

VOL. XLIV.

CHICAGO, MARCH 10, 1888.

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CONTENTS.

FIRST PAGE .- From Here to Heaven by Telegraph :- A Scientific Investigation of Occult Telegraphy, and Kindred Toples.

SECOND PAGE .- Criticism of the Journal's Attitude Toward the Chicago Anarchists. Anarchy and An archism. A Medley of Thought. Spiritualism vs. Athelsm. The Monopoly of Land and Money. The Dangers now Threatening Spiritualism. Michigan State Association Annual Meeting. A Boy Losing his Brain.

THIRD PAGE .- Did You? The Work of One Noble Woman. Early March Magazines Received. Miscellaneous Advertise

FOURTH PAGE .- The Position of the Journal Respecting the Chicago Anarchists, "Colleges and the Ministry." Perpiezed. Spirit Felegraphy.

CIFTH PAGE,-General Items, Mrs. Lita Barney Sayles, Notes from Onset Bay Grove, The Young People's Pro-

gressive Society. Miscellaneous Advertisements. SIXTH PAGE -A Medium's Face Transfigured in Sight of all in the Circle. Richmond's Arraignment. Tarantu-las and Rattlesnakes. "There is a Devil-Lookout for Him!" Notes from Brooklyn, N. Y. The Same Name and the Same Man. Occult Telegraphy. A Defence of Mulame Blavatsky. The Cause at Delphos, Kansas, The Evangelical Healer. "He Leadeth Me." Will the Bells Make Her Sane? A Ghost Tells of His Brother's Death. Notes and Extracts on Miscellaneous Subjects. VENTH PAGE .- The Place to die. Mathematics. Mis-

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A inientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 11.

Facilities for Communication with the Higher Spheres-Communication between Planets-Astronomical Subjects-Spirit Romes -Enjoyment, Employment, Etc.-Organic Structure of the Spiritual Body-The Embadied Spirit Embryonic - Closing Remarks.

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translated from God) descended in the form of a dove upon the Savior at his baptism, and these words, it is said, were repeated by it: "This is my beloved son in whom I am well pleased.'

G.-Do you see that any of the inhabitants G.-Do you see that any of the inhabitants of Jupiter are sufficiently progressed to com-municate with each other without the use of language? That is, can they read each other's thought while yet in the flesh? Dr. W.-Not as far as I know; but some of them know a great deal more of the earth than you know of them.

G.—Can we demonstrate that we have es-tablished communication between planets? Dr. W.—That is a question that I should like to study a little before giving an opinion. It is easy to conceive that a disembod-ied spirit from another planet could come and converse with you, for instance, here; but the next thing would be to logically prove it:—that is, that it in reality was from a given star or planet. But this may be open to such forcible and logical deductions from positive premises, that all who would admit of anything as proven, without appealing to positive sight or hearing, or one of the five senses, might easily and readily believe. *G*.—Is there any life on the face of the moon²

moon?

Dr. W.-Yes.

G.—Is there human life there? Dr. W.—I think I covered that point by saying there is no body of any size, but is inhabited by thinking, sentient beings. It is so of the moon, even though you have it now only about forty to sixty miles away from You are judging from wrong premises -But how about its atmosphere?

Dr. W .- It has an amosphere, and has beings suited to it, just as much as the Esquimaux is suited to his part of the earth upon which you live. Wime will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identi-

fied with your mother, earth, than now. G.—But I desire to demonstrate that we, through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescopic power, we can see something of the geographical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn, I suspect that we should find ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evi-dence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstra-tion, they would naturally be ready to perform some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geologyand geography of the planets may make it easy for their inhabitants to outdo us in de-vising such ways and means, and carrying such projects into execution. Other things I might mention,—say the projectile force which we have reached with dynamite, would throw a cannon ball clear ont disthe moon's sphere of attraction, and such moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the orean, or the jungles of Africa and never be found; Then, again, it might not, and out of many trials some one at least might reasonably be expected to

G .- You know, Doctor, we have good scien-tific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as

we are. Dr. W.-They have a neutralizing ground

Dr. Whitney.—Is it the vortical current? Dr. Whitney.—Is it the vortical current? Dr. Whitney.—Is that current that turns every body in the heavens in its daily revolutions evolutions.

Dr. Wells .- Some spirit has given it away be'ore.

G.-Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W. -It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unim-

G.—Many things that were thought un-provable have been proved. What can you tell me about Vulcan, the new planet? Dr. W.—I thought you meant the black-smith. I am not very much in the astronomy business

G.—Well, let me give you one or two more questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiacal light that seems to argue so to us? I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's expe-rience back of where your memory while in

the flesh was able to go? Dr. W.-No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of per-fect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sen-tient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 13? G.-Well, mostly. Do you mean that force ever assumes intelligence? Dr. W.-No. 1 do not mean that. I mean

the very opposite: Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in order to develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception ward into futurity

Dr. Whitney.—Do you make any distinc-tion between severing the cord and detaching the placenta? Dr. Wells.—Your question is very apropos.

The placenta is the vegetative part, but must remain in situ, in order to keep up the con-nection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Enclid Ave., Feb. 11, 1888. G.—Good afternoon, Doctor. Before enter-ing upon the main question for to day, I wish to ask. Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas?

Dr. W.-I explained that one day before this when I told you that we use ideas here and not words; but in medical phraseology it is necessary, as Rife is not a physician, for me to dictate the exact language, in most cases. You remember the comparison that I made about words being photographic rep-resentations of ideas. Now if I were com-municating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of these I address

those I address. Dr. Whitney.-May I ask a question right there? In exchanging these ideas, must you be near each other?

Dr. Wells.-That depends upon conditions entirely. There is such a thing as thought transference, even as between plagets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a tele-phone or even a string.

G .- Now concerning your spirit homes You say you have good, sensible, perman-ent homes. If permanent, where are they located? For instance, where is yours?

Dr. W.-Here, most of the time. Isn't this a good, sensible place? G.-Yes; but the answer is not a good, sen-

sible answer to my question.

Dr. W.-Perhaps facetiousness is not in order. Well, Professor, I will be fair with you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand it, I can.

G.—It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W .- Well I guess I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subject, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which be-longs strictly to the decarnate. I will say in the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain in statu quo, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded. Another thing, we have means of com-munication from place to place,-for instance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravi-tation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties' we have here are family and social ties. (Sidetrack again.) Well, then, to continue, having these cities as our homes, we can arrange the domestic affairs according to the wants that arise from time to time. I wish now to impress upon your mind the reality of the soul of things. It is just as possible to have a re-fined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garnished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in the garden is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electric-ity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your peor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore. I want the people to understand that be-

cause they cannot comprehend a thing, they must not pronounce it non est. Why, my dear sir, right on your own planet, within the domain of physics alone, you have not, as yet scooped up a thimbleful along the sands of a mighty ocean of knowledge. Then if this be true of one science alone, think ye, as more inlicit, that the lowing Bether would if this be true of one science alone, think ye, ye materialists, that the lowing Father would put it into your hearts and into your minds to reach out after the knowable, and that he would give you merely a peep into the promised land, and then, like Moses, let ye be buried just in sight of it, and say. That is all I have for thee? Away with such thoughts. He would not kindle a fire that is never to be quenched. He would not allow His children to thirst for knowledge, when there is an everlasting fountain of pure water of knowledge constantly running over the golden sands of truth. Do not, then, complain, if you only get one drop of water to cool your parched tongue while incarnate; for just as sure as there is a fountain, just

No. 3

to cool your parched tongue while incarnate; for just as sure as there is a fountain, just so sure will you, my brothers, be allowed to drink and be fully satisfied. But to resume. Granted, then, that we have spirit houses— I call them by this name that you may com-prehend, as I know of nothing really that will express it better; but I use the term as a nonn possessed meaning a spirit's home a noun possessed, meaning a spirit's home, instead of an actual spiritually crganized house. While things have a soul, that soul is highly attenuated matter. It is matter with all the grosser element left out, but as contradistinguished from the spiritual being, it is imprime it accurate the spiritual being. it is inanimate. It cannot think, act, nor has not of itself volition, no more than gross matter from which it is derived. It is momatter from which it is derived. It is mo-bile, and it is as necessary for a spirit who desires a real home, to exert his will, as it is for you, Professor, if you desire a home to use not only your will, but muscle, or some one else's for you. The distinction must be made, and clearly, too. That which cannot con-ceive of its own existence is inanimate, to a ceive of its own existence is inanimate, to a great extent. True; plants are animate, as they possess the life element./ The life ele-ment is an attribute of spirit but not spirit itself merely because it is an attribute of it. The "Eternal City," (not Rome) would naturally be geographically exactly above the gross city. So with your own Forest City. Away up (or down, as you please,) into the blue ether through which God's sunshine comes every day, there 'is a counterpart of your own beautiful city, and sometime you will see it just as sure as you see surroundwill see it just as sure as you see surround-ing objects now. This will account in a measure for something that often puzzles our good people on terra firma, (Mother Earth,-there are several terra firmas.) They wonder why their friends are right around them, conversant with nearly all the affairs of life; and that old neighbors are together and enjoying each other's society as of yore. Why my dear sir, they have only gone from the city terrestrial to the city celestial,--not built with hands, it is true, but the expres-sion was used exactly as I use it now. "Not built with hands," and why? The hands are used for prehension, etc., in a physical state because such conditions surround the mortal that he must use the hands in performing such manual labor as may be necessary to preserve the physical body. That is all. Now when the "house of clay." the "taber-nacle," is unnecessary and he builds from highly attenuated matter to suit his spiritual needs, he need not use the hands. That has become unnecessary. By mere force of will he calls the elements together, just as the great Creator spake into existence a million worlds. As he goes higher and higher up the scale, he possesses more and more of the attributes of the Father until at last, as your bible tells you, he shall be like Him.—WELLS.

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This number begins where the last one closed, and needs no introduction.

INTERVIEW OF JAN. 28, 1888-CONTINUED.

G .- What are your facilities for obtaining information from the spheres above you?

Dr. W.-They can come to us, but we can not go to them. The first-class passengers on an ocean steamer can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the secondclass ones cannot be permitted to go above, according to the conditions of the contract to which they subscribed before taking pas-sage. So it is in spirit-life. Those above can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket

that takes us into the stage above. G.—What are your facilities for commun-icating with spirits from other planets and

systems? Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monkey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father, God; and although some children may be better looking and more intelligent than others, there will be a general resemblance in all. We have one Father, God. There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a language of the soul that needs no spoken words. Soul meets soul and there is a pouring out of ideas from one to the other. Man makes languages while in the body only to represent his ideas in the abstract. Once dea, and taking it for granted that the idea is the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homely, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect con-trol over that which i purely matter, we can ourselves assume almost any form, and sam will no doubt remember in the Naw will no doubt remember in the New Testament, where the spirit of God (should be

prove our point. Dr. W.-I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moonstruck as yet, but I must confess the scheme is certainly worthy of consideration.

moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc.

Dr. W .- Ha! ha! ha! Yes. Did you? Very pretty copper. G.-Yes. We made Luna blush. But with-

out joking, the penumbra was just grand. Dr. W.-The moonites didn't feel bad over it at all.

G.-No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W .- They don't call your planet the 'earth."

G.-What do they call it, Doctor? Dr. W.-"Agisbad," or some gibberish that sounds like that.

G .- Do they mean that we have been for Ages bad.

Dr. W.-No. That means in their lan-guage, "a cold ball," as this earth to them looks like a dirty snowball.

as well as looking back to its origin. No animal has this faculty. True, some ani mals have an instinct, for instance, of laying up stores for winter for their young, etc. Now this instinct is not a low type of reason, as Darwin would lead you to believe, but is imparted information and not inherent.

G .-- And often more perfect than our reason.

Dr.' W.-Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, Heacts direct upon the animals' brains, and makes them do what they do without their knowing why they do The child before it had reason, is endowed with this imparted instinct. It nurses and it performs such things as Nature requires for its preservation; but mark you, as soon as reason dawns and takes her seat upon the throne, just in proportion as the inherent faculty is developed, the imparted faculty subsides. G.—What is the very earliest recognition

of individuality in man? Dr. Whitney.—Four and a half months. Dr. Wells.—You are away off. As I un-derstand the question, the Doctor is away off his bearings. True, quickening takes place at that time, as it takes place at various other periods in all the animal kingdom of the mammalia order; but that is no sign that individual conscionsness takes place. The individuality cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no con-sciousness, but there is life more closely resembling vegetable than animal life. on the vegetative order, and not until the magnetic cord is sundered between the mothanguetic cord is sundered between the moth-er and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born, but before severing' the umbilical cord, the child would enter the hypnotic state at the seme time, showing that the mother's mind same time, showing that the mother's mind and her child's are as yet almost as one. G.—There is a well authenticated case on

record of a woman , who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Wells-Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing.

G .- Well, I don't know about that. The book doesn't say.

Dr. W.-They usually don't say the most important things;-but as soon as the um-bilical cord was severed, I'll wager another hundred that it did cry, if alive and healthy. G.-It was said to be alive and well.

89 Euclid Ave., Cleveland, Feb. 18, 1888.

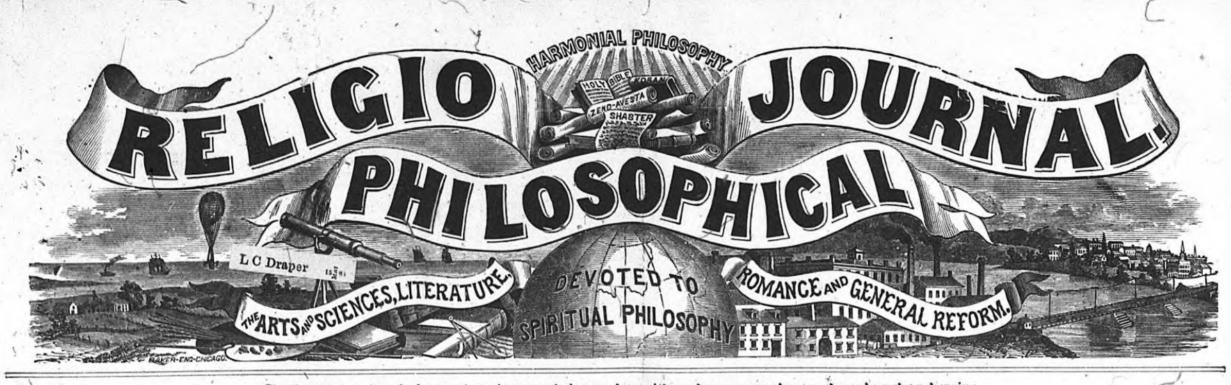
Dr. W.-How are you, Professor. G.-"73," Doctor. Dr. W.-The same to you. We will now proceed and follow out the line of thought as far as possible, upon which we were dis-coursing before. I have abbreviated somewhat from my former idea as regards my experience, but there is so much to say and so little time and opportunity to say it, that I scarcely know how to hold myself in check, or what I shall or shall not say.

Granting then that our homes are permanent, it is in order to say that we enjoy the domestic relations in every sense, just as much as we did while in the physical or animal body. I might qualify this by saying that we only have use for such enjoyments as are peculiar to the spiritual being, and nothing is desired that would only satisfy the animal part of us while in our former stage of existence. I found here/my old friends, neighbors, classmates and asso-ciates. I found here all who had-passed through the valley of the shadow of death. Death, a word I use to signify atomic separation,-a chemical and spiritual change. As to the spirit, there is no death,—only transi-tion. It recalls to my mind the pleasing stanza,-

When from earth the spirit, freed, Hastens homeward to return, Mortals say a man is dead Augels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. 'Right here, let me say that this should be, in a professional way at least, a guide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-(Continued on Eighth Page.)

⁸⁹ Euclid Ave., February 4, 1888, Dr. W.-Good P. M., Professor. G.--"73" Doctor. Did you observe that the



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

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Dr. W.-Yes.

