If Spiritualism is anything more than a visionary theory, it must prove itself true by demonstrated facts."

That is so. We must scientifically demon-strate our facts. We must begin with facts of observation. We have already many facts which visionary theories do not affect. The world may be filled with theories, but facts are facts. We begin all our reasoning there with demonstrated phenomena. We theorize to correlate and explain the cause and relations of our facts. When a new fact comes up it may knock our theory to pieces. We must let the theory go and make a new one. This is the way that all science grows. Visionary theories get ground to atoms in the mill of advancing knowledge. Theories are not knowledge, but they grow where knowledge does not exist. Again Mr. Moore says:

"Utless we can show that these revelations are reliable our theory has no basis." This is hardly accurate; if the revelations

made through mediums by spirits be reliable. then the revelations are made up of facts which exist in the Spirit-world, of which spirits give us an accurate description. Theory has nothing to do with the mere description of things which exist. Theory comes into existence when we try to tell how these things and conditions existing in spirit nature came to be as they are. If the facts be unreliable the theory made to explain them must be unreliable too. From error nothing can come but error. But how can we verify any revelation? A revelation can not be veri fled. How can we attest the reliability of anything a spirit may say, but by the uni-formity of knowledge and experience. We have no experience with reference to a Spirit-world and we have no power to verify revelations out of the province of knowledge. A consensus of testimony would make it look as a very probable possibility that things were as stated, but we could not say they were so until we could send reliable wit-nesses to see. The personality of a spirit is the hardest thing we have to prove, so little is known of the amount of spirit-personality we come in contact with through mediums. The theory of "eternal progress" may be true; it may be false. I cannot tell whether there is "eternal progress" or not. It will take any man an eternity to find it out. If we take a line from the beginning of human life till now, we see there has been progress. grew into a log cabin, and a log cabin into a marble palace. Whether there was progress before human experience began, I do not know. Whether the laws of nature were the same before animal life appeared upon this planet. I do not know. Whether I shall live through an eternity, I don't know. That eternity has to prove. How can I tell that something will not happen in nature which will be only on the point of the solution. will kill off all spirits, a kind/of .a spiritual earthquake or a blizzard. Again Mr. Moore says: "Whence has Spritualism received the authority to say there is no eternal hell, no vicarious atonement, no winged angels, no golden streets; that there is not death, no esurrection of the body; that eternal progress instead of eternal punishment is the destiny of man; that there is probation after death; that the fall of Adam is a myth and that Jonah did not swallow the whale; in short, on what evidence do Spiritualists dispute orthodox doctrines." What reliability have orthodox doctrines? Where did they come from, and who made them? Has anybody ever seen an "eternal hell," "vicarious atonement," "winged angels," "golden streets," "eternal punish-ment," and "probation after death?" These orthodox doctrines are denied because they are not proved. There are no phenomena in nature which prove their truth. They can not be proved true by the work of the human mind, but the common sense of the human mind rejects these orthodox doctrines be-cause they are at variance with the presentstate of human knowledge and the dictates of human reason. Human knowledge affirms progression; in other words that nature is working from simple to complex forms. The history of the earth shows how by a process of evolution things have come to be what they are. The spiritual world stands in the (Continued on Eighth Page.)

Mr. Moore greatly wants "some book that gives a true statement of our actual condition after death." Such a book he could not probably understand, and therefore would not accept or welcome it.

In his early youth if any one had put in his hands a book giving truly the conditions and experiences of S. F. Moore as a mature man, it would have been incomprehensible. In; our comparative childhood on earth, we can still less understand "our actual condi-tion after death." That it is higher, finer, and with larger range than here, is about all we can take in; so much we get, with great clearness, from our best seers, and none outside of Spiritualism get this so well as those within its charmed circle. Spiritual culture and purity of life will give us better understanding, and with that better visions will be given to us.

There need be no perplexity, but rather gladness in view of the great light we now have and confidence that more will come, here and hereafter, as our eyes are able to bear it, and our souls to appropriate it. Detroit, Mich.

LYMAN C. HOWE.

The truth of Spiritualism as a demonstration of a future life does not rest upon the testimony of spirits. The proof of a fact is one thing, and conflicting theories concern-ing its bearings quite another. The existence of spirits is as well established as that of electricity or magnetism, but the infallibility of their revelations has never been conceded by intelligent Spiritualists. "Is there no dependence to be placed on what spirits tell us?" Nothing absolute. Why should there be? They are human. Can we depend implicitly upon what the wisest in this world tell us? I never saw two Eng-lishmen that agreed in their descriptions of the details of life in their native land. I have heard square contradictions upon ques-tions of social life in England by intelli-gent natives, both of whom I believed to be sincere, each stating the facts as he saw and remembered; but it never shook my faith in the existence of that country or the history of civilization, or the general reliability of

English literature. Brother Moore thinks that "If these revelations relative to the life beyond are not reliable, and all these descriptions are born in the visionary brains of the mediums, then all other-even as to spirit return at all-must be considered equally visionary and doubt-ful." Not so fast, Brother Moore. Spiritual-ism does "prove itself true by demonstrated facts," but that does not prove that spirits are infallible, or their descriptions given through mediums always reliable; nor does it follow that they SAre born of the visionary. brains of the mediums." The telegraph often misleads, and reports false and contradictory statements; but that does not prove that there is no operator at the other end of the line, or that all the communications are

J. CLEGG WRIGHT.

Mr. Moore asks the following questions: 'On what reliable evidence are any of the claims of Spiritualism based?" This question is ambiguous, for what do w

understand the claims of Spiritualism to be? Mr. Moore does not say what these claims are, nor what he claims they are. Probably not two thinkers claiming to be Spiritualists will state them exactly alike. All Spiritualists will admit this: that man lives after the death of the body in a province of nature we call spirit. This province of nature that we call spirit, man cannot go to see, as Stanley can visit Central Africa, and come back and tell us of things and people there. We do not know nor communicate with spirits as we do with the great African traveler. There is no faculty in the constitution of man that will enable him to know anything about that spiritual province in nature. Our knowladge of this spiritual province is not derived by direct perception or sentation. We can only know our sensasions. We put the proposition in this form: There are certain phenomena or appearances happening in nature which can only be explained upon this hypothesis, and no other, that they are produced by intelligent beings who live in a province of nature which does not come within the range of the faculties of sensation. These phenomena persist, and 'are as real as any other phenomena of nature. There is the hy pothesis of atoms, but one never saw an atom; but there must be atoms, because the hypothesis is adequate, and no other hypothesis is able to explain the attributes and modes matter. These phenomena are produced bodies in nature, and can be experiment in ed upon. These physical and mental phe-nomena happen according to the habits or laws which nature unvaryingly follows. have phenomena which cannot be explained by the known capacity of matter. We assume the existence of intelligent substance. spirit, to explain intelligent manifestations in matter. The existence of spirit is a hy-pothesis. It will cease to be one when we can see it and handle it as we can a brick or a piece of marble. What we believe of spirit, as to its existence, power and capacity, we infer from phenomena which come into the domain of sensation. All we affirm of the realm of spirit is assumption drawn from material data. We never find life apart from that which is living, nor mind apart from brain; if we could then we should have a standard of verification and approximate certitude, and be able to demonstrate the existence of a spirit as we can a doll or a printing press

Again Mr. Moore asks: "Is there no dependence to be placed upon what spirits tell us?"

What is a spirit? What are its attributes? not accurately determine the status of a I have no direct knowledge thereof, and can spirit by his manifestation, since he is thus not with accuracy define spirit. There are

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PHILO-GOPBICAL JOURGAL.

PRACTICAL OCCULTISM: A Course of Lectures through the Trance Mediumship of J. J. Morse. With a Preface by William Emmette Coleman. 1888. San Francisco, Cal.: Carrier Dove Publish-ing House: England: H. A. Kersey, Progressive Literary Agency. Price, \$1.

This work consists of a comprehensive survey of what the author has seen fit to designate as "Practi-cal Occultism," and consists of seven lectures and

an Appendix: 1. The Trance as the Doorway to the Occult. Its Magnetic and Spiritual forms of Induction. 2. Mediamship: its Physical, Mental, and Spirit-

al Conditions. 3. Mediumship (continued): its Foundation, De-

velopment, Dangers, and Advantages. 4. Magic, Sorcery, and Witchcraft. 5. The Natural, Spiritual, and Celestial Planes of the Second State. 6. The Soul World: its Hells, Heavens, and Evo-

lutions

Life, Development, and Death in Spirit-land.

7. Life, Development, and Death in Spirit-land. Appendix: Answers to questions. In the Preface, Mr. Coleman says that "Under the general head of speculative occuliam may be classed all the mysticisms of the present age; and, in con-tradistinction thereto, the term 'Practical Occult-ism' has been apily chosen for a volume of inspira-tional lectures delivered by Mr. J. J. Morse, dealing with subjects of 'great pith and moment' in a sound, clear, and eminently sensible manner. For nearly twenty years Mr. Morse has been a leading trance exponent of a common-sense, scientific, non-mystical Spiritualism,--free at all times from the extravagance and perversions, the metaphysical idealisms, and the rhapsodical moonshine with which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detriment and dis-grace. grace

which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detriment and di-grace. "Having had the pleasure of being present at the original delivery of the discourses composing this volume, I am enabled to understandingly and con-scientiously commend them to the attention and study of all those interested in the topics treated; and who should not be? As the tille of the work indicates, it will be found truly practical; being rich in instruction upon matters of deep import to all bumanity. Its teaching concerning the Trance and Médiumship are pregnant with valuable instruction and judicious conneel. The true sharacter of Magic, Sorcery, and Witcheraft in the light of an enlight-ened Spiritual Philosophi, devoid of present-day mysticiams, whether theosophic, occultic, or what not, is succinctly and graphically presented. The last three leasons will probably be found among the most interesting of the series, furnishing as they do a variety of information upon the states and condi-tions of the Spirit-world, -information much of it, J. think, not generally known to the spiritual public. "In my judgment, the leasons in this book, as a whole, are sound in doctrine; they are eldiying and profitable in instruction; they are eldiying and profitable in instruction; they are eldiying and spiritualizing in tendency; and they are worthy the careful, thoughtful study of all." **Assuming that the trance condition is the warrant** of death and the prophecy of futurity, the author clairus that it is in its revelation of the higher capac-tites of human nature, the measure and certain indi-cation, the handpost, as it were, upon the highway of eternal life, pointing to the mountains of wisdom, that lie, perhaps, still enshrouded in the under-standing of humanity to-day. The trance which is this miniature representation of death, gives you the key by which you may transcend the environments of mortality and ascend into the domain of spiritu-ality. "It is, indeed," the author asserts, "the doorwa

to the occult, to that which is hidden from the ordin-ary investigation and outward consciousness; a pas-sage-way from the realm of action upon the external side of life to the realm of action upon the internal side of life." In this position with reference to trance the author is undoubtedly correct, demonstrating, however, that in every case its opening depends up-on "your own- organic constitutions, your mental, nervous, and spiritual possibilities and environ-ments."

ments." The trance condition is treated in a very lucid manner, and the three ways by which it can be induced pointed out: 1. The possibility of persons inducing that state

in themselves and by themselves. 2. The possibility of that state being induced by another person upon them. 3. The possibility of that state being induced by persons not living in the world where the entranced

person lives

person lives. These are designated as the natural, magnetic, and epiritual forms of induction. The possibility of a person inducing the trance in himself and by himself is treated by the late lamented Dr. Fahnestock, under the head of "Arti-ficial Somnambulism," and if living to-day he no doubt would be highly gratified to see his views en-dorsed by so prominent a medium as Mr. Morse. The possibility of the trance being induced by one person acting upon another, has been recognized from the time of Mesmer up to the present day, and has been discussed under the head of Mesmerism, Animal Magnetism, Electro-Psychology, Pathelism, Artificial Somnambulism, and Hypnotism. Mr. Morse, however, treats the subject from a spiritual more easily understood by the student. He claims with a great deal of earnestness, and with good reasons "that the constant induction of the mag-netic trance is an experience not to be sought. Any method or power that always demands your relianc upon it, is a dangerous method, and injurious power. It teaches you the lesson of dependence rather than independence; it teaches you to be al-ways leaning upon some body stronger than your-eelf, rather than impressing upon you the duty of developing your own strength so that you may walk alone. But as a means of opening the door, as a means of currying you forward to the occult, and bringing you face to face with the facts and pur-poses belonging to it the magnetic induction of the trance is primarily and preeminently a necessity in the great majority of cases." From beginning to end Practical Occultism contains suggestions that can not fail to be of great benefit to those who are interested in any phase of the spiritual philosophy, and will be instrumental in clearing away the mist that has beretofore clouded the vision of many honest investigators.

phy. In his own time he was called "The Knight-Errant of Philosophy," and, indeed, he almost courted the maitgrdon that was his fate. This life of Giordano Bruno by Mr. Frith, meets a

Inis the of Giordauo Bruno by ar. Fith, meets a long felt need of students of philosophy, and thanks are due to the author and publishers for gratifying that need in so satisfactory a way. CAROLINE K. SHERMAN.

Magazines for February Received Late.

The Century Magazine. (New York.) One of the many features of the February Century is an essay by James Russell Lowell on Walter Savage Landor; Mr. Kenpan's series of Articles on Russia are continued; Ranch Life in the Far West is writ-ten in a popular velu; Pictorial Art on the Stage treats this theme from an artistic point of view; As-trology, Divination and Coincidences is a curious study; the European craze for Discorations is timely; The poetry of this number is good, also the fiction. General, Sherman's study of the Grand Strategy of the War, and the Lincoln History are important papers. papers.

Woman's World. (New York) The Princess of Wales, in her academic robes as a Doctor of Music, Wales, in her academic robes as a Doctor of Music, graces this number in the frontispiece. Lady Wilde, the mother of the editor opens the reading pages with a poem on Historic Women; this is followed by a prose description of a historic house, Kirby Hall; Medicine as a Profession for Women is the subject of a paper; an article on-the late Mrs. Craik gives a portrait and pictures of the interior and ex-terior of her home; the Greek Plays at the Universi-ties are described; following this is a paper on Alex-ander College, Dublin; the literary and other notes are all conspicuous for that easy style for which Mr, Wilde is famous. There are London and Paris fashions and pictures of Sara Bernhardt's costumes in La Tosca. in La Tosca.

The English Illustrated Magazine. (New York.) The English Illustrated Magazine. (New York.) The frontisplece is from one of Rembrandt's plctures in the National Gallery, and entitled Old Lady. The Mediation of Balph Hardelot, and That Girl in Black are continued, also Coaching Days and Coaching Ways; The Weasel and His Family, and an article on Fowls will not only interest the general reader, but farmers and those interested in natural history.

Buchanan's Journal of Man. (Boston.) The opening paper, Human Immortality, contains the doctrines of philosophy and sentiments of clergy; in the article, Inspirational Faculties, are the phi-losophy and examples of inspiration. There are also articles on Temperance, religious affairs, and Chinese in New York, besides miscellaneous notes and items.

The Path. (New York.) The article on the Bha-gavad-Gita is continued from the January number. A short article on the Secress of Prevorst, with a drawing of the Secress, revives the careful-written account by Dr. Kerner in the minds of many readers. Other articles by popular willers fill this month's

The Theosophist. (Adyar, Madras, India.) A va-riety of articles upon Oriental Philosophy, Art, Lite-rature and Occultism complete the January issue of the Theosophist.

The Homiletic Review. (New York City.) This monthly, devoted to religious thought, sermonic literature, and discussions of practical issues, is com-plete in each department for February.

Heggars in Georgia lead an enviable life, at least one is warranted in believing so from the fact that a number of Cuthbert ladies and gentlemen dressed and painted themselves up to resemble gypsies and went about town begging for food. They got plenty of it and say they had lots of fun.

Humbug.

