

# RELIGIO PHILOSOPHICAL JOURNAL

## PHILOSOPHICAL

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL FORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks for a ring.

VOL. XLIV.

CHICAGO, MARCH 3, 1888.

No. 2

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

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For the Religio-Philosophical Journal.

## FROM HERE TO HEAVEN

By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 10.

Dr. Wells's Experience in Spirit-Life—His Remarks on Identity—Reliability of Spirit Communication—Their Facilities for Communicating with Each Other—Pursuits in Spirit-Life—Laying up Treasures in Heaven.

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As an introduction to this number, the following excerpts from interview of December 27, 1887, will serve to set Dr. Wells before the public, in the light in which he has repeatedly placed himself. I have many such paragraphs embodied in various discussions on moral science, including theological creeds, etc.

89 Euclid Ave., Dec. 27, 1887.

Dr. W.—"Be sure, my dear Professor, to put me before the world as having the very greatest reverence for our one great Father Spirit, God; and that I earnestly insist that man can never aspire too high in moral ethics, and he need have no fear of being too good. Every good word or act is registered in indelible ink in that great book of life, the future. None are lost. Every man must answer for every single act of omission or commission, as he himself becomes the loser. No one else, save perchance, his friends must necessarily lose his companionship, if he allows them to transcend him. I would enlarge upon this point: That, in one sense, people do lay up treasures in heaven. These treasures are good works, noble thoughts and just actions; and permit me to say, they are self-registering, and need no scribe and no mighty sealed volume, with pages that would surpass immensity itself, if everything that everybody thought were transcribed therein, from the time that eternity began (if it ever did begin)."

I have also received through Mr. Rowley's instrument, communications on ethics, and on various branches of science, from other spirits than Dr. Wells; and on matters of a personal character from some of my own departed relatives, one of whom is a telegraph operator, and operates this instrument for himself in his own characteristic manner. One of the nearest tests, depending on the character of the communication, is the fact that this young man has at different times, given me his name (a very peculiar one) so embodied in a pun or other expression that I can understand it perfectly, while Mr. Rowley sees another meaning, and gets nothing of the true import of the sentence, and does not to this day know the name of my operator.

DOCTOR WELLS'S EXPERIENCE IN SPIRIT LIFE.—89 Euclid Ave., January 14, 1888.

Dr. W.—Good afternoon, Professor, please accept my 73.

G.—73, Doctor. I hope you are feeling first rate and in the right mood for this kind of a communication.

Dr. W.—Will be pleased to do the best I can, and will abbreviate as much as possible.

During my life in the physical body, I had the pleasure of studying and afterwards practicing medicine, and in the latter part of my life, the honor was conferred upon me of a professorship in two of the leading medical schools in the United States,—covering different periods. It would afford me great pleasure to entirely reveal my exact identity, but I am under a bond of honor not to do so yet. Suffice it to say that my reasons are of the best, and when these reasons are removed, as they will be in time, I will so fully establish my identity that no sane, reasonable man can doubt that it is I and none other.

Permit me to digress here long enough to say a word about this very point of identity. To do this, I must go back to the subject of conditions. It is perfectly natural for people in making up their judgment of things to measure them from their own particular grooves, and the gauge with which they measure their own affairs, as well as the conditions with which they themselves are surrounded. You will see at a glance that this is all wrong, for each individual has constantly around him a different set of conditions, even while in the body, from his neighbor; and each thinks his own the best. As Pope says, "It is with our judgments as with our watches; none go just alike, yet each believes his own." So it is as between the two spheres of human existence. Mortals are too apt to judge of spirits from the conditions that surrounded themselves, while, on the other hand I admit that we on this side often forget to what extent those still in the physical body are handicapped. But to proceed.

Now you must remember that it is just as necessary for us to conform to the rules and regulations surrounding us, as it is for you to conform to yours. Now then, supposing that we are permitted, under certain conditions, to go to a certain medium, and there communicate certain things. Supposing that we exceed that limit,—that is, go beyond that limit to which we have pledged ourselves, do you not see the result at once? We would not be allowed to come again; just as you, if the medium goes beyond certain limitations, he universally loses his mediumship, or, if not, drops down and takes up with some low order of spirits. You will find that spirits are always as anxious to reveal the mysteries of spirit-life, when everything is in harmony so that this becomes possible; in fact, more anxious often than you and your fellow men are to receive; but they must all bow to universal law and universal conditions, and when the times are ripe, perhaps some of the barriers will be removed. The bars are down so that the spirit incarnate can talk freely with the spirit decarnate. I do not use mortal and immortal. All are immortal. I know the sneering skeptics will turn up their noses toward high heaven and say, "This is all bosh!" perhaps clothing their expression a little more eloquently than I have done; but facts are facts, and truth needs no apology for its introduction. Tell my friend Bundy that I particularly admire the motto on the first page of his paper. (Another digression.) But to resume my subject.

Let the skeptic sneer if John or Mary or Kliza cannot tell the color of the last prescyes they ate, or because they do not choose to say in what town, city or state they may have lived. When these same skeptics and pseudo-scientists come over on our side and see themselves as others see them, they will wag their imaginary long ears, and if not careful may catch themselves braying aloud very much like their Darwinian ancestors.

G.—That is pretty hard on the poor pachyderm.

Dr. W.—Yes, but I would not disgrace the generally accredited progenitor of man, having similar features and caudal appendages, with being their ancestors; for I have some veneration for my possible ancestors; that is, if Darwinism be true. But I fear that some of his theories are incorrect, especially the "survival of the fittest;" for if only the fittest are left among some of these skeptics, Lord save those who were not left! But ridicule is not argument. I could not forbear saying these things, being permitted, as I am, to see, part of the time at least, both sides. But now, with your permission, I will return to my subject proper.

As I said in the opening lines, I was a medical practitioner while in the body, and like most medical practitioners, no matter how thorough, I was illly satisfied with my success in diagnosing and prescribing for diseases. A long time before my demise, I made up my mind that, if it were possible, I would go on investigating these subjects in which I had been most interested, and in those particular ones where I and my brethren had failed. So you may suppose that the first thing I did when entering the spirit-life, was to take up the knotty and tangled thread where I had left it off, and try and unravel it as best I could.

Before entering, however, upon professional business, permit me to say that a man no more dies, that is positively, actually ceases to think and be, than he does when he goes to sleep. I well remember when I passed out of my body and looked around and wondered: Why so light? Why so strange? Where was this ailment, or that defect? I seemed to be a boy again without a single care. I felt a peculiar, airy nothingness, physically; but as

though I might soon be a giant intellectually. Whereas before I had,—and I say "I" meaning the spirit, the man, me, myself if you please,—had been handicapped and subject to matter, now the order was reversed, and matter seemed fully subject to mind; and I immediately noticed that nearly every condition of my being had changed. I will never forget how the spirits around me reminded me of when I was a boy and used to look down in the deep clear water and see the fishes sailing and sporting around in their native element;—a different world from mine, yet a part of it after all. So the spirits looked to me; and if you can imagine a smile without a physical mug to smile with, I certainly did smile. At least the sensation was the same. I said to myself, "Do I look now like these things I see gliding or sailing around me?" I wish I could describe my sensations. I would reach out for an object and take hold of it, but it did not move as of old. The reason this is true, I will give at some future time. Suffice it to say that having no muscles nor bones for levers, and not yet understanding spiritual physics, they did not move worth a cent. It reminded me of when I used to reach for something in the dark, supposing I could lay my hand right on it, and grasp nothingness.

I give these points so that you may know that we do not know everything the moment we are disenthralled; but that as the child is born into your life, weak, helpless, and without knowledge, so is man born into spiritual life, weak and helpless as a babe. Things look just as strange to him as they do to the infant, and the growth is just as slow; so, my dear Professor, when a spirit comes to you only a few days or months old in spirit-life, and attempts to reveal to your wondering mind the mysteries of the Spirit world, take it, I pray thee, for as much as it is worth.

You ask a child five years old, for instance, to tell you about its visit to New York. It would tell you of candy and marbles, and perhaps a funny monkey and a parrot, a new doll, a shaggy pony, big houses, and perhaps that would be all. The child would be just as competent to describe the city as a new or recent spirit is to describe the world to which it has so recently emigrated.

Please allow another side-track. The expression is not due yet, and we will stop and chat a little on a side-track, with your permission.

G.—O. K., Doctor. Railroad parlance is in perfect keeping with telegraph operating. You and the train dispatcher for it.

Dr. W.—It is upon this subject that I wish to say a few words, namely: the seeming unreliability of some spirit messages. First, I would say that people leave the earth in a certain mental condition. They arrive at the first station in spirit life in the exact mental condition they left off with in the life. Now then, this being true, the spirit-world is naturally peopled with a very heterogeneous collection, both as to kind and mental attributes. You may well suppose that among the rest there are a few liars. That class don't all live, although there are so many that you never miss one who drops off occasionally. Well, then, when you think that these prevaricators, and their name is legion, are over here; and that many of them have never had even a formal introduction to the truth while in the body, they are just as anxious to tell an untruth as ever, just to satisfy themselves that it is they, and that they have not changed much by the process called death.

G.—A strange way for a man to identify himself to himself.

Dr. W.—Yes. They naturally gravitate to those of their own kind, and I assure you that they are not liable to get lonesome right away. They also gravitate near to the earth, in the lowest strata, that is, providing they are not of a high intellectual and otherwise moral character. Then if this be true, they being nearest the earth, will crowd themselves in every chance they get. They are more gross, partake more of the earth,—you might say, "of the earth, earthy,"—and mediums and their friends cannot be too careful with whom they commune. It is indeed a sad spectacle to see oftentimes, intelligent, intellectual people sitting around a circle listening to the senseless vapors of some spirit who, while in the body, they would have passed by in disdain and disgust. But they think that because he is now a spirit, that he tells the truth, the whole truth and nothing but the truth, when in fact, it would be nearer true if we would say that he tells everything but the truth.

Do not understand me that I would belittle spirit communications; but I only caution those who may hear or read this, that they follow the advice of that good but eccentric old bachelor, St. Paul, when he said, "Try the spirits and see whether they be of God." One word more on this subject and I have done. (I mean on the sidetrack), and that is as to the variability of the opinions expressed by those who seem to be anxious to tell only the truth. Each person judges of the spirit-life by what he himself has come in contact with. For instance, you ask an inhabitant of the polar regions about the climate upon the earth. He would immediately tell you it was extremely cold; a great deal of ice, snow, massive ice mountains, polar bears, and probably lichens. You ask a South Sea Islander and he would tell you that it was very hot, and that people did not wear any clothing. He would describe a tropical climate and its products, as well as reptiles, insects and other things that are peculiar to his country. The African would tell you that everybody was black; the red man, if isolated, that they

were all red, and thus we might go on and carry our illustrations *ad infinitum*, almost. Now the same rule applies to our world or stage of existence, and you must use your own God-given judgment as to the means the particular spirit had of knowing about the world in which he then exists. If a novice, he does not nor cannot know very much. I am thankful I have been here some time, or I might lead you to believe that I should be classed with the novices. I will say this, that I have not yet begun to fathom the immeasurable depths; that I have as yet only eaten a few of the crumbs of knowledge as they fell from the Master's table; but I hope in time, when worthy, to be permitted to surround my Father's board, and eat from it my fill, and to be permitted while walking through His groves, to reach out my hand and pluck the fruit from the tree of knowledge and be fully satisfied.

[Here we were interrupted by a caller, and before resuming the main subject, Dr. Wells said: "In looking over your manuscript I find a sentence 'inelegant,' ending a sentence with 'not worth a cent.' I wish you would, if you are a good sentence-cobbler, patch that up a little more elegantly. You see doctors and rhetoricians are two separate and distinct personages, and I am so impulsive that I speak the words just as they come to me. It might detract from the gravity of the situation, to use anything that is flippant."]

Now if you will throw open the switch, we will return to the main track, or Bundy's Express will be down upon us saying that we are running on his schedule; namely, his valuable space in the JOURNAL, and we may have a wreck.

I think I left off with my original subject where I was looking at those around me, and wondering who they were, where I was and what I was going to do, etc. I found that I retained every faculty that I possessed while in the body, but that it had only before been a bud that had promised to blossom;—or rather I should speak in the plural,—that these faculties were buds that would blossom into a new life and afterwards bear fruit. Here is a proposition to remember: That the stage of existence I am now in is only one step in advance of the one I was in before, and not by any means the ultimatum. Earth life is, if you please, the root; the first stage of spirit life the stem; the seven stages of existence the branches. Knowledge is the bud that must form, blossom, and bring forth fruit in and through all eternity.

The generally accepted belief that angels, as they are called, are all-powerful and possessed of all knowledge is without foundation. But I found it was much easier for me to solve any problem, no matter what it might be than it was before. I saw clearly how little I knew, and immediately set myself about to complete as far as might be, not only my medical education, but other branches that would harmonize with my particular line. Now note closely. Here is a point worth considering. It is this: That the law of gravitation holds equally in spiritual affairs with that of physical. I mean this, that in spirit-life, minds who are upon the same plane and have like attributes, gravitate toward each other. Now I see in your mind a question. You say, "But, Doctor, in this life, things that are not alike will gravitate toward the earth, whether it be rock, air, gases, water, etc.," but what I mean is this: that apparently different forms in nature will gravitate toward the earth; but that is a different form of gravitation from that to which I would call your attention. I would seek to lead you to what I may term affinized gravitation; or, if you prefer, attraction. I see you are inclined naturally to question some of my logical premises, at least; but in the sense that I use them, I am correct; so that I found that when I aspired to scientific knowledge in a particular direction, I immediately found myself in the company of those who were seeking the same knowledge as myself; and in exact proportion as I advanced, I found that strata by strata, mentally speaking, I was building or growing upward. If my brothers in strata A, for instance, did not progress as fast as myself, they could not enter strata B, with me; but there I immediately found others who had advanced to strata B; and this rule holds good, as far as I know, throughout eternity. So then, I was assisted on every hand by those who were my equals in every respect. We could hold intercourse with those above us by our very desire for more knowledge. In fact, a desire and a longing seem to act as a lever to raise us to those above us, that we may drink at their fountain of knowledge.