G.-Is there human life there? Dr. W.-I think I covered that point by saying there is no body of any size, but is in-habited by thinking, sentient beings. It is so of the moon, even though you have it now only about forty to sixty miles away from You are judging from wrong premises. -But how about its atmosphere?

W .- It has an amosphere, and has be ings suited to it, just as much as the Esqui-maux is suited to his part of the earth upon which you live. Time will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identi-

fied with your mother, earth, than now. G.—But I desire to demonstrate that we through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescopic power, we can see something of the geogr-phical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn; I suspect that we should and ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evi-dence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstration, they would naturally be ready to per form some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geology and geography of the planets may make i easy for their inhabitants to outdo us in devising such ways and means, and carrying such projects into execution. Other things l might mention, say the projectile force which we have reached with dynamite, would throw a cannon ball clear ont of the moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the ocean, or the jungles of Africa and never bestound. Then, again, it might not, and out of many trials some one at least might reasonably be expected to

G .- You know, Doctor, we have good scientific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty-eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as we are.

Dr. W .- They have a neutralizing ground

current that you don't understand. Dr. Whitney.—Is it the vortical current? Dr. Wells.—Yes. How did you know it? Dr. Whitney.—It is that current that turns every body in the heavens in its daily

revolutions. Dr. Wells .- Some spirit has given it away be ore.

G .-- Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W. -It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unimportant.

G.—Many things that were thought un-provable have been proved. What can you tell me about Vulcan, the new planet? Dr. W.— I thought you meant the black-

I am not very much in the astronsmith. omy business. G.-Well, let me give you one or two more

questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiac-al light that seems to argue so to us? I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's experience back of where your memory while in

the flesh was able to go? Dr. W.-No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of per-fect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sen-tient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 182 acting on and through matter. Do you 13?) G.—Well, mostly. Do you mean that force ever assumes intelligence?

Dr.-W.-No. 1 do not mean that. I mean the very opposite: Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in stance develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception of its Creator and look forward into futurity as well as looking back to its origin. No animal has this faculty. True, some ani-mals have an instinct, for instance, of laying up stores for winter for their young, etc Now this instinct is not a low type of reason as Darwin would lead you to believe, but is imparted information and not inherent. G .-- And often more perfect than our reason. Dr. W.-Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, Heacts direct upon the animals' brains, and makes them do what they do without their knowing why they do so. The child before it had reason, is endow-ed with this imparted instinct. It nurses and it performs such things as Nature requires for its preservation; but mark you, as oon as reason dawns and takes her seat upon the throne, just in proportion as the in-herent faculty is developed, the imparted faculty subsides. -What is the very earliest recognition of individuality in man? or individuality in man? Dr. Whitney.—Four and a half months. Dr. Wells.—You are away off. As I un-derstand the question, the Doctor is away off his bearings. True, quickening takes place at that time, as it takes place at various other periods in all the animal kingdom of the mammalia order but that have the the the mammalia order: but that is no sign that individual consciousness takes place. The individuality cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no consciousness, but there is life more closely resembling vegetable than animal life. It is on the vegetative order, and not until the magnetic cord is sundered between the mother and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born. but before severing the umbilical cord, the child would enter the hypnotic state at the same time, showing that the mother's mind and her child's are as yet almost as one. G .- There is a well authenticated case on record of a woman who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Whitney.-Do you make any distinc-tion between severing the cord and detaching the placenta?

Dr. Wells .- Your question is very apropos. The placenta is the vegetative part, but must remain in situ, in order to keep up the connection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Euclid Ave., Feb. 11, 1888.

G .- Good afternoon, Doctor. Before entering upon the main question for to day, I wish to ask. Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas? Dr. W.—I explained that one day before this when I told you that we use ideas here

and not words; but in medical phraseology It is necessary, as Rife is not a physician, for me to dictate the exact language, in most You remember the comparison that cases. I made about words being photographic rep-resentations of ideas. Now if I were com-municating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of those I address.

Dr. Whitney.-May I ask a question right here? In exchanging these ideas, must you there?

be near each other? Dr. Wells.—That depends upon conditions entirely. There is such a thing as thought transference, even as between planets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a tele-

phone or even a string. G.—Now concerning your spirit homes. You say you have good, sensible, perman-ent homes. If permanent, where are they

located? For instance, where is yours? Dr. W.-Here, most of the time. Isn't this a good, sensible place?

G .- Yes; but the answer is not a good, sen-

sible answer to my question. Dr. W.-Perhaps facetiousness is not in Well, Professor, I will be fair with order. you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand

it, I can. G.-It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W .- Well I gness I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subect, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which belongs strictly to the decarnate. I will say In the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain in statu quo, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded. Another thing, we have means of communication from place to place,-for in-stance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravitation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties we have here are family and social ties. (Sidetrack again.) Well, then, to continue, having these cities as our homes, we can arrange the domestic fairs according to the wants that arise from time to time. I wish now to impress npon your mind the reality of the soul of things. It is just as possible to have a refined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garnished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in the gar-den is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electric-ity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your poor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore.

cause they cannot comprehend a thing, they must not pronounce it non est. Why, my dear sir, right on your own planet, within the domain of physics alone, you have not as yet scooped up a thimbleful along the sands of a mighty ocean of knowledge. Then if this be true of one science alone, think ye, ye materialists, that the loving Father would put it into your hearts and into your minds to reach out after the knowable; and that he would give you merely a peep into the promised land, and then, like Moses, let ye be buried just in sight of it, and say. That is all I have for thee? Away with such thoughts. He would not kindle a fire that is never to be generated. He would not allow thoughts. He would not kindle a nre that is never to be quenched. He would not allow His children to thirst for knowledge, when there is an everlasting fountain of pure water of knowledge constantly running over the golden sands of truth. Do not, then, complain, if you only get one drop of water to cool your parched tongue while incarnate; for just as sure as there is a fountain, just so sure will you, my brothers, be allowed to drink and be fully satisfied. But to resume. Granted, then, that we have spirit houses-

No. 3

I call them by this name that you may comprehend, as I know of nothing really that will express it better; but I use the term as a noun possessed, meaning a spirit's home, instead of an actual spiritually crganized house. While things have a soul, that soul is highly attenuated matter. It is matter with all the grosser element left out, but as contradistinguished from the spiritual being, it is inapimate. It cannot think, act, nor has not of itself volition, no more than gross matter from which it is derived. It is mobile, and it is as necessary for a spirit who desires a real home, to exert his will, as it is for you, Professor, if you desire a home to use not only your will, but muscle, or some one else's for you. The distinction must be made, and clearly, too. That which cannot con-ceive of its own existence is inanimate, to a great extent True plots for animate and great extent. True, plants are animate, to a great extent. True, plants are animate, as they possess the life element. The life ele-ment is an attribute of spirit but not spirit itself merely because it is an attribute of it. The "Eternal City," (not Rome) would naturally be geographically exactly above the gross city. So with your own Forest

the gross city. So with your own Forest City. Away up (or down, as you please,) into the blue ether through which God's sunshine comes every day, there is a counterpart of your own beautiful city, and sometime you will see it just as sure as you see surround-ing objects now. This will account in a measure for something that, often puzzles oar good people on terra firma, (Mother Earth,-there are several terra firmas.) They wonder why their friends are right around them, conversant with nearly all the affairs of life; and that old neighbors are together and enjoying each other's society as of yore. Why my dear sir, they have only gone from the city terrestrial to the city celestial,-not built with hands, it is true, but the expression was used exactly as I use it now. "Not built with hands," and why? The hands are used for_prehension, etc., in a physical state, because such conditions surround the mortal that he must use the hands, in performing such manual labor as may be necessary to preserve the physical body. That is all. Now when the "house of clay." the "taber-nacle," is unnecessary and he builds from highly attenuated matter to suit his spiritual needs, he need not use the hands. That has become unnecessary. By mere force of will he calls the elements together, just as the great Creator spake into existence a million vorlds. As he goes higher and higher up the scale, he possesses more and more of the attributes of the Father until at last, as your bible tells you, he shall be like Him.-WELLS.

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This number begins where the last one closed, and needs no introduction.

INTERVIEW OF JAN. 28, 1888-CONTINUED.

G .- What are your facilities for obtaining

information from the spheres above you? Dr. W.-They can come to us, but we can not go to them. The first-class passengers on an ocean steamer can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the second class ones cannot be permitted to go above according to the conditions of the contract to which they subscribed before taking pas-So it is in spirit-life. Those above såge. can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket that takes us into the stage above. G.—What are your facilities for conmun-

icating with spirits from other planets and

systems? Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monk ey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father God; and although some children may be bet ter looking and more intelligent than others. there will be a general resemblance in all We have one Father, God? There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a lan-guage of the soul that needs no spoken Soul meets soul and there is a pourword ing out of ideas from one to the other. makes languages while in the body only to represent his ideas in the abstract. Once idea, and taking it for granted that the idea is the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homely, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect con-trol over that which i purely matter, we can ourselves assume almost any form, and you will no doubt remember in the New Testament, where the spirit of God (should be

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prove our point. Dr. W.-I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moonstruck as yet, but I must confess the scheme is certainly worthy of consideration.

89 Euclid Ave., February 4, 1888. Dr. W.-Good P. M., Professor. G.-"73" Doctor. Did you observe that the moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc.

Dr. W .- Ha! ha! ha! Yes. Did you? Very

G.—Yes. We made Luna blush. But with-out joking, the penumbra was just grand. Dr. W.—The moonites didn't feel bad over it at all.

G.-No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W .- They don't call your planet the earth.

G.—What do they call it. Doctor? Dr. W.—"Agisbad." 'or some gibberish that sounds like that.

G .- Do they mean that we have been for Ages bad.'

Dr. W.-No. That means in their lan-uage, "s cold ball," as this earth to them zuage. looks like a dirty snowball.

Dr. Wells-Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing. G.-Well, I don't know about that. The

book doesn't say.

Dr. W .- They usually don't say the most mportant things;-but as soon as the umbilical cord was severed. I'll wager another hundred that it did cry, if alive and healthy. G.-It was said to be alive and well.

I want the people to understand that be-

89 Euclid Ave., Cleveland, Feb. 18, 1888.

Dr. W.-How are you, Professor. G.-"73," Doctor. Dr. W.-The same to you. We will now proceed and follow out the line of thought as far as possible, upon which we were dis-coursing before. I have abbreviated somewhat from my former idea as regards my experience, but there is so much to say and so little time and opportunity to say it, that I scarcely know how to hold myself in check. or what I shall or shall not say.

Granting then that our homes are permanent, it is in order to say that we enjoy the domestic relations in every sense, just as much as we did while in the physical or animal body. 1 might qualify this by saying that we only have use for such enjoyments as are peculiar to the spiritual being, and nothing is desired that would only satisfy the animal part of us while in our former stage of existence. I found here my old friends, neighbors, classmates and associates. I found here all who had passed through the valley of the shadow of death. Death, a word I use to signify atomic separation,-a chemical and spiritual change. As to the spirit, there is no death,—only transi-tion. It recalls to my mind the pleasing stanza,-

When from earth the spirit, freed, Hastens homeward to return Mortals say a man is dead Angels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. Right here, let me say that this should be, in a professional way at least, a gnide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-

(Continued on Eighth Page.)

Criticisms of the Journal's Attitude Toward the Chicago Anarchists.

Massachusetts and Kansas Correspondents Agree that the Journal did not do its Duty.

To the Editor of the Religio-Philosophical Journal

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The Christmas number of the JOURNAL was a gem; but why is the JOURNAL so silent in regard to the crowning crime of the govern-ment and courts since the close of the Rebel -the murder of the Chicago anarchists? Had I been asked, without having seen the JOURNAL, I should have answered, "Have no Tear! In the interests of truth, justice and liberty,—in short, in the interests of all that is righteous, the JOGRNAL will point out as with a pen of living fire, the hypocritical cant, the wholesale falsifications, the despotic injustice, the traitorous pretenses and the wanton cruelty which, on the part of the government and its allies, from first to last, characterized the guilty methods by which those men were tried, imprisoned and murdered." And I should have believed that what I was saying was true. I cannot understand why the JOURNAL should have pursued a course so contrary to this. Surely, if ever "silence is crime," it must be such when we are being plundered by law of every right which as free born citizens we hold dear: and when a merciless tyranny, at the beck of a hatrod, which is born of ignorance, super-stitton and cowardice, imprisons and mur-tiers the men and women who attempt to warn us of our dauger. Am I not right in You cannot wonder, then, that I question with earnestness the policy adopted by the JOURNAL in regard to this nameless crime, in the commission of which every supporter of the government is necessarily in-volved,—this crime to which the government and the courts so unblushingly prostituted their powers.

Yours, with deep concern for the future of this nation, unless it shall speedily become more wise, more honest in its government, and more seriously in earnest for its own salvation. MRS. E. M. F. DENTON. Wellesley, Mass., Feb. 8th.

To the Editor of the Religio-Philosophical Journal: I recognize in Spiritualism the demonstration of man's immortality, one of the most potent factors in the elevation of man, and yet there must with it go a solution of the economic questions now pressing upon us. I am constrained to believe that if our labor question is not speedily and properly solved that Spiritualism will go down with the balance of the fruits of civilization.

I regret exceedingly that you, the recog-nized leader of scientific Spiritualism, are apparently unable or pnwilling to either grasp the gravity of the situation or evi-dently totally misapprehend where truth and justice lie. Your position on the Chicago anarchists filled me with inexpressible sor-Those men should not only not have row. been hung in order to avoid making them martyrs, but they should not have been hung because they did not have a fair trial; because they were innocent of crime; because the Haymarket meeting had a right to resist the police (pity that they did not do it); because these men were honest, brave, noble and maintained a true and correct principle. In detail they may have erred,—undoubtedly did err, and they may have been too violent in expression. The terrible degradation of man by our infamous system demands strong lan-guage and may demand action. These men were no more violent either, in words or theory, than Emerson, their master, nor Philling et al.

Enterprise, Kansas, Jan. 30th, 1888.

Anarchy and Anarchism.

Extracts from an Editorial by B. F. Underwood in the Open Court of September 29th, 1887.

"While anarchism with its more intelligent representatives is but a dream of an advanced social condition in the distant future, in which men will be able to live, each a law unto himself, without need of the state or government, it is, as advocated by those the most commonly identified with but little more than dissatisfaction with the existing social order, hatred of the rich. and a disposition to remove poverty and inequalities of condition by violence." "How the killing of men who employ labor or the destruction of their property is to bring about the results desired, is something of which the anarchists evidently have no very definite idea. They are dominated more by passion than by reason, and it is not strange that their harangues and writing are marked chiefly by fierce denunciations and bitter revilings. The leaders and indeed the adherents, are mostly products of the despotism of the old world, and the only methods of reform in which they have any confidence, are those revolutionary methods which are the last resort of oppressed men who have no voice in the government of their country. Of the milder methods suited to a country where the poor man's vote counts as much as that of the millionaire, where the power changing and abolishing old laws and making new ones is in the hands of the peo-ple, if they are but intelligent and wise enough to use it, where there is equality of opportunity, and the chances of success are open to all, where the majority of the men wealth commenced life poor, and the highest position, and powers are enjoyed by those who have belonged to the common ranks of life-of the methods suited to such a country, to secure needed changes, these anarchists seem to have little, if any appreciation. Many of them doubtless have had hard experiences and they naturally dwell on the contrasts afforded by the condition of the miserably poor and that of the "plutocracy." The capitalist they regard as the enemy of workingmen, and the laws which protec him in the possession of his property and the conduct of his business, as iniquitous and diabolical. In short, the existing social order is held to be about as bad as it possibly can be, and the way to place and prosperity for all is believed to be through the destruction of existing laws and institutions. "In this country society can afford to allow men almost unlimited liberty in presenting and discussing theories, but it cannot safely allow men to advocate the destruction of life and property, or to incite others to deeds of violence. If the authorities of this city had months before the Haymarket meeting was held, arrested and punished the men who advocated the use of dynamite as a means of redressing wrongs, real or imaginary, in this country, they would have done no more than their duty; and the terrible disaster probably never would have occurred. By their inaction, they unwittingly encouraged the vio-lence, and to that extent share the responsibility for the great crime. Freedom of speech when exercised in advocating murder as a means of solving social or economic questions is a kind of freedom which cannot be permitted in this republic while it has among its population creatures who can be incited

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to deeds of violence by such speech. Men | being consistent with his divine attributes, who resort to such irrational and savage means to bring about social changes, must be treated as public enemies and punished as criminals."