Barnumssid "The American People like to be humbugged." This may be true to the line of en-tertainment, but not where life is at stake. A man with consumption, or any lingering disease, looking Death in the face and seeking to evade his awful grasp, does not like to be triffed with. So with con-fidence we place before our readers. Nature's great grasp, does not like to be triffed with. So with con-fidence we place before our readers Nature's great remedy, Dr. Pierce's Golden Medical Discovery. a sure relief for that long train of diseases resulting from impure blood, such as Consumption, Chronic Nasal Catarrh, Liver Complaint, Kidney Disorder, Dyspepsia, Sick Headache, Scröfula and General Debility. Time-tried and thoroughly tested, it stands without an equal ! Any druggist.

A Great Newspaper.

The American Rural Home, Rochester, N. Y., is now regarded as the leading farmer's newspaper of now regarded as the leading farmer's newspaper of America. It covers every state and territors and is an S-page, 17-year-old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks, for 75 cents only! Regular price \$1.00. The re-ports of over ten thousand correspondents, by mail, and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000-the largest of any like weekly in the world. No wide-awake, money making farmer can afford to be without it. Samples and catalogue of books free. We may also add that it is one of the best all round family papers published. For from \$1.00 to \$1.25 it, allows one free choice of over 250 cloth bound dol-lar volumes with the paper, and has given away lar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.- PUE.

What is Scrofula

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

How can it be cured ? By taking Hood's Sarsa-parilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

IOO Doses One Dollar

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT. last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for $\frac{5}{300}$ only a short time ago are changing hands at from $\frac{5}{600}$ to $\frac{5}{2,000}$ now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

from One to Two Hundred Dollars each.

Send for maps, pamphlets, and full information to .

Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and person-ally. Every stockholder in this Company who pur-chases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor and settler

to Tallapoosa and investigate with their own eyes. Will you not come? COME AND INVESTIGATE.

ALL REAL PLAN HERE HERE HERE

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable con-siderations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus of devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city. to the city.

- z. A 60-ton charcoal iron furnace, estimated
- 3. A malleable iron works, estimated to
- An enormous hotel, estimated to cost.... 150,000 5. A furniture factory, estimated to cost... 6. A sash, door and blind factory, estimated

to cost 25,000

ore assays from 45 to 60 per cent. metallic iron, and gold ore from \$5 to \$300 per ton. This company took first honorable mention on steel-making ores and marble from their property at the recent Pied-mont Exposition in Atlanta. COST OF BUILDING AND LIVING.

southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of $t_1 \cos 6$ feet above the level of the sea, 6_3 miles from Atlanta, 40 miles from Anniston and too miles from Birmingham. The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickness is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence. The population of Tallapoosa in 1884 was 56, one year ago 600, to-day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 8,000 before the first of lanuary. 1880. Tailapoosa will probably be 5,000 before the first of January, 1839. There are over forty business houses, express, tel-egraph, post-office, three churches, three large ho-tels, one newspaper, eight sawmills and wood-working establishments, two large brick manufac-turing establishments and several minor industries.

Property of this Company.

THE TALLAPOOSA HOTEL

THE TALLAPOOSA JOURNAL

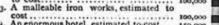
\$73,000

Come to the South.

It is the most desirable

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold, in the success of the enterprise-is what has made (average price \$200 cach), 2,700 acres of mineral, the Tallapoosa of to-day so successful.

1. A cotton mill, for sheeting, estimated to



25,000

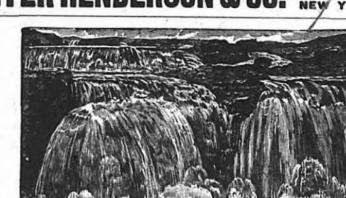
stove

RELIGIO-PHILOSOPHICAL JOURNAL.

MANUAL OF EVERYTHING GARDEN is this season the grandest ever issued, con-taining three colored plates and superb il-0 lustrations of everything that is new, useful







Falls of the Slour River at Slour Falls, Dak., 6.000 horse

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in

the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas

City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar Rapids & Northern Chicago & Northwestern, Illinois Central and Minne-apolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty

wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Siour Falls at bargains that will surprise the purchaser Surrounding Siour Falls is the finest farming country in the world for STOCK

AND_GRAIN, and we know this region has never faild to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great

fortunce by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business for

PETTIGREW & TATE.

SIOUX FALLS, DAKOTA.

LIFE OF GIORDANO BRUNO. By I. Frith. Re-vied by Prof. Moritz Carriere. Boston: Tick-nor & Co.

The name of Giordano Bruno, like that of Bene The name of Giordano Bruno, like that of Bene-dict Spinoza, has for more than two hundred years suffered the reproach of athelem. So long as theism eignified a personal God, having the passions and frailties of man, so long must the sublimer thought of a Bruno or of a Spinoza, either be passed over with neglect, or branded with the suspicious charac-ter of athelem. Indefatigable Germans, however, like Lessing, Herder and Jacobl, who not only loved truth but dared to fulfill its requirements, made bold to free the name of Spinoza from the odium attach-ed to it, and gave that impulse to the study of his

to free the name of Spinoza from the odium attach-ed to it, and gave that impulse to the study of his works, which has tended so largely to the advance-ment of free thought in our own time. Much less attention has been paid to Giordano Bruno and the merits of his philosophy. Recent in-restigations, however, show the fact that the germ of the philosophies of Hegel, Laibnitz and Spinoza, is to be found in the works of Giordano Bruno; that, as a chamion of instural science and an advocate of as a champion of natural science and an advocate of the inductive method, he was the herald of Bacon, and that no less than Jean La Mark, Goethe and St.

and that no less than Jean La-Mark, Goethe and St. Hilaire, was be the precursor of Darwin and Spen-cer in his theories of instinct, of evolution and of the life of species. The book before us gives in condensed and at-tractive form the leading points of Bruno's philoso-phy and traces its direct influence upon modern thought. A brief resumé of that philosophy in the short space allowed for review would be but an in-justice to its profound thought and far reaching significance. Mystic as he was and with the intul-tions of a seer, Bruno was none the less "industrious in experiment," and supplemented these intuitions tions of a seer, Bruno was none the less "industrious in experiment," and supplemented these intuitions by the slow processes of observation and compari-son. Much that Bacon ignored in the way of specu-lation and imagination Bruno utilized as all-import-ant working hypotheses, and with good reason, for with him, as with Leippitz, "a great part of his dis-coveries were the result of lightning-like intuitions" and divinations accertained afterwards by observaand divinations, ascertained afterwards by observa tion and experiment."

The featless, heroic life of the man was quite in character with the bold speculations of his philoso-

NEW INDUSTRIES. Tallapoosa Furnace Co., O. W. Bullock, Pres. Capital stock, \$100,000. The Company is under con-tract to have Furnace completed December 1, 1883. Tallapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital stock, \$100,000. The Com-pany is under contract to have Works in operation November 1st 1,883.

SITUATION. In the mountains of Northwest Georgia in Hara

in County, four miles from the Alabama line on th

Population and Industries.

November 1st A1858. Tallapoosa Sgeam Brick Manufactory, capacity, 50,000 per day, expect to be in operation Feb. 15,1888. Tallapoosa Lumber Co. Capital, \$10,000. Sash, door and blind manufactory, hope to be in opera-

tion at an early date, In addition to above are a broom manufactory rope manufactory, wagon manufactory, already secured. It is expected that work will be begun on these manufactories immediately, and negotiations are already in progress for the location here of sev-eral other new and important industries in the near future.

future. Nearly \$4,000,000 capital stock, and money in-vested in business, is represented in the list of Tal-lapopsa's business houses and industries.

RAILROAD FACILITIES

The Georgia, Pacific Railroad (The Piedmont Air Line System) runs directly through the city, giving railroad frantage of three miles for manufactories. Three other stailroads, the Chaftanooga, Rome & Columbus, the Carrollton & Decatur, and the At-antic & Pacific are either surveyed or now bailding with Tallapooga as their objective point.

Perfect Climate. Perfect Health

• The climate of Tallapoosa is a happy medium be-tween the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 76 and winter 55 and the purest and best freestone water abounds. By its location on an elevated plateau per-fect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many peo-ple suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and health-fulness of Tallapoosa cannot be overdrawn.

Surrounded by Rich Minerals. Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, sil-ver, gold, marble and other minerals abound. Iron



WE'RE OFF FOR TALLAPOOSA.

TALLAPOOSA. TALLAPOOSA. Contest at rects and av-best streets and av-utes? walk from depot-Inside Lots, \$300; Corner Lots, \$400; Lots 50x150, nicely located, ten minutes? walk from depot-In-side Lots from \$50 to \$200; Corner Lots, \$75 to \$250. Terms, on-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their ap-proval at any time they may desire to inspect it. This Hotel, owned by the Tallapoosa Land, Min-ng and Manufacturing Company, is the finest on the ine of the Georgia Pacific Railroad between Annis-on and Atlanta. It contains so elegantly furnished coms, has a table unsurpassed, and is an excellent totel in every particular. Rates, \$2.00 per day, \$9.00 per week, \$32.00.per month. proval at any time they may desire to inspect it.





 9. Car works, estimated to cost.
 10. A wagon manufactory, estimated to cost.
 11. Public school building, estimated to 25,000 cost..... 15,000 Total...... \$865,000 The Company offer the most liberal in-ducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Cor-

respondence with manufacturers solicited.

PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have de-cided to offer 25,000 shares of the stock at \$6,00 per share, par value. Orders for this stock will be filled in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, shares, so shares, too shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but dis-tributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala, is indebted for its marvel-ous growth is now paying 300 per cent. yearly divi-dend on its stock, and it is now worth \$4,000 per share (par value, \$100).

WE INVITE INVESTIGATION.



[From New York Times, Oct. 8, 1887,]

The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well howen men, and their nurrows is to establish a large

known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapo

Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the out-side world; it is now attracting men and capitalists from every section of the United States.

Macon, Ga., Teiegraph, Aug. 21, 1887: This Chattanooga, Tenn., Times, Oct. 16, 1887: There Company is one of the richest mining companies in is probably no place in the South to-day offering

New Haven, Conn., Register, Nov. 5, 1887 : The significant characteristic of Tallapoosa is that those people who have investigated it are most thor-

oughly enthusiastic over its prospects. SEND FOR PROSPECTUS. An elaborate Prospectus, giving in detail full particulars of our property, illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application. HOW TO REMIT. Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Cur-rency, by Express or Registered Letter. Address, Gol. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'F'G CO., TALLAPOOSA, GA.

RELIGIO-PHILOSOPHICAL JOURNAL.

Beligio-Philosophical Journal

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BY JOHN O. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within cery tain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the BE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communicatloL. of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, February 25, 1888

A Jew Teaching Christians.

Strange days we live in; not bad but good in some high aspects, and full of promise. Fences are going out of fashion. Pass along a fine street in a town or city, and the broad lawns are open, the old and cumbrous hedges and high pickets swept away, as though neighbors had lost fear or jealousy of each other or of the outer world. Each man knows his own ground, but he has come to know that it needs no deep-set posts and high barriers of wood or stone, but opens out fair and free without them. This is typical of another change, and shows a certain truth in the Swedenborgian doctrine of correspondences. As these old barriers between neighbors along our streets are out of fashion, so are the high walls of sectarian creeds going out of date,-so that one man's truth in religion may have fair opening to that seen by another man, or a company of men.

Here is The Independent, standing solid in its New York yard with old Andover trees of the Puritan stock at its door, and missionaries who preach eternal hell-fire to poor Pagans in its parlors, but the fence falling down that has long stood, with spikes on its top, between its premises and those of its Jewish neighbors. And the strangest thing is that the old high and spiked fence is not tottering from any careless forgetfulness, but because the Independent people really like to see it sway and fall, and begin to realize that when it is gone there will be more light on both sides and more room where it cumbered the ground and hid the view. - In The Independent of February 2nd is a three column article, "A New Field for Religion," by Rev. A. S. Isaacs, editor of The Jewish Messenger. The learned Hebrew is no narrow formalist, but has caught the fraternal spirit of our day and felt the worldwide thrill of the sympathy of religions. The rapid ease of transit "tends to bring the graduates of every land and creed into a feilowship as mysterious as it is profound.... Ideas migrate, and with the impetuosity of an Alpine torrent overcome every obstacle, and broaden humanity's ever-widening stream." is his fine statement. In France, in art, literature and philology men of all creeds and races meet to help each other, and our growing catholicity must show itself in religion. He asks for an "International Religious Congress of representatives of all religions that make for righteousness and recognize in some form or manner, God, Virtue, and Immortality," and tells us how "local lines are fast dropping out of familiar creeds. The inner wall is falling slowly. The rampart must be leveled, that co-operation, not enmity, be the programme of the coming age." Inspired by his enlarging thought the Jew says, still more freely: "The idea of human brotherhood is more and more recognized in this century, marked not alone by material progress, but by spiritual and moral activity, material progress, but by spiritual and moral activity. When we emerge from our bundle of hereditary prejudices, and prove superior to the narrow and exclusive views for which our education is respon-sible, we begin to see that the sky is, broader than the little patch above us. That is a great step for-ward. The next is a determination to have an open indext in our cased —we error more light and alr. window in our creed, we crave more light and air, and the sweet symphonies from our neighbor's house no longer offend us. We discern therein familiar harmonies,—spirit-calls to kindly deeds." We may well say, in the words of Shakspeare's play:

We are told how "The Psalms of David have grown sweeter" since he "heard them in an ivy-clad church in Berkshire," and the warm hand-clasp and beaming eye of those he meets of other faiths than his own show how they "feel that a man may be a Jew and a

brother." These are, indeed, noble and tender utterances, and their finding an honorable place in The Independent is to the credit of its managers.

Spiritualism is now the special object of dislike and blind distrust, never mentioned save with a sneer or a slight, its higher aspects never recognized in that evangelical journal, but Rabbi Isaac's thought is the thought of Spiritualism. With the opensouled Rabbi we, too; can say, "we hear the joy-bells of the creed to be,"-the music of the coming truth.

The Independent is travelling in an upward path. Unless it turns back we shall see an article by some gifted Spiritualist in its pages in good time, for the breaking down of one part of the old fence weakens the rest.

The Irish in Ireland and America.

"A Lover of Justice" sends to the JOURNAL an article clipped from a Canadian paper, which gives an account of extremely cruel treatment of a family that lived near Newbridge. Ireland, by the neighbors, because the wife in the kindness of her heart sheltered a poor boycotted laborer. In spite of ostracism and insult the family managed to live for a while by selling vegetables which the woman had to cart a long distance from home to obtain a sale. This was soon found out and the cart was stopped. The woman then had to walk, carrying heavy loads, which brought on premature confinement. No neighbors went to her aid. Her husband had to go a long distance for medical assistance, which arrived too late. He had again to leave to get a coffin and was obliged to lock up his poor children by themselves with their dead mother. In his absence the neighbors attacked the house, pelting it with stones, and terrified the children by hooting and

howling. "A Lover of Justice" comments on this account as follows:

"If such things are happening in Ireland is it not time for the sentimental press of the United States to stop railing at the English Government for enforcing the law, or coercion, as the Roman Catholic is pleased to call it? The Protestant, and law-abiding portion of the community, dread Home Rule as the greatest evil. How would Americans like to have the Irish rule in their cities to be perpetuated as it has been from Maine to California?"

The Irish, with all their faults, are proverbially a tender-hearted people, and although Irish individuals and communities under the influence of religious frenzy or political excitement have sometimes acted more like savages than like civilized men and women, the account referred to above, which first appeared in the Irish Times from an anonymous correspondent, is too apocryphal to be made the basis of any argument against Trish Home Rule. Supposing it is true, if English government in Ireland has engendered such flerce hatred of it, and of those who aid it, is not the fact an indication that it is not suited to the needs of the Irish people? Could Home Rule as proposed by Gladstone be attended by greater evils than have marked English rule during the past fifty years? The Irish Protestants are

no doubt generally more intelligent than the Irish Catholics, but for downright religious bigotry and political partisanship, and for acts of cruelty, the Orangemen have scarcely been surpassed by Catholics. And when the law has been on the side of the Catholics, the Orangemen have not been "law-abiding" people. It is only two or three years ago that the Protestant part of the population of Belfast fought the police and the soldiers to the tune of "God Save the Queen," the women and children joining in the riotous demonstrations against the established authorities and against the Catholies. There is no analogy between Trish rule in American cities and Irish Home rule. In "repealed or materially modified," Inger-some American cities the Irish constitute a soll was among those who authorized some some American cities the Irish constitute a large part of the population, and through their strong religious organization, saloon influence, and active interest in party politics, the Irish sometimes have more control of public affairs than is for the best social interests. Then are transferred to this country and are seen in municipal governments some of the evil effects of English misrule, as well as of Roman Catholic ecclesiastical tyranny in Ireland. After a generation or two these Irish immigrants or their sons and daughters, become Americanized and make good citizens. The question of Irish Home Rule is one which should be discussed on its own merits. without appeal to prejudice, or to anonymous and doubtful reports of instances of cruelty or crime among Irish peasants. This question is one for the discussion of which in the JOURNAL there is, of course, no occasion at present. As for the method known as boycotting, it is bad, and just as bad in this country as it is in Ireland.