I thus met here the sages of all nations,—those the latchet of whose shoes, I was not worthy to unloose,—and held sweet counsel with them. A word right here,—not a side-track, but merely where the train stops for water,—about languages. You see there are so many things to talk about that I scarcely know where to begin. You may with others wonder how spirits converse with others of different tongues. It is very easy if you think a moment, that language is only the expression of thought through certain fixed words or signs, and a word generally the sign of an idea. Thus if you please, then, language is only a photograph of the thoughts themselves, that your friends are pleased to show you as representing the original. They give you often a very incorrect idea, because the plates (the sensitive plates) of the brain may not be prepared just right, metaphorically speaking. How often a person means one thing and says another. That is because the photograph is not taken properly. Well, the idea I wish to convey is this, that seeing

as we do, the original, we have no need of the photo. We instinctively sense each other's thoughts. We speak mind to mind; we see eye to eye,—and here if you will put on the brakes a moment,—we will digress from our digression. That is this: There you see each other not as you claim to see; for you do not really see. You see the image—I will take that back; you do see, but you do not see objects. You see a reflection of them. You never saw a real object in your life; nor did any one else.

G.—Very true, Doctor, and even the image which we do see is wrong side up.

Dr. W.—Yes. The eyes have truly been called the windows of the soul. They are points where the objects are reflected, and they are thrown on there reversed at that, so that when the mind looks at it, it sees it right side up;—just as printer's type looks up side down and down side up to me, or used to when in "form," but when on the paper the print always came out right side up. I fear that my digressions are more than my main line subjects, and at this rate our train will never get through to its destination; but I see so many things along the way that I cannot help but pull the rope and signal the engineer to stop while I take in the beauties around me and try to explain to my fellow passengers who have never been over this road, what I know about it. Better stop here for this time.

89 Euclid Avenue, Cleveland, Jan 21, 1888.

G.—Good afternoon, Doctor. In transcribing your last, I reconsidered the matter of changing your phraseology in the expression, "not worth a cent," etc. In arguing this case against a certain class of scientists who admit that there is no deception on Mr. Rowley's part, it is incumbent upon me to show that you are like us, and possess the same failings and desires, and other mental attributes that characterize us. I have used this argument in a former article and now this comes in incidentally as a good illustration of it; and I therefore prefer to let the phrase stand and give this explanation of it. The mistake is not bad enough to hurt anything, and yet it serves me just as well as though it were a terrible blunder.

Dr. W.—Remember you are talking to a Doctor that used just good fair language, that is all; and I don't think it would shock the majority of readers even if the original expression was retained; and you might add my desire to change it, if you think advisable. As to proving identity by mistakes, I have probably made enough in these communications, grammatically and otherwise, to set up a half a dozen spirits in business, with a reserve fund to draw on at sight without grace.

[These remarks are self explanatory. The reader can easily find in the preceding papers, many more such evidences that the disembodied intelligences communicating through this instrument are human spirits. Those who desire bible authority for the fact that "angels" are human spirits may read Revelations xxii, 8, 9. Verse 12 also contains some very wholesome information.]

Dr. W.—In order to start out on the main line again, it will be necessary, possibly, to recapitulate somewhat. When I found that I could, if the necessary means were provided, come back to my old stamping ground and follow up the practice of medicine, I immediately set myself about, like a politician who wishes to be elected to an office, to devise ways and means whereby this could be accomplished.

In looking over the many modes through or by which spirits were or had been for ages communicating, I found them all more or less unsatisfactory; the principal objection being to all that the *personelle* of the medium was always more or less mixed up with that of the communicating intelligence. I knew that this would not answer at all in the practice of medicine, so I called to my aid a number of scientists and we considered among ourselves as to how this difficulty could be obviated. As I have already given a history of this part of my work through the JOURNAL in a previous issue, I will not enlarge upon it here, excepting that I will say that finally telegraphy was decided as being possible between the seen and the unseen, and after a time we perfected such means as now makes it possible and appropriate for Professor G.—to give the striking title to his series of articles, "From Here to Heaven by Telegraph."

This accomplished, then, I set myself about finding such talent in my line, not only for the purpose of lending me their aid in knowing more of the science of medicine, but asked their co-operation in carrying on a systematic and thorough business by which humanity might gain by receiving the benefit of the superior knowledge of disembodied human spirits.

G.—In what sense do you use the word human as applied to spirits?

Dr. W.—I speak of human spirits as contradistinguished from those that are here from other planets. They, too, are human it is true, but in common parlance with you, "human" refers to humanity as found on one of God's atoms called the earth. As between Divinity and the human, using the terms in opposition, the term "human spirit" would not be correct, and speaking in a strictly true sense, "human spirit" is not correct at all; for there is no spirit but is of God—a spark, as it were, from the Infinite Divinity—it contains within itself divinity and infinity, and is divine. Is that logical?

G.—Most emphatically. As I have off n said, those who are true to the God that is

(Continued on Eighth Page.)



Spiritual Progress in Boston.

To the Editor of the Religio-Philosophical Journal: Whatever critics may say of Boston and its frauds, we have at present some of the best illustrations of spirit power here that are to be found anywhere. One of the most interesting is a young medium, Louis F. Jones, 17 East Canton St., who has heretofore given some marvelous free tests, and is now engaged in spirit painting. Soon after hearing of his powers, I submitted his character to psychometric investigation by Mrs. Buchanan, knowing that if it was not genuine she would perceive it. The following was an off-hand impression given by her in the usual way, not knowing of whom she was speaking: "This character has many feminine elements, but is thoroughly substantial. The predominating qualities are more in keeping with the female. There is a good deal of the spiritual element here. The spiritual forces are felt and thrown out in mediumship. It seems that he has miraculous powers—great powers in relieving disease. It is a far seeing individual—a wonderful seer. The spirits could do a great deal through him, making him insensible, showing him objects and producing objects. They could paint flowers and other pictures through him. I should not be surprised if they produce pictures or photographs through him. The spirits can impress him with pictures, and he thinks he sees them, but he only feels them. He can produce pictures either of the living or of the dead. "When the spirits produce their impression on his retina and make him feel the impression, for he must feel as well as see, he can paint a picture, but when they do not he cannot—it is not under his control. It does not take a long time to do it—he might make a picture in twenty minutes, at least as to giving the lineaments if not completely finished. The truth of this description I have verified at Mr. Jones' studio. He makes a finished life-size portrait in crayon in an hour and a half to two hours—a picture of a spirit—and their truth is recognized. A friend of mine the other day obtained a portrait of his wife (passed away eighteen years ago) which he considers a good likeness. This depends, of course, on the co-operation of spirits—those who control him and those who present themselves for portraiture, and, of course, he cannot always promise a picture. Mr. Jones possesses modesty, honesty and simplicity. His pictures are far superior to those of Anderson, but he is untrained in art. For these marvelous productions he charges but five dollars. He has made in the same way some fine oil paintings of spirits which he executes with marvelous rapidity. His healing powers have not been much used, but he has made some cures which show that he has superior powers. The other wonder is Charles E. Watkins, the slate writer, whose powers are well known. He has abandoned his intemperate habits entirely and is aiming to hold an honorable position in life and enter upon professional studies. To avoid exhausting his nervous system he limits himself to a few sittings each day. His sances demonstrate the wonderful accessibility of the Spirit-world to his mediumship. Psychography is the most satisfactory of all the spiritual phenomena, and if we had nothing else it would be entirely satisfactory as a demonstration of the Spirit-world. Unlike the utterances of passive mediumship, it does not give us a compound of spirit thought and medium thought, in which the latter so often predominates and limits the intelligence, and yet is blindly received by the credulous as the infallible wisdom of the Spirit-world. The question occurs to me whether even psychography is an absolutely perfect expression of spirit thought, and whether it may not be limited and even modified slightly by the sphere of the medium. I have had a sance with Mr. Watkins in which I think it was apparent that the quality of his mediumship had some effect on the mode of expression, but not upon any important idea. I wrote ten names upon little strips of paper in the absence of Mr. W., and folded them in small pellets which were promiscuously laid on the table. In the course of the sance Mr. W. gave the name of every one of them, and communications were received from all but one. From the first recognized he received a strong reverential impression, and standing by the table spoke as follows: "I feel a beautiful, quiet, soothing influence. "Sister and brother: It is always proper, or was so considered when I lived on earth to open all such gatherings as these with prayer. "My experience has taught me much that I did not understand when here, still we feel that prayer develops man's spiritual being and draws him near the great life-giver—God, over all—as necessary for the soul as work for the physical body. Now instead of praying to the unknown God, we would but say, we are all with you, and if your spiritual senses were opened, you could see and hear all who have gone before. May the help of all good, noble souls be with you in this work. Even as I followed my master, art thou following the truth. Great good shall be accomplished. May heaven be with you. "St. John." Having received communications heretofore from St. John, not only by the best mediums but by psychography in the most unquestionable and well tested manner, I was not surprised at the response on this occasion to the pellet on which I had written his name. Interesting communications were received from Dr. Spurzheim and Dr. Gall by the clairaudient method, and four other spirits of friends made known their presence by writing on slates brief messages. In these writings the penmanship varied. Sometimes it becomes a good fac simile of the well known handwriting of the parties. In the present instance the penmanship appeared intermediate between that of the spirits and that of the medium. Dr. F. J. Gall clairaudiently explained the operation as follows: "These physical laws are controlled a great deal in the same manner as if we were really back on earth again; for instance the independent writing we have many ways of accomplishing. One is we draw the matter from the slate itself—in this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit finger penetrates the upper slate and moves through the upper slate guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you would not." The brief messages of Spurzheim and Gall expressed their familiarity with my researches in the science of the brain and their cordial sympathy and approbation. One slate was filled with a message from William Denton, and another with a message from Dr. Benjamin Rush, which was unexpected as I

had not called for him by the pellets. Denton's message was as follows: "MY DEAR FRIEND: I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Doctor, there is, perhaps, no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact until you give to the world the New School. I send you greetings. WM. DENTON." In this message there is an appearance of haste as well as in its penmanship; the word living or doing should have followed the word "are." The message of Dr. Rush was as follows; it is the first I have ever received for him: "MY DEAR FRIEND: Sometimes even we who are on the spirit side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit life. Still we know that in time the fact of spirit return will be accepted as a truth. Our great desire is to elevate man and have him learn how to control himself. You have a truth in the science of Sarcognomy, for it is the anatomy of life; it contains all of physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease he would be a second Newton. I greet you to-day, and trust that your new School of Health may be a reality in the near future. I am, sir, one who is your friend. BENJ. RUSH." I think Dr. Rush correct in his estimate of Watkins, and also in his anticipation of the New School for which the signs are auspicious. To change the theme, medical legislation has not ventured to show itself this year in Massachusetts. Repeated defeat has taught its friends a lesson. My address in the Rhode Island Hall of Representatives has been published under the title of a "Comprehensive View of Restrictive Medical Legislation," which will furnish a good stock of ammunition for future campaigns, being a pamphlet of fifty-one pages. Boston, Mass. JOS. RODES BUCHANAN.

Mrs. E. A. Wells Denies the Charges of Mr. C. D. Lahey and Makes Counter Charges.

To the Editor of the Religio-Philosophical Journal:

In the RELIGIO-PHILOSOPHICAL JOURNAL of the 11th instant I find an article written by Charles D. Lahey in relation to myself and to materializing sances lately held at my residence, which in justice to myself I can not allow to pass without a reply. His statements therein are not only false, but they are so extraordinary that I can hardly regard them as the production of a sane mind. Mr. Lahey who has been a Methodist preacher, but who is now otherwise engaged, claims to be a Spiritualist, and even in the article alluded to, while charging me with gross fraud and deception, admits that I am a good test medium and a clairvoyant. With the ability or gifts that he gives me credit for, it will be difficult, I think, for him to make any fair-minded person believe that I would throw them away, and peril my reputation besides for the mere purpose of posing as a materializing medium, a business that no one could long carry on successfully, if fraudulent, or afford to carry on at all where confederates would have to be hired, risks taken and secrecy purchased. His statements on their face are too absurd to be entitled to credit, but as absurd as they are I wish not only to declare in the most positive terms their falsity, but to state the facts as they are and then let the public judge between us. In the Spring of 1887 a series of test sances were held at my rooms by a circle composed of intelligent, cautious persons, some of whom were not then Spiritualists and had never attended a spiritual sance and were quite skeptical; extraordinary precautions were taken not only to prevent but to discover fraud, if there should be any. It is said, and I know, that fraud with such precautions as were then taken would be impossible. The manifestations then were so extraordinary that in the Fall of 1887 some members of the former circle and some new members requested me to hold another series of private sances, and I consented, leaving it entirely to them as before to fix and arrange the cabinet, and to secure the room against ingress by any person or thing during the sances, and such arrangements were made, and such precautions were taken that it would have been impossible for any person to get into the sance room after the circle was formed. Before holding of the first sance, Mr. Lahey came to my house one evening and asked if I was going to have a sance that night. I said no. He seemed very much disappointed and acted strangely. He said: "Oh! Mrs. Wells, I am the most abused man in New York City, and God knows I am a friend to mediums, and I called to see if you were to have a sance to-night. I am an honest man. God knows I am, and I am informed you are to have some private sances and I would like to join the circle." I told him I had nothing to do with getting up the circle and I referred him to one of the committee who was present, and he was allowed to sign the subscription. I did not know him or his reputation as a fraud hunter and slanderer of mediums then, as well as I did soon after, or I would have objected to his forming one of the circle. However, the other members of the circle acquiesced and he was allowed to attend. It was specially noticed that he was exceedingly critical, and although apologizing for being so exceedingly cautious, and taking such extra precautions as he did every night, I certainly had no objections, and requested him to see that there was no chance for fraud possible. He on all occasions went around and fastened, or saw that every door was fastened, and no one was hidden in the rooms the last thing after every other person was in the sance room; notwithstanding which there were, as I am informed, materializations of forms, both male and female, and of different sizes every night until the 19th or 23rd of December, the ninth week of the sances, and it was not until the 19th of December that he found, as he says a confederate in the rooms. He did not find any then, but he does not pretend to have found one before, and with the precautions he himself took, none could have got in before, unless let in by himself, and the one he pretends he found on the 19th of December he does not pretend got into the sance room, or even into an adjoining room. The truth is there was never any such person there. On that evening, December 19th, after all, or all but one or two of the members of the circle had gone from the parlor into the sance room, Mr. Lahey said to me: "Come, Mrs. Wells, let us lock up." One door of the bedroom adjoining the parlor in which the cloaks and bonnets of the ladies were left, opened into the hall, but was always kept