"Security of life and property is an essential condition of civilization, and it must be maintained against every influence that threatens it, whether it be the savagery of the plains or the worse moral savagery of Most and his followers. For its defense, laws are enacted and men appointed with authority to enforce them. These laws express the will of the people, and the public officers, from the policeman to the chief magistrate of the country, are servants of the people, appointed or elected to execute the laws which the people through their representatives have made. The murder of a public servant is a crime which all good citizens should unite in punishing, and the memory of every public servant who dies by violence in the performance of duty, should be honored as a soldier falling in defense of his country, and his family should be treated not less generously than the family of the soldier siain on the battle-field."

For the Religic-Philosophical Journal. A Medley of Thoughts.

GEN. JOHN EDWARDS.

Intending this for a medley, I will com-mence by saying that I have observed for years past the administration of the law and justice in the capital city of the nation. That class of criminals who stole large sums of money, and those who enjoyed influentiat family connections, had privileges granted them to which the poor and lowly were strangers. Al/case came under my notice a few years ago when a man entered a bakery and desired to purchase two loaves of bread on trust, stating that his family was in a starving condition. His request was denied. The man stole a foaf, was caught, hustled off to prison, and the next day tried and sentenced to prison for fifteen days. Now, under the circumstances, was not the man justified in stealing the bread, and to deprive/his family of his assistance while in prison, was it not a greater crime than the stealing? As a general rule, those who do not work ought not to eat, but there are vast numbers who, at times, cannot obtain employment. Offen sick, or the wife and children may be sick; there is reat to pay, doctor's fees and drug bills, etc. That class of people, in cases of sickness, are strangers to those delicacies the sick require, and which their more fortunate neighbors are supplied with.

In our police courts there are a large num-ber of hard cases, it is true, but you can imagine mixed up with that class many unfortunates who deserve our sympathies and a better fate. We have had so far a hard winter for the poor, and 'the result is upon us, and urgent appeals are being made in behalf of the many suffering poor of our city. Now, why fou't, in the name of a common human-ity, the wealthy when the sun shines in the the many summer and autumn, consider the question, "The poor ye always have with you." and take time by the forelock and prepare for the winter emergencies? There should be sys-tematic plans devised in every neighborhood to provide for the necessities of the poor.

Natural law is as unmerciful to the prattling child as it is to the adult sinner. ...Men on a wreck at sea, or like the Greeley party, the stronger will kill and eat the weaker, for such are the demands of nature. I would steal the loaf of bread before my wife and children should starve before my eyes.

generally coincide with brother Hudson Tuttle in all which emanates from his mind and pen. In a late JOURNAL, treating upon "Christian Science Healing," etc., he hit the nail squarely on the head. What is Chris-tian Science healing? Whether the healing is performed on the sick who are present or a distance, it is but the work of our spirit friends who have been invoked to assist. What good it performs to humanity comes under the same general natural law which has always been claimed for it by Spiritualists. Elljah, hundreds of years before the advent of Jesus into the world, healed the widow's child by magnetic manipulation, imparting to

as reflected by and through natural law in dealing with His children. We cannot all see alike, but I am in sympathy with brother Tisdale in "thrashing straw," for in that straw is yet found the grains of misleading error which is still upheld to be a part of the inspired and infallible word of God.

Modern Spiritualism has unfolded a new truth in the fact that our spirits, on leaving the fleshly body, enter into conditions on a much higher plane, and have to learn and gain knowledge of the secret workings of nature just as mortals have to do

If I am correctly informed, more than twenty years ago, in the presence of N. Frank White, medium, the spirit made sounds upon a common table in accordance with the Morse telegraph alphabet, and if an operator was present an intelligent communication could be carried on between the two worlds.

The experiments now being made as pub-lished weekly in the JOURNAL, by the use of a battery in a box, is an advance movement which will flually become in general use. The experiments made so far will set at naught all the objections raised by suspicion as to its genuineness. The result will not only be to establish the fact of spirit telegraphy between the two worlds, but experiments will demonstrate also other truths:

1. That in order to obtain the best results in all spirit manifestations, the proper conditions are necessary.

2. Spirits have to learn and experiment how best to succeed.

3. Animal magnetism is one of the most potent forces in nature not secondary to electricity; that it is a subtle agent, as yet but very little understood by mortais, for as the sun by day sends out its electrical rays to warm the earth and cause vegetation to grow, animal magnetism works by night and paints the flowers. It illustrates, as set forth by Dr. W., the difference between the spirit finger and one materialized, and that a purely spirit body can pass through solid matter, therefore a materialized spirit in a room, before it can get out of it, must

dematerialize. I am decidedly of the opinion, judging from what has already been published in the JOURNAL of the experiments made, that every point' will be clinched as to the assertion that a spirit works the battery in the box, resulting in opening a direct line of telegraphy between the denizens of both worlds. Ben Franklin, when he experimented with

the kite had a boy accompany him. When those passing were inclined to laugh and sneer at the old philosopher, they would say, "He is but teaching that boy how to sail his

When Professor Morse applied to Congress for ten thousand dollars to aid him to experiment in the telegraph, a member moved to refer the petition to the "man in the moon." Emanating from the source it does. I be-live Dr. Wolfe reported just what he witnessed in spirit manifestation by materialization. I have witnessed at various times nearly all Dr. Wolfe reports. I must believe him, and from that premise I believe that we will yet see more wonderful things. Washington, D. C.

Spiritualism vs. Atheism.

JAMES G. CLARK.

Richard A. Proctor has contributed a long article to the St. Louis Globe-Democrat, in which he attempts to prove that visions and dreams have no connection whatever with future events or with invisible intelligences acting upon the human mind.

The whole drift of the article is material istic, and in general harmony with the posi-tions assumed by Dr. Buckley in the Century Magazine. The supreme mission of Spirit-ualism is to establish the great fact of con-scious, intelligent existence, and hence moral accountability and responsibility be yond the grave. We hear a great deal said among the dis-

ciples of the Ingersoll and Boston Investigator school, of living for "one world at a time, and being good, generous and true because it "pays here.

This is all very well so far as such men as Col. Ingersoll and Mr. Seaver are concerned, men who are personal representatives of the best character and conduct, but the average man shapes his course more or less selfishly and with reference to future rewards and punishment. And when I speak of future rewards and punishments, I am not at all governed by orthodox creedal notions, but by the undeviating laws that we must rear what we sow and be judged by the deeds done in the body. Once convince men that they live on and on through countless ages after the death of the body, carrying their intelligence, their moral feeling and responsibility with them, and you necessarily start them on a way to right living. On the other hand convince them that the matto of the infuriated, blood-drunken French Revolution ists was true, that "there is no God, and death is an eternal sleep," and you teach them that the most brutal and selfish man can snuff ont his accumulated debt of in famy and crime in an instant, and find everlasting forgetfulness by the side of one who has spent a life-time in heroic and noble deeds in behalf of others. It seems strange that men of intelligence should need this logic which fairly forces its claims upon every thinking and observing mind. The orthodox followers of Jesus are slow to learn that his mission was not to dead-head hymanity into the halls of bliss through the merits of his "cross and blood," but to so quicken the spiritual consciousness and shoul, but to so of accountability that humanity might be saved through the action and power of its own divine but latent energies.

of Dr. Buckley, denied all present evidence of immortality while swearing to that formed in remote tradition,-that even the Christian masses had become practically material-"tables" themselves "cry out" in response to the demands of spirits for recognition, and in answer to the hunger and thirst of the heart for tangible proof.

Spiritualism in its pure and high sense is simply a reaffirmation and extension of all that was best and imperishable in the true Christian idea. The church is reaping the reward in

warmth, in a breaking away from sectarian fetters, in a breadth of sympathy, in liberality, and in combination for worthy ends, utterly unknown before the advent of modern Spiritualism.

Denominational teachers do not realize this, but impartial and intuitive observers. who have studied recent history in the light of spiritual philosophy, see it, and the great heart of humanity feels it, and sooner or later the credit will rest where it justly belongs.

We cannot look through the encumbrance of organizations of any sort and see face to face with truth.

We can only at best, see principles as "trees walking." When we, as liberal and enlightened Spir-

itualists, climb to the summit of this pyra-mid of the ages, called the church, filled as it is with dead men's mummeries and all manner of abuses and obstructions, and look upon the Nazarene in the light of his only recorded history and words, what do we find? Simply a straightforward, convincing record of the most startling spiritual manifestations in the line of healing, materialization and of the control of natural and spiritual forces that ever transpired among mortals.

This is why impartial and thoughtful Spiritualists-no matter from what extremes of agnosticism or-unbelief they may at first start-are irresistibly inclined to accept Christ, not in the orthodox but in the true and vital sense, because led by currents of logic that carry them that way as surely as the great rivers carry their tributes from mountain and canyons to the broad and open 868.

On the other hand, men who, like Dr. Buckley and other honest minds of materialistic tendencies, professedly accept of spirit ual phenomena as witnessed in and around Jerusalem, in connection with Christ and his immediate friends and followers, and yet resolutely ceny or ingeniously explain away on the hypothesis of fraud or self-delusion, all modern, equally well authenticated cases as displayed in Christian science healing, and in various manifestations accessible to any person who will honestly investigate the subject, are following lines of logic which just as inevitably carry them away from the heart and atmosphere of Christ and of all warm vitalizing spiritual truth.

Such men may, through reverence for the moral character of Christ and early theological training, still drag-the type and form of religion after them, as a trapped bear does its chain and clog, but their instincts and their footsteps tend none the less toward the cold cheerless caves and dens of agnosticism and atheism.

And this is a fair picture of the trend of dogmatic theology until it was changed by the silent but potent influence of modern Spiritualism. In other words Spiritualists are, through freedom to follow truth whereever it may lead, increasing, while professed Christians are, in very many cases, decreas-ing in that comprehensive and vital faith which follows St. Paul's injunctions, and is not afraid to "prove all things and hold fast

to that which is good." We have all heard how Beecher's "dog Noble" once chased a squirrel into a hollow tree, and for intervals durring the next year returned there to bark, long after the game had escaped through a higher hole and was engaged in gathering nuts and raising new squirrels in the adjoining woods.

The Monopoly of Land and Money.

Fo the Editor of the Religio-Philosophical Journal:

MARCH 10, 1888.

The Dangers now Threatening Spiritualism.

to the Editor of the Religic-Philosophical Journal:

My attention has been called to the article under the above caption by Mr. Wm. E. Cole-man of San Francisco, and I am asked to reply to it. But I really do not know what to say. So far as theosophy is concerned, there is no argument in Mr. Coleman's piece that can be met by counter argument, no logic to be refuted in a logical method; and I fear should be convicted of very bad manners and worse taste if I were to retort, as I easily might, in a "tu quoque" or "you're anoth-er" style. I have often read Mr. Coleman's writings, with pleasure and profit, and have regarded him as a candid and honest writer, rustworthy to the full extent of his information upon any topic he might select for discussion. But such respectable and meritorious frame of mind seems sadly to desert him at the very word "theosophy," as if that meant something worse than ever popped out of the cabinet of a fraudulent medium. And at the same time it seems to scare him, the very while he knows it is bogus, like the very while he knows 11/18 bogus, like some bugaboo of our pursery experience. These two mental states of cool contempt and hate-horror, are not readily explained, unless it be, perhaps, that theosophists are neither as good and wise as they would like to be, nor as bad and foolish as Mr. Coleman thinks they are the balance that theory mesonally a me are. I believe that I know personally a ma-jority of the members of the Theosophical So ciety in America, and the depths of depravity or folly into which Mr.Coleman seems to think they are sunken have not been visible to my naked eye. Nor have I observed in these people at large the dreadfully dangerous faculty of terrorizing other folks to the extent to which they seem able to frighten Mr. Coleman. Perhaps, however, some Branch of this Tree of Destruction which waves over some dismal graveyard in Mr. Coleman's vicinity, where the members meet at midnight in their astral bodies to gratify their ghoulish propen-sities by feeding upon the dead bodies of poor Spiritualists may have voodooed our excitable friend from San Francisco, and thus drawn his soul into their fatal grasp. This would be so dreadful that I really hope it has not happened, for then I should be obliged o issue a mandatory document to the effect that Mr. Coleman be allowed to possess his soul in peace. SEVENTEEN-TWENTY-SIX N. Washington, D. C., Feb. 12, 1888.

Michigan State Association-Annual Meeting.

to the Editor of the Religio-Philosophical Journal: The Annual Meeting of Michigan State Asociation of Spiritualists was held at Grand Rapids, Feb. 24th to 26th. It opened on Friday with good attendance, and in the even-ing, and for the two following days the hall was full, packed with some 400 persons each evening, and many not able to fiad room.

The speaking and discussion, in conferences and all through, was animated and good. Mrr. Graves and Mr. Moulton did ex-cellent services. Dr. Schermerhorn gave a finished and valuable address. Mrs. Pearsall spoke with her usual soulful earnestness. I had a word to utter, and Charles Andrews, Mrs. Lindsey, Mrs. Bible, Mrs. Hinckley and others gave varied prose and poem and mediumistic utterances and tests. At noon of each day a score or two had their basket lunch in the hall, and a cheery talk over their repast. All was said and done in good faith and good spirit. It was a clean assembly of earnest people, inspiring in their presence.

A change was made in the constitution of the Association, so that the officers can ap-point the annual meeting where they please, and not be legally obliged always to convene at Grand Rapids. This not from any dissatis-faction, as the place is an excellent one and the people ready to help, but because more good might be done by a change at d a return to the original place would be probable and feasible at fit intervals. The feeling seemed to favor the next annual meeting at Lansing, during next winter's legislative session, but it was left for future decision.

Officers chosen for the coming year were: O. W. Knowles, Grand Rapids, President; Augustus Day, Detroit, Vice-President; Mrs. Winch, Grand Rapids, Treasurer; Mr. Potter, Grand Rapids, Secretary; Mrs. Sarah Graves. L. H. Austin, Dr. J. B. Sullivan, Stanton, Dirctors. On Sunday afternoon Rev. Chas Fluhrer, Universalist, spoke freely and well, giving his own views in good spirit. The following resolution was also passed unanimously. Resolved, That while we need not repeat at length our past testimonies, we would say that our faith, to which is added knowledge of the life beyond and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence. and in the law of progress and the eternal goodness, gives hope and dignity to daily life and inspiration to the right doing of daily duty; that temperance and self-control, purity of bodily habits, the supremacy of the soul over the senses, and the equal rights of wo-men are indispensable for the best good of home and family, and of state and church, and for true freedom, which we all desire, and that to these great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support. After an evening session of more than two hours, the hall packed despite storm and severe cold, the meeting adjourned with a prevalent feeling of hope and a sense of its G. B. STEBBINS, value.

it the vital force of animal magnetism; that is Spiritualism. We know there are a great many Christians who despise Spiritualism; they will have nothing to do with it, therefore the term Christian attached to the scientific part, will command attention and do good to some.

In connection, however, with the claim of Christian Science, there are some points of their teachings I regard as wild and vision-

Dr. H. W. Rugg, Universalist, preached last Sunday in the Universalist church, and in the course of his sermon remarked: "Christianity is a supernatural religion, and there fore needs a supernatural power to carry out the work given to its members. Three thousand souls were converted on the day of pentecost by the aid of this wonderful power.'