The Albro-Berry Show Raided.

For some years past one George T. Albro an ex-sewing machine agent has been doing a thriving business in selling commercial Spiritualism in Boston. His cabinet work has been done by the Berry Sisters with such additional help as an increasing patronage demanded. While the JOURNAL is disposed to believe from the evidence that some of the operators, possess more or less psychic and medial power, it has long been satisfied that most of the output of Albro's shop is bogus. Several years ago Mrs. Lita Barney Sayles detected fraud in the Berry girls' exhibit at Onset, and her statement is still on file in the JOURNAL office. Mr. Newman Weeks, Vice-President of the New England Spiritualist Camp Meeting Association, and Mr. Newton Reynolds, lately deceased, both discovered fraud in the few scances given by the Albro Berry troupe at Lake Pleasant. Albro is a shrewd manager-"developer" is the professional term-and has done a thriving business with only now and then an unpleasant episode to disturb the even tenor of his factory. One of these inevitable little disturbances occurred on Wednesday evening of last week.

From a trustworthy source the JOURNAL is in possession of the particulars. In the course of the evening a lady who had carried a white flower to give to an "Indian princess" was called up to deliver it. After she had returned to her seat Albro said. "This is the Indian princess who promised to materialize if the lady would bring a white flower.' Whereupon a gentleman left his seat to see the spirit, and, detecting the fraud, grabbed the form and caught the wig on its head. At the same time Albro clubbed the grabber with a "billy" on his head making a scalp wound from which the blood flowed freely. Then ensued a general scrimmage during which one of the visitors fired his revolver out of the window to attract the police. In the melee Albro pounded a member of his own gang, mistaking him for one of the visitors; and the man who fired the shot afterward found himself confronted by Albro and four or five helpers, and presenting his revolver held them at bay until the arrival of a police officer, when the entire party except the cabinet workers were escorted to police station No. 5. Their names were there registered and they were then dismissed after being told they could get out warrants, if they wished. The next day-Albro went before the Police Judge who readily granted warrants, stating that he should also, allow cross warrants. When Albro's papers were ready for him to sign he declined to affix his signature. It would from this appear that the witness box has no charms for Albro and his bevy of charmers and that he does not crave a judical investigation of his business. The Indian princess is minus two wigs, but if she desires to recover them the JOURNAL can tell her where to find the heavenly hair. It is more than likely that Albro with his troupe of squaws, ancient Egyptians, supes and Irishmen will have an opportunity to exhibit in a daylight scance, before the matter is quieted. If nothing else will hold, then arrest them for running a show without a license. Chicago law ought to be good enough for Boston. Rev. C. O. Brown, Congregationalist, has been making quite a sensation in Dubuque Iowa, by boldly charging Col. Ingersoll with being in favor of the publication and circulation of obscene books. In support of the charge, extracts are given from various reports and records, and Ingersoll's assailant makes out a case that seems to those who do not know all the facts, rather damaging to the witty and eloquent "pagan," but if Mr. Brown had made a fair statement it would have been evident to all his readers that there is no real foundation for his main accusation against Ingersoll. At the time a petition was first presented for signatures, (1878) asking that the postal laws of 1873 be one to sign his name to it. There had been arrests for mailing a pamphlet which, although coarse, was not believed to belong to the class of literature which is known as obscene, and it was thought that the postal Taws passed in 1873, had been used unfairly against reform publications. There was, therefore, a very strong desire to remove this cause of dangers without any very definite idea as to what should be done. The first petition presented was freely signed. Later the RELIGIO-PHILOSOPHICAL JOURNAL and the Index pointed out that the demand for repeal was a mistake and that what was desired was some slight modification of the laws. When Col. Ingersoll came to understand the matter he stated frankly that what he desired was not repeal but the reform of the laws of 1873, and he denounced in eloquent language the traffic in indecent literature. When the National Liberal League adopted repeal resolutions in this city, he resigned his office as vice-president. These facts Mr. Brown fails to state and possibly is ignorant regarding them. Ingersoll is fairly open to criticism for joining the League when he knew that its leaders were in favor of the policy affirmed in the resolutions which led to his withdrawal, and he was equally inconsistent in accepting the Presidency of the League some years later when it was under the control mainly of the same element which had made its name a stench in the nostrils of decent men and women. Time has vindicated the view taken by the JOUR-NAL and the Index; by Judge E. P. Hurlbut, B. F. Underwood, F. E. Abbot, and others who resigned their offices and left the organization at Syracuse, in 1878. Col. Ingersoll's language or conscious thought. Some of us

inconsistences shown in his trying to act with one faction while praising the position of the other are evident enough, and do little credit to his judgment, but Mr. Brown's accusation against him is so unjust and ridiculous that it will have weight only with religious bigots who would gladly welcome evidence of depravity of any man, to whose religious views and influence they are opposed.

Cardinal Manning has explained somewhat definitely the meaning of his recent statements as to the right of the starving man to demand work or bread."His explanation shows that the JOURNAL interpreted correctly what was lately published as his 'sensational utterances," and upon which appeared, in American papers by Protestant clergyman and others, many inconsiderate and superficial comments. Cardinal Manning is one of the most conservative of men, and it was antecedently improbable that he had given expression to untenable and even revolutionary thought in regard to morals. The Protestant clergy who were so ready to criticise him from the standpoint of property owner, evinced bat scanty acquaintance with the subject and some of them seemed most too eager to "make a point," in the absence of full information, against the Catho lic prelate. A newspaper correspondent called upon Cardinal Manning, who, after defining and defending his position, remarked that "this doctrine was not safe to give unexplained to the uneducated masses" that he had spoken "for those who are able and who are bound to study and to know the foundation of all human law." He added in regard to his words: "I did not say them, and I do not say them to the uneducated and to the profligate who abuse them contrary to truth and evidence. The gravity of the present moment in which we are, consists chiefly in this, that we are as they were in ancient Rome when the historian said: 'We can neither bear the evils that are upon us nor their remedies.' When the hard administration of human law compels us to appeal to the divine law of nature those who are driven by suffering will abuse and pervert it." It would have been better if this high Catholic authority had, in stating his views, fully explained his meaning, with all needed qualifications and in language adapted to the common people, especially when he gave consent for the publication of his views. In these days those who have thought to present, should present it in a way that will not make its meaning liable to be a subject of controversy. But Catholic theologians have no confidence in the judgment of the masses on such questions, and prefer to keep all such discussion from them.

The January number of the Unitarian Review contains an interesting article on "Profit-Sharing in Practice." The facts given make a very favorable showing in favor of this method of adjusting the share of labor in the joint product of capital, labor and management. It seems from this article, that there are in France, Germany, England and the United States, about a hundred firms doing business successfully on the profitsharing system. The percentage of failures in the practical experiments made, has been small; and, generally, in these cases even, the managers have expressed an abiding confidence in the principle. A large number of business men who have made no trial of the system, are favorably impressed with it. They say it appears to be rational and feasible. Those who have had full opportunity to test it, speak of the increased quantity and improved quality of the work performed under the profit-sharing system, together with the lessened cost of superintendence, material and tools as a complete offset to the bonus paid the workmen, so that, as a rule, the profit to the conductors of the enterprise is really increased under this system of em ploying labor. Strikes are avoided with other evils, which are unavoidable under the unmodified wage-system. By giving workmen a share in the profits, their ambition is stimulated, their interest secured and the condition afforded for faithful and efficient work. Among the forty firms in this country new trying the plan, are two woollen factories, the greatest flour mills in the world, one of the largest soap works in America. brass and iron foundries, granite works, publishing houses, builders, shoe shops, etc. In the case of several of these establishments. the special fitness of the plan has been proved by several years experience. "On the basis of the results thus far reached," says the Unitarian Review writer, "a, considerable number of economists, like J. S. Mill, Henry Fawcett, J. E. Cairnes and Francis A. Walker, not to mention ,other less noted students of social questions, have pronounced a very favorable opinion of profit-sharing as a practical solution of many labor difficulties. Those who declare against the system on purely theoretical grounds, had better learn what the practical results have thus far been. "M. A. (Oxon.)" in Light: This able writer, author and medium, in a notice of the recent editorial in the JOURNAL replying to queries of a correspondent as to authorities concerning details of the Spirit-world closes his remarks with the following wise and pertinent sentences: "I suppose the harmless necessary out that lies at my side and takes an interest in my writing, so far as my movements go, and no further, has more idea of the world in which I am than any man has of a world of spirit into which he has never been intromitted, and whose realities it is impossible to translate into terms of his

FEBRUARY 25, 1888.

see glimpses of this world, have communion with some of its inhabitants now and then, and are actively conscious that it lies all around and about us. It is when some of its inhabitants, who are not so wise as some others who decline, try to tell us of their lives and doings, that we find how limited is our language to convey ideas so new. Not only do we get no very clear conception of what is sought to be conveyed, but the descriptions vary so much as to suggest imaginative effort, rather than description. We are thrown back on a belief that the dwellers in one state cannot comprehend the conditions of life in a state wholly different. where the man is differently conditioned, and where he is adapted to new surroundings in a new and perhaps little understood manner."

R. A. Proctor, the astronomer and lecturer,

contributes an article on apparitions to the Cosmopolitan, in which, while giving due weight to the various physical causes likely to produce illusions, he cites two instances where neither diseased mental nor physical conditions nor expectant attention, offer a reasonable explanation. He concludes as follows: " It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed fact that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not. Some communication there must be between sun and planet, between planet and satellite, and beyond each solar system between sun and sun, and between galaxy and galaxy; but no one has yet shown what that communication may be. In like manner, even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a dis tance, though no one may be able to explain how such communication is brought about."

The Golden Gate says: "The editor of this journal called on Miss Ruth Randolph of 760 Sixth street, Oakland, on Wednesday last, for the purpose of investigating her mediumistic powers. (This is the newly developed medium so interestingly written up by Mrs. Eames in last week's G. G.) She is a young lady of pleasing appearance, and a good, honest face. We are satisfied she possesses fine powers for physical manifestations. By holding the hand under a small table with a cloth over it, it would be instantly touched and caressed by a hand that surely did not belong to the medium. The most interesting phase of her mediumship that we witnessed, was that of producing writing upon the upper surface of a slate in plain sight. The slate was held in front of a mirror into which we looked and saw the pencil move and write, guided by an unseen hand. Only one word was written, but at our request it was repeated. Nothing can be more convincing than this phase of spirit power. We are to have a séance with this young lady soon at our own nome, when we shall probably have more to say of her and her mediumship. Her conversion to Spiritualism and development have all occurred within the past three months."

"I thank thee Jew, for teaching me that word," for a good and true word it is.

He calls the kindred truths of Talmud, Bible, Koran and Buddha, "the mental flora and fauna of the race," their similarities not strange, "for are they not written by the finger of God?"

During the past year we have had, more complaints of bad service in the Post Office Departments than for the whole fifteen preceding years. That there is inexcusable in efficiency seems undeniable. We have borne the matter patiently until patience has ceased to be any longer a virtue. The JOURNAL is always mailed regularly to subscribers in time for the late trains Tuesday night and early trains of Wednesday morning. Subscribers who fail to get their papers within 48 hours after the usual time should notify us at once.

GENERAL ITEMS;

Lyman C. Howe's meetings at Kansas City are improving in attendance and interest. The music is an especial attraction.

Large and enthusiastic audiences greeted Charles Dawbarn at Norwich-Conn. He has an engagement at Providence, R. I., Feb. 19th, and 26th. During March he lectures at Worcester, Mass.

G. B. Stebbins will be at the State convention at Grand Rapids, Mich., February 24th and 25th; speak at Farmington, Mich., Sunday, March 4th, and at Plymouth, Mich., Sunday, March 11th.

W. H. Blair returned to the city last week from a very successful lecturing tour. He lectured at Grand Rapids, Rockford, Sparta, and other places in Michigan, and also at Montpelier and Muncie, Indiana.

Mrs. Knight is reported as giving scances for independent slate writing in Kansas City with good success. Mrs. Dr. Kimmell, residing there, is represented as an excellent clairvoyant and clairaudient medium.

Geo. H. Brooks has organized a Children's Progressive Lyceum in Washington, D. C., where he is lecturing this month. His meetings are well attended. Mr. Brooks's address while in Washington will be at 423 8th st.

The Boy Medium will address the Young Peoples' Spiritual Society in Apollo Hall, State and 28th Street, next Sunday. Subject: "Christian Objections to Spiritualism Answered." The public are invited.

The second lecture in the course on Human Culture is to be given by Mrs. Janet E. Ruutz-Rees at 327 E. 17th St., New York (rooms of Fellowship of the New Life) on Friday, Feb. 24th, at 8 o'clock, P. M. Subject: "The Sin of Ill Health."

The series of papers on Spirit Telegraphy has prevented the prompt publication of a number of excellent contributions, which are filed for use and will appear at the earliest practicable moment. Long articles are as a rule undesirable and correspondents will please take time to shorten them where they exceed one column.

Bad Mail Service.

FEBRUARY 25, 1888.

Mrs. Hamilton and Mr. Barnes will demonstrate the phenomena before the Young Peoples' Progressive Society, at their hall, 159 22nd St., next Sunday. All are invited.

Arguments pro and con by correspondents who have not attended Mrs. Wells's séances, and have no evidence to offer, are premature. The JOURNAL has no space for opinions which of necessity can have no value in determining the merits of the case.

A statement from Mrs. E. A. Wells in reply to Mr. C. D. Lakey reached the JOURNAL office on Monday, too late for publication in this week's paper; it will appear next week. Correspondents should bear in mind that the JOURNAL "forms" are made up on Mondays and that matter for insertion must be in hand not later than Saturday, and even then: lengthy contributions cannot be used the following week.

Mrs. Ada Foye who has been living quietly in this city for several months, finding that even with the greatest care she could not endure the climate, has returned to San Francisco. She came to Chicago last fall, bringing her, children, in order that the family might be together, Mr. Foye's business obliging him to live here. It is a serious disappointment not only to all members of her household but to the public, that she is obliged to leave. It had been hoped that with the coming of milder weather she would be able to resume her public meetings, which were so successful last year. She carries with her the kind regards of a host of friends.

"Will they Do It?" is the question which in another column, heads a lawyer's statement of the legality and practicability of enforcing prohibitory liquor laws. The JOURNAL cannot undertake to champion all of the innumerable reforms now pressing upon public attention, but at times is willing to give space to short and well prepared contributions like that of Mr. Hugunin. The JOURNAL has in its special field about as big a contract on hand as any one paper can handle; it has confidence in its ability to complete the task if only the people interested will co-operate in works as actively as they do in words.

"Animal Magnetism" is the title of a work just issued by D. Appleton & Co., New York, and is one of the International Scientific Series. The authors are Alfred Binet and Charles Edré (assistant physician at the Salpetriere), France. Since the time of Mesmer, who was borne in Germany in 1734, the phenomena induced by what he designated as "animal magnetism," has been presented to the world under a dozen different names, and has, never failed to attract a great deal of attention. This work by Binet and Féré is from a French point of view, and will be read with deep interest as it contains the latest thought on the subject which it treats. We shall publish a review of it soon.