bolted on the inside and was then, but Mr. Lahey always went, or pretended to go into that room the last thing every night to see that that door was bolted, and that no one was secreted in the room, and then when he said to me, "Let us lock up," I went with him into that room. There is a closet in that room about two feet deep and about three feet long, the door of which stood open. He then put both his hands on me and pushed me into the closet against the clothing hanging there, and by words grossly insulted me. There was no other person in that close nor in that room. I said: "Get out! Go away! you miserable scamp, or I will expose you." He then said: "For God's sake don't give me away. My wife is in the other room. I have had trouble before. I am nothing but a man," urging me to hush and be quiet, and to go right along into the sance room as if nothing had happened, saying, "I feel as if we will have a good sance to-night." But I was so excited and affected by the occurrence that I was almost prostrated. I hardly knew what to do. I thought at one time I would make it known then and there, but hesitated. I was unfit to go into the cabinet. Finally I called Mr. Lahey from the sance room into the parlor and said to him that I did not feel like going into the sance room after that insult. He said: "Never mind it; I beg your pardon, and I will come down tomorrow morning and get down on my knees, if you say so. Only keep still now and go into the sance room." I finally went into the cabinet and tried to suppress my emotions, but it was of little use. The trance was a failure, or nearly so. Mr. Lahey came the next morning and then said: "Now, Mrs. Wells, if you tell any of your lady friends what happened last night, I will crush you. Everybody will believe me, and every one of the committee will believe me, no matter what I tell them, and I can command from two to three columns in any paper in this country or Europe, and you can not get a word in." I told him to go ahead, that I should judge for myself whether to say anything about it or not; that it would not be a pleasant thing for me to talk about, as he ought to know. He then said: "Understand now, if you do anything about it, you will suffer for it." He then left. In a day or two after that he called again and said: "Come, now, Mrs. Wells, let us be friends again. You know that this mediumship is all damned bosh. Now own up. I will be your friend. I will hire a hall and you go into it and expose Spiritualism, and you will make any amount of money; or, I have some elegant parlors in which we could give parlor entertainments. I can get all the down town business men at three dollars a head and will give you half the money; that we could make a great deal of money in this way and his house should be my home and I never should want for anything. A few days after that he called again and charged me with telling of his insult to me. Since that time I have not allowed him to come into my house, but have ordered him away and forbidden him to come in because of his slanders, as I stated to him at the time. The last time he had any talk with me on the subject, he said that his wife would stand by him if this was made public, and would swear to whatever he told her; that she was under his psychological control and that I was the first woman he ever met that he could not psychologize. That I think is no nearer the truth than his other statements, as I am informed and believe I am not the only medium on whom he has brought his psychological powers to bear without effect. This attempt of his to ruin me I believe to have been deliberately plotted and planned, and that he joined the circle for that purpose. Although he pretends to believe in the genuineness of materialization, he goes about, as I am credibly informed, denouncing all the materializing mediums in the city as frauds, and the sances as all fraudulent. His especial mission seems to be to slander and defame mediums. In his article in the RELIGIO-PHILOSOPHICAL JOURNAL he heartfully avoids saying that he knows of any fraud. He does not pretend but that up to the ninth week he believed the materializations to be all genuine, and as I learn from members of the circle (knowing nothing myself of what occurs while I am entranced in the cabinet) he was extremely enthusiastic when forms materialized right there in the open room, as I am told they did many, many times, thanking the good God for that positive evidence of immortality, etc. What he charges as proof of fraud is, that I said so; that I admitted it all. I positively declare and will add my solemn oath to this, that I never did say so; that I never told him nor any one that I was not a materializing medium, or that the sances were fraudulent, or that I had confederates, or a confederate. And I positively and emphatically deny that he found a confederate or any other person in the closet, as he has stated, or that there was any person in the room or closet except he and I, each and every statement of his to the contrary being false and untrue. There are many things in and about his article that I would like to review and more particularly show to be absurd and impossible, but this article would thus be made much too long, and I will therefore for the present content myself with the foregoing statement of facts. I never said my materializing powers were gone. I am holding the same sances yet, and will leave it to the members of the circle (Mr. Lahey being out) to say whether or not there is any fraud or possibility of fraud. ELIZA A. WELLS.

CITY AND COUNTY OF NEW YORK: ss: Eliza A. Wells, the person subscribing the foregoing communication, being duly sworn, says that the said communication is, and all the statements made therein are, true as therein stated. Sworn to before me this 17th day of February, 1888. STEPHEN F. NAST, Notary-Public, New York County.

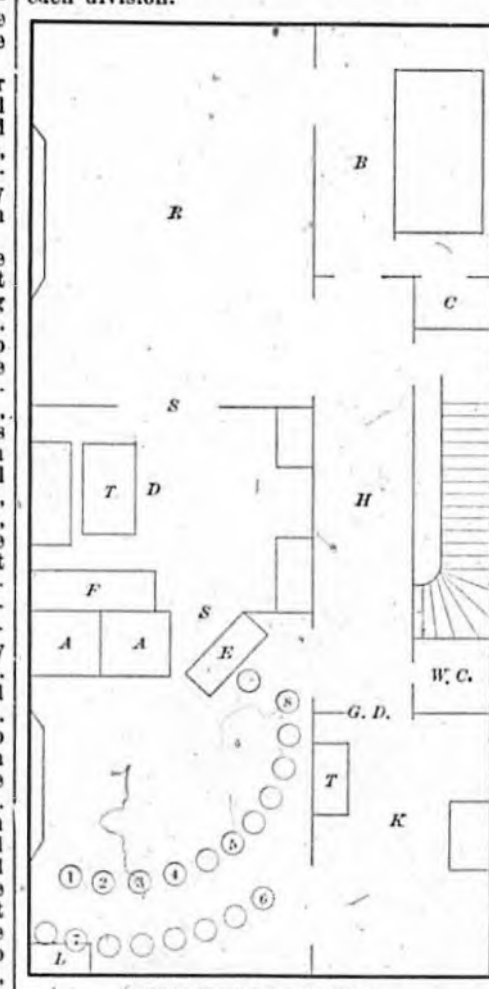
Dr. O. E. Houghton's Experiences with Mrs. Wells.

He Corroborates the Evidence of Messrs. Lahey and Northrop in some Important Particulars.

To the Editor of the Religio-Philosophical Journal:

I have read a great deal the past year in the JOURNAL about the wonderful things in spirit materialization that had taken place and were almost daily being repeated in test sances through the mediumship of Mrs. E. A. Wells. Despite the fact an exposure of the fraud had been made public by Mr. Wm. R. Tice of this city, as more wonderful manifestations than ever were published in the JOURNAL after the so-called exposure and

from correspondents I believed to be perfectly sincere and honest in their statements, I began to think possibly Mr. Tice was mistaken, notwithstanding the fact that I entertained the highest opinion of that gentleman, and Mrs. Wells might be a genuine medium after all. I determined to solve the question for myself, and wrote Mrs. Wells asking the privilege of attending her sances, which was granted. The first four sances I attended were public; the manifestations were of a very ordinary character, not more than one form ever appeared at once at these sances, and was evidently afraid to leave the cabinet or approach any of the sitters. While attending these sances I was invited by Mr. C. P. Sykes, who seemed to perform the part of manager for Mrs. Wells, to join a select circle to sit regularly, that the very best conditions might be obtained. The price was fixed at \$12.50 per month, sances to be held on Monday and Friday evenings of each week; these were to be "test" sances, and wonderful things were promised and expected. This was an opportunity I had long sought. I readily consented, and became a member of the test circle which numbered eighteen or twenty members, the majority of whom I considered above the average in intelligence. Being test sances we were permitted to examine every portion of the flat in which Mrs. Wells resided; also the cabinet, which was the same your readers are familiar with, one constructed under the directions of Mr. Henry J. Newton, and divided by a netting of about two inch mesh. There are two curtains or entrances to this cabinet, one for each division.



DESCRIPTION OF DIAGRAM. 1, Mr. Henry J. Newton; 2, Mrs. Henry J. Newton; 3, Mr. Chas. Lahey; 4, Mrs. Chas. Lahey; 5, Dr. A. L. Northrop; 6, Dr. O. E. Houghton; 7, Dr. Perrine; 8, C. P. Sykes; R, Reception room; B, Bedroom; C, Closet where confederate was caught; D, Dressing room; T, Table; F, Folding bed; A, Cabinet; E, Organ in position during sance; G, D, Glass door; W, C, Water closet; S, Portieres in place of door; H, Hall; K, Kitchen.

I attended my first test sance on the 7th of November; it was, I believe, the third one held. I was given a seat in the back row at the corner by the door leading to the kitchen. After a thorough examination of the rooms and cabinet, the sance began in the usual way with singing accompanied by organ. The first manifestation of a startling nature was the appearance of two hands and arms at such distance apart as to preclude their belonging to one body, but when the third hand and arm appeared and clasped the one that seemingly came from the wall, a most startling effect was produced. Eunice (a so-called "cabinet spirit") would frequently address us from the cabinet, to regulate the light which was in charge of Mr. Newton. She would also inform us if the conditions were good or bad, and give us due notice when the medium would come out "to gather strength from the sitters." It was while the medium was out that the most remarkable things would take place; such as a form appearing from the cabinet, and a seeming materialization from the person of the medium while standing before us, etc. These and other clever acts convinced every one in the circle that what we saw was genuine spirit materialization, notwithstanding the fact no form had been recognized and no intelligence of value given. I was a sincere believer in the genuineness of these manifestations for just one week, or till the sance of November 14th, when evidence of a confederate began to show itself. On this evening after the usual examination of the rooms and cabinet, which I made myself, taking particular pains to examine carefully that part of the cabinet next to the portieres that hung in the doorway between the sance room and one adjoining. This was the only place, to my mind, a confederate could be introduced without detection. I found at this point one or two tacks missing and near by a place, where, by stretching, the cloth could be pulled over the head of other tacks. This excited my suspicion for the first time, and I determined to keep a sharp lookout at this point. After all in the circle were seated, the organ would be swung around, in front of the entrance by side of cabinet, making it utterly impossible to see the tampered portion of the cabinet. The first song was not finished when I observed a movement of the curtain or portiere that hung above the cabinet; this I could distinctly see as the white wood-work of the doorway made a good background for the dark curtain; this curtain moved one side fully six inches; this at a height of six feet from the floor, would allow its moving sufficiently at the bottom for a small person to pass. This evidence was sufficient to make me think we were being imposed upon by the introduction of a confederate. I determined to discover how it was done and expose the cheat, if possible. Of course we had wonderful manifestations this night, the spirit form, etc. I found the moving of the curtain always corresponded to the coming and going of the confederate. As an example; nearly every night, after some startling effect had been produced, Eunice would invite some sitter to examine both divisions of the cabinet. Of course they would report none

but the medium found. The curtain would move just before this invitation was given, showing the confederate had made her escape, and immediately after the examination to let her return; the sitter would be followed out by the medium "entranced" (?) and the confederate would startle the circle by manifestations from the cabinet. Again at about a quarter of ten o'clock, the confederate would leave us, as shown by the moving of the curtain, and make her escape from the house. After the sance of November 14th I carefully examined the cabinet at the suspected corner. I found the cabinet cloth was loose from no less than four tacks, and by stretching the cloth it could be lifted up sufficiently to admit a small person, crawling in. An effort had been made to repair, with the aid of a bent pin which I found stuck in the cloth and which, I can positively state, was not there when the sance began, as I was the last to examine the cabinet before the sance began and the first after it ended. The pin had evidently been put in from the outside. But where did the confederate come from and how did she get into the house? was the question I asked myself. I was enlightened at the next sance I attended, which was held November 21st. On this evening I made my usual examination of the cabinet, and other members that of the house; nothing exceptional found; the cabinet was in its usual order, the pin had been removed and the cloth hitched on the tacks. Our organist I had noticed was in the habit of being late; at times she would not put in her appearance till we were about to begin our sance; such was the case this night. On taking my seat in the corner. I found the door leading to the kitchen partly open and I took the opportunity to step in and help myself to a glass of water before the sance began. A glass door opens into the hall from the kitchen, which was quite dark when I entered. My attention was immediately attracted by seeing two female forms coming upstairs; one turned to the right, went into the reception room, and the smaller one to the left, and entered the closet just outside of the kitchen; both had entered the house without ringing the bell. I stepped back into the sance room, and heard Mrs. Wells call out from the reception room, which by the way she was always the last to leave, "Our organist has come and we will now go on with the sance." The usual manifestations took place this night, including the moving of the portieres—letting in the confederate,—the separate form, etc. Someone was again invited to examine the cabinet during the sance, and the evidence of the escape and return of the confederate by the moving of the curtains, was again shown. Eunice had shown herself to the circle at a previous sance no taller than my six-year-old girl, but with a head of an adult (confederate on her knees); but this night she came out of the cabinet as large as a sixteen year old girl. This fact being spoken of by some one who asked an explanation, Eunice answered from the cabinet that "the conditions are so good to-night I can materialize bigger." The sance closed as usual by what was meant to be wise and fatherly advice by the sage of the cabinet, "Father Ballou," who on this occasion used the medium's grammar by saying he would "learn us" certain things. I examined the cabinet after this sance and again found evidence of tampering at the suspected corner back of the organ. I attended every Monday night and one Friday night sance after this. At some no confederate would be introduced, the portieres would not be moved and no second form be seen on these occasions; result, poor sances. On the 19th of December my experience with Mrs. Wells was brought to sudden end. At some of the last sances no particular pains had been taken to examine the rooms; but on this occasion as the time to begin our sance had arrived, Mr. Lahey, one of our most interested members, said he desired to examine the rooms first. I noticed Mrs. Wells immediately became very much interested, and I followed Mr. Lahey into the bedroom. Mr. Lahey was proceeding to examine the small closet there, and Mrs. Wells was by his side, when I returned to the reception room, evidently too soon, for in a few moments Mr. Lahey returned, and passing me, bolted out of the folding doors into the hall. At the same time I distinctly heard the hall door of Mrs. Wells' bedroom open and shut. Presently Mrs. Wells returned by way of her bedroom and Mr. Lahey from the hall. All this was done so quickly that I did not surmise what was going on at the moment, but the confusion of Mrs. Wells, which was really pitiful to behold, and the excited appearance of Mr. Lahey on their return to the reception room told me as plainly as words that the confederate I had seen through the glass door of the kitchen, had been caught by Mr. Lahey in either the bedroom or hall. Mr. Lahey has since acknowledged to me that he found her in the closet in the bedroom, and caught her a second time when he went out in the hall. Mrs. Wells was so excited a state that the sance did not begin for some time—not until after she had had one or two private conferences with Mr. Lahey; it was a decided failure at any rate. The utter absurdity of the situation was exhibited when we heard the familiar voice of Eunice from the cabinet invite Mr. Lahey to "come in the cabinet as I want to speak to you," which he accepted, and while there talked with Mrs. Wells, only proving to my mind, at least, Eunice, an imaginary ghost, and Mrs. Wells an impostor! It is evident that the confederate must have been in the habit of coming after all were assembled and hiding in the water-closet where I saw her enter once, and wait there till the singing began. Some one provided a way for her to enter the reception room or bedroom. Mrs. Wells or Mr. Sykes would generally have some excuse to be the last to leave the reception room, and what is easier than unbolting or unlocking a door? The confederate had evidently been let into the bedroom a little too soon the night of her capture, and took refuge in the clothing in the closet. OWEN E. HOUGHTON. Brooklyn, N. Y., Jan. 5, 1888.