One of the offices Spiritualism is peform-ing is to undo that old superstitious doctrine of a supernatural religion. The philosophy of Spiritualism teaches us that the wonder-ful works performed by the spirits on the day of pentecost were in accordance with natural law. All the phenomena occurring in ancient and im modern times come un-der the same natural law.

It is passing strange that Christians can-not point us to a second pentecostal outponr-ing of the spirit, accompanied by the demonstration of a supernatural power, curing many of diseases and bodily infirmities. The fact is the church in past centuries

has been persecuting and putting to death those possessing the natural gift of mediumship and who claimed to be able to neal, etc., as was done on the day of pentecost.

There were twelve thousand put to death in a few years in Old Spain.

Modern Spiritualism within the last forty years has been characterized by Christians with all the harsh and ugly names language could invent, and if it had not been born of heaven and fortified by the truth, it would have been buried out of sight long ago, and yet it is young, vigorous and growing.

If I know myself I believe I entertain no unkind feelings for the churches and Christianity; still I often feel like thrashing straw when I revert to the day when a boy, pent up on Sunday, committing catechisms to memory, and educated to believe as the truth (which I could not then understand) the fundamental doctrines of the church. To my then young and tender thoughts I could not reconcile myself to believe that God, the Father, was the true character He was repre-sented to be. When modern Spiritualism made its advent so we could hold direct in-tercourse with our spirit friends. I learned new and beautiful truths. The fetters which had so long bound me in ignorance through erroneous teachings, were broken, and I be-came a free individual. My conceptions of the common Father changed, and I could now fully appreciate His wisdom and goodness as

The materialistic believers in Jesus as the mere expounder and exemplar of moral law are equally in error.

The Jews at that time had been "lawed" into materialistic stolidity till they knew nothing but a dead Moses, and had no idea of anything higher than the dome of the temple.

They were so 'dead in forms and rituals that as Christ said, the very stones were ready to cry out for the necessity of a spiritual birth.

They knew all about the "law," and were thanking God that through their observance of it they were "not as other men were.

The fact is humanity learns the law gov erning society as naturally as a child learns to walk. Jesus, while reaffirming and emphasizing law in a clearer and more in-terior sense and application was the especial and divinely appointed and qualified Head of a Spiritual Era in which humanity was destined to find and develop its own im-mortality. All else in the Christian history and evolution of the past 1800 years belongs to the realm of sida issues dead issues and to the realm of side issues, dead issues and non-essentials.

Yet the Christian priesthood and ministry have so generally and so blindly lost sight of the thing itself in the form and method incident to it-so persistently, after the manner

In your editorial on "Capital and Labor-Misconceptions," which appeared in your JOURNAL of Dec. 24th, you failed to touch on two very vital points: "The monopoly of land and money." If individual ownership land and money." If individual ownership of land was limited to a reasonable amount and Government loaned money on good land security at cost of issue (as now to bankers on bonds), it would strangle usury or un necessary high and fluctuating interest on money, and thus remove the incubus that now prevents the building of tens of thou sands of small homes. Just see how the old monetary system (borrowed from Europe) works. The interest on one hundred thousand dollars at only six per cent per annum will bring the owner \$16.44 every day in the year; and the owner generally calculates to get that much, if not by interest, then by cornering something the public must have This rate doubles itself in about twelve years. At one per cent, at which rate Gov-ernment loans to bankers, the income would be reduced to \$2.74 per day, and it would take sixty-nine and a half years to double.

Had the labor unions been so educated as to see how our land and monetary system take the greater part of all they earn (through interest and rent), and devoted half the efforts to settle these two points rightly, that they have in trying to check the downward tendency of wages, they would have secured all for which they have vainly been contend-ing, and tenfold more; in fact all to which they are entitled.

The reason that they did not see where to "strike" may be traced to the fact that all the newspapers they have been reading and supporting have carefully kept silent on the real cause of the trouble, because, being necessarily capitalists, they did not want the present laws changed; or if some of the smaller owners did, they lacked sufficient hope and courage to undertake the work of explaining, fearing they could not make the cause of justice popular and get support.

The well-to do classes, too, are tempted to oppose strictly just laws, as the increase of the general welfare would reduce the pur chasing power of their assured income by causing a greater demand, and hence better prices for products; this, of course, would surely result if rightful earnings could be obtained by the mass of workers, who would gladly earn and consume.

The most perfect system of direct taxation that Henry George has offered covers but the merest fraction of the legal robbery now go ing on by needless interest and rent. He virtually says to the large land-owners: You pay all the taxes and you may rob the people as much as you choose to get the money to do it with." - And to the bankers and other large capitalists he says: "You may retain all your class privileges-rob the people all you can by high percentage and other devices, and pay no taxes." Ancora, N. J. WILLIAM HUNT.

A Boy Losing His Brain.

Chester Reese, a young man residing at 385 John street, has been since Monday losing a part of his brain, with no evil effects. Every day a part of his brain has been lost entirely, but singularly enough he has never lost consciousness, and to all appearances experiences no difficulty or inconvenience from the loss of part of the most important Reese is a singular one. He is employed at Emerson & Fisher's carriage making establishment, at Findlay and John streets, and while at work last Monday morning he caught under a pile of falling lumber. When extricated he was bleeding from what ap-peared to be an ordinary scalp wound, and was taken to his home. Dr. C. S. Muscroft, Sr., was called to attend the injured boy, and soon discovered that his skull was fractured. The falling lumber struck him near the hair line of the forehead on the right side, making a hole nearly as large as a silver half-dollar. The skull was driven into the brain cavity and Dr. Muscroft decided to remove it. With Dr. C. S. Muscroft, Jr., as assistant, Dr. Muscroft extracted the particles of skull without putting the patient under an anæsthetic. The boy suffered no apparent pain, and went through the operation without a whimper. The particles of skull were successfully removed, and after being washed and properly dressed, the wound was left to heal. Since then, however, it has been learned that the

MARCH 10. 1888.

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RELIGIO-PHILOSOPHICAL JOURNAL.

boy's brain was injured by being crushed, and becoming diseased, it separated from the healthy portion of the organ and made its way through the unhealed wound. A considerable portion of the right lobe of the brain has been lost, but the boy is rapidly recovering from the shock of the accident, and has lost, none of his faculties. Day be-fore yesterday he complained of a slight headache, but last night he was resting easy and gave every avidence of a Speedy recovery. and gave every evidence of a speedy recovery -Cincinnati Enquirer.

faman's Conference. LYDIA R. CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

DID YOU?

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Did you ever feel to say On some dark and dreary day That this earthly life is That this earthly life is nothing but a bubbles-All that serves to make it pay For its many hours of anxious toil and trouble?

Days when it seemed clear and plain That the Past was lived in valu. And the Present but a dead and silent letter? While the Future showed no gain Over past or present pain, Or gave promise that it might be something better?

Did you then feel Love, at best Is but Self, and that no rest Can e'er come to hearts wherein it finds a lodgment? And that friendship is a jest In such sober colors dressed That it oft deceives the wise one's better judgment?

And then, when the gloom gave place To the sublight, how the face Of all nature changed from darkness into glory: Past and Present ran apace In a panoramic race And in brighter hues appeared transformed before ye.

Yes! and even truant Love Like old Noah's wand'ring dove From a wild bird came and nestl-d down a tame one; And staid friendship turned to prove That its origin above Makes it steadfast as were Pythias and Damon

Oh! what change is wrought in our Human vision by the power Of the sunshine streaming from the Source Eternal; Just as in one bright spring hour Buds will open into flower and the same known wilder And the sere brown winter -L. R. C. landscape turn to vernal.

The Work of One Noble Woman.

One of the most gifted as well as most worthy and respected mediums in New York City, gives to the readers of the Conference, by special request, a short recital of one of her good deeds—the liberating a man serv-ing out a life sentence in Auburn prison, for a crime of which he was innocent, and for which there appears no indictment against him upon the court records of the town from which he was railroaded to a prison cell. As this work was carried through by a woman possessed of little strength and money; and as it involved journeys to distant places, much time and expense, and was directed by the spirit guides of the medium, it may serve to show, not only what a brave, strong soul may do, even when encased in a woman's frail body, but it may help to answer a question often asked, "What good does Spiritualism do?"

Christ is said to have asked of old, "Woman, what is it to thee?" In like manner, the clerk to whom our medium applied for permission to search the court records, said to her, "What is this man to you that you go to so much trouble in his behalf?" "Noth-ing, sir," replied she; "I never saw the man, nor any one who has seen him; I am doing for him only that which I would do for you or any other human being under like circum-

whom I was in correspondence in his case, and which he requested should be sent to me, as many others were. This is what he me, as many others were. This is what he says: "I have made discovery of facts which seem to me 'like a voice from God' in re-gard to getting my pardon. The copy of rec-ord of my trial given by the county clerk, and now in possession of Mrs. M. C. Morrell of New York, not only reveals the fact that there is no record to show when, or for what there is no record to show when, or for what I was indicted (which would make the trial I was indicted (which would make the trian illegal); that there is no record of what crime I was charged with—or how long a sentence was given me; but that my trial occurred one day after my commitment papers were made out. Those papers are dated November 26, 1861, and my trial on the 27th of Novem-ber of the same year. This makes my com-

26, 1861, and my trial on the 27th of Novem-ber of the same year. This makes my com-mitment papers null and void,—does it not?" And yet that man was held a prisoner fif-teen long, weary years with nothing on rec-ord against him. There was but one person on the witness stand, and that was the one who had him arrested, and she was not cross-questioned at all. The prisoner asked the privilege of putting a few questions to her. privilege of putting a few questions to her, but it was denied him by the majesty of the court whose "word is law," and must be obey-

This case is not an isolated one; there are many held behind prison bars on just such flimsy evidence as B. C. was held. Their names may be found all the way down the alphabet those who, if some humanitarian souls would interest themselves in their behalf, it would be found that little or nothing stands against them. But as B. C. says of himself, "I fell into the hands of human sharks who were determined to deyour me, and they did so, and grew fat over the spoils wrung from their/victim." and as the charge was trumped up against him to get possession of his property, so it is with very many others

I think it high time that Spiritualists began to, talk of the great injustree done to the unfortunate ones in our midst, and I am glad that Col. John C. Bundy has the courage to allow his valuable paper to be used to give to the people some idea of how easy a matter it is to ticket a brother man or sister woman straight through on the lightning express, inside the walls of a prison. Spiritualists, it belongs to you to right thesewrongs; go to work with a will and determination to in-vestigate these prison houses. We mediums know not how soon we may land inside one of those horrible institutions, the hot b-ds of crime. We all are born, but not dead; and what is our beautiful philosophy good for if it-cannot reach the souls in darkness? If it is not powerful enough and broad enough to reach out to what law and the world generally call the most hardened criminal, we had better be careful how we risk ourselves on so weak a craft, it may sink with our weight and leave us floundering in the depths with-

out a spar or a plank to hitch to. My spar of Spiritualism has been tried, and I know that it is not only strong enough to reach out to the sorrow stricken child of our great Father, God-but is glad of the chance to rescue the helpless in any and all waters whenever and wherever there is an opportunity. Sisters, try your Spiritualism, and if you find it too weak to stretch its hand out to what the world calls its fallen ones, you had best look to it, for it will not land you safely on the "evergreen shore." MARY C. MORRELL.

Early March Magazines Received.

The Atlantic Monthly. (Boston.) Perhaps noth-ing in the March Atlantic will attract more notice than the statement which is made in Over the Tea-cups, by Dr. Oliver Wendell Holmes. Henry James begins a most entertaining story, The Aspern Pa-pers; Jahn Ficke furnishes a powerful chapter on The Beginnings of the American Revolution; a de-lightful sketch is entitled Miss Tempy's Watchers and the seciet novel Yane Santo, the story of Janan and the serial novel Yone Santo, the story of Japan, grows very exciting. Other stories, poems and notes make up an attractive number.

make up an attractive number, *Wide Awake*, (Boston.) A very pretty frontis-piece graces the March number of this monthly and is followed by A Stray Shot, giving an account of Hood's army; A Boston Experiment will be found to have been a success; in the Around the World series the readers arrive at Java this month; a de-lightful account of Thomas Jefferson's Family is given. A variety of short stories, poems and ple-tures also help to make this a most pleasing number. number.

The Popular Science Monthly. (New York.) Hon. David A. Wells contributes another chapter to bis series on Economic Disturbances; New chapters in the Warfare of Science continues to be as curious as those preceding it; Glimpses at Darwin's Working Life presents some striking characteristics; Evolu-tion is an anonymous article: The Antechamber of tion is an anonymous article; The Antechamber of Consciousness; Our Ice-Supply and its Dangers, and the Indians of British Columbia are readable articles. There are also many short essays and the several departments are full of interesting matter.

St. Nicholas. (New York.) An Ancient Haunt of Pirates opens this month's installment of good or printee opens this month's installment of good reading for the young, and it is followed by The Hobart Treasure; The People we meet; Edward Athoy; Child-Sketches from George Eliot; also poems, pictures and jingles, with lots that is funny and amusing for very little folk.

The Eclectic. (New York.) A varied table of contents is found in the March Eclectic. Goldwin Smith writes about American Statesmen; Dethron-Smith whites about American Stateshiel; Definition-ing Tennyson by Swinburne also find a place, and such good reading follows as: Personal Experiences in Buigaria; The Story of the Assassination of Alex-ander II.: Science and the Bishops; Shelley; Literary Notes, Etc.

Man wants but little here below. But wants that little strong. This is especially true of a purge. The average man or woman does not precisely hanker for it, as a rule, but when taken, wishes it to be prompt, sure and effective. Dr. Pierce's Pleasant Purgative Pel-le's leave nothing to be desired in point of efficacy, and yet their action is totally free from any un-pleasant symptoms, of disagreeable after-effects. Purely vegetable, perfectly harmless.

COST OF BUILDING AND LIVING.

Property of this Company.

THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Min-ing and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Annis-ton and Atlanta. It contains so elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$2.00 per week, \$32.00 per month.

THE TALLAPOOSA JOURNAL

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest/o those interested in the welfare of Tallapoosa and her prospects. Any one thunking of investing or locating in Tallapoosa should send goc. in stamps for six months' subscription.

Sales \$100,000 in 90 Days.

\$73,000 EXPENDED IN 90 DAYS.

last three months, and are increasing daily. Pri-vate sales in the city will amount to nearly as much more. Lots that sold for \$100 only a short time ago are changing hands at from \$600 to \$2,000 now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its de-lightful location and its unparalleled healthfulness. ore assays from $_{45}$ to $_{50}$ per cent, metallic iron, and gold ore from $_{55}$ to $_{300}$ per ton. This company took first honorable mention on steel-making ores and marble from their, property at the recent Pied-mont Exposition in Atlanta. The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtfined at one-quarter of Northern prices. Sickness is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

Tallapoosa's Basis is Co-Operation.

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

The property of this company consists of a top acres of city lands or to top building lots still unsolt (average price \$200 each), a top acres of mineral lands additional under op-tions; also, Tallapoosa Hotel, houses, office, tools, negotiable notes, cash on hand and other assets, ag gregating over \$100,000 in value by experts of this company's property is over \$3,000,000.

PRICES OF

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

\$865,000 in Manufacturing.

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

1. A cotton mill, for sheeting, estimated to

- s. A 60-ton charcoal iron furnace, estimated
- 4. An enormous hotel, estimated to cost.... 150,000

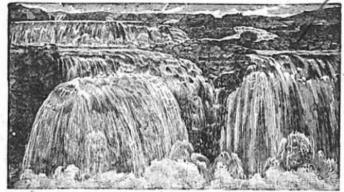


OUR

taining three colored plates and superb il-Liming three colored plates and superb il-lustrations 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 plant of the beautiful Moonflower, (see

is this season the grandest over issued, con-

MANUAL OF EVERYTHING GAR



Falls of the Sicux River at Sloux Falls, Dak., 6.000 horse power

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar, Rapids & Northern Chicago & Northwesfern, Illinois Central and Minne-apolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opeting 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 Sloux Falls at bargains Loat will surprise the purchaser Surrounding Sloux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never faild to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great 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,

PETTIGREW & TATE.