American Liberty is the name of a "labor paper" published by an old soldier at Hampton Home, Val. It is a quarterly review of the claims of Money and Rent as they affect merchants, farmers and artisans. Every number is replete with thoughtful, earnest discussion of current economic questions. One editorial paragraph only can be quoted here to show the character of the journal: "The past should teach us that appealing to the selfishness of the oppressed is no efficient remedy for injustice and oppression. To establish justice we must appeal to and educate the conscience of both the oppressor and the oppressed to an enlightened sense of duty. For the oppressors are generally as blind, as to the scope and requirements of the golden rule, as are the oppressed." The price of American Liberty is too low-only three cents a copy.

were about thirty-five young people in attendance, and the occasion was one of enjoyment to all present. The evening was spent in listening to recitations, songs and musical duets, and concluded with dancing. The duets of the Misses Farrar were rendered in a very superior manner and were very de-serving of the applause bestowed upon them.

This being also the anniversary of Mr. Algerton's birthday, the society and his friends presented him with a silver handled silk umbrella. The young ladies of the society met during the evening and elected a committee of five for the purpose of drawing up a constitution and by laws with the object in view of forming a Ladies' Union in connection with the Society. They will meet again Friday evening, Feb. 24th, at the residence of Miss Shober, 4105 State street. The society will also hold its social on that even ing, and all are cordially invited to attend. T. OBERKIRCHER, Sec'y.

For the Religio-Philosophical Journal. WILL THEY DO IT?

EDGAR C. HUGUNIN

It has often been said by men of intelligence and also by men of legal attainments, that any law prohibiting the manufacture of spir-itnous liquors which had a penalty attached providing for the punishment of persons who unlawfully engaged in the manufacture of strong drink, such penalty being a for-feiture to the State of liquors or property in and from which such liquors was manufactured, was unjust, oppressive and an in-fringement of the Fourteenth Amendment to the Constitution, which is as follows:

"No State shall make or enforce any law which shall abridge the privileges or immun-ities of citizens of the United States, nor shall any State deprive any person of his life. liberty or property without due process of

The above Fourteenth Amendment is the foundation on which the manufacturers of beer in Kansas rested their cause, and was the one under which Judge Brewer of the United States Circuit Court held that the prohibitory law as in force in Kansas, was un-constitutional and void because it deprived the manufacturers of liquor of their proprty without compensation. The decision of Judge Brewer has been reversed, and the manufacturers of beer with millions of capital have no legal ground to stand on, save and except such as the commonwealth of Kansas may think proper to give them. In other words, the Supreme Court of the United States affirms that a sbrewery in the State of Kansas, in which beer is manufactured is nothing more nor less than a nuisance and may at any time be abated as such by any complainant who may desire to enforce the law.

The right of the State to forfeit to the State any strong drink unlawfully manufactured within its boundaries, is now seldom questioned. Bishop in his second volume on Criminal Law says:

"In some States, the experiments have been tried of directing, that the forfeited liquor be destroyed. And although such struction violates a cardinal principle of political and social economy, which forbids the needless waste of anything capable of being turned to a useful account, still, as individuals are permitted to do what they will with their own, no reason appears why States cannot exercise the same liberty. This doctrine, indeed, is sufficiently established. The forfeiture vests the property in the State; then the State destroys it. The doctrine concerning this whole subject may be summed up thus: The State, in the en-actment of its laws, must exercise its judgment concerning what acts tend to corrupt the public morals impoverish the community, disturb the public repose, injure the other public interests, or even impair the comfort individual members, over whom its pro-

tecting watch and care are required." As to the authority of a State legislature to do these things, there can be no doubt. In the case of Jones vs. People. 14 Ill., rep. page 196, Judge Trumbull in giving the decision of the Supreme Court of Illinois, says: "We shall not go into an elaborate argu-

"We shall not go into an elaborate argu-ment to prove that the legislature possesses the authority to regulate its own internal 4raflic according to its own jndgment, and upon its own views of the interests and well-being of its citizens. The power of the several States to regulate or even prohibit the retail of spirituons liquors within their limits, is expressly sanctioned by the Supreme Court of the United States, in the License Cases, 5 Howard, 504, and there is nothing in the constitution of Illinois to pre-vent the exercise of this power. By virtue of its police power, every State must have the 'right to enact such laws as may be neces-sary for the restraint and punishment of crime, and for the preservation of the public peace, health, and morals.' It is upon this principle that the sale of lottery tickets and of cards, and other instruments for gaming, is prohibited; and whoever questloned the constitutionality or validity of such a law? A government that did not possess the power to protect itself against such and similar evils would scarcely be worth preserving." The late decision of the United States, Supreme Court, testing the validity of the Kansas Prohibition Law, is paralleled with, and analogous to, the principle above cited, and in conformity with the decisions of the and analogous to, the principle above cited, and in conformity with the decisions of the State Courts. This decision, apparently cold and dispassionate; wrought by trained jurists occupying the highest judicial posi-tion in the United States; bearing with it the mat wright of national anthonity and couch vast weight of national authority and couch-ed in the polished language of the law, has enunciated clearly, beyond question, that"the right to sell liquor is not one of the rights growing out of citizenship of the United States" States.'

eral or individual use as a beverage are or may become hurtful to society and to every member of it, and is, therefore, a business in which no one may lawfully engage."

"All the property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the equal enjoyment of others having an equal right to the enjoyment of their property, nor injurious to the rights of the community

This decision is a vital one and when enforced by the people of a State in which pro-hibitory laws exist or may exist, restraining or prohibiting the manufacture of intoxicat ing liquors it places the manufacturing inter-ests of the liquor men directly within the control of the people and they may destroy that interest. If the punishment for the un lawful manufacture of liquor be by penalty they may at any time enforce it, or they may, through their legislature, forfeit to the State any intoxicating liquors unlawful-ly manufactured within its limits. Will they do it?

Kenosha, Wis.

The Y. P. P. S.

to the Editor of the Religio-Philosophical Journal

The Young Peoples' Progressive Society ave their first Masquerade Ball Friday even ing, Feb. 17th, in their hall, 159 22nd street. It was quite a success, both financially and in the enjoyment of a very pleasant evening. Upwards of 50 couple were present, nearly all of whom were masked. It was, indeed, a pretty picture, and to the on-looker reminded him of the fanciful scenes in the Arabian Nights. Princes vied with tramps for the smiles of a fair lady, and clowns, matadores, ockeys and Mexicans mingled together with beckeys and Mexicalis minipled together with the pretty gypsies, princesses, queens and Spanish beauties, for the attainment of pleas-ure. Mr. R. G. Hourtney and Miss Mamie Arm-strong led the march. Doring the intermis-sion Miss Ida Woodbury and Miss Luella and Olive Langel rendered some beautiful songs, and Miss Leo Armstrong and Fred Fellows followed with a banjo and harmonica duet. The prettiest costume on the floor was that of Miss Grace Searls, who represented a Spanish maiden. Among those present were Mr. and Mrs. F. M. West, Mr. and Mrs. Steven Danforth, Mr. Jos. Langel and wife, Mr. Otis, Mr. and Mrs. Harvey Henry, Mr. E. L. Hance Miss Cuppy, Mrs. Francis John-son, Mrs. Armstrong, the Misses Arm-strong, the Misses Piper, Mr. Zeph Davis, Mr. Geo. Henry, A. L. Coverdale, F. B. Fel-lows and wife, Miss Luella Langel, Miss Ida Woodbury, Mrs. Bradford, Dr. Teel, Mr. Ogdens, Prof. Rutherford and many others.

Friday evening, March 2nd, the society will give a grand Phantom Ball. This will be quite a unique affair. Readers of the JOUR-NAL are invited to attend the spectral scene. Chicago, Ill. CELIA.

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Tallapoosa, Georgia.

This progressive young city of the New South is fast coming into prominence. Unlike many of the older cities in that section, it was started on the "ground floor," and the Tallapoosa of to-day, with its nearly 2,000 inhabitants, hotels, buildings, fact ries and hundreds of residences, is the outcome of only about six months of energetic effort by a large company. Property is still selling there at very low prices, and it is without doubt one of the most favorable sec-tions of the South for investment at this time. The advertisement of the Tallapoosa Land, Min-ing and Manufacturing Company, who have been largely instrumental in making its remarkable growth, will be found elsewhere in this paper. Any of our readers who are thinking of investing in the Southland will do well to read it. This progressive young city of the New South is fast

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"It is so full of valuable matter that to the thoughtful man t is a mine of gold."-Deugeche Zeitung.

The New Education, by Prof. Buchanan, \$1 50 by mull. Rev. B. F. Barrett says of this work, "I consider it by far the most important work on education ever published."

Manuel of Psychometry-the dawn of a new civ-lization, by Prof. Buchanan \$2.16 by mail. The N. F. Home Journal says, "The like of this work is not to be found in the whole literature of the past." The Theosophist of Madrag, India refers to Psychometry as 'a discovery which the future historian must place among the noblest and greatest of this great epoch of human thought."





MEMBER OF THE PENNSYLVANIA "BAR; FAUTHOR O "LEAVES FROM THE DIABY OF AN OLD LAWYER, "COURT [AND PRISON," "DR. CROSPY'S CALM

FROM A ' LAWYER'S STANDPOINT, ' VIEW "A HAWK IN AN - EAGLE'S NEST," ETC.

<text><text><text><text>

posit of from \$100 to \$500 required. L. G. SLOUT, 172 Washington Street, Chicago

Wetherbee's Wild West woman who goes by the name of Fairchild was disturbed one night last week while marshalling her spirits for evening parade, down in St. Louis. From g. St. Louis daily paper we clip the following account of the affair:

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To the Editor of the Religio Philosophical Journal:-

0.

On Friday evening, Feb. 10th, the Young People's Spiritual Society held its regular semi monthly sociable at the rooms of Mr. F. C. Algerton, the speaker of the society. There

We quote a few extracts from their decision:

cision: "The right to manufacture drink for one's own use is subject to the restriction that it shall not endanger or affect the rights of others. If such manufacture does prejudici-ally affect the rights and interests of the com-munity, it follows that society has the power to protect itself by legislation against the injurious consequences of that business." "There is here no justification for holding that the State, under the guise merely of police regulations, is a iming to deprive the citizen of his constitutional rights; for we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be

endangered by the general use of intoxicat-ing drinks; nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country are, in large measure, directly traceable to this evil." "Such a right [the right to manufacture intoxicating drinks] does not inhere in citi-zenship. Nor can it be said that Govern-ment interferes with or impairs any one's constitutional rights of liberty or of prop-erty when it determines that the manufac-ture and sale of intoxicating drinks for gen-

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites,

Possesses the remedial power of these two valu-able specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate, sickly children, Emachation, Con-sumption and all impoverished conditions of the blood is unequalled by any other remedy.

That bad cough can be readily cured by inhaling Dr. Peiro's Oxygen treatment. Address the American Oxygen Company, Chicago, Ill., for full particulars.

Consumption Surely Cured.

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

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

Asthma loses its terror when Dr. Peiro's Oxygen is inhaled. For directions and testimonials address the American Oxygen Co., Chicago, Ill.

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

Prof. Loisette's Memory Training.

Prof. Loisette's Momory Training. The following appreciation of Prof. Loisette's Memory System, which he is teaching personally and by correspondence at 237 Fifth Avenue, New York, is worthy of careful perusal: 25 West 45th St., N. Y., Jan. 21,1887. Prof. Loisette's Physiological System of Memory Training merits the bighest commendation of all who have investigated it. I personally take the greatest pleasure in urging upon every parent, child, teacher and scholar a seitous consideration of all details in the study of this truly Physiological System; for the work expended, which is com-paratively slight, will repay a hundred fold. CHARLES HENRY BROWN, M. D. Instructor in diseases of the Mind and Nervous System in the New York Post Graduate Medical School and Hospital.

"It do Beat All !"

"Yes, sir! You men do think you know a power-ful sight, but I tell you a mother who's had the bringing up of eleven children has learned a thing or two about sickness! And when I tell you that if the young lady, yonder, who's coughing so, does not make faithful use of the best remedy. (and I con-sider Dr. Peiro's Oxygen treatment the very best, for such complaints), and that soon, she'll fill a con-sumptive's grave in less than six months. Now, mark my words!" The American Oxygen Co., Chl-cago, Ill., will cheerfully furnish all information.



Greely Countey.

The lines of business for which there is the most urgent need are: Banks, Hotels, Groceries, Hyrdware, Boois and Shoes, Dry Goods, Millinery, Farm Machinery, Real Estate Healers, Attorneys, Physicians, Teachers, Lumber Dealers, Grain Dealers, Live Stock Shippers, Coal Dealers. Other lines of business could be profitably carried on. The counties of Ness, Lane, Scott Witchila and Greeley, in Kansas, and Bent County, in Colorado, in which these towns are situated, are unexcelled in fertility in the west Thefarm products speak for themselves. Good government lands can still be had. Improved farms and ranches can be bought cheap. REAL ESTATE INVE-YORE can make IMMENSE AND SURE PROFITS by buying in several or all of our towns, at our present nominal prices. Theo you are sure to catch the big advances at t'e best points Every inducement and accomocation to business me and merchants desiring to locate and build stores and residences. For Plats, Frice Lists and fall details, come and see us, or address

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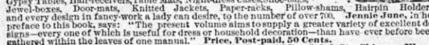
E. D HOLBROOK, Secretary.

ADIES FANCY WORK. **Edited By** JENNY JUNE.

A new book, giving designs and plain directions for Artistic Fancy Workin Embroidery, Lace-work, Knitting, Tatting, Crochet-work, Net-work, Kensing-ton Painting, Wax Flowers, Painting on silk, and all kinds of Fancy Needle-work. This book is printed on fine paper, has a handsome cover, and con-tains over

700 ILLUSTRATIONS. Price 50 Cents.

700 ILLUSTRATIONS. Price 50 Cents. Comprising designs for Rugs, Footstools, Hat-racks, Pincushions, Ot-tomans, Work-baskets, Pen-wipers, Bed-quilts, Lambrequins, Work-hags, Book-covers, Wood-boxes, Scrap-baskets, Sofa Coverlets, Folding Screens, Sofa Cushions, Music Portfolios, Slipper Patterns, Wall Pock-ets, Carriage Rugs, Chalr-back Covers, Towel-racks, Perfume Sachers, Lamp-shades, Needle-cases, Catch-alls, Match-safes, Chair-bolsters, Umbrella-cases, School-bags, Patch-work, Glove-cases, Afr-castles, Gypsy Tables, Hair-receivers, Table Mats, Night-dress Cases, Shoe-bags, Jewel-boxes, Door-mats, Knitted Jackets, Paper-racks, Pillow-shams, Hairpin Holders, and every design in fancy-work a lady can desire, to the number of over 700. Jennie June, in her preface to this book, says: "The present volume aims to supply a greater variety of excellent de-signs-every one of which is useful for dress or household decorntion-than have ever before been gathered within the leaves of one manual." Price, Post-paid, 50 Cents. DANIEL AMBROSE, Pub., 45 Randolph St., Chicago, III.



RELIGIO-PHILOSOPHICAL JOURNAL.

Toices from the Leople. INFORMATION ON VARIOUS SUBJECTS

Divi

For the Religio-Philosophical Journal. Silence

FLORA M'DONALD.

Thou fructifying source wherein the deed That men call poble, glorious, hath birth, Reveal thy purpose in my hour of need. Nor other succor let me seek on earth!

Upon thy large love-bosom, doth the ear Become incensible to empty sound, And listen to thy great heart's beating, hear The myriad voices that to it respond.

Thy grand, accordant, sympathetic speech— Vast harmony where mortal discords blend— Gives answer to the questioning of each In fond familiar accents of a friend.

With thee, my soul's companion, like a dawn After some fruitful nig'st my death shall be, A gentle summons that shall lead me on Beyond these bonds to glad infinity.

For what is death but that one certain word Thou shall deliver unto each in turn, That shall by each unwilling ear be heard, That every wagging tongue & last shall learn?

Then let my life be such that it shall come, Like far-off music that is clearer grown-A strain I may take up, no longer dumb, And voice the aye-melodious unknown!

A DEATH-BED INCIDENT.

Strange Experience of Persons Who Were Watching the Life-Lamp of Lewis Owens Go Out.