The Empress of Brazil is outspoken in her denunciation of the slaughter of birds for the manufacture of feather trimmings. A young man of Randleman, N. C., undertook to drink a gallon of whisky one day last week. He only lacked a pint and a half of finishing the gallon when he died. Eighteen young men of Mountain Home, Ark., swore off from the tobacco habit on the first of the present year. Whoever returns to the habit is to be ducked in a pond of water. A Long Island town is in an uproar because, it being understood that the proceeds of some private theatricals were to be given to the poor, the players divided the receipts among themselves.



Woman's Conference.

LYDIA R. CHASE, LEADER. 2139 BERR PLACE, PHILADELPHIA, PENN.

TRANSFIGURED.

Almost afraid, they let her in (A dwarf more piteous none could find), Withered, as some weird leaf, and thin The woman was—and wand and blind.

Into his mirror, with a smile— Not vain to be so fair, but glad— The South-born painter looked the while With eyes than Christ's alone less sad.

"Mother of God," in pale surprise He whispered, "What am I to paint?" A voice that sounded from the skies Said to him: "Raphael, a saint!"

She sat before him in the sun; He scarce could look at her, and she Was still and silent. "It is done," He said. "Oh, call the world to see!"

Ah, that was she in veriest truth— Translucent face and halos hair; The beauty of divinest youth, Divinely beautiful, was there.

Herself in't her picture passed— Herself and not her poor disguise Made up of time and dust. At last One saw her with the master's eyes. —S. M. B. Platt.

Our Hebrew Helpers.

DEAR SISTERS:—Did any or all of you who visited the Centennial Exposition, notice particularly the statue of Religious Liberty at the rear of Horticultural Hall? It was erected by the Hebrews of our country, and for them and for their religious toleration, we should "Thank God and take courage."

Our government is fast becoming a Christian despotism—its principal administrators so imbued with old-world sentiments, looking toward monarchical institutions and churchly tyrannies, that such an element in our society is a needed safeguard—the ballast that must not be thrown overboard or ignored.

The world of women are seemingly blind to the dangers that beset our free institutions; they are blinded by the fog of old superstitions and cannot see the rocks that lie in the "path of the sea" before our ship of State. Yet they are peering through the mists—some—and on every hand are growing more alive to the need for reforms in all our departments; though the last place they think of looking is into their particular church.

There can be no doubt that if women were allowed to exercise their right of suffrage, they would, were it put to a vote, give a large majority in favor of "God in the Constitution" amendment, or commandment. Our Hebrew sisters would not join in this for obvious reasons; whether the Catholic sisterhood did or did not, would depend entirely upon the instructions received from Rome through cardinal, bishop and priest. Just as Rome decided would best serve her final purpose—the christianization of the world in general—the United States in particular. Does any one doubt that it is the supreme ambition of the Catholic world to see the Pope at the head of this nation? Does any one doubt that the Catholic increase of population in this country makes it possible, and probable, that in a comparatively short time the temporal power of the Head of the church will be greater in this land than it is in Europe? And what then? The best answer to the question, as well as the most official, may be found in the words of Archbishop Hughes on his return from the Ecumenical Council to which all bishops were summoned in '62 or '63: "The Pope sends this message to his people in America: that he is the Head of the Church on Earth, and you (addressing a Catholic congregation) are his arms and supporters. He may, at any time, be exiled to this country, and you must be ready to sustain him even by the sword."

Did you ever think what a monster serpent of many coils this same huge descendant of the little snake in the Garden of Eden is? Do you realize that it is winding itself slowly around the limbs of our vigorous young America? Verily we must have help to unwind its tightening folds. Such gallant young priests as Father Lake, Father Stack and Dr. McGlynn, have given us a note of warning that may have come in time to save us; they have done, and will do much; but we need our Hebrew brethren and sisters; we need every liberalist, every Quaker, every Unitarian and liberal Christian (we can hope for nothing from the others), every Materialist, Agnostic, Spiritualist and "Nothingarian," and let us all join hands and say, "Sink or swim, live or die, survive or perish, we give our hearts and hands to this vote," for a separate church and State, and an unsectarian education for every child born under the stripes and stars. MARY D. NEWMAN. New York.

Truth and Politeness.

It is a very common notion, though not often openly expressed, that truth and politeness are frequently at variance with each other. Some who espouse truth with their whole hearts and despise every form of insincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a graceful behavior to be binding upon them, imagine themselves to be occasionally forced to sacrifice a portion of their truthfulness and simplicity. A still larger number, wishing to be faithful to both virtues, yet supposing that they are not always compatible with each other, are continually making compromises between them, sometimes being a little rude so as to be true, and sometimes a little insincere so as to be polite.

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no real conflict between truth and politeness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling and good will. These dispositions are dependent on a truthful character for whatever value they may have. Indeed they cannot exist in the insincere or deceitful man. He may pretend to have them, and imitate their expression, and such imitation may for a while pass under the name of politeness, but like all false things, it will soon be found out and cast aside as worthless. To respect another one must respect himself, and no one can do this who is conscious of untruthfulness or deception.—Public Ledger, Philadelphia.

Miss Helen H. S. Thompson, in an article contributed to the Overland Monthly on the social and religious condition of the women in Japan, says: "The traveler in Japan is

surprised at the superiority of woman's position over that which exists in other Asiatic nations. Through the prevailing superstitions of the East, she is denied a soul, and made a scapegoat for the sins of mankind; yet the gentler teachings of the Indian sage have crept in, and under their influence a fairer condition is presented to view than can be found in China or any other eastern land.

While abject obedience is inculcated upon a woman, her feet are not bound, and she is left as free to walk or visit or travel as are the women of America. Thus greater self-respect is induced, with a dignity of bearing unknown elsewhere in the East. For ages the girls in families of rank and wealth have been educated by private tutors. Now a gigantic system of public education has been established, in which

BOTH SEXES PARTICIPATE.

Each household contains a voluminous book relative to the conduct of life, called 'Woman's Great Learning,' which treats of the 'moral duties of woman,' founded on the classics, and 'household instruction,' with regard to dress, house-furnishing, etiquette, reception of guests, and all the interests of life. Bound in with this curious medley are also the 'Lady's Letter-Writer,' 'Stories of Model Women,' a collection of a hundred poems from as many authors, which are learned and repeated in the household with passionate fondness; astronomical and almanac lore; mythology; rules for agreement between husband and wife; in short, for the whole conduct of life, as far as regards the ornament of action and the obligations of woman's sex. This book is read and studied until it is learned by heart by every respectable family in Japan, and is, in fact, to the Japanese woman what the Bible is to certain homes where it is the first, last and only book. The women of the samurai class read the standard histories, and the classics are taught in all the schools of the empire, so that the daughters of Japan are well versed in the traditional, historic and heroic lore of their own land.

The evils in the position of woman in Japan, are traceable to Buddhism, which denies her a soul or immortality, except through the ebb and flow of ages of transmigration, when she may possibly be reborn as a man. It also teaches that she is but an impediment in the path of manhood to all worthy action and living. But in spite of these thralls, her charms and virtues cause her to wield a most effective influence in many cases, and win the day by might of love. The large influx of foreigners also exerts a powerful influence in her behalf, for the Japanese are great copyists. Many of the leaders in the new movements which have swept over the empire, have released themselves from the shackles of ancient usage, freely bestowing that honor and courtesy on their wives which they have witnessed so loyally given by western nations.

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The evolutionists having determined the successive advancement of living beings from man to man, and debased science to a dreary materialism, a strong reaction has begun toward a higher view of creative effort. It is as though one pursued a pathway broad and plain, which he feels will lead him out of the regions of doubt to the open plain, to find it suddenly end at an impassable barrier. The path is apparently the right one, but its termination is wrong. Thus the popular theory of evolution which rules spirit and intelligence out of the world and relies on blind force, and the accidents which give advantage to the "fittest," ends in a mist. There is progress without aim or purpose; meaningless, and yielding nothing but the wreck of its highest achievements. We ask, What is the use of all this strife and suffering through eons of ages, if man, like the brute below him, is a waif blown a little higher on the sea of life? Creative effort might as well have stopped with the mollusk of the Silurian Seas, with the Saurian of the world, as to have labored on to the age of man. There have been many efforts made with more or less success to escape from this dilemma. The Spiritualist, in full knowledge that there is a life beyond, smiles at the one-sided conclusions of the evolutionists, and while not attempting to join his views of life with theirs, calmly says: "If your science leads to a disbelief in spiritual existence, the worse for it. It shows that your reasoning is wrong; that is all."

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He commences his investigation with embryological life—the union of the paternal and maternal cells. The paternal cell is the actor; the maternal, the material acted on. The paternal is the impulse of change, differentiation and the spiritual force; the maternal carries the forces of inheritance, and is the material. Before going farther, we protest against these conclusions as "unsound in reasoning and entirely fanciful in science. No chemist has ever analyzed the components of these parent cells; no microscopist has distinguished the properties which characterize them; no biologist has entered the secret court of their union, and been able to say what changes are thereby effected. All that is known is that a flock of matter, which so far from being seen by the naked eye requires high magnifying powers to distinguish, an infinitesimal mote carrying with it the accumulated impressions made from the beginning of the race, and imparts them to the material infinitesimal mote, and the latter taking, as it were, the pattern, incarnates it as a living being. We know the act—not an iota more. But the conclusion the author reaches is logical from these premises:

"Between inheritance on the one hand and environment on the other, is surely a tremendous demand for a quality of force that, in its essence at least, shall be no less than spiritual."

"The life-principle, a spirit, always remains potentially or in essence the same, while the forms and combinations of matter—the body—by which the life-principle expresses itself, are constantly changing."

Death is a new birth, "a going forth of our real selves from organic limitations or environments that have become too restricted and are no longer capable of administering to our real growth, into a new sphere, a larger world."

"Our physical body stands in similar relation to the spiritual body to be, as does the placenta to the embryo, the gradian vesicle to the ovum, or the membranes of this cell to its nucleated content." "And so in accordance with our analogy, when this physical body shall die, the spiritual body, its nucleated content, will go forth freed from the limitations of its physical being, into a new sphere of greater possibilities and larger scope, carrying with it the same life-principle which it has inherited from the past past, reinforced and ennobled by its human experience and acquired consciousness, the priceless result of this stage of our existence."

"As 'the universe of matter then is, to us, a ma-

terialization of a thought of God," so our bodies are materializations of our spirits.

The highest function of the embryonic stage is to evolve a higher material organization; hence it follows that the highest physical function of this organization is to evolve a still more complex organism, which shall express the highest attainments of spiritual being.

"It takes all mankind to make a man, and each man when he dies takes a whole world away with him." The author regards self-consciousness not only as evidence of man's immortality, but as the distinguishing feature between him and the brute. He says: "We know that our bodies are mortal and the weaknesses and ill that trouble them are prophetic modes of exit. Great souls, however, feel that they can get on without these physical bodies; that they blunder the full expression and activity of their essential selves." The future life must be one, by its very nature, of growth in intelligence, apprehension and enjoyment.

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"Lucifer" (London, England). The contents of the January number is as interesting as its predecessors. Some Words on Daily Life are given by a Master of Wisdom; The Blossom and the Fruit continued; Abbe Roca contributes the Esotericism of the Christian Dogma, and other timely and suggestive articles add to the good reading.

"The New England Magazine" (Boston). The articles in this month's issue treat upon history, literature, and general interests of the Eastern people. New England Cities and Towns and New England Educational Institutions are good papers. Joseph Rodes Buchanan, M. D. gives the fourth paper on Isis—The New Anthropology. There are also other excellent articles.

"The Esoteric" (Boston). A varied table of contents fills this month's issue of The Esoteric, as the following will show: What is Aura? Mental Illumination and Cultivation of Soul; Will Power; Education of a Hero; Principles and Ethics of Hygiene; Diagnostics; Editorial Notes, etc.