SIOUX FALLS, DAKOTA.

Send for maps, pamphlets, and full information to

stances." Struck by her reply, he offered all the assistance he could render her in the search for the facts that might, but did not, appear against the unfortunate prisoner.

DEAR MRS. CHASE:-In response to your request, I will give a brief sketch of my expe-rience in trying to liberate one of the many who are cruelly and unjustly held behind prison bars.

In 1873-I think the month of March-I read a letter from a man then in Auburn prison, or school of infamy as all like institutions are. The letter was addressed to S. S: Jones, who was the originator, and at that time the editor, of the RELIGIO PHILOSOPHI-CAL JOURNAL, Chicago, Ill.

We will call the prisoner B.C., as I do not want to give his name, lest himself or his friends be hurt by its public mention.

After reading the letter in the RELIGIO-PHILOSOPHICAL JOURNAL, and which was headed," Is he Guilty?" I at once wrote to B. C., asking him to give me a strict record of his case, as I wished to help him to gain his freedom; but as those prisoners are not allowed to write only once in three months, and as he had just written to Mr. Jones, it was June before I could receive it from him, when he gave me quite a detailed account of his case. Then from that, and with the help The angels, I went to work in earnest. At that time my means were very limited. 01

as we had lost all our possessions and were nearly stranded. People often tell what they would do "if they only had means." If I could tell what I did without means; if I could only give a detailed account of my go-ings and comings without money, it would hardly be credited except by those who per-sonally know me; I had to go to so many places, and to see so many people, and to go so many times before they could be seen. I was in correspondence with several editors, the prison's warden, and others of influence. I wanted to go where B. C. was tried, but was obliged to delay doing this for want of means, and was all the time discouraged by those whom I was in correspondence with; they all the time saying it was entirely unnecessary -just the thing that was not needed; yet should have p id no attention to others if I had been possessed of the ever needful-the

almighty dollar. Finally, in the "face and eyes" of opposi-tion, I decided to go where the prisoner had a mock trial -it was a farce from first to last and that man was unjustly held an inmate of one of the prisons of our grand old Empire State, from November, 1861, to December, 1876, when I obtained his pardon, or release, from Samuel J. Tilden, which was about the last work he did before leaving the executive mansion. .

I searched the records vigorously and thooughly in every place where there could be n y thing recorded for or against him, and I will give you the prisoner's own lanthing recorded for or against him, guage in a letter he wrote to an editor with Tallapoosa will probably be state state January, 1839. There are over forty business houses, express, tel-egraph, post-office, three churches, three large ho-tels, one newspaper, eight sawmills and wood-tels, one newspaper, eight sawmills and wood-tels one newspaper. turing establishments and several minor industries

SITUATION.

In the mountains of Northwest Georgia in Haral-son County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 64 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham.

Population and Industries.

The population of Tallapoosa in 1884 was 56, one year ago 600, to day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 8,000 before the first of January, 1880.

NEW INDUSTRIES.

Tallapoosa Furnace Co., O.W. Bullock, Pres. Capital stock, \$100,000. The Company is under con-tract to have Furnace completed December 1, 1888. Tallapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital stock, \$100,000. The Com-pany is under contract to have Works in operation November 1st, 1888. Tallapoosa Stema Brick Manufactory, capacity, soco per day, expect to bein operation Feb. 15, 1888. Tallapoosa Lumber Co., Capital, \$10,000. Sash, door and blind manufactory, hope to be m opera-tion at an early fate. In addition to above are a broom manufactory, represent the begun on these manufactories immediately, and negotiations are already in progress for the location here of sev-eral other new and important industries in the near future. Nearly Skow.com capital stock, and money in-

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



Perfect Climate. Perfect Health

The climate of Tallapoosa is a happy medium be-tween the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 76 and winter 53 and the purest and best freestone water abounds. By its location on an elevated plateau per-fect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many peo-ple suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and health-fulness of Tallapoosa cannot be overdrawn.

Surrounded by Rich Minerals. Tallapoosa is situated in the heart of the riches old and iron-bearing district of the South.

The richest of iron ores, manganese, copper, sil-er, gold, marble and other minerals abound. Iron

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 8, 1857.] The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlantia, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well

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

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WE'RE OFF FOR TALLAPOOSA.

Atlanta, Ga., Casilel, Aug. 50, 1887 : Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union. Birmingham, Ala, Herald, Oct. 16, 1887 : One year ago Tallapoosa was hardly known to the out is de world; it is now attracting men and capitalists from every section of the United States. Denvery section of the United States. The saw and the planing and busy place. The case of the United States of the United States. The saw and the planing and busy place. The saw and the planing and busy place. The table of the United States of the United States of the States of the States of the United States of the United States of the States of the States of the United States of the United States of the United States of the States of the United States of the United States of the United States of the United States of the States of the United States of the Unite is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union. Birmingham, Ala., Herata. Oct. 16, 1837: On arriv-ing in Dallapoosa on every side the Are reporter's side world; it is now attracting men and capitalists from every section of the United States. Macon, Ga., Telegraft, Aug. 21, 1887: This Company is one of the richest mining companies in

\$2,000,000 Gapital Stock.



25,000 75,000 rs. Public school building, estimated to 15,000 cost..... Total...... \$865,000 The Company offer the most liberal in-ducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Cor-respondence with manufacturers solicited.





with its weath of minera products, its equable cli mate, rich soll and remark able healthfulness, is the post desirable field for im-figration and profitable investment ever offered

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have de-cided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filed in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 50 shares, 100 shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but dis-tributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala, is indebted for its marvel-ous growth is now paying 300 per cent, yearly divi-dend on its stock, and it is now worth \$4,000 per share (par value, \$100). BUILDING LOTS. BUILDING LOTS. Lots 50x150, on best streets and av-enues, five min-utes' walk from tes' walk from states from 350 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their ap-proval at any time they may desire to inspect it.



The Tallapoosa Land, Mining and Manufacturing Company is regulary incorporated, with a capital stock of \$,...,oo.oo. Consisting of 100,000 shares of \$...oo each. This stock is fully paid in the organiza-tion of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$: 00 per share, but has rapidly advanced until it is now sell-ing at \$...op per share. Company is conductive incorporated, with a capital stock of \$5,000,000, conducting of 400,000 shares of any the capital stock of \$5,000,000, conducting of 400,000 shares of any the travelence of the company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. istat \$1,000 per share. It has rapidly advanced until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until the properties of the properties at \$5,000 per share. It has a contrained until it is now selling at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It has a contrained until the properties at \$5,000 per share. It

RELIGIO-PHILOSOPHICAL JOURNAL.

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PUBLISHED WEEKLY AT 02 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

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

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

CHICAGO, ILL., Saturday, March 10. 1888,

The Position of the Journal Respecting the Chicago Anarchists.

The JOURNAL, before the execution of the Chicago anarchists, condemned the city government because of its corrupt practices and its indifference to lawlessness, which encouraged violence and crime; it protested against the execution, and the editor signed a petition asking the Governor of Illinois to exercise his prerogative of clemency to commute the sentence of death in the case of each of the condemned men; it quoted with approval the words of Judge Tuley:

"Although I believe that such men as Lingg and others-who belong (as I understand it) to the Bakurin school of Anarchists and who believe it to Bakurin school of Anarchists and who believe it to be a duty to destroy all constituted authority by assassination or any, other means-are enemies of society, and as such should be confined so that they can do no baym, yet I would not hang any one of these means for means of multis willing "

these men for reasons of public policy." "The public should draw a distinction between a The public should draw a distinction between a crime resulting from the advocacy of doctrines political in their nature--like this--and that of the common every day crime. This crime is quasi-political in its nature--it has to a large extent grown out of the advocacy of doctrines which these men believed for the best interests of society as a whole, and doctrines which involved a change in our politi-cal arrangements and institutions. However erroncal arrangements and institutions. However erron-eous the doctrines may be, history shows you cannot stamp them out by killing the men who advocate, them. History also teaches us that magoanimity upon the part of the State in dealing with such) crimes is much the best policy. When, such trans-gressors are imprisoned and thus silenced they soon pass out of public notice. It is only the blood of the martyrs that is the seed of the church."

they declared was by using the weapons of destruction which modern science puts into the hands of the people. The public speakers, among them, Spies, Parsons and Fielden, Sunday after Sunday, in halls in this city, preached this doctrine of murder, and the greater the applause they received from their ignorant hearers, the more extravagant and reckless were their appeals to the excited crowd. They were warned, time and again, that deeds of violence would sooner or later result from such talk, but nothing could dissuade them from their folly which finally showed its legitimate results in the Hay-171 market disaster.

The JOURNAL holds that these utterances urging the destruction of life and property should have been suppressed, before they led to any overtact. Freedom of speech and the right of public discussion do not imply the right to incite to murder, or to urge the inauguration of revolution by the use of dynamite bombs. Every community has a right to protect itself against whatever threatens its existence; and the authorities of Chicago were gravely at fault in allowing the anarchists to preach rapine and murder before their criminal folly resulted in the terrible Haymarket tragedy.

It is not possible here to review the trial of the anarchists, nor is such a review at this time necessary. It would have been gratifying to many who were satisfied of the guilt 181 of the men if a new trial had been permitted. and a much larger number regretted and still regret that the death sentences of all the unfortunate men were not commuted to different terms of imprisonment; but it can not be claimed, with any show of reason. that the men were innocent, that their conduct was praiseworthy, that their example should be commended and their character honored. There was a general conspiracy among the men to carry out their views and methods, and although the complicity of some in the immediate preparations for the Haymarket meeting and in direct revolutionary work, was more evident than in the case of others, all the men were in sympathy with, and pledged to the policy of violence. The speeches made at Haymarket Square incited to viclence, and violence followed involving the assassination of officers of the law-men appointed to protect life and property and whose performance of duty in a city like this can alone make sleep safe and security possible. There were elements of riot at Haymarket, Square, and the very fact that the leading speakers were advocates of social revolution by violence, who had seized upon the eight-hour movement and a time when there was a general strike among laboring men, for this demonstration was enough to justify alert and vigorous action on the part of the police. These anarchists were doubtless sincere in their belief that labor was to be advanced and the people benefited by the overthrow of the present social system; but their sincerity only made them the more persistent in their foolish agitation and wild harangues. Severity cannot justify wrong doing. The Spanish inquisitors were among the sincerest of men. The Chicago anarchists were no doubt engaged in what they regarded as a laudable movement; but they were narrow and fanatical, with ideas as to methods which, if carried out, would make them murderers, and with

"Colleges and the Ministry."

Such is the title of a notable article in The Independent by G. P. Morris, who gives tables to show a large decline in the proportion of clergymen among college graduates. The most comprehensive of these tables shows the percentage of ministers as follows:

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An immense decrease marks the three centuries here given, for these figures represent the time from the seventeenth to the nineteenth century. Down goes the proportion of graduates who become preachers from fifty per cent. and over to eighteen per cent. in the last fifty years.

The varying proportions are accounted for by special influences at different times. After the -old revolutionary war came a tide of French infidelity which lasted twenty years. During the years 1802-6 not one Christian student at Bowdoin College-not a church member doubtless being meant. At a communion service in Yale College only a single graduate present. President Dwight of Yale preached a powerful sermon on "The Nature and Dangers of Infidel Philosophy," and great revivals brought a change, which the table shows. Then came again a low-water ministerial mark, from 1800 to 1810, and another from 1870 to 1880. The civil war "had no perceptible effect," the writer in The Independent thinks, but it rather appears to us that the bad character and trifling value of a portion of the army chaplains must have lowered the respect in which the clergy were held. The influence of many scientific schools, founded since 1870, doubtless had a like effect, as Mr. Morris thinks. He quotes from the annual report of the Board of Superintendents of the Theological Seminary of the Reformed (Dutch) Church in America. read to the General Synod of that Church last year, the following words:

"From year to year we are unable to furnish men "From year to year we are unable to furnish men for half the vacant pulpits within our bounds.... These facts are distressing, if not appalling. Never in the history of our venerable Theological Semi-nary have the streams of supply been so nearly dried up at their source...For many years the cry was for buildings, money, books and other external necessities. These have been liberally supplied. Now the louder, deeper, sadder cry is for men, plous, gifted, promleing, consecrated young men to fill the vacant halls and rooms."

These expressions show the deep feeling in the orthodox churches, in view of these facts, and it would be a matter of surprise if such feeling did not exist. For this state of things it is said that "the following reasons have been given, justly or unjustly,"-and these reasons show the serious thought of some of the best men in the churches. 1. The prevalent disposition to resent the asser-tions of authority in matters of belief.

Perplexed.

Recently the RELIGIO-PHILOSOPHICAL JOUR-NAL contained a symposium of opinions and views called forth by the inquiries of Mr. Moore, whose letter was taken as a type of a great number of others, from earnest, inquiring minds, who cannot fathom the depths of Spiritualism. We now present an extract from the letter of another correspondent, an honest, truth-loving man, whose attention has been just turned in the direction of the new philosophy. He does not claim to be a believer, but is open to belief. and desirous to know the right. He is favorably impressed with the series of articles on Spirit Telegraphy, and adds:

1. "It seems to me that the telegraph affords the very best means of exhibiting spiritual communica-tions, and that under circumstances that would ad-mit of no question. There must be thousands on the other side the border who can operate. The physical effort required is nothing as compared with lifting tables, and demands no unusual intelligence on the part of the communicating spirit and I presume no rare mediumistic capability. A committee of unbelieving telegraphers can easily put the instrument in such a condition as to be beyond the physical influence of the medium. Now, it at the other end of the wire any of the most simple com-munications was delivered, the fact of spiritual influence, or at least some power other than orthodox science now recognizes, would be established. I think if I were identified with Spiritualism, I would urge some such tests and that they should be so open and above-board that the result, if favorable, could not be gainsaid.

2. In regard to fraud and collusion, the RELIGIO-PHILOSOPHICAL JOURNAL brings almost every week some instances of these practices; some so subtle as to deceive shrewd, intelligent men for a time even when on their guard, and others so gross and palpa-ble that pathing but the characteristics. ble that nothing but the sherest ignorance and credulity would for one moment accept them.

In a late number, January 7, 1888, of the Library Magazine, I read a chapter exceedingly damaging to the cause, exhibiting as it does the miserable tricks and evasions of the mediums who pretend to read send comminations and class are not set. read sealed communications and give answers thereto. An bonest believer in Spiritualism is tempted practically to throw the whole away when he sees it can be made, and is made, a fraudulent means to unworthy ends. There are many men of character, intelligence and influence, adherents of the system; it seems to me it stands them in hand to have such manifestations given, and so publicly, that not even the Seybert Commission, were Huxley and Tyndall members, could resist the evidence

In reply to the first suggestion, we will say that the author of the series of articles. "From Earth to Heaven by Telegraph," has done all that our correspondent desires. It strikes one as singular, that after reading that masterly piece of investigation, which if pursued in any other branch of science with the same care and intelligence, would immortalize its author, he should suggest to Spiritualists to do the same thing, as though it had never been done! The author of these articles is a specialist in telegraphy and electricity, standing high in his profession, irreproachable in character, and his word would be received in any other department of telegraphy or electricity. His tests may be repeated, but we cannot hope for a more exhaustive investigation in this direction.