A dispatch from Chattanooga, Tenn., under date A dispatch from Chaltanooga, Tenn., under date of Feb. 11th, contains the following strange incident: Lewis Owens was killed by James M. Barnes on January 10, and there is one peculiar feature that grew out of the case that has just come to the sur-face. A few months ago young Barnes came here from Georgia, and formed a partnership with M. J. Nax to epagage in the boat and show trade. After a Nax to engage in the boot and shoe trade. After a few wesks Barnes sold out to Lawis Owens, one of the wealthlest and best known men in Tennessee. Barnes and Owens quarreled over the settlement and, after being struck in the face, Barnes sho and, after being struck in the face, Barnes shot Owens. Saturday, January 14, came, and Barnes was for the second time taken before the magistrate, and after a stubborily-fought trial he was released on bail, the magistrate holding that, inasmuch as the victim of his shooting was still alive the murdar-was not yet committed. The next day Owens grew worse, and toward evening sank into a stupor. Those who had been watching by the bedside knew that the end was not far off. Among Hose who remained through the night was ex-Mayor Sharp. A little after 4 o'clock, Mon-day morning, Mr. Sharp left the room for a moment, and a circumstance that soon occurred is the feature referred to in the beginning of this story. Mr. Sharp has since said: "I was standing with my elbow resting on the mantelplece, looking down into the fire. The coals were nearly consumed, and the

the fire. The coals were nearly consumed, and the apparent efforts of the embers to burst again into fiames reminded me of the heroic efforts of my friend to get a fresh and stronger hold upon the life that was surely, though slowly, elipping away from him. And I was running over in my mind the vicissitudes of life; how fleet of foot misfortunes are; how sorrow comes across our path at the are; how sorrow comes across our path at the meridian hour of the brightest day, leaving a shadow by us, the lines of Borace came to me: 'Pale ' ath with equal tread knocks at the cottage of the por and palace of the rich.' The thought was still i gering in my mind when I was aroused by a tap

1 igering in my mind when I was aroused by a tap (i) my shoulder. Supposing some one had entered alle I was absorbed in thought, I turned to an-is ver; but no one was there, and the door was still closed. I was startled, and immediately returned to the wounded man's room, where I found the watch-ers as pale as the watched, and trembling like aspen heaves. They safed mails I had heave making any. the wounded man's room, where I found the watch-ers as pale as the watched, and trembling like aspen leaves. They asked me if I had been making any noise, and on assuring them to the contrary they looked at each other in amazement. They said that just before I entered the room a sound as of the moaning of the wind seemed to pervade the room, and peculiarly appalling sounds-not loud, but ominous,-were distinctly heard; and that for an in-stant, the lamp, which had been turned low, almost went out, and the little light left seemed to shine as though through a fog. What it was I know not; but it couldn't have been fancy on the part of us all --there were two other watchers besides myself. Besides, I was in a separate room, with the door closed, and I had said nothing to them of the tap-ping on my shoulder. If I were a Spiritualist I would believe that the soul of Lewis Owens, just starting on its journey home, stopped to say good-bye to me, for when we went to look at our charge he was still in death." Mr. Sharp is one of the best known citizens of Chattanooga, a member of the bar, ex-Mayor of the city, intelligent, and fearles. He is no well known.

Chattanooga, a memoer of the out, ex-mayor of the city, intelligent, and fearless. He is so well known, and his word is so trustworthy, that those who have heard the story cannot but believe that something supernatural attended the flight of Lewis Owens'

The Providence, R. I., Spiritual Asso- Letter From Dr. Purdon With Comciation.

To the Editor of the Religio-Philosophical Journal

The month of January has, been one of unusual ex-

ism? Mr. J. Clegg Wright has occupied our platform for the five Sundays of the month, and the spiritual ground in this vicioity has undergone such a plowing and harrowing, as I believe will result in a barvest of good, sound, healthy fruit, from the seed which has been sown. Being so near Boston, the bot bed

meet our approval we were at liberty to reject them without any danger of incurring his displeasure. Notwithstanding this, quite a number of our regular attendants who claim to be liberal-minded, took offense at his position, and after the first dose re-

attendants who chain to be interarimeted, toos re-fused to come and hear him out. It was their own loss however; and those who did hear him through the course will not regret it in the future. On the evening of January 27, Mr. and Mrs. E. H. Whitney, our worthy President and Secretary, re-ceived a surprise visit from a numerous party of their friends in the society, who presented them with a handsomely bound copy of "Webster's Un-abridged." Brother Wright made the presented them speech, which was exceedingly interesting and facetious. The President was speechless, and was obliged to appeal to his wife for aid, who returned thanks in a manner that illustrated the superiority of the weaker sex-in-emergencies. After the presen-tation, supper was served, and the guests departed at a late hour fully satisfied with a pleasant duty performed.

performed. The circulation of the JOURNAL is increasing in our midst, which is a sure sign of increasing intelli-

gence among us, for none can read it without being benefited thereby, if they are at all desirous of keeping abreast of the times. Long may it wave is my earnest wish. E. H. DUNHAM.

Dr. Thomas at Princeton, Ill.

Dr. Thomas has been raising a tempest in Prince-

Dr. Thomas has been raising a tempest in Prince-ton, III. He spoke some weeks ago under the aus-pices of the Sunday Circle, in the largest hall in town. He spoke on the religious issues of the day, and greatly roused the opposition of the existing churches, and they have been holding unlor. meet-ings, answering the Doctor over their pulpits and through the press. The Bureau County Tribune thus contrasts and characterizes the two disputants and their argument: "The one was calm, placid and persuasive. The other was eager, determined and authoritative. The one unfolded a faith which, as he voiced it, came to waiting ears like the music

my earnest wish.

ments by Prot. G.

The following letter from our esteemed contribu-The month of January has, been one of unusual ex-periences with the Providence Spiritual Association. What the effect will be upon the society is hard to predict. One fact has come to the surface. Spirit-nalists, or those who think they are such, seem to be just as sensitive when their pet corn is trodden up-on, and are just as full of bigotry and intolerance as the church people whom they condemn. Truth is what they are continually claiming to desire above all things else, and yet they cannot bear to have the light let in upon some of the dark places out of which they believed truth was stalking with stupen-dous strides. Of what use is the spiritual rostrum, if not for the free expression of the thoughts and opinions of the higher intelligences through their instruments, upon the truths or fallacies which are of vital importance for the weal or woe of Spiritual-ism? tor, Dr. Purdon, was forwarded to Prof. G., who is writing the series of papers for the JOURNAL on Spirit Telegraphy. Prof. G. makes a brief reply and the correspondence is thought of sufficient interest to lay before the JOURNAL'S readers: fo the Editor of the Religio-Philosophical Journal

I am much pleased at the papers on Mr. Rowley's mediumship. It is amusing to see the good things that have been lost by some professional physicist, who might have been a Faraday in animal magnet-ism and electricity if he had not been too wise on a

ism and electricity if he had not been too wise on a priori grounds. There must, however, be some special physiologi-cal adaptation to these current and polarity manifes-tations in the case of Mr. Rowley. The late Mr. Varley, one of the most distinguished of practical electricians, and at the same time well versed in everything relating to Spiritualism, told me a few years ago that he had repeatedly tested for elec-tricity as the physical cause of manifestations, but ricity as the physical cause of manifestations, but that he never could discover such to be the case. Again in the case of Mr. Crookes' experiments with Miss Florence, we have no indications of electric or magnetic factors entering into the manifestations, at has been sown. Being so near Boston, the hot bed of fraudulent manifestations, the "smell of fire is upon our garments," and the solid chunks of sound common sense Bro. Wright has heen throwing at us, have struck awful hard in spots, but like an ex-tracted tooth it will feel better when it stops aching, and those who have been steadily contributing to the support of materializing frauds and gulping down everything they saw without "rhyme or reason," have got something to think about, which ought to make them wiser. Brother Wright stated plainly in his opening lec-ture that he had come here to teach not what he be-lieved, but what he knew, and if his views did not meet our approval we were at liberty to reject them least directly, for certainly, if they were present Mr. Crookes was too able an observer to have overlooked them.

The Beattle photographs taken at Bristol (Eng-land) some fifteen years ago always seemed to me to provide definite indications of the existence of streases in space external to the body of the medium. These would, of course, involve ten-sions and pressures in the ether analogous to those accompanying electric and magnetic manifes-tations. So convinced was I of the truth of this hypothesis that I consulted with an eminent mathe-matician regarding the possibility of determining the laws of attraction from the data of micrometric measurements of a series of photographs analogous to those taken by Mr. Beattle. My friend was in-clined to regard the idea as coming within the range of a true scientific investigation. You are rendering a true service to the science of

the future by the publication of the papers on Mr. Rowley's mediumship and I congratulate you and all engaged on the admirable way in which the work is being done. JOHN E. PURDON, M. D.

PROF. G.'S REPLY.

In answer to Dr. Purdon, I wish to say with due deference to his learning, that be is "too wise on a priori grounds," in presuming that Varley, Crookes, et al, discovered all that there was to discover. He refers to "the existence of stresses in space external to the medium's body, which would of course involve tensions and pressures in the ether, analogous to tensions and pressures in the ether, analogous to those accompanying electrical and magnetic mani-festations." Now when he learns that all forces, in-cluding electricity and magnetism, are caused by characteristic vibrations in the atoms of Actherea (or "ether"), and that such and such "stresses" (at-tractions and repulsions) involving certain "ten-sions and pressures" are the essential elements of those hitherto indefinable forces, electricity and magnetism; he will see that I have called things by their right names, and there is nothing a priori about that. about that.

If he will also take into account the fact that animal electricity and magnetism are often abundant in quantity while they are neutral in quality, he will see why Varley. Crookes, Fahnestock & Co. failed to discover its presence by any of the usual polarity methods, however delicate. If he will consider how I read telegraph characters from the shocks which passed through Mr. Rowley's brow, and it he will subject himself to the same treatment (as I sub-jected myself) and find that he experiences the characteristic and indescribable nausear caused by galvanic electricity, he will not be long in deciding sitively that the manifestations are electrical in

and authoritative. The one unfolded a faith which, as he volced it, came to waiting ears like the music of sweet bells rung afar off; came to waiting hearts like gentle showers to tilled fields; came as the balmy breath of spring to the thinly clad; came as the gentle warmth of the rising May sun, which floods the brown earth with glorious light, kieses her into radiant smiles and quickens her dormani energies into such vigorous life that in the wealth of her joy and gratitude she arrays herself like a bride for the nuptials, clothes herself with brightest ver-dure and adorns her bosom with perfumed blos-soms whose sweet odor is even like unto the sanctify of the Most High; while Nature's children, the sweet songsters of the wood, warble the glad songs God, Himself taught them; and beauteous Nature, with laughing brook and swelling buds, and the their nature. I am truly glad of his criticism because it gives ne opportunity to show the strength of my po-tion. I should be glad to explain more at leng tion and to speak also of micro-measurement, but time will not permit to-day. I am sorry to cease "amus-ing" the Doctor, but "good things" are not always "lost" because, like good kites, they have soared out of sight. H. D. G.

Suicide--A Little Wild.

To the Editor of the Religio-Philosophical Journal:

God, Himself taught them; and beauteous Nature, with laughing brook and swelling buds, and the volces of her myriad creatures tuned to joy, proclaims the loving reign of a benign, unchanging and un-changeable God, whose surpassing power, majesty and glory ali the writers of Scripture and the fath-ers of the church knew not of, nor conceived of, more than could he, who imprisoned from child-hood, could conceive of earth from the bare hillside which he dails gazed at through one small window Permit me to thank your correspondent A. A. G. for his kind effort in the JOURNAL of February 4th, for his kind effort in the JOURNAL of February 4th, to comply with my request for light, as to suicide. I penned that article sincerely, hoping that some one philosophically inclined, would respond to my query, and cast some light on a difficult subject. At the moment of taking my pen to formulate my thoughts on paper, it occurred to me to be very ex-plicit and not write so loosely that my query might be construed as doubling whether it is wrong to commit suicide. To this end I used the following language:

language: "I have long sought for some philosophical method of proving that the suicide must endure some especial disadvantage in consequence of his taking his own life. I can hardly doubt the disadvantage

How to use our Forces.

To the Editor of the Religio Philosophical Journau

In looking over the books offered for sale upon the table in the hall where our Sunday services are the held, I noticed one having the above title and a white cross as an emblem stamped upon its cover, I discovered it to be a bound volume of tracts, or I discovered it to be a bound volume of tracts, or lectures, issued by the White Cross Society, and drawing very largely upon the spiritual ideas of our movement as regards force, spirit and soul. From another publication—a pamphlet by B. F. De Costa, D. D., entitled "The White Cross,—its Origin and Progress,"—I learn the society has existed some five years; that in this country it grew out of the Episcopal Church; that it demands of men the same social purity which the world demands of

Episcopal Church; that it demands of men the same social purity which the world demands of women; and that it believes in putting physiology into religion and religion into physiology. That such a book, as a beginning, had been/ pre-sented to the eyes and mind and heart of a Spirit-ualist audience, I thought a good sign and pro-phetic of that real spirituality which is yet to come out of this cause, and be expressed in the lives of its adherents. its adherents.

To use our forces well is to live well and purely; to dominate over all that is animal in our nature, nature, until we are masters of the situation and live in a spiritual realm here on earth,—in heaven rather than hell.

Spiritualism has drawn from all ranks of society,-Spiritualism has drawn from all ranks of society,— and numbered among its votaries both good and bad. To take away the fear of hell (as a place of torment and punishment) from some minds, is to take away that which restrains their inherent tendencies to evil, so that they become worse through the demon-strations and teachings of our Cause, and only in-jure it as regards its moral tone. Free love or more properly and plainly speaking, free low ar more properly and plainly speaking.

free lust, has been stamped upon us as a body of people; and this, coupled with the fraud and de-ception practiced by some, has given the name of Spiritualism a very unerviable reputation so that we are forcibly reminded of the old saying—Can any good come out of Nazareth?

As a paper the JOUGNAL has ever stood for char-acter as well as phenomena and philosophy. It has aimed strong blows at all whom it considered dis-honest in their mediumship; and though it may bonest in their mediumship; and though it may have smitten some innocent ones as well as the guilty,—it has been the means of creating a whole-some desire for better things—for purer lives and more bonest and less mercenary mediumship. For this reason I send these few lines—this appeal for something in our movement which shall correspond to theirs, styled by high authority—"the greatest Crusade in the 19th century,"—a movement which has as its creed or platform these five principles: 1. To treat all women with respect, and en-deavor to protect them from wrong and degrada-tion.

2. To endeavor to put down all indecent lan-

guage and coarse jests. 3. To maintain the law of purity as equally bind-

Ing upon men and women. 4. To endeavor to spread these principles among my companions, and try to help my younger broth-

5. To use every possible means to fulfill the com-mand, "Keep thyself Pare." Spiritualism has done much for woman in placing her upon our rostrums all over the land, and it can do still more by endeavoring to lift man above "the world, the flesh and the devil" into a pure and spiritual plane of being. Spiritism—facts--con-vince the reason, but do not reach the soul. The beautiful philosophy and teachings carry with them an elevating tendency, but it seems as if something more was needed to bring men into a really spiritual life; it seems as if we needed physiology in our religion as well as Christianity--a true knowledge of the body, and its functions as well as all that we have received from the Spirit-world. Much has been preached in all religions-much that can truly save. Let us practice as individuals and in time all save. Let u will be save Brooklyn, N. Y.

W. J. CUSHING.

New Light Upon Mrs. Elsie Reynold's Seance at Rev. Mr. Morrison's.