"The Unitarian Review" (Boston). Contents: St Paul's Doctrine of Salvation; The Persistence of Cause; The Religion of Zoroaster; The Treatment of Crime as affected by the Doctrine of Evolution; The Anglo-Irish Question; Aspects of the Social Question; Editor's Note-Book, etc.

"Woman" (New York City). An illustrated article entitled The Young Women's Christian Association is contributed by Beatrice P. King. Several articles devoted to the interests and requirements of women, with serial poems and descriptive sketches complete a good number.

"The Phrenological Magazine" (New York). An interesting delineation of the character of Dinah Mulock Craik opens this month's installment of good reading. A lengthy chapter on Autographs follows. The departments of Health, Child-Culture, Science and Correspondence are varied and instructive.

"Dress" (New York). This monthly is conducted by Annie Jenness Miller and devoted to health, beauty and physical culture. The February number is up to the usual standard and contains articles full of good advice.

"Golden Days" (Philadelphia, Pa.). The usual good stories, notes and items fill the pages of this sterling weekly paper for boys and girls.

- Also, The Sideral Messenger. Northfield, Minn. Mental Healing. Boston. Free-Thinkers Magazine. Buffalo, N. Y. Babyhood. New York. The Short-Hand Writer. Chicago. The Children's Friend and Kindergarten. New York. Le Lotus. Paris, France. Home Knowledge. New York. The Bizarre. Notes and Queries. Manchester, N. H. Babyland. Boston. Pansy. Boston. Mental Science Magazine. Chicago. The Unitarian. Ann Arbor, Mich. St. Louis Magazine. St. Louis, Mo. The Journal of Speculative Philosophy. New York. The Methodist Pulpit and Pen. Fort Wayne, Ind. Journal of the American Academics. Orange, N. J. La Revue Spirite. Paris, France. Horticultural Art Journal. Rochester, N. Y. Hebraica. New Haven, Conn.

New Books Received.

- LOOKING BACKWARD, 2000—1887. By Edward Bellamy. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50. The following from New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. HEADS AND TAILS. Octavo volumes with illustrations by Nelson Sizer. Price, paper cover, 40 cents. HOW TO SUCCEED AS A STENOGRAPHER OR TYPEWRITER. By Arthur M. Baker. Price, paper cover, 25 cents. PHYSICAL CULTURE for Home and School, scientific and practical. By Prof. D. L. Dowd. Price, \$1.50. THROUGH THE LABYRINTH OF DEATH, or Worship, Divination and Immortality of Life. By Reub Sharp. Price, 15 cents. COLOR: An Elementary Manual for Students. By A. H. Church, M. A., F. C. S., F. I. C. New York: Cassell & Co.; Chicago: Brentano Bros. Price, \$1.50.

From Chas. H. Kerr & Co., Chicago, the following: THE DECADE OF THE CHRISTIAN CHURCH, the Causes and Remedy. By Rev. J. C. F. Grumblein. HISTORY OF ART. By Ellen D. Hale. Price, 10 cents.

New Music Received.

TRIFLET'S MONTHLY GALAXY OF MUSIC. Boston: F. Triflet. Price, 10 cents.

D. Lothrop & Co., Boston, take pleasure in announcing the preparation and speedy publication of a series of graphic historical narrations by popular authors, telling the story of the States of the American Union, from their beginning to the present time. These handsome octavo volumes will be placed at the net subscription price of \$1.50 per volume, and the publishers are determined to make the series so comprehensive and yet so entertaining to readers of every age that it shall become the standard authority among the people. Rev. Edward Everett Hale will write the Story of Massachusetts; Marlon Harland, Virginia; Jessie Benton Fremont, Missouri; Sidney Lusk, Connecticut, and the additional volumes by well-known and capable writers.

Coughs.

"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. Dose, a box.

New Seeds, Bulbs, Plants, Fruits.—Rare Tropical Fruits. GRAND PALMS FROM SEED. We are now able to offer for the first time, both seed and plants of that King of Ornamental plants, the new FILIFERA PALM. Stately and beautiful beyond description, it is the finest addition that can be made to any collection of plants, and can be grown in many window or garden acacias, geraniums. It is of compact growth with elegant large leaves, from which hang long thread-like filaments, giving the plant a most odd and beautiful appearance. In fact there is nothing like it in cultivation and, as we have said, it is of enormous price. Plants are easily raised as the seed are large, germinate quick and grow rapidly. Per packet 20cts, 5 for \$1.00. Year old plants 50cts, each, 3 for \$1.50, 7 for \$2.00 by mail postpaid. Will also mail 4 Storm King Ferns for 50cts., 12 Excelsior Pearl Tuberoses for 50cts., 12 Choice Mixed Gladioli for 50cts., Our Giant Excelsior Pansies, best in the world, 20cts. per packet. New Primrose Verbena, yellow, sterling novelty, 25cts. per packet. True Pygmae Aster, 50cts. per packet. Our Seed Catalogue for 1888 is the most elegant ever issued. Illustrated with colored plates, stipple-prints, covers and hundreds of fine engravings. It is offered at a great sacrifice at 1/2 price, and Vegetable Seeds, Bulbs and Plants of all sorts, New Fruits and Rare Tropical Fruits, suitable for pot-culture, such as dwarf Oranges, Pine Apples, Bananas, Figs, Guavas, Sugar Apples, &c. This elegant and expensive Catalogue will be sent for only 10cts., which is only a part of its cost to us. Or if you order a packet of Palm seed or anything here offered and ask for Catalogue, it will be sent free. Special Offer. For so long as we sell our Palm, Pansy, and other seeds, we will send you a copy of our Catalogue for 10cts. Write at once as this offer may not appear again. To every order we will add an elegant Seed or Bulb novelty free. Address, JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

AGENTS We want active, energetic ladies everywhere to sell our grand good book, MATERNITY, by Mrs. P. B. Saur, M. D., of the Woman's Medical College, Philadelphia. The book is just what the title indicates—An intelligent and carefully selected treatise on the most complete and popular ladies' manual ever published. Endorsed by the press, the pulpit and physicians generally. Over thirty thousand copies already sold. Big inducements to active canvassers. One lady made \$234 first week, another \$100 in seven days; another, with no experience, made \$115 in 19 days. Good agents are everywhere. Canvassers desired for other Standard Books and Bibles. Address L. P. MILLER & CO., Publishers, 159 LaSalle Street, Chicago, Illinois.

WANTED

PILLOW SHAM HOLDER. PRICE \$1. DELIVERED FREE. AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. The time spent is only a few minutes, but they are taken down, as they work to perfection. Retail price is \$1.00. A great QUANTITY, with full particulars, sent to any reliable person wishing to canvass, on receipt of 40c postage paid. Write for Dose in return. ORNAMENTAL, PERFECT, SALABLE, CHEAP.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a life-time, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating sent with each set. PRAIRIE CITY NOVELTY COMPANY, 45 Randolph Street, Chicago.

OUR EVERYTHING GARDEN

MANUAL OF FOR THE PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK. In this season the grandest ever issued, containing three colored plates and superb illustrations of everything that is new, useful and rare in Seeds and Plants, with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps.) To all so remitting 25 cents for the Manual we will, at the same time, send free by mail, in addition, their choice of any one of the following novelties, the price of either of which is 25 cents—One packet of the new Green and Gold Watermelon, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Pansy, or one packet of new Mammoth Verbena, or one packet of the beautiful Moonflower, (see illustration), on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

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, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central and Minneapolis & 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 nuns, Baptist and Episcopal Colleges. Here is a grand opportunity 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 Sioux Falls at bargain prices that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed 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 fortunes 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 from One to Two Hundred Dollars each. Send for maps, pamphlets, and full information to PATTIGREW & TATE, SIOUX FALLS, DAKOTA.

VIOLIN OUTFITS. We have made arrangements with one of the largest importers of Violins in the United States, who has an immense stock they must turn out cash. They have allowed us to offer these fine instruments at a terrible sacrifice, provided we mention no names in the transaction. We wish to dispose of the entire stock as soon as possible, and offer you OUR FAMOUS "REMEJI" 1837 VIOLIN. A COMPLETE OUTFIT (such as is usually sold for \$12.00) FOR \$3. The outfit consists of one Italian VIOLIN (in box), BOW & TEACHER. This TEACHER is a jewel in itself, containing many beautiful pieces of Violin music and teaches one to play with great ease and rapidly. This is a bona fide bargain, and we mean business. Prices given here include crating. Send Draft, Money Order or Cash in Registered Letter. PRAIRIE CITY NOVELTY CO., 45 Randolph Street, CHICAGO



Woman's Conference.

LYDIA R. CHASE, LEADER. 2139 WEBB PLACE, PHILADELPHIA, PENN.

TRANSFIGURED.

Almost afraid, they let her in (A dwarf more piteous none could find) Withered, as some wind leaf, and thin The woman was—and wan and blind.

Our Hebrew Helpers.

DEAR SISTERS:—Did any or all of you who visited the Centennial Exposition, notice particularly the statue of Religious Liberty at the rear of Horticultural Hall? It was erected by the Hebrews of our country, and for them and for their religious toleration, we should also be duly grateful.

Our government is fast becoming a Christian despotism—its principal administrators so imbued with old-world sentiments, looking toward monarchical institutions and churchly tyrannies, that such an element in our society is a needed safeguard—the ballast that must not be thrown overboard or ignored.

The world of women are seemingly blind to the dangers that beset our free institutions; they are blinded by the fog of old superstitions, and cannot see the rocks that lie in the "path of the sea" before our ship of State.

There can be no doubt that if women were allowed to exercise their right of suffrage, they would, were it put to a vote, give a large majority in favor of "God in the Constitution" amendment, or commandment.

Did you ever think what a monster serpent of many coils this same huge descendant of the little snake in the Garden of Eden is? Do you realize that it is winding itself slowly around the limbs of our vigorous young America? Verily we must have help to unwind its tightening folds.

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Truth and Politeness.

It is a very common notion, though not often openly expressed, that truth and politeness are frequently at variance with each other. Some who espouse truth with their whole hearts and despise every form of insincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a graceful behavior to be binding upon them, imagine themselves to be occasionally forced to sacrifice a portion of their truthfulness and simplicity.

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no real conflict between truth and politeness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling and good will.

Miss Helen H. S. Thompson, in an article contributed to the Overland Monthly on the social and religious condition of the women in Japan, says: "The traveler in Japan is

surprised at the superiority of woman's position over that which exists in other Asiatic nations. Through the prevailing superstitions of the East, she is denied a soul, and made a scapegoat for the sins of mankind; yet the gentler teachings of the Indian sage have crept in, and under their influence a fairer condition is presented to view than can be found in China or any other eastern land.

While abject obedience is inculcated upon a woman, her feet are not bound, and she is left as free to walk or visit or travel as are the women of America. Thus greater respect is induced, with a dignity of bearing unknown elsewhere in the East.

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"Lucifer" (London, England). The contents of the January number is as interesting as its predecessors. Some Words on Daily Life are given by a Master of Wisdom; The Blossom and the Fruit is continued; Abbe' Roca contributes the Esotericism of the Christian Dogma, and other timely and suggestive articles add to the good reading.

"The New England Magazine" (Boston). The articles in this month's issue treat upon history, literature, and general interests of the Eastern people, New England Cities and Towns and New England Educational Institutions are good papers. Joseph Rodas Buchanan, M. D., gives the fourth paper on Issues in the New Anthropology. There are also other excellent articles.

"The Esoteric" (Boston). A varied table of contents fills the month's issue of The Esoteric, as the following will show: What is Aura? Mental Illumination, and Cultivation of Soul; Will Power; Education of a Hero; Principles and Ethics of Hygiene; Dialectics; Editorial Notes, etc.

"The Unitarian Review" (Boston). Contents: St Paul's Doctrine of Salvation; The Persistence of Caste; and the Religion of Zoroaster; The Treatment of Crime as affected by the Doctrine of Evolution; The Anglo-Irish Question; Aspects of the Social Question; Editor's Note-Book, etc.

"Woman" (New York City). An illustrated article entitled The Young Woman's Christian Association is contributed by Beatrice P. King. Several articles devoted to the interests and requirements of women, with serial poems and descriptive sketches complete a good number.

"The Phenological Magazine" (New York). An interesting delineation of the character of Dinah Mulock Craik opens this month's installment of good reading. A lengthy chapter on Autographs follows. The departments of Health, Child-Culture, Science and Correspondence are varied and instructive.

"Dress" (New York). This monthly is conducted by Annie Junness Miller and devoted to health, beauty and physical culture. The February number is up to the usual standard and contains articles full of good advice.

"Golden Days" (Philadelphia, Pa.). The usual good stories, notes and items fill the pages of this sterling weekly paper for boys and girls.

- Also, The Sideral Messenger. Northfield, Minn. Mental Herling. Boston. Free-Thinker's Magazine. Buffalo, N. Y. Babyhood. New York. The Short-Hand Writer. Chicago. The Children's Friend and Kindergarten. New York. Le Lotus. Paris, France. Home Knowledge. New York. The Bizarre. Notes and Queries. Manchester, N. H. Dayland. Boston. Parry. Boston. Mental Science Magazine. Chicago. The Unitarian: Ann-Arbor, Mich. St. Louis Magazine. St. Louis, Mo. The Journal of Speculative Philosophy. New York. The Methodist Pulpit and Pen. Fort Wayne, Ind. Journal of the American Akademie. Orange, N. J. La Revue Spirite. Paris, France. Horticultural Art Journal. Rochester, N. Y. Hebraica. New Haven, Conn.

New Books Received.

LOOKING BACKWARD, 2000-1887. By Edward Bellamy. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The following from New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co.; HEADS AND FACES. How to study them. By Nelson Sizer. Paper, paper cover, 40 cents.

HOW TO SUCCEED AS A STENOGRAPHER OR TYPEWRITER. By Arthur M. Baker. Price, paper cover, 25 cents.