There will be other mediums for this phase. and at first glance it seems plausible that any medium for whom a table would move, could obtain the movement of the telegraphic key. We must consider that to use the telegraphic instrument requires a knowledge which few spirits, comparatively.possess,and to move it inside a close box, increases the difficulty. The subtile forces employed are little understood, and although it would be a grand achievement to be able to go before the world and break down all skepticism with facts dazzling as the noonday sun, perhaps it is better for us to grope our way slowly out of twilight into the day.

ously attempting to drive all frauds out of the the place of false, mercantile mediumship, present the philosophy of life in its finest form, and to call forth the highest, truest mediumship. These frauds ought not to turn any one away. They are disgusting, disheartening, but should nerve us to greater effort to cast them off. If we desired to hold our readers, regardless of the means employed, we should suppress everything which would not please them. The right and the truth are, however, of more value than a constituency held by false representations. We know the "honest believer" will not "throw the whole away," because he finds fraud. If a woodsman desires a straight tree, and searching in the forest meets with scores of crooked ones, does he say there are no straight ones, or continue until he finds such an one as he desires? If you go into an orchard to select perfect apples you will find bushels of wormy, knotty, bruised and distigured ones; and a very few perfect. Will you then say there are no perfect apples? The Spiritualist who has the best interest of the cause at heart, will cultivate only the perfect fruit, and wage a war of extermination on the insect pests-the canker worm which destroys the foliage, the coddling moth that eats into the heart of the apple, the beetle that deposits its blasting egg in the vital parts of the tree.

MARCH 10, 1888.

"I have been under a deep inspiration for the past three days, and with this I anticipated Dr. Wells or rather those whom he promised to bring to my aid. (unless it be they who have impressed me) but he has supported and supplemented me grandly. So you may say to your readers that notwithstanding the formal closing to No. 11, No. 12 will follow it."

The proofs of continuity of life and of the fact that a spirit can communicate by independent, mechanical means, has been again clearly established by Prof. G: His papers have greatly exceeded in length the limit named in the contract, but we are assured by hundreds of letters and newspaper references that their great length has not proved a barrier to readers nor lessened the interest in them. Prof. G. is solicited to hurry forward the publication of his book, as the general interest demands it at once.

A dispatch from Birmingham, Ala., states that there is a marked religious revival among the prisoners confined in jail there, which owes its existence to an execution. The jail is filled with criminals of the worst dye, brought there by the wonderful stories which have gone out concerning the place December 20th, George Williams who had murdered a fellow-convict, was executed in the jail yard, and the gallows, with the rope hanging in the air, was left standing for future use. The prisoners, one hundred and fifty in number, crowded to their cell gratings to witness the final plunge of their friend George. A few nights later two or three inmates who happened to be looking out at the midnight moon, were horror-stricken to see George ascend and adjust the rope to his neck and fall through the trap with realistic effect. The prisoners told the story as soon as they recovered from their fright, and the next night others witnessed a repetition of the dreadful spectacle. Since that the ghost has been a nightly visitor, to the terror of the inmates, who have gone to psalm-singing and praying.

"Very little idea," says the Savannah News, of the mystery which surrounds Mrs. Dixie Jarrett Haygood, who will soon start out on a tour over the world can be obtained antil she is seen in her marvelous performances. In electric tricks she does even more than Miss Hurst. For instance, a person is blindfolded. An article is hidden, and then she places her hand lightly on the shoulder of the blindfolded person, who goes without knowing why directly to the hidden article. Very recently this feature of her performance was given a severe test. A pin was driven into the wall' as high as the hand could reach. A lady had been blindfolded, and was to find what was hidden and the locality. The instant Mrs. Haygood's hand was placed upon the lady's shoulder she walked direct to the wall and took the pin from the wall. A small pencil is laid upon a slate and the slate is then placed where seemingly writing could not be done, under a wardrobe, for instance. Answers to questions were made, and each time the answer was satisfactory to the asker. She has received hundreds of dollars in-money and valuables by being thus able to obtain from somewhere proper answers to questions. But she is averse to this feature, and will not show it on every occasion. She does not know where the power comes from, and offers no explanation. In herjearly days, when but a child, and be-As to frauds, the JOURNAL has been vigor- fore she had learned to write, she could cause messages to be written on slates. Among the many instances in this: Whenever the slate would be written on she would become frightened, and was of the opinion that it was done by some other person. One day she decided to test it herself. She thought of a verse in the bible, "God is love," and placed the slate where sne knew it could not be touched. When a sufficient time had elasped she examined the slate, and the words "God is love" were written there in large letters. An Episcopal minister doubted her ability to do such things, and resolved to put her to a test. He wrote a question on a piece of paper, tore off a piece, and, rolling up the fragment upon which the question was written, placed and kept it in his mouth. The other portion of the paper was placed upon a table, and Mrs. Haygood was called upon to give a reply. This was done. The answer was correct, the two pieces of paper compared, and the minister was so confounded with the fact that he left the house at once." The JOURNAL is unable to say whether the News gives this account in good faith or whether it is a shrewd advertising dodge for some fresh swindle. G. L. Woods, of Minneapolis, Minn., is represented as an exceedingly rapid writer while in an abnormal condition. On one occasion lately twenty or more persons gathered at the residence of E. L. Larpenteur, 51 Exchange St., to witness Mr. Woods" extraordinary performance. The subject on which he wrote was the following: "The relation of the cranial nerves to the brain, including their points of apparent origin, points of exit, functions and distribution." The St. Paul Despatch says: "As soon as the conditions became favorable, Prof. Woods begap to write, using ordinary scratch paper It was expected that Prof. G's interesting and discarded stubs of pencil. Both hands speed and at the end of two minutes and forty-five seconds 806 words, an average of over 300 words a minute, had been ground out upon the subject. The writing was legible, and according to two reputable physicians was technically correct and better than they could have accomplished without a great deal of preparation. The professor has no theory as to the force which he holds controls him, although he theorizes beautifully and learnedly in his essay" M. A. Morey of

"Let the State now be magnanimous and avoid committing what, in my opinion, will be a great and fatal blunder. The wise statesman never per-mits a drop of human blood to be unnecessarily shed,"

Although the JOURNAL did not then, as it does not now, doubt that all the condemned men were guilty and deserved punishment, it expressed the opinion that they were not equally guilty, and that some of them should receive less punishment than others-a view "gonceded," as stated, "by eminent jurists" and by large numbers of intelligent citizens who have calmly and carefully studied the history of the trial, free from bias and heat."

The JOURNAL did not, in defining its position, go into a lengthy discussion of the case of the anarchists, to which it could probably have added nothing new, since the subject was one which had long engaged the attention of the entire press of the country; and besides there were other subjects of a less dramatic and sensational character, too generally ignored by the secular and, religious press, which demanded attention, and to which the JOURNAL, in fidelity to its mission, was bound to give space.

This subject is now recurred to for the reason that two letters, each from an-esteemed friend, have been received-printed in another column-which criticise the JOUR-NAL for not showing sufficient interest in the fate of the Chicago anarchists, for not pleading their cause, justifying or excusing their course, and denouncing their execution as a great and atrocious crime. The writers of these letters put forth in behalf of the anarchists very extrême views-views from which the JOURNAL is obliged to dissent.

The Chicago anarchists advocated the destruction of life and property in carrying out their social theories. They preached from the platform and supported in print the gospel of violence. They recommended and urged the use of dynamite, and declared that the social revolution, to which they were pledged, could not and would not be accomplished without violence and bloodshed. They had no very definite conceptions as to the new order, but they were satisfied that it could be realized only by killing public officers, and striking terror into the hearts of property owners and of all who are interested in perpetuating the existing state of

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to enlightened reformers.

The JOURNAL agrees with those who regret that the sentences of the executed anarchists were not commuted, and even with those who wish a new trial had been granted, one in which each could have been tried separately; but no irregularities or technical errors in the trial, assuming that there were such, can impair the conviction that the condemned anarchists, one and all, were guilty of crime and deserved punishment; that they were responsible for the Haymarket tragedy, the natural result of their theories and methods, and although honest fanatics they lacked the intelligence acd judgment to be useful leaders or teachers of the people. To them may be accorded sincerity and the courage of their convictions; but these qualities undirected by reason and wisdom may lead to folly and crime and their possession is not sufficient to entitle a man to rank among heroes and exemplars. .

conceptions of results to be gained too indefi-

nite and vague to be of any value whatever

An enthusiastic Republican who seems to have confidence in the JOURNAL'S prescience desires it to "name the man most likely to unite the party and bring into the next presidential canvass a political and moral strength such as will insure his election and the triumph of the party." The JOURNAL does not dabble in party politics, but standing outside of all parties and cliques it can see both sides from a point of observation undimined by partisan bias or personal interests. Standing thus, the opinion of the JOURNAL now is that Judge Gresham is the man for the Republicans to nominate. Whether his nomination will ensure an election depends upon the canvass, and the JOCR-NAL declines to risk its reputation by making a prediction just now.

The JOURNAL has received a number of contributions, inspired by the Wells controversy in New York. None of these articles are relevant to the main question and throw no new light upon the matter, hence their publication is declined. The JOURNAL can find matter for its pages of more profit to its readers. When anything of further importance is developed it will find place. Having set before its readers both sides of the case, its duty is done for the present.

2. Greater mental acquirements necessary to maintain former relative position. Average intelli-

gence of congregation greater. 3. Because the fact of being a clergyman, is no longer *ipso facto* an assurances of recognition by the highest society. Social rank lower. Plutocracy gaining ascendency. 4. The deference formerly paid to opinions of

clergymen in all matters whether temporal or eternal now wanting. 5. Small and inadequate salaries.

Small and inadequate same, so the sge.
Materialistic tendencies of the sge.
All educational institutions are no longer centers of religious life and power. The "American College" is compelled to compete with a non-sectarian, non-religious "State University."

8. False standards as to qualifications for the calling exist. 9. Concessions too often made by ministers in

the presentation and enforcement of revealed truth. 10. The multiplying and magnifying of lay agencies and activities, to the depreciation of the clergy. 11. Sensationalism: "Every pulpit buffoon is a

fearful incubus." The growth of freedom of thought, as well as of average intelligence in congregations, the decrease of blind deference to clergymen, small pay while style of living calls for more cost, the lessening sectarian power of colleges, and sensationalism, are the most potent reasons, among those above given, for this change. One reason why the preachers' power is on the wane is because many of them doubt the truth of much that they preach, and therefore, not speaking from the heart must fail to reach other hearts. In the conflict of science with old dogmas, science is bound to win. Between science, spiritualized as it is to be, and natural religion, there will be no conflict.

May not the Spiritualists of America well think of what is going on in their ranks? Do our speakers gain or lose in numbers, power and audiences? Do our mediums have more, or less, good influence? What agencies are operating to help or hinder the gain and growth of truths dear and sacred to us and of priceless value to the world? Is there gain or loss in private and personal influence? These and other kindred questions are suggested by the serious thought given by evangelical brethren to this marked decrease of clergymen in their midst.

The exposures of the RELIGIO-PHILOSOPHI-CAL JOURNAL by clearing away this pestilent brood, and giving a clean environment, ought to strengthen instead of detract. For every manifestation exposed there are hundreds that not only are not, but cannot be exposed, for they bear the signet of truth.

Spirit Telegraphy.

papers would end with this number of the flew across the sheet at a marvelous rate of JOURNAL, but the following note announces another:

"But I hasten to say that within the past three days I have developed such information on electricity and magnetism as I think makes it my duty to send you another number for the series. Some things of profound scientific interest have been working out marvellously clear. Things that have never been known and others that have been in dispute are gradually filing into line as the result of a master stroke on one basic principle.

MARCH 10, 1888.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Mineapolis writes: "Mr. Woods' special work is in answering sealed letters, and he has much to do in that line. His wife is a test medium and has all she can do."

Herbertus writes as follows with reference to the First Society of Spiritualists, New York: "This society, is fortunate in having sengaged the services of Miss Lilly Runals to. sing at its meetings. The lady has an excellent voice and brings out the meaning of the verse with marked excellence. Mrs. Brigham spoke on Sunday morning, Feb. 26th, on subjects presented by the audience. Speaking of 'The Characteristics of Spiritualists' she said: 'You will find that because a person accepts a certain thing, it does not always follow that he accepts it in his heart. It may be that it is like a garment which he puts on the outside; the world sees it, and calls him Christian or Spiritualist, as the case may be. Our faith is like the Tree of Life, that is growing, putting forth leaves, buds, blossoms and fruit throughout all time. If you simply believe but do nothing, then you have no religion. If you try to do better, to help other people, that is religion, and that is Christianity according to the best and the highest definition that the world has ever had. The reasonable Spiritualist has these characteristics; he is an investigator; he does not take things for granted. He has charity for all, not for one little class, but for all, He reaches out into the world and says he is thankful to any who can help him to a brighter light and lead him on to further understanding of the truth.""

GENERAL ITEMS;

The Young Peoples' Progressive Society have moved into Martine's Hall, 22nd and Indiana Ave.; entrance on Indiana Ave.

An E. V. Wilson Spiritualist Society meets each Sunday at 2:30 P. M. at Gleason's Academy, 530 W. Madison St. Mrs. Isa Wilson-Porter takes an active part in the proceedings. She can be addressed at No. 10 Center Avenue, for engagements to give platform tests.

A. Bronson Alcott passed to spirit life on Sunday last from the residence of his daughter in Boston. He has joined his old friends and neighbors, Thoreau, Hawthorne and Emerson-in that glorious land beyond; his mortal remains will repose near theirs in the beautiful little cemetery at Concord. How great a debt the world owes these four noble souls.

J. Clegg Wright's meetings in Philadelphia were well attended. He is now at his home, Newfield, N. J. The two last Sundays of March and the first of April, he will lecture in Cleveland, Ohio. He would like engagements in the vicinity of that city for evening lectures. He could lecture on Sunday, April 2nd, at any place between Cleve land and Boston.

It is said that the trainmen on the Denver Pacific are puzzled by the appearance of an unusually uncanny spectre which haunts their trains at night. Its favorite prank is to perch itself on a freight car brake-wheel where it will sit for an hour at a time if unmolested. When a trainman plucks up enough courage to approach the unwelcome visitor it jumps out into space and disappears.

A speciall dispatch from Parkersburg, W Va., says: "For the last eight days Miss Lizs | tion; it was sent for publication and was not zie Mayhew, daughter of a wealthy farmer accompanied by restrictions of any name or at Fairview, in this State; has been lying in | nature. As Mrs. Sayles wrote her note of the

MRS. LITA BARNEY SAYLES.

She Protests, Reads the Editor a short but pointed Lecture and Falls into an Error through failure of Memory.

To the Editor of the Religio-Philosophical Journa

To the Editor of the iteratio-Philosophical Journan: You do wrong in using my name as you have done in your issue of Feb. 25th, thus placing me in an ambiguous position before the public. The letter to which you allude was not written for publication unless revised by me, therefore you had no right to print my name in this connection, without my leave. I am not one who shirks any statement heretofore made by myself, but I consider that private letters are entitled to some respect, before giving them to a public, even if they are written to an editor. The letter referred to related, not to the "Berry Sisters," but to one of these ladies, and not to form-material-izations at all, as every one would be led to under-stand, by my name baing quoted in juxiaposition to "wigs" and paraphernalia. I therefore request that this note appear in your next, and oblige yours, LITA BAREY SAYLES. Stillingly, Ci., Feb. 26, 88.

Eillingly, Ct., Feb. 26, 88.