To the Editor of the Religio-Philosophical Journ

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of January 19th, 1884, there was published an account, written by Dr. N. B. Wolfe, of a scance for materialization held by Mrs. Elsie Rey-nolds at the residence of Rev. W. F. Morrison in this city. The genuineness of the phenomena pre-sented on that occasion was upheld by Dr., Wolfe, who was present at the scance. At the time I re-gretted very much that Dr. Wolfe had been deceived by this impostor, and had felt called upon to cham-plon in the JOURNAL the truth of that which I was sure was deception from beginning to end. In sure was deception from beginning to end. In evidence of the absence of fraud at this scance, Dr. evidence of the absence of fraud at this scance, Dr. Wolfe referred to the character and standing of the reverend gentleman in whose residence the scance was held, and the improbability that any facilities for the practice of fraud would be available or could be utilized in the domicile of so worthy a member of society. The following facts relative to the real character of this holy "man of God" and of his wife serve to place the matter, as regards this scance, in a somewhat different light from that in which it is presented in Dr. Wolfe's article.

been gathered into heaps, if nothing more was done they would lie on the ground and rot, but the har-vest wagons convey the whole to market, and the people everywhere are fed. So the well conducted spiritual journal is the great harvester that gathers in all the worthy fruits of Spiritualism, and con-veys them to the people who hunger for spiritual sustenance.—Wm. N. Slocum in Carrier Doce.

Notes and Extracts on Miscellaneous Subjects.

Rich Chinamen of San Francisco carry jeweled revolvers.

A Mississippi cowboy planist is appropriately named 0. 0. Babel.

Jacob Walton of Augusta, Ga., is the proud owner of a duck that lays black eggs.

The 3,000 miles of railroad in Georgia traverse 100 out of the 137 countles in the state.

A Michigan man has discovered that a diet of baked clam-shells will keep hens from eating their eggs.

A large vein of quartz, yielding \$1,690 worth of old to the ton, has been discovered near Columbia City, Fla.

"Forgive us our precipiees and lead us not into the plantation" is the revised version used by a plous little negro boy in New Orleans.

In Germany successful efforts have been made to hotograph bullets fired from a gun. The air photograph waves caused by the bullets are clearly shown in the photographs.

J. M. Puckett of Thomaston, Ga., who was an aid-de-camp of Gen. Lee, has a piece of the "famous apple tree," of Appomattox under which Lee surrendered

An Ypsilanti man bas a queer craza—that of col-lecting axes. He has ninety-two different kinds, and yet his wife complains of a scarcity of kindlingwood.

Berry, the present hangman to the queen, has superintended the execution of 113 persons, sixteen of which occurred in Ireland, two in Scotland, and the rest in England.

The Rev. J. P. Clingry of Hamilton, Ga., has a nicely durved black cedar dipper made by the I n-dians, and handed down from one generation to another in his family for over one hundred years.

A waiter in a New York club was discharged the other day because he declined to recognize the enapping of the fingers as a summons in the restauother day

The cost of compiling and publishing the reports of the Challenger expedition, the last three volumes of which are about to be issued, has already ex-ceeded \$1,000,000.

A company has been formed in Peru for the pur pose of searching for and working the old Inca gold mines, and also to open old cemeteries, where it is believed millions of dollars are buried.

The soldiers' monument to be built at Indianapo-lis cost \$250,000. It will be a lofty square shaft on an ornamented pedestal, and surmounted by a figure of Liberty. Bruno Schinetz of Berlin is the designer.

An investigation of the list of persons in France who have the decoration of the Legion of Honor has revealed that more than two hundred obtained it by bribery or improper means. Their names will be stricker off.

Miss Sadie Crosby of Eigin has fashioned from the snow in the dooryard of het father's residence a number of statues of men and animals, which have attracted a great deal of attention on account of their perfection.

The schoolmaster is abroad in Georgia, and is being felt. A custom house officer at Atlanta says that for the first time in five years he recently saw in the United States court-room a jury, every man of which could write his own name.

The celebrated war horse, "Old Buckskin," which died at Lausing, Mich., the other day, will be stuffed and placed in the state museum. Lieut. Baker, who commanded the party that captured J. Wilkes Booth, rode the house on that occasion.

Mrs. Curtright, who lives six miles east of Perry, Ga., saw a flock of blackbirds approaching her house, and, seizing a shotgun, she fired one barrel and killed 63 of them. Dr. Carver and the Bogardus boys will have to look sharp after their laurels.

The Tampa (Fia.) Tribune tells of a fruit grower In that vicinity who has a tree on which is full ripe fruit, last February's crop, half ripe fruit of May and June, some not quite so ripe of July and August, a September crop, and now the tree is covered with blossoms, making in all five crops of oranges and oms on the tree.

At Guy's hospital, London, recently, was received the body of a drunkard which was very much bloated. It was found that when punctured and a lighted match applied to the gas which escaped it burned with the ordinary flame of carburetted hy-drogen. As many as a dozen of these flam es were burning at the same time.

FEBRUARY 25, 1888.

The Curious Case of a Readsboro Woman Who Revived After Her Family Supposed She Was Dead.

An Associated Press Reporter has investigated the case of Mrs. Lois Bishop, who was reported to have come to life a few days since, after having been thought dead by her friends. Her home is with her son, Dexter Bishop, who lives about six miles from Benderberg W:

Readsboro, Vt. It was learned from the family that Mrs. Lois Bishop has been rather feeble since, last September, when she fell, hurting her hip. Of late she has ex-perienced considerable difficulty in breathing while 1 mg down, and has been obliged to sit up most of ine time.

It was while in one of these upright positions that, calling the family around her, she bade all of That, calling the family around her, she bade all of them good-bye, and then, to all appearances died. She was laid out on the bed, her hands and arms turned purple and her feet became cold. After con-tinuing a few hours in that condition she showed s gas of returning consciousness, and wine forced between her lips revived her, since which time she has been improving. After recovering she said she heard a voice saying "Mother!" It was that of her son Franklin, who

"Mother?" It was that of her son Franklin, who ied in the west about fifty years ago. She also eard a voice saying "Lols!" She said "What," and then continued, "I have been greatly afflicted." This speech and word were spoken while the family This speech and word were spoken while the family thought her dead, and the wine was then given her. The last voice she heard; was, she said, that of her husband, who died thirty-five years ago. She is not a Spiritualist and never was a firm believer in the Bible. The family is one of the oldest and most re-spectable in the town, and has lived in its present place of residence over sixty years. A North Adams dispatch to the *Globe* says of the Readsboro case that Mrs. Bishop, who is 86 years old, has stated that she recognized her son. She continued:

continued:

When me busband called to me I was so glad to

"When me busband called to me I was so glad to hear him that I did not know what to say, but I re-member answering him by saying: 'What,' or 'What do you want?'" "What he then said I do not know, but I think he asked me if I was coming to him and I said 'Yes.' Then I said: 'William, I have been in great affile-tion."

The old lady has said many things to her daugh ters and her son about the occurrence. She has a sort of dim recollection of the condition in which she recognized her departed son and husband. She has no doubt but that it was heaven itself where they were, with all its glories and brightness.

The neighbors heard of the remarkable inciden and they came long distances through the drifting snow to see the restored woman. The story of her "coming to life" reached the village of Readaboro, and many braved the terrible snowdrifts and drove up to her home to see her. The purple coloring had almost all departed from her fingers, and she was suffering little or no name suffering little-or no pain.

She talked with her friends freely about recognizing her departed husband and son, and she often re-peats that she longs to go to them. She does not want to live longer. She feels that her work is want to live longer. She feels that her work is cone, and that in her last days she is only a great r re to her son and daughters and grandchildren.— isily Democrat, Doper, N. H.

hood, could conceive of earth from the bare hillside which he daily gazed at through one small window. The other defended a faith. He represented not only Protestant orthodoxy, but particularly in his own person a peculiar faith. And there was something in the manner, something in the method, something about it all—possibly a heat begot of zeal—which carried to many a suggestion of a nearly spenit wave from that hot place which they of the faith would not have cooled,—a faith which, to unfold to millions of sensitive human hearts and yearning human souls, is like casting a yet darker shadow upon the blackness of a starless night. It comes with no smile of greeting, has no song of joy, no caressing hand for the aching brow, no soothing word for the bleeding heart, no tidings of cheer for the despair-ing soul—it but opens the door from your dungeon to the gibbet." Let the good Doctor's missionary work go on!--Unity.

IS IT REDSKIN'S GHOST?

The Mournful and Mysterious Sounds that Are Heard Around Lake What-

com.

Lake Whatcom, says the Portland Oregonian, i certainly one of the most beautiful sheets of water in North America. It lies three and one balf miles east of Bellingham Bay, and is surjounded by mountains averaging from 2,000 to 3,500 feet in height. It is about a mile in width and resembles a height. It is about a mile in which and resembles a balf-extended arm, with two long, narrow inlets at the southern end, like a thumb and fore-finger, one pointing east and the other south. Rerellie Island stands out of the blue waters of the lake like a green-capped tower. The summit of the island is about one hundred and fifty feet above the Island is about one number and nity restances in level of the lake, and the shape of the island is al-most that of an egg. It is said that in the early days, before the coming of white men, a band of Northern Indians invaded Bellingham Bay, and after most of the native Indians were killed the few remaining fied to the lake for safety, but, being closely pursued, took refuge on the island, and finding escape impossible, they resolved to seek death in the cold waters rather than be taken by their cruel foe, and while chanting their death-song they proceeded to a reef at the north end, and, springing into the lake, were drowned, thus escaping by death the tortures

were drowned, thus escaping by death the tortures of their exultant enemy. Since then it is said that strange sounds can be heard on a still night resembling the chant of an Indian warrior. The story was first told by an old trapper, who, on returning late one moonlight night from his traps to his camp on Swan Creek, and while passing the island was startled by a strange noise. He ceased paddling and listened. As he paused there slowly rose from a deep canyon on the oneoglia side of the sea, made by the water As he paused there slowly rose from a deep canyon on the opposite side of the sea, made by the water breaking in soft music upon a pebbly shore, becom ing louder and louder, until it deepened, into a weitd-like chant, and slowing coming/across the lake, as if wafted by the wind to the north side of lake, as if waited by the wind to the north side of the island, which, on reaching, it continued up to the summit; pausing there a moment, as if recovering its course, it slowly descended to the reef on the south side, and was lost beneath the deep waters. As it died away, a slight breeze sprung up and rufiled the smooth surface of the lake, and the moon shone with redoubled splendor, making the waters clisten and climmer.

glisten and glimmer. Different pattles of pleasure-seekers have since heard the same strange sounds, each one having different opinions as to its cause. Some say it is the oncreat opinions as to its cause. Some say it is the noise of a cataract across the lake; others think it is the sighing of the wind in the trees, and others contend that it is the death chant of an Indian warrior on his journey to the land of the Great Spirit. Whatever may be the cause, the mystery still complex uncerted still remains unsolved

In Ovid, Mich., after Sunday morning service, the prominent clitzens may usually be seen racing horses up and down the main street of the town.

and do not, yet how shall we prove it?" I then took pains to illustrate my position so as to be surely understood. At the risk of being guilty of repetition I again reiterated in the same article: "No doubt he does suffer, but the lecturer simply assumed that he does, and then tells of somethi that is like it."

that is like it." After all this, which certainly ought to be clear, your correspondent opens out as follows: "A writer in the JOURNAL of January 7th, wants to learn whether it is wrong to commif-suicide"!! Surely I thought the person to whom he alluded must be some one else; but on reading further I find my name mentioned, and hence infer that he is

Now, Mr. Editor, I sincerely protest against being deliberately placed in the position of one who advo-cates the morality of suicide. The gentleman wasted his two and one-half columns. I do not, however, think that he has made the slightest approximation to be written that the suicide does suffer hereafter for to proving that the suicide does suffer hereafter for the rash act. As I stated before, I believe he does suffer; but if any unfortunate maniac with suicidal anter; out if any unrogunate maniac with solicion Intentions should read with credulity from A. A. G's, article: "If man's object and destiny as unfortu-nately maintained by many Spiritualists is one of continued progression, then it matters little whether the commits [commit?] suicide or does do?; any other prohibited act," etc., etc. I fear it would encourage him. I make the slight grammatcal corrections, not pedantically, but simply to make the meaning apparent to all. As I am a Spiritualist, and believe as every student of nature must believe, that man's object and destiny is continued progres-sion I must then think suicide right, which I do not believe.

Concordia, Kans. B. R. ANDERSON.

Is There a Future for Animals?

To the Editor of the Religio-Philosophical Journal:

I have for many years believed that animals have future existence. I have watched their peculiar novements in expressing their wishes, showing they have thoughts and make calculations. On the 15th of last March it was my misfortune to

On the 15th of last March it was my misfortune to lose a most intelligent animal—a noble dog, with white eilken, curly coat. His movements were graceful. His large, beautiful eyes bespoke his very nature. He was a faithful watch dog. After his poor suffering body was laid away to rest, I felt assured that he would return, and he has done so many times. There is a small gate near the house that opens into the orchard; it was his delight to go that opens into the orchard; it was his delight to go to and from it. One evening our daughter stepped out, and in the direction of the gate, and when she returned she said: "Mother I have seen poor Reno. He was standing by the orchard gate, and looked so happy, just as he did before he died, and he was so glad to see me." A short time after that my hus-band had killed a fowl and hung it up near the gate. In due time my daughter went for it, and sure band had killed a fowl and hung it up near the gate. In due time my daughter went for it, and sure enough true to his trust, there lay faithful Reno watching the chicken. She walked toward him and he sank out of sight. Several times she has seen him, and often he has given us his accustomed signal on the doer for us to open it. Once the noble creature stood by the gate looking at me with his loving eyes. Does all this mean nothing? It means that his noble spirit lives and returns to those he loved so dearly. My husband has also seen his noble Reno several times. Too much cannot be said of the excellent traits and self-sacrificing lives of very many of the animal creation. ery many of the animal creation.

My daughter is a seeing medium. MRS. S. A. BARNUM. ed in Dr. Wolfe's article.

Mr. Morrison, in addition to being pastor of a church in San Francisco, held the position of Grand Councilor of the "Order of Chosen Friends" in this city; and in this latter capacity he succeeded in rob-bing the Order of six thousand dollars. The reverend complement formed the destinate of controls gentleman forged the death certificates of certain fictitious or "dummy" members of the Order, and obtained the insurance money thereon to the tune of \$6,000. He attempted to obtain \$3,000 additional In the same manner, but was detected, tried, sen-tenced, and imprisoned in the State penitentiary. His wife was considered as being particeps criminis with her husband, and to avoid arrest she fied to Honolulu when Mr. Morrison was arrested. After serving a portion of his sentence, he was pardoned on condition that he should leave the State. He did so, proceeding at once to join his wife at Honolulu from which place I am informed they went to Australia.

Mr. Morrison is regarded here by those familiar with him and his transactions, as an adroit and plausible hypocrite and a consummate scoundrel alto gether. The character of the occupants of the dwelling in which the Reynolds' scance was held, it is seen, was in keeping with the character of the notorious woman conducting the séance. San Francisco, Cal. WM. EMMETTE COLEMAN.

Spiritualist Journals.

Valuable as are books in extending a knowledge of Spiritualism, they are far interior to the periodi-cal press. A well-conducted spiritual journal furnishes, for a given sum of money, a greater quan-tity, if not a better quality, of reading matter than can be obtained in books, notwithstanding the fact that papers are soon destroyed, while books are preserved.

Papers are more generally read than are books. A single year's subscription for any good paper pro-cures ten or twenty times the reading matter that a book of the same price. furnished, and in the aggre-gate, the papers are seen by a much larger number of people. Take, for example, a portion only of each edition, say, one thousand copies of a book, and one thousand copies of a weekly paper. The latter is read by five thousand persons before the week closes, while the books in most cases are lying idle on library shelves, the average for each thousand copies not being even one hundred readers, or less than one-fiftieth part of the newspaper readers. Estimate the araraga use of books in your owner library, and see if this statement is not correct. It will area apply to public libraries, which are kept in constant use. With 50,000 volumes on the shelfes, Papers are more generally read than are books. A n constant use With 50,000 volumes on the shelf in constant use. With 50,000 volumes on the shelves there are much less than 5,000 readers, which would be one hundred in a thousand. Where is the public library that gives out 5,000 books weekly,-20,000 per month?

per month? Further, suppose the paper has finished its work in a week's time (which it has not by a long ways), and the book still remains for use; a fresh journal comes out then, which is also read by five thousand people, while the book is read by less than a hun-dred, and the same process is continued during the year, until the cost of the paper equals the cost of the book. Then the year's subscription expires, and the book is still on hand "as good as new," but the journal has such a long start in the year's run that the book never catches up. It is, in fact, "distanced" in the race, and retires from the field to hide itself in its hole on the library shelf.