PHYSICAL CULTURE for Home and School, scientific and practical. By Prof. D. L. Dowd. Price, \$1.50.

THROUGH THE LABYRINTH OF DEATH, or Worship, Divination and Immortality of Life. By Reub Sharpe. Price, 15 cents.

COLOR: An Elementary Manual for Students. By A. H. Church, M. A., F. C. S., F. I. C. New York: Cassell & Co.; Chicago: Brentano Bros. Price, \$1.50.

From Chas. H. Kerr & Co., Chicago, the following: THE DECA OF THE CHRISTIAN CHURCH, the Causes and Remedies. By Rev. J. C. F. Grumble. HISTORY OF ARMY. (By Ellen D. Hale. Price, 10 cents.

New Music Received.

TRIFET'S MONTHLY GALAXY OF MUSIC. Boston: F. Trifet. Price, 10 cents.

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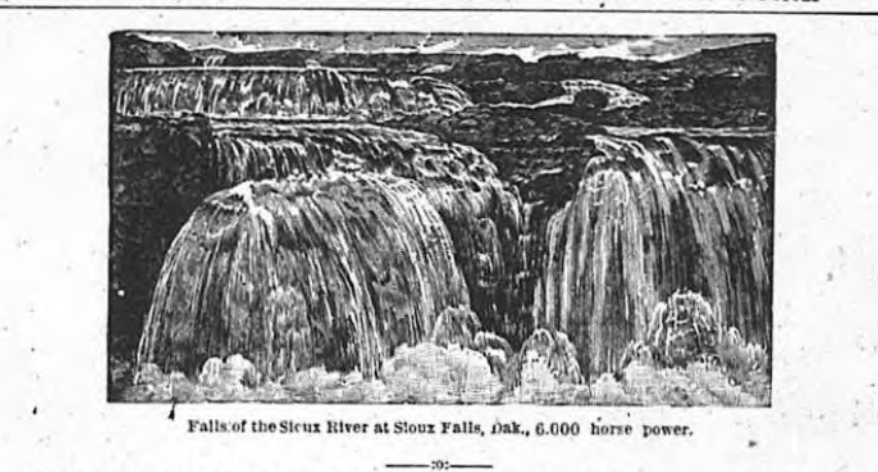
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CHICAGO, ILL., Saturday, March 3, 1888.

## We Knew His Cousin.

Unity for February 18th has the following editorial note:

A venerable subscriber of Unity kindly writes us this week that he must drop Unity in order to avoid "mental disturbance." "Not because," he says, "I find fault with his theology based on its broad Christian foundation—I am a Unitarian in its most liberal sense—but because it comes with the *isms* of the day,—questions of socialism, woman's suffrage, taxation and so forth. We are very sorry to part company with any kindly, abolitionist, but we are ready to plead guilty, not of *conjecturing*, but of directly, honestly *counting* such an acquaintance with the *isms* of the day as will enable us in some poor fashion to contribute our mite towards solving the problems of the day. We have no social paucity to offer and no hobby to ride, but we do believe profoundly that there are wrongs yet to right, and that this last quarter of the 19th century is "about the Father's business" when it is wrestling with these wrongs and groping for these rights. In social and political matters, as in theological and religious matters, we believe the open position, the forward look, the unbarred gate to be the true one.

Mental disturbance is a bad thing unless the friction of it polishes and improves; and even then it is not always agreeable. The intentions of the disturber may be ever so good yet will the disturber grow or repress. We knew a cousin of the ex-Unity man; he was not so venerable but thought himself even broader minded and more liberal than his relative, yet he couldn't stand "mental disturbance." He was more interested in dwelling upon the glories of "kingdom come" than in developing the beauties of earth. He preferred to spend his time in witnessing the antics of supposititious spirits and retailing apocryphal stories of wonder working, rather than in buckling down to the real work of the world and the rational study of spiritual things. He wanted his weekly paper filled with nice stories of old fellows who went to spirit life full of selfishness and bodily ailments, and awoke on the "other side" to find themselves young, fresh and robust; their past narrow, mean life with all its sins wiped out with the last mortal breath, and a new life open before them where anything was to be had for the wishing and everything was lovely and tinged with a roseate hue. He didn't want to waste any of the scant time left him in reading of much needed reforms, of how poor women and tender youth were being sacrificed that the rich might grow richer; he seldom voted himself and saw no sense in according women the same right as had the illiterate, colored man whom he employed to rub a little vitality into his falling frame. Every time the JOURNAL mentioned a worthy charity or spoke of the needs of Spiritualism, he took it as a personal thrust at himself, an insidious, unwarranted, dastardly attempt to deplete his large bank account.

"You mean well," he said at his last visit to the JOURNAL office, "no doubt of that, but you don't make a paper that suits us old-time Spiritualists. You stir us up too much, you dwell too much on philosophy and ethics and practical reform; you are too anxious to prove everything claimed for Spiritualism; you set yourself up as a judge rather than as the advocate and counsel for the claimant. You haven't charity enough. You don't give us enough about the glories of the next life; you harp too much on the need of people being honest and truthful; you run too much to humanitarianism and too little to Spiritualism. Spiritualism as I understand it, at least, I've no hard feelings toward you, but I don't want your paper any longer."

"No my friend," replied he of the sanctum, "I don't make a paper that suits your kind of Spiritualists. I own up to that. You have been only a walking corpse for years. You are dead to this world, to all its interests; the cry of the distressed, the welfare of the oppressed, the improvement of your fellow men, the

thousand and one beneficent activities have no interest for you. Spiritualism itself has no interest for you except in so far as you can warp it to your own selfish desires and build on it a hope that in the next world you will escape your just deserts and step into a supernal realm of happiness which you do not merit, and which you know is not yours by right of manly endeavor. You would not be missed were you to leave this world tomorrow. You are living in the next world now; true it is a subjective life; but enjoy it while you can, for when you get over there, you are sure to be disappointed. Go home and call in your favorite medium; have the 'dear spirits' feed your vanity and your hope of supernal indulgences. Then turn to cutting off your coupons and collecting the interest on your bonds and mortgages. Do all this while you may, for shrouds have no pockets, your heirs will not thank you for what you are forced to leave behind, and you will find yourself a pauper when you land on the other shore; all the more a pauper because you did know of a future life and did not fit yourself for it.

"No, I don't make a paper for you and such as you. I never shall. I try to publish a paper that will aid, enlighten and encourage those who are making their dent on this world, who are striving to grow better themselves and to help others to improve both materially and spiritually. I seek by scientific methods to satisfy the world as to the central claim of Spiritualism, to wit; That life continues beyond the grave, that it is a life of progression and that one may come back here and prove his existence and demonstrate his progress to his friends under certain conditions. I hold that Spiritualism, in its broad sense, the *philosophy of life* and touches all human interests; hence that everything which promotes human happiness is germane to Spiritualism, and to be given such space and attention in the JOURNAL as may be possible. This is blunt talk, my friend, but my time admits of no waste in circumlocution, and if you will kindly settle with my subscription clerk for the past year's arrearages and allow me to go on with my work we will shake hands and part."

## Mud Wells

When the sick have exhausted the skill and resources of the medical profession, when some chronic disease has depleted vitality to a dangerous point, rendered life a burden to the invalid and the invalid a burden to those on whom he is dependent, a cure is often effected by resorting to the healing wells and springs which have from time immemorial been known. In Arkansas, Colorado, Arizona, California and elsewhere, have been discovered within a few years boiling mud wells with marvellous medicinal properties in which the poisoned, hopeless invalid has "bathed," covering himself with the hot mud. Disgusting as the method of treatment appears it is seized upon as the only hope, and the result almost invariably justifies the undertaking by bringing back to health and usefulness human wrecks whose pestilential presence had previously poisoned God's pure air and infected all they came in contact with.

For a dozen years or more Spiritualism has had a diseased child; its name is Cabinet Medium; it is a numerous child and of either sex—more often feminine. In the earlier years its diseases were quite simple, and not necessarily dangerous, something analogous to chicken pox, scarlatina and colic. As the irrepressible child grew in years and numbers its diseases increased in complexity and danger. At present one type has become contagious and infectious, all the more dangerous because its character is not recognized by the law or the learned professions. When the poison has infected the immediate friends of Cabinet Medium they are rendered partially blind and unable to discern the true condition of their ward; they draw the poor diseased creature closer to them, inhale its fetid breath, declare it the most comely, perfect, robust, healthy being that ever trod the earth, and in the same moment denounce in the bitterest terms and hottest words those who pronounce their idol diseased. The more clear the evidence of disease, the more convincingly correct the diagnosis appears to all others, the less possibility there seems to be of awaking the infected friends to the true nature of the case. However preposterous, absurd, wicked or impossible the stories which Cabinet Medium tells his—generally her—friends they are, apparently, implicitly accepted, and this in the teeth of the most overwhelming testimony to the contrary from those beyond the reach of infection or impervious to its subtle influence.

Years ago the JOURNAL gave a diagnosis of Cabinet Medium's most serious ailment, and made an elaborate prognosis, both of which time has proven correct. Both diagnosis and prognosis were sneered at by Cabinet Medium with considerable unanimity and his—mostly her—friends vied with one another in reviling the doctor and resisting the application of remedies. Rational Spiritualists generally, except now and then one who has inhaled the fatal breath, have come to see the dangerous nature of the disease and seeing it have the courage to seek and apply the remedy however "heroic," as the doctors say, the treatment may be. The JOURNAL has not hesitated to call the disease Fraud, and to classify the victims who have breathed the noisome air of the dark cabinet shows until their brains are added, as Psychomaniacs. The JOURNAL has held that the only safe way was to stamp out Fraud by the most rigid

measures and strictest quarantine rules; and that complete separation from the infected subject, with regular and frequent doses of common sense, together with a compound made of the double distilled essence of Fraud given in drastic doses, would cure all but the most stubborn cases of psychomania. It has found that for severe cases there is nothing so effective as mud baths, both for Cabinet Medium and those poisoned by cabinet gas. The sweating process renders the fraud generator innocuous or nearly so, and restores such of the other victims as are worth saving to a passable state of health. The JOURNAL does not take mild cases under treatment, and only consents to the application of the sweating process and bath when there seems no hope with gentler remedies. In this week's publication the JOURNAL is under the necessity of exemplifying the "heroic" treatment by conducting its readers through a bath in a mud well. Nothing but the most critical necessity would justify this course, which is sure to start the perspiration upon every bather and nauseate every well regulated stomach. But let us to the business of the hour!

The JOURNAL for February 11th contained a communication from Mr. C. D. Lakey of New York, in which he declared that after having been convinced of the genuineness of the alleged spirit forms at the sances of Mrs. E. A. Wells, he had discovered a confederate and received a confession from the medium. His statement was corroborated in part by Dr. Northrop who had discovered evidences which caused him to believe that Mrs. Wells was employing a confederate. On the second page of this issue is a reply from Mrs. Wells in which she denies in general and particular the allegations of Mr. Lakey. She goes farther, and charges her accuser of having "by words grossly insulted" her. She does not explain the nature of the insult, whether it was an improper and indecent proposal, or an accusation of fraudulent practices, but in the context she conveys the inference that it was the former. Now this is a libellous charge and most damnable to Mr. Lakey if true, and to her if false. Of the truth or falsity of the charge the public must judge. Mr. Lakey will deny the accusation, and no truthful person, who is personally acquainted with him will, in their sober senses, say they believe it true. Those not acquainted with the parties must make up their minds from a study of the evidence, beginning with Mr. Lakey's account in the JOURNAL of the 11th ult., and closing with the statement of Dr. O. E. Houghton which follows that of Mrs. Wells in the present number. Mrs. Wells gives the time and place when this alleged insult was offered. Here is Mr. Lakey's statement of what occurred at that time and place, taken from his published account:

On the following Monday night, Dec. 20th, I went in company with my wife to the sance. At about twenty minutes past eight o'clock the members of the circle began to move from the parlor into the circle room. Mrs. Wells had entered the front bedroom. Two gentlemen, neither of whom I have seen since that night, but whose testimony I think will be found to corroborate mine if it is ever given—neither of them ever returned to the circle after that night, and one sent in his resignation as a member of the circle a day or two after—were standing by the parlor stove. I was sitting close to the bedroom door. I arose from my seat, and entering the bedroom saw to the medium, "Now, Mrs. Wells, I must look around as usual and see that everything is all right." She replied in her usual pleasant and open manner to the effect that I was at perfect liberty to inspect everything. I went to the door leading into the hall, and found it locked and bolted. Consulting the diagram above given, the reader will find, close to this door, a closet. It is not a large closet; perhaps it is two feet in depth, and several feet wide. I can't say with exactness. The door of this closet stood wide open, and it appeared to be hung to the full with woman's apparel. I stepped forward and thrust my arm in among the clothes. Suddenly a thrill shot through me. My hand rested on a human head! Holding my hand on this head I turned and said, "See here, Mrs. Wells, this won't do!" I spoke softly and do not to this moment know whether the two men standing in the parlor heard even the sound of my voice. Mrs. Wells was standing near the door opening into the parlor. Like a flash she pushed the door nearly shut and rushing to my side, her face wearing an agonized expression, said in an undertone:

"For God's sake, don't give me away, I never did it before. Oh! if you expose me, I shall kill myself. Save me! save me! and I will tell you all!"

The reader will now please refer to Dr. Houghton's statement bearing on the same point, contained in next to the last paragraph of his account, and see how strongly his testimony corroborates that of Mr. Lakey. His account was written before any consultation with Mr. Lakey and before he knew what the latter would testify to, as well as before he could have had any idea of the serious and, as it seems to us, wholly improbable charge which Mrs. Wells was to make. Mr. Lakey, it would appear, was ignorant of the fact that Dr. Houghton followed him into the bedroom or that he observed anything that was taking place there. The reader will note that Dr. Houghton testifies that "Mr. Lakey was proceeding to examine the small closet there and Mrs. Wells was by his side, (and to the rear probably—Ed. JOURNAL) when I returned to the reception room." Mr. Lakey says that after discovering the confederate he turned to speak to Mrs. Wells and she "was standing near the door opening into the parlor. Like a flash she pushed the door nearly shut." It would seem from the evidence of Houghton and Lakey between whose independent testimony there is no conflict, that Mrs. Wells, foreseeing that detection was all but certain, had quickly stepped to the parlor door after Houghton passed out and stood prepared to act as the emergency might demand. It shows a coolness and tact worthy a better cause.