If there is any one position more intolerable to us than another, one into which we never knowingly get, or force a friend to occupy, it is the ambiguous. It seems that our esteemed sister thinks we put her in such a position when in the JOURNAL of the 25th ult. we incidentally said: "Several years ago Mrs. Lita Barney Sayles detected fraud in the Berry Girls' exhibit at Onset." Whether this assertion is or is not correct we shall not here undertake to argue, for being of a diffident nature and ever holding the opposite sex in great awe and respect we always avoid argument with any of its representatives, preferring any other ordeal. When, however, our fair correspondent goes so far as to impeach the rectitude of our professional conduct and to make an assertion which she certainly would not have made had her memory served her well, then she attacks what belongs to our subscribers and most reluctantly we are compelled to talk back. Mrs. Sayles is a very busy woman, in addition to being the mistress of a large and elegantly appointed household establishment and assiduously performing the important duties incident thereto, she has for many years been a prominent figure in the public and private meetings of the A. A. W., also Assistant General Secretary of the Sociologic Society, as well as a volunteer contributor to the press. The immense burden of these duties faithfully and lovingly done naturally leads to forgetfulness of matters in the past, and hence it is not strange that she should make a mistake. Mrs. Sayles says "the letter" to which we alluded in the JOURNAL of the 25th ult. was not written for publication. In reply we have to say that we did not allude to a "letter" nor did we use that word. What we did refer to was a contribution written by Mrs. Sayles for publication in the JOURNAL and which we thought not best to publish at the time for reasons which were explained to her. We believed then and we believe now that her manuscript gave graphic and convincing evidence of fraud, and that the account related to alleged form materializations, though possibly not full form. We heartily coincide with Mrs. Sayles when she says, "private letters are entitled to some respect, before giving them to a (the) public,

even if they are written to an editor." We don't know just what Mrs. Sayles is driving at when she interpolates this remark, but nevertheless we go it blind and endorse it all the same. Her manuscript in relation to the Berry Sisters was in good shape for publica-

The Rev. J. H. Harter gave a lecture at Sto-ny Forks, Pa., on the evening of the 25th ult. on Temperance, and on the following day (Sunday) two lectures on Spiritualism, which were well received.

G. H. Brooks's lectures in Washington, D. C., are reported to have been very successful. He has an engagement at Alliance, Ohio, after which he will return home.

James Redpath, who was stricken with paralysis of the throat, January 28th, is slowly but steadily recovering, and his physician believes that he will eventually be entirely restored to health.

A writer in the Mail gives the following in reference to superstition: "The old superstition about opals is one of the things that clings to advancing civilization. (A lady of my acquaintance, who did not believe in the nonsense that this particular stone breeds pestilence and all the evils which come upon the human family, wears an opal of rare beauty and, value. A few days ago she concluded to have it reset and took it to Mr. Peacock, the jeweler. Mr. Peacock's young man stood aghast as the lady held out the ring with the stone, and said in a stage whisper: 'My dear madam, do not offer to leave that in this house. Mr. Peacock hasn't an opal in his establishment and wouldn't have for love or money. He would not permit anyone in the house to take one for the purpose of having it reset or otherwise. Please take it away.' And yet one of the luckiest men I ever knew-Col. Pete Donan-carries an opal as big as a top in his pocket for the purpose of warding off ill luck."

The Young Peoples' Progressive Society. to the Editor of the Religio-Philosophical Journal:

For some time we have been contemplat-ing a change in our location, and have at last had the good fortune of obtaining Martine's elegant hall on 22nd street and Indiana avenue. This is one of the finest halls on the south side, and we feel that our many friends will fully appreciate the change. Next Sunday evening, Mrs. Hamilton will give tests. Thursday evening, March 15th, society will give their opening reception ball in their new hall, and cordially invite their friends to join in the evening's entertainment. Hon. Joel Tiffany will give his course of lessons during the afternoon be-ginning at 3 p. m. in the hall. A. L. C. Chicago, March 5th.

Frank C. Algerton will address the Young Peoples' Spiritual Society on Sunday evening, March 11th, at 7:45 P. M., in Apollo Hall, 2730 State Street. Subject: "The Unpardonable Sin and the Tree of Life." There will be a fire test medium present, and Mrs. Gage will give trance tests and readings.

. Lassed to Spirit-Life.

Passed to spirit-life, from the residence of her son-in-law at Stony Forks. Tioga Co. Pa., Februrary 21st. 1888, Mrs. Diana Morgan, aged 83 rears, 8 months and 2 days. Mrs. Morgan was a true wife, a kind mother and a good neighbor. She was formerly a Baptist, but some years ago, she embraced the better and more sublime, comfering doctrine of Spiritualism. This was to her, indeed, the "Bread of Life," of which she daily partook till she passed into the higher realms of light and life, leaving still on earth, three brothers, type sisters, one son, two daughters and other relatives and many friends to rejoice that she lived such an exemplary life, and was so worth, ready and willing to be borne into the Jife above and beyond. Her funeral was attended on the 24th ult, by a large concourse of people to whom a spiritual discourse was delivered by liev J. H. Harter, of Auburn, N. Y. C.

Its thousands of cures are the best advertisement or Dr. Sage's Catarrh Remedy.

IT WILL PAY EVERY

Intelligent Mother in the Land to Read This



Hood's Sarsaparilla is the best in the world, Jennie." "And the cheapest, too, Charley. For you see I have igured it out-only a cent a dose."

'Yes, and mother says she never hal a medicine last so ong or do us as much good as Hood's Sarsaparilla."

"That's so. Hurrah for Hood's Sarsapari la, peculiar to

For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is a restored and sharpened, the digestive organs are tened,"and the kidneys and liver invigorated."

Those who have never tried Hood's Sarsaparilla should do

NED OSES 100

"100 Doses One Dollar" is not a catch line only, but is of ginal with and true only of Hood's Sarsaparilla, which is the very best spring medicine and blood purifier. Now, reader, prove it. Take a bottle home and measure its contents, You will find it to hold 100 teaspoon'uls. Now read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Thus the evidence of the pecultar strength and economy of Hood's Sarsaparilla is conclusive and unanswerable.

"Early last spring I was very much run down, had nervous headache, felt miserable and all that. I took Hood's Samaparilla and was much betefited by it. I recommend it to my frieads." MRS. J. M. TAYLOR, 1119 - Euclid Avenue, Cleveland, Ohio.

March April May

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine The pecultar purifying and reviving qualities of Hood's Sarsaparilla are just what are needed to expel disease and fortity the system against the debilitating effects of mild weather. Every, year increases the popularity of Hood's Sarsapa rilla, for it is just what people need at this season. It is the ideal spring medicine. If you have never tried it, do so, and you will be convinced of its peculiar merit.

"I take Hood's Sarsaparilla every year as a spring tonic, with most satisfactory results. I recommend Hood's Sarsaparilla to all who have that miserable tired feeling at this eason." C. PARMELER, 349 Bridge street, Brooklyn, N. Y.

so this spring. It is a thoroughly honest and reliable prep aration, purely vegetable, and contains no injurious ingred !ent whatever. Thousands testify to its peculiar curative power.

"For a first-class spring medicine my wife and I bot h think very highly of Hood's Sarsaparilla. We both took 1 last spring. It did us a great deal of good and we feit better through the hot weather than ever before It cured my wife of sick headache, from which she has suffered a great de a and relieved me of a dizzy, tired feeling. I think every on eought to take something to purify the blood before the hot weather comes on 'and we shall certainly take Hood's Sarsapatilia this spring." J. H. PEARCE, Supt. Granite Railwa. Co., Concord, N. H.

Purify Your Blood

We believe Hood's Sarsaparilla is the very best medicin to take to keep the blood pure and to expel the germs o scrofula, saltrheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease

"My daughter has been very ill with eczema. By reading about Hood's Sarraparilla I was induced to try this medicine, and was wonderfully surprised by its effects. When she had taken half a bottle she was like another child, and when the bottle was all gone, she was entirely cured and in perfect health." D. F. KAVANAUGH, Sanitary Plumber, 15-Daniel Street, Albany, N. Y.

HOOD'S SARSAPARILLA

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

100 Doses One Dollar 100 Doses One Dollar

a trance. During all that time she has taken no nourishment at all. The only evidence of life is her constant humming of sacred songs. A number of physicians have visited her, but have had no success in arousing the patient, and profess themselves baffled. She has not attended any religious meetings, nor been where excitement prevailed. With the exception of being nervous at times, she is an exceedingly even-tempered person. She is a beautiful woman, and numbers have visited her father's home to see her. At the last report she was as unconscious as ever."

We shall not make the most of our oppor tunities until we establish what I have for many years advocated-a School for the Prophets. To borrow an expressive Americanism, we ought to " raise " mediums; to watch the promise of psychical gifts in the child, to keep them pure and unsullied by contact with the world; in brief, we ought to revert to methods which have been proved good in older days, and abandon the loose and irregular practice of mediumship, which has been the fruitful source of all our woes. Till we do this we must not expect much progress, and we may expect repeated scandal bringing contempt on what ought to be lovely and of good report .- M. A. (Oxon), in Light, London.

Great and unflagging interest has been manifested at Williamstown, Ky, in the eloquent and wonderful preaching of the boy preacher, Pascal Porter, of near Madison, Indiana, who is only 11 years old. He is a handsome boy, with a bright, brown eye and well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate. his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons are said to be logical, doctrinal, and deep, and on each night he spoke on an entirely different subject. He was born near, Madison, Ind., November 6, 1876, and is the youngest of a family of sevenchildren-three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the. world better, but was not permitted to enter the ministry until he was 9 years of age. His education is limited, he only having advanced as far as the fourth grade in the public schools.

26th ult. for the public and requests therein that it appear in the next number of the JOURNAL she cuts us off from the opportunity of a private conference and explanation and obliges us to put the whole-matter before the public. In order that she may refresh her memory and the JOURNAL'S readers properly understand the matter we herewith publish the aforesaid manuscript, which from headline to signature will be found both interesting and instructive even though

ANCIENT HISTORY.

it be

Notes from Onset Bay Grove.

Among the mediums upon these grounds at present, are two young ladies from Boston. by name of Berry, with their manager. One of these Misses gives materializing scances, and the other sits for what she terms "physi-cal manifestations;" which consist in the ringing of bells and floating and phying on musical instruments writing supposed to ringing or bells and hoating and phaying on musical instruments, writing, supposed to be by spirit hand, on slates, and paper, -fan-ning the circle which is gathered around a long table, --touching, and patting, and kis-sing, and whispering hames and communical tions to the same, and making lights and purporting to resolve these into faces, though L could see no similiting to a face are when I could see no similitude to a face even when such was several times recognized by members of the circle.

I attended last evening, a scance of the latter description held in the front parlor of the cottage this party is at present occupy-ing. The back parlor is used upon evenings of materializing, for a cabinet, being divided off by means of black drapery which was looped to each side at this time. We were told that the doors were locked that led out from this back parlor: there were two or three of these, but no one examined them for we were not invited to do so. We were however, in-formed that they would ray fitteen or twenty dollars to any one who, being in doubt dur-ing the scance, should discover any confeder-ate in that room! I had no disposition to be captions, for I had been assured by several friends in whose judgment 1 reposed confi-dence, that very wonderful things occurred in this presence, and I sincerely trusted to find a medium and her scance that was sans peur, sans reproche.

The "physical" Miss Berry commenced the exercises, by placing herself in the middle of one side of the table, at which were pres-ent sixteen people, more or less. Her sister deas not visible. The gentleman in charge of the affair takes position in an opposite part of the room from her, in order to prove to the aircle that they are not in collegion. to the circle that they are not in collusion. Sometimes, however, the power seems to ex-(Continued on Fighth Page.)

Generous indorsement from the wife of the late Matthew Simpson, D. D., LL. D., Bishop of the Methodist Episcopal Church. REV. J. HENRY SMITHE, D. D., Editor "Sunshine for Little Children." My dear Friend:--I rejoice to know that so many mothers and children are be-ing taught the inestimable value of "Mellin's Food, and I trust that your efforts may result in placing it. permanently in every household in the land. Truly yours, ELLEN H. SIMPSON. ELLEN H. SIMPSON. VOULS'

The Voice.

The voice. Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" -xceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will, not disorder the stom-ach like cough syrups and balsams. For forty years they have been recommended by physicians, and wildely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these dis-eases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result is that a simple remedy has been formu-lated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 Weat-King Street, Toronto, Canada.

Half Rate Excursions to Arkansas and Texas.

The Iron Mountain Route has arranged to run The Iron Mountain Route has arranged to run semi-monthly excursions to Arkansas and Texas on the following dates, March 7th and 21, April 4th and 25th, May 9th and 23rd, and June 6th at one fare for the round trip. These tickets will be sold to all points in Arkansas and Texas and will be good for 60 days for return trip and fifteen days will be allowed for passage in each direction, with stop, over privileges in the state to which ticket is old.

Consumption Surely Cured.

To the Editor:

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

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

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



ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI JAL PUBLISHING HOUSE, Chicago.



1101 101

The greatest drudgery constricted with the making of a parment in these days of modern improvement is the making a Batton Holes, sim ply because these n withe made by hand while all the other sewing can be done on the machine is task, thanks to Yankee ingeoutly, this problem has been solved.

THE BLODGETT Automatic Button-Hole Attachment will \$5.00 make the Button Holes in any gament, as much better and more rapidly than they can be made by hand, as \$5.00 ordinary sewing can be done better and more rapidly on a sewing machine than by hand.

The Attachment can be used on any sewing machine, and is SIMPLE. STRONG and easy to operate, With it Button Holes of any desired size can be made and on any fabric.

SENT ON RECEIPT OF PRICE, AND PERFECT SATISFACTION GUARANTEED.

AMERICAN BUTTON-HOLE ATTACHMENT CO.,

Full particulars will be sent on application.

J. V. MOFFITT. President.

n ff mm n \f

We want good Agents in every locality to introduce this new article.

SO MARKET ST., CHICAGO, ILL. RANDEST OPPORTUN IN THE WEST We own the Town Sites and offer for sale Business and Reside Kansas and Colorado Eight New Towns On the New Trunk Line to PUEBLO AND DENVER, OF THE MISSOURI PACIFIC RAILWAY, Known as the DENVER MEMPHIS & ATLANTIC R. R. These towns (average age three months) are: Towner, Brownell, Tuell, Healy. Whitelaw, Utica, Shield and Horace the countyseat of **Greely Countey.**

The lines of business for which there is the most urgent need are: Barks, Hotels, Groceries, Hørdware, Boots and Shern, Dry Goods, Millikery, Farm Machikery, Real Estate Lealers, Attorneys, Physicians, Teachers, Lumber Dealers, Grain Dealers, Live Stock Shippers, Coal Dealers. Other lines of business could be profitably carried on. The counties of Ness, Lane, Scott Witchita and Greeley, in Kassas, and Hent County, in Colorado, in which these towns are situated, are unexcelled in fertility in the west. The faum products speak for themselves. Grod government lands, can still be had. Improved farms and ranches can be bought cheap. HEAL ESTATE INVEXIOUS can make IMMENSE AND SURE PROFITS by buying in several or all of our towns, as our present nominal prices. Then you are sure to catch the big advances at the best points Every inducement and accomocation to business men and merchania desiring to locate and build stores and; residences. For Plats, Price Lists and fail details, come and see us, or address

MEMPHIS & DENVER TOWN CO.

Principal Office at HORACE, KANSAS.

E. D. HOLBROOK, Secretary.

Joices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Prison Bars.

M. J. CUMMINGS.

Oh, so long I have been listening. For the voices far away! Heavenly music cannob reach one Through these deadening walls of clay.

> Hear me, loved ones-spirit legions, From your home among the stars!-I'm hungering and thirsting-Feed me through my prison bars.

And my eyes are weary watching For the glorious, dawning ray, That shall shine from Heavenly portals Through these crumbling walls of clay.

Hear me, loved ones-spirit legions, From your homes among the stars!-I'm hungering and thirsting--Feed me through my prison bars!

And the night is closing-round me, I have tolled through all the day; Loose my bonds and give me freedom— Oh, break down these walls of clay.

Hear me loved ones-spirit legions, From your homes among the stars!-I'm-hungering and thirsting-Feed me through my prison bars.

A Medium's Face Transligured in Sight of all in the Circle.