A good spiritual journal gives the substance of all spiritual books, the gist of all spiritual lectures, the results of all mediumship. It therefore embraces all other agencies for spreading spiritualistic truth In harvest time, when the fruits of the fields have

Electricity has done much for civilization, but its possibilities, it seems, have not been exhausted. An "electric birch" has been invented, by which refractory school pupils can be punished to a nicety and no marks be left. It is suggested that Edison or some one else will soon invent a process of converting sinners by electricity.

The Philadelphia & Reading Railroad Company has resumed its examination of color blindness among its employes. The investigations consists of tests for color same, accuracy of sight, range of vision, and ability to read train dispatches at differ-ent for ent foci. Of seventy-five conductors, engineers, and firemen examined, 4 per cent, were totally color blind, and 10 per cent more deficient in one or more of the tests.

And now it has been discovered that Napoleon f was a German at least in origin. M. Perre, in his new book, "Napoleon I, et Son Temps," furnishes documents to show that Napoleon came from a German family in Genoa, which belonged to the Good party (Buona Parte) in Ghibelline times, and subsequently settled in Corsica, where it adopted the party nickname as its surname. It is said that the French would much rather be told that the great Napoleon was the devil than that he was a German

The Congregational takes issue with Cardinal Manning and others who teach that a man may steal to save his life. It says that many a man has died rather than steal to save his life, and has chosen death rightly and wisely. "The dire alternative does not often occur, but when it does, then God means us to welcome death rather than dishonor." It claims that teaching the contrary has done more than almost anything else to corrupt public morals.

A quantity of Japanese sacred nuts, the first ever brought to this country, has just been received at a New York fruit store. They are called sacred from the fact that they are used in certain forms of Japanese worship. The nuts are placed on the altar and ignited. They bern with a blueb flame and give off a peculiar odor. They are rich in oil, and the fumes are supposed to rise as incense to the gods. They grow under water, have a leaf like a pond lily, and are shaped like a steer's head, with two projecting horns. They retain their qualities ten or fifteen years, and are fit for food when even twenty years old:

The other night Moses Lore, who lives on Cathe-rine Creek, Oregon, heard a disturbance in his hog-pen, situated a short distance from the house, and upon investigation found that a large mountain lion, probably driven from the mountains by hunger, had entered the pen and was presenting his case to the swine. Lore and another man who was present armed themselves with shotguns, proceeded to the pen, and, firing at the same time, killed the lion instantly. It was found that he had dispatched one hog and torn another one's jaw off, besides killing the house cat that by some means had got into his

The approach of St. Valentine's Day has led in The approach of St. Valentine's Day has led in Washington to a disgraceful piece of impudence on the part of a firm which publishes cheap prints. A design composed of two large hearts, with a picture of President Cleveland in one and of Mrs. Cleveland in the other, has been issued, with the gushing legend printed underneath: "Two souls with hut a single thought two hearts that heat as with but a single thought, two hearts that beat as one." Mrs. Cleveland was much annoyed at this one." Mrs. Creveland was index analysis at this impertinent production, and certain misguided a friends attempted to buy up the pictures. The publishers, however, not understanding the true cause of the rapid sale, have dumped a second and larger lot on the market.

1

FEBRUARY 25, 1888.

RELIGIO-PHILOSOPHICAL JOURNAL.

'The Old Wife. TRERON BROWN.

By the bed the old man, waiting, sat in vigil sad and where his aged wife lay dying; and the twilight shad-Slowing from the wall and window chased the sunset's golden splendor. Going down.

'Is it night?' she whispered, waking (for her spirl seemed to hover." Lost between the next world's sunrise and the bed-time carse of this). And the old man, weak and tearful, trembling as he bent above her. Answered: "'Tis."

"Are the children in?" she asked him. Could he tell her? All the treasures Of their household lay in silence many years beneath

the snow: . But her heart was with them living, back among her toils and pleasures, Long ago.

And again she called at dew fall in the sweet Summer

"Weather: "Where is little Charlez, father? Frank and Robert, have they come?" "They are safe." the old man faltered, "all the chil-dren are together. Safe at home."

Then he murmured gentle soothings, but his grief grew strong and stronger, 'Till it choked and stilled him as he held and kissed her wrinkled hand, For her soul, far out of hea ing, could his fondest words

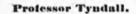
no longer Understand.

There was stillness on the pillow-and the old man listened lonely-Till they led him from the chamber, with the burden on bis breast. For the wife of seventy years, his manhood's early love and only. Lay at rest.

"Fare-you well !" he sobbed, " my Sarah; you will meet the babes before me: "Tis a little while, for neither can the parting long

And you will come and call me soon, I know-and heaven will restore me To your side."

It was even so. The Spring-time in the steps of Winter Scarcely shed its orchard blossoms ere the old man closed his eyes. And they buried him by Sarah, and they, had their "diamond wedding" In the skies.



Professor Tyndall, in a letter to the Times, says:-"Twice, on the elevated moorland of Hind Head, Haisemere, I have noticed a very beautiful pheromet-non, sometimes named after the Spanish traveler, where the state of the traveler of the traveler of the traveler. The state of the traveler of the tra Professor Tyndall, in a letter to the Times, says :--

Bond of Sympathy Between Twins,

Bond of Sympathy Between Twins. A very strange and remarkable illustration of the mysterious bond of union and sympathy which exists between iwins has been brought to light here within the past few days. Charles Foncannon, aged twenty-five, got his arm in the planer at the churn factory and it was ground to pulp to the *elbow*. At the exact time that this happened, 2:45 P. M. his twin sister, living over a mile away, suddenly cried out in great agony, say-ing that there was a fearful pain in here arm. She suf-fered so in a few moments that a physicians ar-rived, bringing her brother, whose arm they proceeded to amputate at once. When the sister had first been taken with the pain, she had cried out. "Oh, charlie is burt." While the arm of her brother was being am-putab-d the sister, who was kept in another part of the house, and did not know what was going on. suffered to give her an injection of morphine in the arm to quick ther. Since then, whenever the brother is unusually redgrees, and it is feared that her arm will have to be amputated. By inquiry we learned that two years ago. while the brother, was away from home, he had his nose broken, and at the same time of day the sister com-printed. By inquiry we learned that two years ago. while the brother has in her nose, and within an hour inder of a great pain in her nose, and within an hour inder of a great pain in her nose, and within an hour inder of a great pain in her nose, and within an hour inder of a great pain in her nose, and within an hour it had swillen alariningi and it was necessary to sum-mon a physician. Every fact in this case is known to be true, and it is puzzling the physicians greatly. – [Tif-in (0.) Desputch to Cincinnat Commercial.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confi-

dently administered. In the Southern and Western States, where derangements of the liver are so general, Ayer's Pfils have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes :

"I suffered a long time, with stomach and liver troubles. I tried various rem-edies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes :

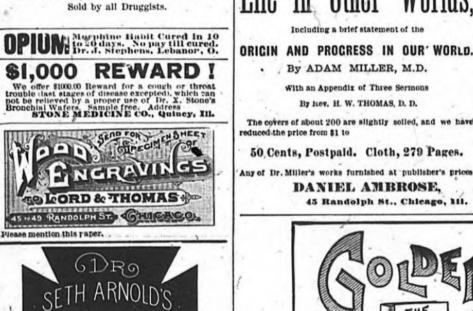
"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used cleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy ; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than tem-porary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

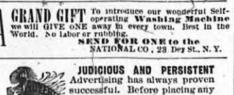
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DANIEL AMBROSE,



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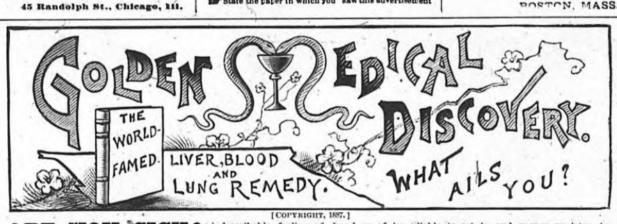
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PASTON, MASS.



Future Lite for Animals.

Cour Dumb Animals: Is there any future life for animals? We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian Bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in Eogrand, Lamartine in France-and Agassiz in America. Agassiz, the greatest scientist we ever had on this continent, and a math of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard Uni-versity bas completed a list of one humfred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston who have publicly expressed their belief in a future life for animals are Joseph Cook, Trinitarian, and James Freeman Clark. Unitarian. Some ten years ago a man left by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in a future life for animals. The judge, in sustaining the will, said he found that more than half the human vace believed the same thing. believed the same thing.

Every man lives in a 3-story house. The lower story is parily underground. There he eats and drinks. This is his physical nature. Many men never leave this base-ment. There they live and there they d e, never enter-ing the stories that lie above. The second story rises above the first. From its sindows the outlook is wider, the light in it pure. This is man's intellectual depart-ment. Some go up into the second story often, and, though they do not abandon the basement, they use it mostly only for eating. Then there is the third story. This is the highest. Here air and sunlight and outlook are at their best. This is the spiritual realm. Few rise hold the do many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon to the basement or the second story, loves the third best of all, and there spends much of his time.—Dr. Josiah Strong. Strong

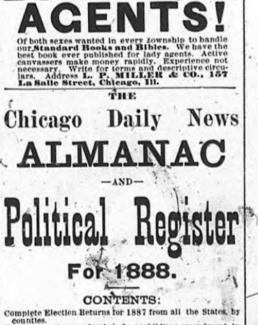
She scolds and frets, She's full of pets, She's full of pets, The thorn of life is a fretful whe-Hwonder what will mend her? Try Dr. Pierce's Favorite Proscription. Ten to one your wife is cross and fretful because she is sick and suffering, and cannot control her nervousness when things go wrong. Make a healthy woman of her and the changes are you will make a cheerful and pleasant one. "Favorite Prescription" is the only remedy for a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be re-funded. See guarantee on bottle wrapper. Large bot-tles, SI. Six for S5.

Good Wages-A Dollar an Hour.

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A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censure of the world. A man is more sure of his conduct when the verdict which he passes upon his own behavior is war-ranted and confirmed by the opinion of all that know him.—Addison. a

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the beimsman cannot get. So prayer sends the soul sloft; illts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—Spurgeon.



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COTTAIGHT, 187.]

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DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "Being troubled with a terrible bil-ious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom." BILIOUS ATTACK.

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SALTAREUM AND RHEUMATISM. "COLUMBUS, OHIO, Aug. 18th, 1857. "TON, 663 Main Street, Buildio, N. Y.: *Gentlement*—For several years I have felt it to be my duty to give to you the facts in rela-to to the complete cure of a most agran-ated case of salt-rheum, by the use of your 'Golden Medical Discovery'. An elderly lady relative of mine has been a great sufferer from salt-rhoun for mywards of forty years. The discase was most distressing in her hards, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and handages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general handition to the salt-rheum. She had used faithfully, and with her most commendable perseverance, all the remedies prescribled by her physicians, but without obtaining relief. She afterwards be continued this for several years but de-rived no benefit. Finally, about ten years ago, I chanced to read or of Dr. Pierce's simil pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicings. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I im-mediately recommended it to the old lady who had been so long a sufferer from salt-rhems. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent-health from that day to this, and has had ho return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

She is now over eighty years old, and very headed with the extreme age. I have written this letter, of which you can make any use you see fit, hoping that some sufferer from sult-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery' -for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals. F. W. WHELER, 182 21st St."

5

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Coal, sumption (which is Scrofula of the Lungs). by its wonderful blood-purifying, invigora-ting and nutritivo properties. For Weak



CONSUMPTION. SOLOMON BUTTS, of North Clauton, Miami Co., Ohio., writes: "I have not the words to express my gratitude for the good your "Golden Medical Discovery' has done my vor after another I finally gave up all hope of relief. Being very poor and naving but one dollar in the world, I prayed to God that he might show me something; and then it seems as though some thing did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now.'



GAINED 25 POUNDS. Wasting Disease. – WATSON F. CLARKE, Esq., of (Box 100), Summerside, Prince Edward Island, Can., writes: "When I commenced taking your Golden' Medical Discovery," I was not able to work and was a burden to myself. At that time I weighed 122 pounds, and to-day I weigh 147 pounds. Then I used to eat about one meal a day, and now can eat four or five if I dared to."

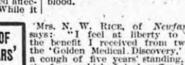


COUGH OF FIVE YEARS' STANDING. "Mrs. N. W. RICE, of Neufane, Vermont, suys: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspep-sia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

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From Here to Heaven by Telegraph. · (Continued from First Page.)

8

his religious nature, lives only an animal life Dr. Wells.- Do not inderstand me to say that it is necessary to use cant and hypoc-risy; to stand on the street corners and pray in a loud voice, as did the Pharisees; but I think I catch your meaning aright when you say that man is a mere animal, if he only panders to that which satisfies the animal. But every man has within him a spark of Divinity or he would not be a man; and if he does not make the most of it, it is not the fault of the Creator, but of man himself. He who reaches out and studies and improves his mind, is reaching after God, whether he knows it or not. And he is a true and per-fect student who not only studies God through His works, but endeavors to conceive of Him; and who does not besmirch the pure lily, the flower that God plucked from His own garden and gave to man, that he might conceive of Him, learn His ways and be like Him.

G .- Very well, Doctor; but I mean my .re marks to apply as well to the scientific student as to any one else. As long as he coaffnes his mental operations to such things as do not involve his religious nature, he is doing nothing higher in kind, than the animals below him are doing. No matter how much better he may reason than they can reason, if his reason is not so directed as to arouse in him feelings of veneration, and lead him to exercise some religious emotions, he lives only an animal life; for he does nothing which in kind will distinguish him from the animals below him. I contend that the most learned atheist, whatever he may be capable of being or doing, is living only

the life of a very perfect animal. Dr. Wells.—In that sense, yes. The learned atheist is a veritable example of the man who took his talent and buried it in the earth. He had it and that is all he can say. It did him no good, and he might as well have been without it. The atheist is taking advantage of his Creator's kindness in thus endowing him, swithout returning measure for measure. God only expects people to conceive of Him, and to elevate themselves as far as may be. When this is done, they are blameless. He cares nothing for words without deeds; nothing for pæans, except the heart is in them; nothing for forms and ceremonies, for He is Himself a God of simplicity—but he would have man reach out and take hold of the rope of love that He throws out to His creature, man, and by which He hopes to eventually draw him to Himself .- WELLS.

513 Prospect St., Cleveland, Oct. 11, 1887. Having transcribed the matter received at the last interview. I called to read it for any alteration or criticism that Dr. Wells might wish to make. He had no criticisms to offer and no changes to make. I suggested the word "figure" for the word "simile," where the figure used is either metaphor or some other form of comparison, and not strictly simile. Also, in speaking of individuality increasing in "inverse ratio as it goes along," I in-quired if that were mathematically true, and explained that if an effect increases in inverse ratio to the cause, the cause must be decreasing. Upon closer examination Dr. Wells acknow-

ledged the mistake, authorized the use of the words "direct ratio," said he did not have quite the right understanding of inverse ratio, and atided "I'm glad you can't see me He further explained that "It would blush. not exactly conform to mathematics, but it comes very near it. It would be exactly mathematical, if you figure closely on the natural increase of kind. - Taking the average increase of every form of species, calling it direct ratio, and counting in that way, it is mathematically correct." Where he said, "Mind you though the pri-

mates are developing in number as we go along," I asked if he meant by "primates" the same that we mean by chemical eley ments? He answered, "Yes. Sixty five are acknowledged now, and others in doubt. You find very many more of them in man than you do in the lower animals."