Now we submit to every candid reader, is it in the slightest degree probable that a sane man, even if he were a knavish libertine, would undertake liberties with this woman under the circumstances, and that what Mrs. Wells alleges could have occurred in the "few moments," not minutes, that intervened be-

tween Dr. Houghton's withdrawal to the parlor and Mr. Lakey's return? Bear in mind the circumstances of the hour: A party of nearly twenty had assembled to witness "form materialization," most of these people were seated in the sance room, among the number was Mrs. Lakey; in the parlor, with the door open between it and the bedroom were two gentlemen, one of whom without Mr. Lakey's knowledge followed him into the bedroom and only lost sight of him for a "few moments" by returning "too soon" to the parlor. As a "working hypothesis" and for the sake of argument it might be assumed that Mr. Lakey is a knave, but no one who knows him would be silly enough to class him as a fool, even for argument's sake. When it is known, too, that Mr. Lakey is an educated man, a connoisseur of art, the husband of a lovely woman who is an artist and lady of culture, that he is a man of fine physique, esthetic tastes, and worldly wise; and that Mrs. Wells is, as described by one who has seen her often, "a tall, angular, person between fifty and sixty years of age—perhaps fifty-five—an excessively uncomely woman," when one pictures these contrasts, the ridiculousness of Mrs. Wells's charge would seem proven by its contravention of the law of natural selection, barring all questions of morals and discretion.

Sitting in our library a thousand miles from New York, with this woman's public record as a medium before us, including the six column defense so ably prepared by Judge Cross and so promptly published by our esteemed Boston contemporary after the exposure of the shameful deception of last year, sitting thus and in a calm and judicial frame of mind, with no undue bias so far as we can discern, and free from the complications of personal contact with the parties, we have carefully gone over the entire case, both as to the past and present charges of fraud against Mrs. Wells and her counter charge against Mr. Lakey. Soon after the exposure of Mrs. Wells a year ago we went to New York and there patiently listened for days to the testimony and theories offered by the defense, and heard from Mr. Tice and others their side of the case. The result of this personal inquiry convinced us beyond question that Mrs. Wells had been guilty of premeditated and persistent deception; that she had been caught partly disrobed in the compartment of the cabinet where she ought not to have been and where it was supposed she could not get; that she got there by her own unaided effort and contrivance and was not aided either by mortal or spirit. We could see no tenable grounds on which to advocate the theory held by her friends that she was "controlled" by mischievous or Jesuit spirits. A review of the printed evidence in the case a year later throws no new light on the matter nor changes the judgment then formed. All so-called test sances with Mrs. Wells after the exposure of last year were held in her own apartments. This fact vitiated their value to us, notwithstanding that we believed honest and fairly acute observers were among the sitters. We regretted deeply when the report of those sances was published that its study did not give us faith in the bona fide nature of the manifestations. We could never dispel the feeling that in this contest of wits she held the advantage of being on her own premises, and if there was trickery she knew how it was done and what to guard against, while the observers were groping in the dark.

From the testimony of good witnesses we were convinced the woman was a medium for some phases of spirit manifestations and when, last fall, another series of "test" sances was undertaken, we sincerely hoped to have our doubts removed and to become convinced that despite her previous deception she was a medium for full-form materializations. We have again been sorely disappointed. Although Mr. Lakey has not thus far been able to produce the confederate, we believe his statement, corroborated as it is in many important particulars by the strong circumstantial evidence of Messrs. Northrop and Houghton, and made more probable by the exposure of the previous year. In the house of reputable citizens there was no chance to introduce a confederate; she could not hope after the exposure of 1887 to successfully conduct the deception alone; a confederate could only be used on premises under her own control. Hence the sances were held in her apartments and a confederate utilized. Discovered in the use of a confederate, it were idle to offer the old pleading of being entranced and unconsciously used by Jesuit spirits to deceive, and some new and desperate expedient was necessary. In this dilemma what so likely to occur to a woman so devoid of moral sense as must be one who will traffic in the holiest and dearest affections, the love of departed children, wives, husbands, brothers and sisters, who will play upon the deepest emotions of the human heart and coin money from the bereaved by posing in the shades of a darkened room as the dearly beloved, what so likely, we say, to occur to such a woman as the dishonest expedient of blasting the character and with it the testimony of her exposer by foully uttering a charge which if credited must consign him to lasting ignominy. And this from the evidence we are forced to believe Mrs. Wells did. True she makes oath to her statement, but a false oath before a notary public in such a case or in an extra-judicial proceeding does not, we think, subject the person to the liability of indictment for perjury in the State of New York, if mistaken in this we beg to be corrected, if correct then her oath adds neither force nor character to her statement.

In his youth, Mr. Lakey was a Methodist

minister as Mrs. Wells says, but what of it? What bearing has that in the present instance? He is a zealous but rational Spiritualist and has been these many years. "In his article in the RELIGIO-PHILOSOPHICAL JOURNAL," says Mrs. Wells, "he artfully avoids saying he knows of any fraud." What does Mrs. Wells mean by such an assertion? Mr. Lakey over and over again declares in his statement that he does know of fraud, that he captured the confederate, that Mrs. Wells confessed to him that she was a fraud. How could Mr. Lakey possibly express himself any more clearly and emphatically? He clearly, directly and repeatedly charges the woman with fraud. What does she mean by asserting that "he artfully avoids saying he knows of any fraud"? We confess it appears to us that the only purpose and meaning of this assertion is to intentionally excuse herself for not prosecuting him for libel as we are informed and believe she had threatened to do. But enough has been said, more possibly than is necessary, and we give her statement to the public asking that, it, with all the other evidence now and heretofore published, be considered.

Knowing as we do that the great body of Spiritualists contains a large working majority of rational, order-loving, moral people, who in all secular matters both private and public are active, exemplary and efficient; who tolerate no nonsense nor crookedness; who are ever ready to respond to every call of duty as neighbors, citizens and patriots, knowing all this as only one similarly situated can, we are often lost in wonder that they do not make their influence felt more effectually in the Spiritualist Movement. Take one feature of the Movement, that of public mediumship, as at present carried on it is a shame and a disgrace; and the attitude of passivity, inertness and apparent lack of ability to influence it, manifested by this majority, is pusillanimous in the extreme. We say this reluctantly and sorrowfully, knowing full well the cost to us in saying it. Were we not hopeful of a better state of things, did we not see many evidences of an increasing realization of the needs and duties of the hour, we should remain silent and quietly withdraw from the field.

The controversy over cabinet manifestations as exemplified in this number of the JOURNAL gives a vivid picture of the disastrous and wholly inexcusable methods of public mediumship and of the evils entailed thereby. Old friends, whose good will and esteem we prize, at whose hospitable board we have joined with other mutual friends in sweet and elevating intercourse, are arrayed in bitter antagonism against one another, and feel aggrieved at us no doubt. These sharp differences and heart burnings are the result of what? The ignorance, venality, or turpitude, one or all as the case may be, of those who follow the vocation of mediumship, and of the meretricious methods of investigating and exemplifying spirit phenomena.

Friends, Brothers and Sisters all! let us resolve that from this time henceforth we will unite in regulating the practice of mediumship, and in fostering orderly and systematic methods for the elevation of the Movement; let us determine to raise the standard of the sance room, the rostrum, the press and the rank and file of the great army of Spiritualists. Remembering the inexpressible happiness and abounding hope which a knowledge of the phenomena and philosophy of Spiritualism has brought us, let us bestir ourselves and see to it that we repay this mighty debt by such offerings of money and service as shall be commensurate with our benefits and equal to the imperative demands of the cause to which we owe so much. As Spiritualists, we know we are to live a continuous life of progress in which the grave brings no hiatus; the joy of this should perpetually thrill the innermost being and impel to unceasing efforts in the interest of humanity and of the cause which has brought to us this priceless knowledge. Show the metal you are made of! be courageous, aggressive and wise. Be not downcast or weak minded! Grasp the situation in its entirety and meet it, like the noble men and women that you are, with a determination to right all wrongs, dispel ignorance, strengthen the morally weak and repress the incorrigibly bad. Work together in formulating a spiritual science which shall be the key that will solve all the vexed problems now plaguing the civil and religious world, the solution of which will bring the millennium to earth and make of this planet a paradise beside which that of the historic legend will seem but a weak and insignificant forerunner!

The JOURNAL has received from Mr. W. H. Chaney of St. Louis, a communication detailing the particulars of the late trouble at Mrs. Fairchild's alleged materialization sance. The account is supplemented by a sworn statement from Mr. H. W. Fay, ex-President 1st Spiritual Society, affirming the facts of the exposure as made by him. To this document is attached a piece of mosquito netting which it is declared was taken from the alleged spirit and which Mrs. Fairchild had previously asserted to be "silken lace," materialized by the spirits. These accounts differ in no essential particulars from the one copied from the St. Louis paper into last week's JOURNAL, and for this reason it is not deemed necessary to publish them. The JOURNAL does not crave such scandal for its columns and only publishes accounts of these matters because of a duty due its patrons and will only give space to so much as may be necessary to properly inform its readers.



GENERAL ITEMS.

Mr. Ross Thompson, son of a Washington banker, has invented an electric carriage amp.

J. Madison Allen is lecturing in St. Louis, Mo., and may be addressed till April, at 1217 Washington avenue.

Dr. Dean Clarke has returned from a very successful campaign in Philadelphia, New York and Brooklyn, to Boston.

Mr. Alfred Bull, who holds an important trust in the Chicago branch of Bradstreet's Commercial Agency leaves this week with his wife and child to pay a brief visit to his parents in England.

Miss Jennie B. Hagan's time has been fully engaged in the cause of spiritual labor since the lecture season commenced for 1888.

Miss Sarah Lu Gray lately passed to spirit life in this city. She was a highly esteemed member of the Chicago Association of Universal Radical Progressive Spiritualist and Mediums Society.

The Mahometans and Christians of Albania in Turkey, are exchanging compliments at present which cannot fail demonstrating how little they yield to each other in their savage religious fanaticism.

Chet. Boogher, who is known for years as "Gas Well Crank Boogher," is now the hero of the Ohio gas and oil fields.

From the Co-operative News of America the following list of profit sharing establishments in this country is taken:

hear perfectly while on a moving engine. The doctor thought he would test the case, and, accompanying the man to Cincinnati, made a number of experiments with him on engines.

The Young Peoples' Party, Friday evening will give a Phantom Party, Friday evening. Admission, 25 cents.

The Journal in New York.

New York City readers not on our subscription list, and accustomed to buying weekly of news dealers, will always find the Journal on sale at Brentano's, No. 5 Union Square.

The Wells Business.

Affidavits of Mr. and Mrs. Charles D. Lakey and Dr. A. L. Northrop.

The story told by Eliza A. Wells, the proof sheets of which I have in my possession, which purports to be an answer to my article in the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 11th, is a tissue of falsehoods from beginning to end.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

On Friday evening December 23rd I went with my husband to the rooms of Eliza A. Wells. A few minutes before the proceedings of the evening began I asked Mrs. Wells for a glass of water and followed her into her kitchen.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

I hereby declare that the statements made by me in the RELIGIO-PHILOSOPHICAL JOURNAL Feb. 11th, regarding a confederate at the séances of Eliza A. Wells, are true.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

Mrs. Hamilton and Mr. Barnes.

To the Editor of the Religio-Philosophical Journal: The Young Peoples' meeting at Avenue Hall last evening was very well attended. Many strange faces peered from the audience, anxiously awaiting the demonstrations that were to further convince them of the truth of the communion with departed friends.

The Great Boon

That C. W. & E. Partridge has conferred on the public, through their Partridge's Purchasing Association, in bringing the consumer and the manufacturer together so far as prices are concerned, is worthy of the highest commendation.

Reading Papers and Magazines by Proxy.

The Boston Congregationalist says editorially: The idea of a weekly publication which should give in concise, well-arranged form, the utterances of the representative papers and public men on the prominent political, financial, scientific, religious and literary questions of the day, has been most admirably carried out by Public Opinion, of Washington and New York.

Passed to Spirit-Life.

Herbert C. Hardy passed to the higher life, from Ceylon, S. at the age of 72 years. The funeral services were conducted by Merrill C. Hardy at the M. E. Church, Fifth Avenue, Sunday, February 20th.

Chaney Davis, a pianist in Moscow, raised the highest price for the 15th of the Opera House was received at the American Music Hall, New York, on the 15th of the month.

The Madison Chronicle said that he had been given charity and public good, over \$10,000, in the city, and it is said that \$25,000 was paid by him for the support of liberal institutions.

Tallahassee, Ga.

The Motion Route (L. N. A. & C. Ry.) is the short and direct line from the Northwest to Tallahassee, and arrangements have been perfected for extra accommodations to intending settlers and land buyers.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

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

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THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption.

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"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A. St., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and biliousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Geneva Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

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The Little Shepherd Dog-Mother.

The best of these dogs are worth \$200 or even more. One herder, whom we met at Cold Spring River, showed us a very pretty one that he said he would not sell for \$500. She had at that time four young puppies. The night we arrived we visited his camp, and were greatly interested in the little mother and her nursing babies. Amid those wild, vast mountains, this little nest of motherly devotion and baby trust was very beautiful. While we were examining, the assistant herder came to say that there was more than twenty sheep missing. Two male dogs, both larger than the female, were standing about with their hands in their breeches doing nothing. But the herder said neither Tom nor Dick would find them; Flora must go. It was urged by the assistant that her case was so bad that she had been hard at work all day, and nearly worn out, and must feed her puppies. The boss insisted that she must go. The sun was setting. There was no time to lose. Flora was called, and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loth to leave her babies. The boss called sharply to her. She rose, looking tired and low spirited, with a down, and trotted wearily off toward the forest. I said: "That is too bad."

"Oh, she'll be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking, the sheep were returning, driven by the little dog, who did not raise her head nor wag her tail, even when spoken to, but crawled to her puppies and lay down by them. She had been out all night, and while her nursing babies were tugging away, fell asleep. I have never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house" as I was told. That vast, gloomy forest, that little creature with the sore foot, and her heart crying for her babies, limping and creeping about in the wild, anxious all through the long, dark hours, finding and gathering in the lost sheep.

There are other than dog-mothers who, often have like fare. The dog stands for fidelity and sacrifice, and we have heard it said that the best part of a human being is the dog in him. —Kaiserprellen.

She had made an effort to put on something like mourning for her son; and nothing could be more touching than this struggle between pious affection and utter poverty; a black ribbon or so—a faded black handkerchief, and one or two more such humble attempts to express by outward signs that grief which passes show when I looked around upon the stolid monuments; the stately battlements; the cold, marble pomp with which grandeur mourned magnificently over departed pride; and turned to the poor widow, bowed down by age and sorrow at the altar of her God, and offering up the prayers and praises of a broken heart, I felt that this living monument of real grief was worth them all. —Washington Irving.

The beginning of hardships is like the first taste of bitter food—it seems for a moment unbearable; yet if there is nothing else to satisfy your hunger, we take another bite, and find it possible to go on.

The more people do the more they can do. He that does nothing renders himself incapable of doing anything. While we are executing one work, we are preparing ourselves to undertake another.

The first beginning of a remedy is that if some one believes a remedy possible—believes that if he cannot live in the truth he can die by it, that thou believe it? Then is the new era begun. —Carlyle

Study rather to fill your minds than your coffers, knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.

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From Here to Heaven by Telegraph.

within them, will have but little to answer for to the God that is above them. Dr. W.—Those are my sentiments exactly. I wish to say that God is within you, about and around you always. You are a part of him, inasmuch as he is in himself all that there is or can be; and he cannot destroy his creature, man, without putting an end to his own existence. It is a well known fact that even gross matter may change form continuously, but that never a trillionth part of an atom was destroyed. Then how much more reasonable to suppose that refined matter, and that which is itself a partaker of the Divine Mind, should not or could not be blotted out. It is subject to eternal progress, and could not withia, or rather under, any proposition I could imagine be annihilated and become non est.

neys notice to prepare for some other kind of employment,—and from reputation, Chicago lawyers in particular. I see together every day, reunited families living together and holding sweet counsel with each other. It is to me one of the most beautiful pictures that comes before me as I pass through my present stage of existence. I wish to say, however, that where parties are wholly incompatible in earth life, that, as death is only a door, it does not change them at all and they are incompatible still and are not at all attracted toward each other, no matter how close the kith or kin; and it is possible but hardly probable that they will ever gravitate to the same spiritual centre. Another thing. Some people have an idea that we have no fixed place of abode, but live like the fishes in the sea,—go hither and thither without any reference to time or place, and lead an aimless existence. This is wrong. Everything is as marked and distinct as with you, and the laws that govern us are not only as strict, but even more so than those which govern yourselves, and we must obey law just as closely as must you. Dr. Whitney.—I wonder if it is a struggle for existence. Dr. Wells.—We do not have to struggle to exist; neither do you, but you may have to struggle to subsist. G.—Is that a distinction without a difference? Dr. W.—No; for subsist means to take such measures as are necessary to preserve the physical body, while to exist means to be a living, conscious, animate being,—sentient; and may be either within or without, attached to or detached from the physical body. See? G.—I saw it so before, but I wanted the explanation of it in your own words. Dr. W.—Now while we do not have to struggle for subsistence, we do have to strive for existence,—not in its broadest sense, but to exist, and at the same time advance toward the great fountain of light and knowledge. It is a constant struggle, beset with more or less difficulty; free from bodily pain, of course, as the bodies are left off (the physical ones); but you know how much more galling a wound is to your spirit than to your body. How much rather you would that your trusted friend would slap you in the face, than to wound your feelings by proving himself untrue and unworthy of your confidence. The questions have been often asked of others, Do we eat? For heaven's sake, why should we eat? For what do you eat; to build up your spirit or your physical body? Yankee fashion, I have answered the question by asking another. It may be a great disappointment to the gourmandizer to think that he can no longer live to eat, but disappointment will come, sooner or later, anyhow; and to be forewarned is to be forearmed. So I would advise my gouty friends to leave off thinking of what they shall eat, and think rather on what and how their immortal spirits shall subsist and exist. Again they ask, Do we sleep? We do not sleep as you sleep. What is sleep? To rest the muscles. As we have no muscles, they need no rest. You sleep to rest the brain. What is the brain? The plastic, elastic substance through which the spirit manifests itself. Separated, then, as we are, from the brain, we do not need the rest; and the brain has been resting, no doubt, ever since we left it. G.—There is a good place to present a nut for materialists to crack. How do you distinguish between physical matter, spirit matter, and spirit? Dr. W.—Can you imagine anything being made without being made of something? And if made of something, if that something is not matter, please give me another term for it and I will use it. Matter, as I understand it, is that which is of a permanent nature, and affects the senses. Spirit would answer that definition, it is true, to a certain extent; for it is permanent and affects the senses also. But here I make a distinction like this: A horse moves and the wagon behind it moves, but the horse moves the wagon, not the wagon moves the horse (unless it is going down hill backward). Now spirit perceives matter, but matter cannot in itself conceive of spirit. So this distinction comes in here: that although the bodies are spiritual bodies, that need not rob them of their material composition. Then you will say at once, "Ah! then, if they are matter, they must need something to feed upon to keep them in a state of preservation." That is a sticker for some but does not seem hard when you think of it. The food you eat is made up and drawn wholly from the earth or ground and the elements in the air. You who are in the physical take, for instance, vegetables, and through digestion, extract just as much nitrogen and oxygen and carbon and hydrogen and lime and ammonia and sodium, etc., as you need. Now, we do not go to that trouble. We take ours straight. G.—You don't imbibe, I hope. Dr. W.—We absorb. Being "spirits" ourselves, we don't have to take the kind that you refer to. Although, if we help an erring brother to mend his ways, we sometimes become a "refiner of spirits;" and if we as far as possible distil into them such good principles as we ourselves may have learned, why not call us "distillers" also? But you will please make a distinction between the manner of distilling and the thing distilled. But I must pass on to some other subject or some other branch of the main subject. Eating and drinking and sleeping being disposed of, we must think of something else. We have only touched on the pursuit of knowledge. This is one of the main pursuits on our plane of existence, and one that deserves particular attention. G.—Then we teachers will have a pretty good prospect of continuing our chosen profession. Dr. W.—Assuredly. Now bear in mind that this is virtually the all in all of the aspiring denizens of this land, known generally as the Summer Land. The character of the knowledge sought will be as diverse as the character of those who seek it. The astronomer will continue to study the stars (as he calls them); the geologist will delve deeper and deeper into formations of terra firma, no matter where found; and the chemist may here unfold many things in chemistry that were not before revealed. The physiologist, the anatomist, the psychologist; yea, even any or all who work in this field may find plenty for the hand to do, and newer and brighter fields will also be spread out before him, and when he has plucked one flower and held it up to his wondering gaze, like the wonderful lamp of Aladdin, while he looks at it and rubs it to examine it, it turns into a thousand others, each one more intricate than the previous one. And so it goes on to infinity. He then must only expect to walk step by step. The lantern that he carries in his hand,—reason and judgment—will light only step by step, but that is enough. He goes on plodding, wishing, hoping, knowing, until finally faith is lost in sight and swallowed up in victory.

He goes on and on. The beautiful prairies spread out before him as his spiritual eyes are opened more and more, until in time—and who shall say when that time is—when he shall throw down his lantern, emerge from the tunnel through which he has been passing through every stage of his existence, and behold the sunlight of perfect knowledge, and stand face to face with his Maker. The remainder of this interview will be given in the next number. It was expected that I should present these papers in a series covering in all from twenty to twenty-five columns. I have already more than doubled that, and yet the door is only just opened. That, however, was the main point at issue;—to demonstrate that the door is open, that the gates are ajar, that the veil of the temple of Nature is rent in twain,—and to base this demonstration on physical and metaphysical principles which all men freely admit. There is no end to the information which we have the means of reaching through this channel; but enough has been presented to prove that it is Our Father's pleasure to give us the kingdom, and the next number will close the present series. H. D. G. For the Religio-Philosophical Journal. MATERIALIZATION. WM. I. GILL. The reappearance in the old form of one who is known to have dropped the common human conditions, if it is ever a fact, is a great fact, and must be of great importance. After the body is burned or buried, for the spirit with which it was identified to exhibit another form instinct with life and intelligence like to that which has been reduced to ashes or to other dust, is an event which transcends all the laws of our mundane sphere. It is naturally, therefore, and very strongly, discredited by those whose habits of thought render everything supermundane dim and dubious. They will require the strongest and most unequivocal proof. Further, the extraordinary nature of the supposed event makes its occurrence on trifling occasions or in puerile connections very improbable. Its recurrence according to order, in a regular show for an entrance fee, the greatest of characters of all ages making their appearance at call, to fill the coffers of the medium, does seem, to say the least, a great addition to the wonder, and is calculated to insinuate a doubt of the whole affair to the rational inquirer or to disgust him with the inquiry altogether. But there is no intrinsic improbability against it. Our personal ignorance amounts to little as an argument, because of its very extensiveness. What we know not others may know, and we may know hereafter. There is an intrinsic improbability against some alleged forms of materialization and their connections, because it is contrary to all the known laws of mind and the personal character of the alleged visitors, that they should make their appearance under those conditions and speak and perform what is attributed to them. But there is no such objection against many of these alleged appearances. The mere idea that such events may, or do occur is not an improbability that justifies disregard of all evidence and neglect of all investigation concerning it, so far as there is any fair opportunity for investigation. It is also contrary to the principles of science to judge a priori, and thence limit our inquiries and regulate our judgment. Within certain lines of special inquiry, one can to a degree anticipate events, but only from previous experience, not independent of it. From experience of the law of gravitation, one is entitled to discredit any alleged violation of that law. Materialization is not supposed to be a necessary violation of any known law of sense or thought. It is a phenomenon which correlates itself with these laws. It is an effect whose supposed cause transcends the world known to us. That there may be supermundane forces and powers which are capable of producing effects within our sphere of sense experience, no one can reasonably deny; and his is all that is affirmed or performed or implied in materialization. The doctrine is that self-conscious spiritual agents, in conformity with laws which they understand partially or wholly, produce and preserve for a short time forms which have to a degree the appearance and functions characterizing bodies which are normal to our sphere. There may be such agents, and they may be endowed at times with this power; and whether it is a fact is a question for such inductive investigation as the case admits. Here, however, we are confronted with great practical difficulties. One of these arises from the immense number of alleged examples. Many of these, the vast majority, may be frauds or illusions; but it may be that some of them are genuine extramundane manifestations; and it is an immense task to determine this either way, for universal and scientific satisfaction. Numerous frauds are known and not a few literary inventions, and illusions are so common that they beget a presumption that all supposed materializations belong to one of these three classes. And no doubt it is so in a very large number of cases. Incredulity concerning them is, therefore, the natural and scientific mental attitude. These difficulties are inherent in the subject; but they should not discourage investigation.—Initial and preliminary skepticism, should not harden into a negative dogmatism; but only incite to more circumspection in the investigation. The inquiry should not be confined to phenomena manifested through professional mediums. To these mediums material interests present a constant and powerful temptation to fraud, which is favored and fostered by all the usual circumstances and processes of the alleged manifestations. This creates a degree of presumption against them, and one need not be disappointed if there is found a large proportion of imposture. Here is seen the strength and weakness of the Seybert Commission. It has confined itself to the professionals, and in nearly every instance it has detected fraud or it has been favored with no notable phenomena. But in discovering fraud with certain mediums, it only followed in the wake of the JOURNAL and of any number of Spiritualists who had before detected and exposed these same mediums. The difference being that the JOURNAL and these Spiritualists were able to differentiate the fraudulent from the genuine, a thing the commission has not yet learned to do. The Report of the Commission is not only negative but limited and uncertain; and no member of the commission is probably so blindly bigoted as to really suppose their superficial and ignorantly conducted work has resulted in a refutation of the essential claims of Spiritualism. In so far as the Report shall incite Spiritualists to more careful statements and to hold mediums to a more rigid test of their claims, that

far is the Commission to be commended whatever may have been the motive of individual members of that body. There are numerous examples of strange phenomena which occur in unexpected circumstances and connections, where there is no apparent motive for deception or opportunity for fraud or frolic or disguise. These are sometimes reported in the papers. Let them be sent to the Commission or to the Psychical Research Societies, and let a competent delegation proceed to the spot and give it all the scrutiny which it seems to deserve, or all that the circumstances admit. Let this become a permanent practice faithfully followed by competent parties; and let the records be preserved and classified so that it will at any time be easy for an inquirer to turn to the more probable class of cases and for himself judge of their value. In every civilized country there would in time be accumulated a mass of well-sifted facts which would form the basis of a decisive induction on the subject. Nor can it be reasonably denied that there are some probabilities in favor of the supermundane manifestations. It accords with some of the deeper desires of the human heart. It accords very well with the idea of personal continuity and the continuity of moral forces, and the natural desire and expectation of benefit from those who have passed to the new experience. Hence religion in its higher forms fosters the notion and so all religions, unless Buddhism be an exception, favor and affirm it. Then it is testified to as an experience by many of the ablest and most circumspect intellects the world has ever known. Some of them give the most circumstantial details of their experience. Their testimony cannot be rebuffed by that of inferior persons, whether honest or fraudulent; but it does serve as a rebuttal of the doubt engendered by the follies and frauds so conspicuous in other quarters; so that on the whole the probabilities are a priori in favor rather than against the reality of some kinds and forms of materialization. Keep Your Blood Pure. There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease. We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. 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