I asked, "Do you mean to say that they are developed in number, or increased in number? In other words, are the new ones formed from the old ones, or by independent creation

it could be operated just as well as a key lever; but with the force usually applied to the key lever it could not be heard outside of the box. They can apply more force, but that is a needless drain upon the medium's magnetism.

magnetism. Some one says in a late No. of the JOURNAL, Why not make the box of plate glass so that the key could be seen while in operation? In answer to this let mesay that the key has been operated several times, and before several witnesses, with the box wide open in broad daylight, and with the medium's hand from one to three inches away from the lever, but it is always at a great sacrifice of the medium's strength. Light is a vibratory and undulatory motion of atoms of aetherea, and magnetism and all other forces are due to specific vibrations and undulations in these same atoms. Animal magnet ism is in this respect specifically different from mineral magnetism and the higher and more subtile the force, the more susceptible to interference by vibrations produced by other forces. Thus even the low form of vital force seen in vegetable life requires for its best results, that the seed be planted in the earth away from the light. The chemicovital functions of animal life would not go on so economically, if the body were trans-parent and light were allowed to interfere. A certain degree of heat-is necessary to animal life,—which means simply that a certain class of vibrations, which we call heat, are necessary to be kept up between a certain minimum and maximum rate as a ground work or basis for certain other specific vibrations (attractions and repulsions) which are the manifestation of vital force through gross matter. When these conditions cease to exist the manifestations ply change. The life that was there still exists and can no more be destroyed than the matter can be destroyed. Neither can any other force be destroyed, —simply changed.

Thus light hinders some forces and accele rates others, - for instance the resistance of selenium cells to the electrical action under certain conditions, is 337.5 times as great in the dark as in hazy sunlight. This is suffi-cient to satisfy the most skeptical that there are conditions in which light may vary the effects of electricity and magnetism.

H. D. G. Moore's Dilemma.

(Continued from Second Page-)

order of phenomenal growth; man first, then spirit. What reason have we to say, inas-much that progression marks the course of nature where we see it, that it will be different where we do not see it? I believe that nature is more persistent and authoritative than reason; that if reason saw a law of nature suspended or destroyed, it would not be so, but that reason would be at fault and mistaken

Newfield, N. J.

J. G. JACKSON.

Your correspondent, S. F. Moore, wants in fallible teachings both of and from the Spirit-world. Perhaps it would not be best for us to have either the one or the other. Both assumed infallible teachings and an assumed infallible book have long been the world's bane. "Whence," he asks, "has Spiritualism received the authority to say, there is no eternal hell-no vicarious atonementno resurrection of the body?" etc. Is he not conscious that such assumed infallible teachings and constant grinding of unnatural errors into juvenile minds is the only explanation why healthy souls of these en-lightened days can possibly entertain for a moment such absurdities or need an oracle to declare them false?

We have but to use our own knowledge of nature in discarding baseless fables, and our own common sense in coming out from the mental slaveries of the past. We deserve no special aid from the Spirit-world until we do our own work and utilize the means for freedom that are at hand in ample measure.

Go to work, brother Moore; dig a little for your own truth-food, and don't wait to be told either by man or angel that the same divine, loving Parent who makes the sun to shine, the flowers to bloom, the birds to sing, ever made a "hell" of the old sort, or kept a devil to rival his own power. Neither did he ever strive to appease his own anger by mak-ing the innocent pay for the crimes of transgressors, thus absurdly attempting to defeat the very ends of all punishment, naturally instituted to follow disobedience to the laws of harmony. Divinely ordained punishment must always be remedial and reformatory, or otherwise must descend and become revenge, a low and degrading passion that enters not into the divine order. What business have we to know to a nicety, our actual condition after death? Are we not aware that the better people become while here the better it is for them? Have faith, then, that this rule will always hold good. Our business on earth is to make life here as complete as possible. This now is our nor-mal life—the other being connected with and surely an outgrowth from it. Once in a while the vail is lifted-once in a while you can catch the links of the golden chain that connect us with the future-enough-yes, ample-to create an assured hope, even a demonstration. We could not bear a perfect and constant intercourse with the departed. It would not be good either for them or us. No! It might tend to make the chains that bind us for a season to the material side of life, less cheerily borne, and to spoil our use-fulness along with our fellow men in aubduing the earth for its uses as a nursery for the spheres; and might, furthermore, in unwhol-some manner, perhaps, hold back too much our loved ones in their strivings to advance on the heavenly journey. Let your correspondent Moore and all in-telligent readers reflect that life in the Spirit world is, in all probability as various, or more so, than life upon earth, and that accounts from thence must needs exhibit al-most infinite variety and be also subject to all the difficulties attendant upon an unper fected channel of intercourse. "Of what advantage is spirit return?" Mr. Moore asks, "if we can gain no trustworthy information as to the life beyond?" I would answer: of much—the very assurance of continued life in this age of materialistic tendencies is of inestimable value. Our knowledge of the demonstrated laws of evolution and our faith in the ultimate good, is sufficient as surface to many-to most healthy couls of what that life must be. I might answer many of Brother Meore's queries at largemight say much upon the evidences conceived to be reliable from the Spirit-world. I can assure him that to me they have been ample, taken in conjunction with plain truths sought for and found. Allow me,then,to close these few remarks by repeating the invitation to Brother Moore and not, but is simply mechanical. If the soun-d r were placed in the box and its electrical construction disregarded, and its lever were furnished with a "branch lever" suitable,

your immortal life-children of the Infinite Spirit, and gather your own truth, expecting no one to pay for your individual salvation from error; but manfully work it out, each one for himself. Enough may be found by every one in the great book of Nature, -- in the depths of each individual soul and even in the reliable whisperings or plainer outspeakings from the Spirit-world to fill all-our souls with joyful assurance and living hope.

HUDSON TUTTLE.

Brother Moore is perplexed and discouraged over doubts and misgivings, such as a great class of Spiritualists now have, or have had at some time in their experience. They in-dicate a mind deeply in earnest and extremely solicitous for the truth, at the same time a mind in which lingers prejudice (per-haps I had better say, bias) in favor of the old ideas of the nature and power of spirits. A spiritual being must of necessity know everything, and be able to answer all our questions, and if one purports to converse with us, and fails in this it is conclusive evidence that we are not conversing with spirits! Brother Moore's questions are all predicated on such views. Thus: "Is there no dependence to be placed on what spirits tell us? Do they not know what their life is, or do they misrepresent it? If spirits have sufficient intelligence to tell us anything that we can rely upon concerning the beyond, why not also of the details of their life and and surroundings?" "Unless we can show that these revelations are reliable, our theory has no base." "Is it impossible, after 40 years of spirit communication to tell what statements of spirits can be believed or not?" have been anxious to get some book that gives a true statement of our actual condition after death, and of the life beyond, but I judge from your comments that there are none that can be considered fully reliable on that subject.

Now, what all who have such doubts and apprehensions should divest themselves com-pletely of, is the old idea of spiritual beings, and the superstitious notions of their intelligence and power. This is the first, all im portant step. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, conse quently when we converse with spirits we are talking with beings of the same limitations as ourselves, and, most important, through conditions which render the correct enunciation of messages exceedingly difficult.

We are talking with an order of beings like ourselves, more refined and exalted per-haps; perhaps below us in culture and abil ity, but the home in which they are placed is very different from earth. The spirits are of the same order, but their senses may be greatly expanded. We well know that the eye is imperfect and takes in only a narrow range of colors, and on either side of the spectrum lie zones of light wholly unrecognizable by that organ. The ear takes in a narrow range of sounds, above and below which it hears no sound. If the spiritual senses are expanded beyond these confines then the landscape glows with colors before unseen, and the ear is ravished with melody before unheard. The landscape would become thus transformed to such a degree, as to be nearly if not quite indescribable by words applied to earthly scenes. Different spirits, finding no words in the vocabulary to des cribe their home, would in the attempt widely differ, and might well emulate the wis dom of Paul, who when he returned from the spirit realm, or as he calls it heaven, which he visited in trance, said he saw things "unlawful" to utter; that is, impossible and impolitic to describe. My own experience, and I think that of every one who has been clairvoyant, confirms this view, and if the Spirit-world is described at all, it must be done with words having a new meaning, and these words give the description entirely too material a cast. The spirits know what their life is; do not intend to misrepresent, but mediumship-the channel-and the words they are compelled to use, distort their meaning.

Spirits' should not be taken as infallible guides, and that they are not, does not prove "our theory has no base," as Brother Moore I think will admit on further thought, but rather confirms a cardinal doctrine. Reason must be used in all cases, knowing as we do, how few mortals there are capable of guiding in this life, and the difficulties environing the willing ones in the next. If Brother Moore would send out a circular to 100 peo ple taken at random, to describe earth-life, he would find quite as contradictory and puzzling answers, and yet each letter might be exactly the from the writer's standpoint. He would not throw all away, and say nothing should be positively known about the earth or its inhabitants, but would put all descriptions together and "draw the golden mean. Judge Edmonds attempted to describe the Spirit-world, and Dr. Eugene Crowell wrote a most interesting book on that subject They, however, seem to have spoken in parables, or transposed descriptions of earthly scenes, without making distinction. This a spirit, who regarded the earth-life as a part of spirit-life, might unintentionally do. A. J. Dawls, we think, has erred in the other extreme of idealizing. St. John in Revelations finely illustrates the failure of the most ambitious attempt to clothe spiritual realities with mortal words. "But," it is asked, "are we not, then, to have any assurance that we converse with the spirit friends who purport to come to us?" We surely are and that is to indee us?" We surely are, and that is to judge every manifestation and communication on its own merit, and test of identification. If should in a seance be told that a certain friend was present, and by various means he should confirm that statement, I should believe the communication, and whatever he might add which bore the impress of his thoughts. If, however, I desired information on some subject of which he was ignorant while on earth, we will say astronomy, or the Hebrew tongue, and he gave a vague and meaningless answer, or snone at all, it it would not be wise to infer that my friend had not been present. Tread carefully here, my brother, for this is a field in which entirely new views are taken of the nature, limitations and possibil-ities of spirits, and be sure every lingering prejudice or educational superstition is eliminated from your mind before you draw your conclusions. You have no infallible book, oracle or guide to hold to; you cannot put "thus saith the spirits," in place of "thus saith the Lord!" There is no book "fully reliable." to be referred to as a Bible. Are you not glad of this? Do you not rejoice that you are forced to use your reason continually, and that no power of earth or air has you in leading strings? Your implied objections are jewels in the crown of the spiritual philosophy. It is not so much its object to paint the alluring beauty of the next life as to impress the importance of right light in this

Biogenism and Evolution.* to the Editor of the Religio-Philosophical Journal:

I beg space in your valued columns to say one word respecting Mr. Powell's late letter to Mr. Stebbins. One who takes and endeavors to hold so independent a position as mine must expect much criticism; and I have to thank both of the gentlemen named for the kindly and courteous manner in which they speak of my little book. "Biogen." It has been the occasion, I am glad to say, of a good deal of thought, for better or worse, and I wish that some facts of it were clearer and fuller than I now see them to be. It was written several years ago -- and we all learn as we go on-- and I ought not to have left it open on any point to the misconception, into which Mr. Powell has been betrayed, that "Biogen" necessarily implies dualism. , But I am perfectly aware that some of the expressions I used in that almost offhand ad-dress before the Philosophical Society, do leave me opén, and fairly so, to such miscon-ception of my meaning. Were I to bring out another edition, I would carefully guard that point, so that my meaning could not be mistaken. I am probably as thorough-going a monist as any one can be, if by that term we are to understand the essential underlying unity in all the diverse phenomena of nature, and their necessary logical reference to One First Cause, infinitely various in its effect. I should not have spoken of "Spirit" and "Matter" as I did, as of two opposite, or separate, or antagonizing entities, but simply as the two extremes of one and the same "thing," the single and no doubt identical substance or substrate both of matter and of mind, and which to us in our present limited states of consciousness is one of which Spen-cer would call "unknowable."

Let me add that in coining the word "Biogen" as the name of a certain sub-tantial en-tity different from ordinary gross matter, a real substance alike of matter and of mind, I did not then know that Baron von Reichen-bach had before used an almost identical word -biod. He, as we all know, had what he called "Od," and the active operation of which or manifestation of which he called "oduc" or "odylic force." The exhibition of this under different conditions or circumstances received separate names from him. Thus, the odic force of chemical decomposition he called "chemod;" that of moonlight "selenod;" that of sunshine or solar ray " heliod," and so on; the od or odic force of living ani-mals being his "blod;" which, if it be considered a substantial entity, is precisely my "biogen." It is exhibited or comes into action in all cases of trance, clairvoyance, etc. and it seems to be about the same thing as what we call mesmerism, animal magnetism, etc. That it exists as an actual substance, having density to some extent, and capable of assuming figure, like any other kind of three-dimensional substance, I have no doubt whatever. It seems to be chiefly concerned in the makeup of phantasms of living persons at a distance from their physical bodies, and to furnish the material for all genuine materializations. I have some reason to be lieve, also, that it furnishes a body for the soul or spirit, by means of which individual existence may be protracted after the disso-

lution of the physical body. With my respects to both your correspondents named, and thanking you for the opportunity to make this little correction, I re-main sincerely yours, ELLIOTT COUES. main sincerely yours, ELLIOT Washington, D. C., Feb. 7, 1888.

Biogen, a speculation on the Origin and Nature of Life. By Prof. Elliott Coues. 60 pages. Price 75 cents.

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He answered, "They are a natural conse-quence of the higher order of creation; in one sense, developed from the other primates or their courses from nature, as they in their advanced stages, are able to gather from the elements already existing under their own peculiar form.

Speaking of aetherea, I said, "Chemistry already explains isomerism by different groupings of the atoms of the same elements in the same proportions, without the neces-

sity of any new element." He replied, "But now I claim there is a component which they have left out alto-gether, namely, aetherea; and to this and its individual attendant courses you may attribute the different groupings of the atoms. We take it up where they leave off." But I must close this article now. Enough

has been given to show that a door has been

has been given to show that a door has been opened which permits us to pass through the vail that so thinly intervenes, and "drink at their fountain of knowledge." The next number will give "Doctor Wells's Experience in Spirit Life," dating from the very moment he became conscious that he had left the physical body. His narrative is bristling with points that all readers can ap-preciate. preciate

Answers to Questions Concerning Spirit Telegraphy.

Answer to question, "Why not dispense with the key, battery and wires, and put the sounder in the box and let the spirit operate that?

The sounder requires a strong or shortcircuit current to operate it loudly. The key which makes and breaks that circuit by simply bringing two platinum points to-gether or separating them, may work very gently. If the platinum points touch, no matter now lightly, the entire force of the local current is discharged through the sounder. Thus a key may work so gently as not to be heard at all, and yet control per-fectly the current from a main battery which operates a hundred relays over a thousand miles of wire. Each relay lever is also oper-ated very gently, but it carries a platinum point which also serves as a "key" to the local, circuit working the sounder in that office.

In ordinary telegraphy, the operator handles the key mechanically, and thus con-trols a local current which operates the sounder magneto electrically. In spirit telegraphy, the spirit operates the key in the box animo-magnétically, and the key con-trols the sounder as before. Bear in mind, a sounder is an electrical machine; a key is not, but is simply mechanical. If the soun-d r were placed in the box and its electrical

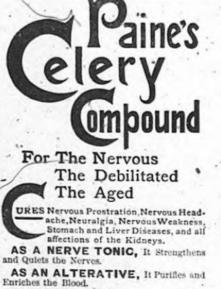
President Seelye, of Amherst College, has made a study of "Our Political Prospects" to determine what large moral principles the political party that hopes for permanent success must now build itself on. This essay will appear in the Forum for March.

There will appear in the *Forum* for March. There will appear in the *Forum* for March acurious study of the leading American newspapers, wherein it is shown what proportions of their space are given to religion, to crime, to literature, to art, to sport, to the markets, and to editorial matter by the large dailles of New York, Boston, Philadelphia, Cincinnati, Chicago and St. Louis. This comparison has been prepared by Mr. Henry R. Elliott, a New York fournalist. York journalist.

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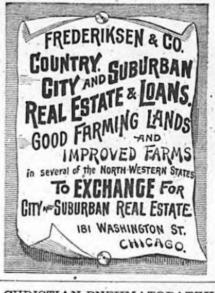
These numbers are about out of print and we offer this opportually to those wishing to complete their files, or in need of special numbers. The regu-lar price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.



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