To the Editor of the Religio-Philosophical Journal:

On Tuesday evening, February 21st, Brother A. E. On Tuesday evening, February 21st, Brother A. E. Beggs and myself spent an hour by invitation at Dr. Smith's, 805 East Eighth street. A company of ten or 12 sat around a table in a semi-darkened room. All in the room were distinctly visible and our hands all in plain view on the table. Mrs. Ells sat within three feet of me, but at an unfavorable angle for direct vision. It is but a few weeks since she realized anything of the peculiar phase I am to describe. From the account I had heard I confess to a lurking suspicion that the phenomena were mostly, if not allogether, illugations due to imperfect light and imsuspicion that the phenomena were mostly, if not altogether, illusions due to imperfect light and imagination. I really did not expect to see anything strange, because I intended to keep my eyes open and my mind clear. After sitting ten "or fifteen Strange, because I intended to keep my eyes open and my mind clear. After sitting ten 'or fifteen minutes I observed an apparent gimmer about the medium's face; 'then it grew dark and in a few seconds was absolutely invisible! Were my eyes playing false? I looked at the rest who were at the table and they were all visible and natural; but the medium's face was gone. Her hands were in plain sight on the table before me. Was it an optical illusion? All the others about the table simultane-ously expressed just what I saw. Were they all hypotized? They all agreed that the medium's face was entirely hidden in total blackness. In less, time than I write this, however, a white light be-gan to unfold in the cloud and soon spread into a perfect face. But it was not the face that vanished into the gloud! All saw the change, I sat too close for the effect to be, perfect. I seemed to be partly within the halo-or shadow-and the aura that formed the new face seemed to be subtile and extended through some distance around her head. Hence I seemed to blend the artificial face with the outlines of the medium. The impression was pecu-liar and suggested a familiar face of a own friend Hence I seemed to blend the artificial face with the outlines of the medium. The impression was pecu-liar and suggested a familiar face of some friend. To those a little further removed the new face seemed to be complete and some of them claimed to distinctly recognize friends. They were variously attired. Some old women with caps, some men with beard and standing collar, some delicate fremale faces, two of which seemed like old acquaintances to me, and one I thought I recognized as my wife's sister. Those a little further from the medium des-cribed her, too, quite accurately. Mr. Beggs said she looked thin, had a long acquiline nose, and look-ed as if she died with consumption, and seemed anxious to be recognized. And so she did die of consumption, and had a long acquiline nose. I think it was she. The interesting feature to me was the sudden

The interesting feature to me was the sudden changes in the medium's face, while she sat quietly before us and her hands all the while in plain view on the table. I am confident there was no hocus po-cus about it. The only doubtful factor, it seemed to me, was in the ticks our eyes might play on us; but it hardly seemed possible that a dozen people, all observing from different standpoints, should all all observing from different standpoints, should all have the same illusion at the same instant, and all see the changes from a black cloud to a full fair face, and vice versa through the entire schance. I feel confident there is mediumship there which may be of high importance if wisely cultivated. If I mistake not Mrs. Ells is a member of some church. I did not ask her if I might report this; but I judge she fs not ashamed of it, nor of her faith, and she evidently believes in it. I have learned incidently that I have in times past offended some weak souls, who, knowing the truth, are ashamed to confess it. who, knowing the truth, are ashamed to confess it, and thought I took unwarrantable liberties to pub-lish them to the world as Spiritualists! I thought I was paying them the bighest possible compliment, and I still think so; but it seems it was not deserved; for no Spiritualist worthy of the name is ashamed of it. Yours for truth that does not blush to be known. LYMAN C. HOWE. Kansas City, Mo.

"There is a Devil--Look Out for Him !"

~ 1 ~ .

So said Rev. Dr. Radecliffe, in his Presbyterian pulpit on Fort street in Detroit, Sunday morning February 5th, and a large audience heard himsome believing, some, sad to say, not. It is no myth, not an evil principle, but a personal devil that the learned doctor believes in. How good it is, in this day of doubt, to know that Satan still lives,-the real devil of old times.

It is a pity the reverend, gentleman did not de scribe the person of the foul fiend. He is quite too general and abstract. Here is some part of what he did say, as reported in the newspapers of that citythat blessed city it may well be called, since it is the home of this most orthodox divine, who brings the devil up in his plous exhortation to his flock of wellto-do modern Christiaus, who doubtless went home and ate their fine dinners with appetites unspolled by any fear of the parson's devil. But that was not his fault, as his words will show.

"Luther says that on one occasion, being about to begin his study, he heard a noise. 'I immediately gathered up my books and went to bed, for I knew it was the devil.' And again he says that as he awakened in bed he heard a noise in the cloisters awakened in bed he heard a noise in the cloisters and knowing that it was the devil, he turned over and went to sleep. The realistic notions of the middle ages offend us to-day. Logic can reason them away. Materialism says that he has never seen his skeleton in his dissecting room; and super-stition has so distorted and presented an image im-possible, and often ludicrous, that our modern temp-tation is a legitimate one to 'accept' only the idea of a pervading or present and operating principle of cell in the human heart.

into the bodies and souls of men, whom Christ must into the bodies and souls of men, whom Christ must exorcise. Deceptions, delusions, too, are of his manufacture. Yonaer miracles in Egypt I doubt not were from him. Much of modern Spiritualism which we cannot to-day explain we may readily attribute to the work of the devil."....,"We see sometimes strange demonstrations of sin. We wonder as men exalted are plunged suddenly into deprovity as in our delive news we hear now and wonder as men exalted are plunged suddenly into depravity, as in our daily news we hear now and again of the very loathsomeness, the very super-fluity of filthiness in sin, that can have in it no ministry of pleasure or advantage, and in them all we read but the power of the devil, that standers, that seduces, that depraves. It interprets sudden fails of life. It interprets degradations in evil. It interprets to you, my brother, those sudden dashes of evil sugrastions. those a suparent evil. It interprets to you, my brother, those sudden flashes of evil suggestions, those apparent rushings of wrong desire toward unboly acts that come to God's holiest ones and precipitate them in disgrace before their fellows and before God......There is a devil. Look out for him. There is a devil. Resist him and he will flee, There is a devil. Work for Christ and you will ex-orcise his presence."

It is especially interesting to learn that much of modern Spiritualism is the work of the devil. The doctor ought to get out a patent for this discovery. It makes it all so easy, and saves a deal of unprofitable care and thought-to assert is always easier than to investigate.

There is a small mistake in the fit time to preach this sermon,-1688 would have been better than 1888. It is hard work to roll this old world back.

Notes From Brooklyn, N.Y.

to the Editor of the Religio Philosophical Journal.

to the Editor of the Religio Philosophical Journal. Mrs. A. M. Glading, of Philadelphia, completed yesterday her second month's engagement with the Brooklyn Spiritualista' Society, to the entire satis-faction of a large and intelligent audience of over 200 people. The morning lectures and the answer-ing of questions in the evening, together with the tests of spirit return following each service, have been both instructive, profitable and satisfactory. The lady is an unconscious trance speaker, and one who, both as woman and medium, leaves behind a desire that she may visit us again and the near desire that she may visit us again and the near fature. The inclement weather has seriously af-fected our audiences during the winter, but the people have contributed liberally toward the support of the meeting, so that we feel encouraged with what has already been done under the new management, and hope for still greater success and enlarged use-fulness another season. The coming month of March we shall have J. Clegg Wright for the first two Sundays, and Mr. and Mrs. Lillie for the last

OCCULT TELEGRAPHY.

Excellent World Being Done Through the Mediumship of Mr. Rowley.

to the Editor of the Religio-Philosophical Journal

Your valuable JOURNAL having a large circulation in our city, and wishing to assist in spreading the truth, permit me to state that during the entire ill-ness of my wife we have treated her through the ness of my wife we have treated her through the advice of the noble band of spirit physicians who are working in the interest of humanity through the mediumship of W. S. Rowley, Occult telegrapher, S9 Euclid Avenue, this city, assisted by Dr. G. F. Whit-ney. Her sickness was of a very serious character, and it required all the skill even of our spirit doctors to restore her to health, and now that she is im-proving and again able to administer to the duties of a large family I consider it a duty I owe suffering a large family I consider it a duty. I owe suffering humanity to attest to the genuineness of the diag-nosis and the efficacy of the treatment. In con-junction with my visits to the above place, where any one understanding the Morse system of teleany one understanding the Morse system of tele-graphy, can read the messages as well as Mr. Row-ley, I received much advice of a private nature as well?as of spiritual instruction in the limited time allotted, and Spirit Dr. Wells having been 'n our home circle and convinced himself of the medium-ship of my wife, sent me, the following message which I repeat to you simply to show your readers that they also have the spiritual advancement of the race at heart. Any one of your, may subthe race at heart. Any one of your many sub-scribers can consult him and his band of unselfish alleviators of human soffering by addressing a letter stating residence and name, and my word for it the curable will be cured if instructions are carefully obeyed.

circulate will be cured if instructions are carefully obeyed. ity spirit Dr. Wells, Feb. 10th, 1888: , "My RESPECTED FRIEND:—I wish to send you a few words of greeting this morning. I wish to in-form you that you will be the instrument in God's hand, through the 'Spirit-world,' in doing much good for humanity, and especially for your own par-ticular race, and kith and kin. You, my dear sir, and your good wife can be a powerful lever in rais-ing them up out of the ruts into which they have failen. Hosts of delegates from the Spirit-world will assist you both in the work. If you are dis-creet you can make for yourselves names that will be handed down to future generations and they will rise up and call you blessed. They will say like Ruth, 'Estreat me not to leave thee, nor return from following thee, for whither thou goest I will go, and whither thou lodgest I will lodge, thy people shall be my people and thy God my God.' Your sister, Mrs. Levy, sends love and says she will help you. With kind regards. Your Friend, DR. WELLS." I will simply add that I am but a recent convert to the truth of spiritual philosophy, and student in the transcendential science, and greatly deplore the circumitances that have keat me hilm so long. Dr.

to the truth of spiritual philosophy, and subarat to the transcendental science, and greatly deplore the circumstances that have kept me blind so long. Dr. Wells speaks of my particular race because I am an Israelite. F. MUHLHAUSER.

Cleveland, Ohlo,

A Detense of Madame Blavatsky.

To the Editor of the Religio-Philosophical Journal

In a recent issue of your JOURNAL I noticed a vio-lent attack upon the character and social methods of Madame Blavatsky, written by Mr. Wm. E. Coleof manahie Bavatsky, written by Mr. W. E. Cole-man, which I feel sure the writer would not have written if he had known how untrue in some par-ticulars the statements he made are. It is not my intention to eater into a defense of this lady at this lines only to get your correspondence with the the time, only to set your correspondent right in the matter referred to. I am well acquainted with Madame Blavatsky. I

I am well acquainted with Madame Blavatsky. I knew her intimately in New York in '72 and '73, at the time the Theosophical Society was formed, and "isis Unvellea" was written. I visited her sanctum sanscerimonic at all hours. I have renewed our ac-quaintance this winter in London, and I feel quite sure I am able to speak by the book regarding at least one of the charges your correspondent makes against her that of the use of intoxicating liquors. Whatever the faults of this remarkable woman may be, surely this does not belong to them. "She is more than Moslem when the wine appears." She never drinks any thing of the nature of spirits in any form, at any time; not even the common claret so much used abroad for a dinner drink. Her phy-sician prescribed parter for her lately, only a few weeks ago, whereupon Madame explained to him that she could not use it; that never having been that she could not use it; that never having been accustomed to use anything of the sort, it made her iii; but upon being urged to try it, she obeyed, and

the effect was such as to induce the physician to give up the prescription. I write this solely in the interest of truth, which goddess, you as editor, Mr. Coleman as writer, and all of us as students, ought to woo with uniting geal. HELEN DESMORE. al. HELEN DENSMORE, 51 Beaumont St., Portland Place, London, Eng.

The Cause at Delphos, Kausas.

To the Editor of the Religio-Philosophical Journal

Our Spiritualist Society will hold its annual meet-ing at Delphos on the first Saturday and Sunday of June. Our camp-meeting last Fall was held seventeen days, and was spiritually a great success, har-mony prevailed, and a greater interest was manifested than ever before. Twenty-three was added to the society, making over 100 members. We have purchased eleven acres of beautiful grove our-half mile from the Delphos depot, which we shall im-prove as fast as money can be obtained. It will be known as Harmony Grove. We have regular meetings every two weeks at the Universalist Church, and circles every Sunday evening at M. Blanchard's. We are in the beautiful Solomon Valley and in prohibition Kansas. No open saloons have ever been allowed in our little city. A Good Templar's Lodge and a Juvenile Lodge are among the saving institutions of our town. They own the lodge building, and have never had to surrender. We wish to say to all Spiritualists who believe in bonesty and true progression, investigate the claims nown as Harmony Grove. honesty and true progression, investigate the claims of Delphos for a good home. The battle has been fought and won. Sciritualism and its believers are respected, and with the best soll, pure water, and healthy climate, we believe now is the time for a large emigration to come here. Improved farms near town can now be obtained at reasonable rates, also an opportunity to invest capital in our contembe a leading industry to invest capital in our contem-be a leading industry in Kansas. Land will greatly advance as soon as the business is established. Let our friends improve the present opportunity. All specessary information furnished on application (inclosing stamp). We wish to correspond with med-lums or speakers who can attend our coming camp-meeting in September next. JOY N. BLANCHARD. Delphos, Kansas, Feb. 20th, 1888.

"He Leadeth Me."

In pastures green? Not alway s;sometimes He Who knoweth best. In kindness leadeth me In weaty ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright; Out of the sunshine into darkest night, I oft would faint with sorrow and affright,

Only for this-I know he holds my hand. So whether in a green or desert land, I trust, although I may not understand.

And by still waters? No. not always.so; Offtimes the heavy tempests around me blow, And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry Aloud for help, the Master standeth by, And whispers to my soul, " Lo! it is f."

So whether on the hill-top high and fair I dwell, or in the sunless valley where The shadows lie—what matters? He is there.

And more than this: where'er the pathway lead He gives to me no helples , broken reed. But His own hand, sufficient for my need.

So where He leads I can safely go: And in the blest hereafter I shall know Why, in His wisdom, He has led me so,

Will the Bells Make Her Sane?

PATHETIC AND CURIOUS STORY OF A WOMAN IN ATLANTA

PATHETIC AND CURIOUS STORY OF A WOMAN IN ATLANTA. There is a lady who resides in this city, says the At-lanta Constitution, whose mind has been clouded for many years. She lives in obscurity and is seldom seen in public Recently she has displayed the keenst in-terest in the new church bel that is to be raised above the Church of the Immanulate Conception. She be-lieves that at the first stroke of the bell her reason will be restored. For many years she resided in Charleston, S. C., within sound of St. Michael's climes. More than twenty years ago her reason lett her on account of the death of a young man to whom she was to have been married. She was arrayed in her bridal robes, waiting the coming of the groom, but hours passed and, "he cometh not." she said, Just as a messenger was dis-patched to ascertain the cause of the delay the chimes of old st. Michael broke thesetiliness of tae night. Sud-erange blossoms on her brow, and she serenamed: "Ah. did you hear what the chimes said? He is d-ad! dead! the aressage from his passing soul." And with these words he fell amid the scene of light and beauty, and all believed that she was dead. But she recovered, only to find that her strange premonition was verified. The young man while on his way to his marriage was thrown from his carriage and killed almost instantly. That her broker, dem netd woman. She has lived here for many years, and has on several occas ons made lib-erang blossom son several occas ons made here for many years, and has on several occas ons made here for many years, and has on several occas ons made here for many years, and has on several occas ons made here intelligently. Speaking to her on the subject of her restoration of

Speaking to her on the subject of her restoration of mind when the new bell resounded, she said: "Yes, all you have heard about my taith in the ringing of that bell is true. I believe that the first chime that rings will restore my mind, and the clouds that have rested on my brain so long will disappear and 1 will be a same woman. God has revealed this to me. The soul of my dead lover will speak through the tongue of that bell just as it did twenty years ago, and will proclaim to me peace of mind and strength of reason. Yes, ring, ring ! ring out the old, ring in fine new !" she cried, and in a moment more the cloud was over her mind and she chattered to hers-if, seemingly oblivious of any one's presence.

It is said that the hope she places in her restoration It is said that the hope she places in her restoration permeates her thoughts day and night, and she is wait-ing anxiously to hear the first chime of the bell. She-walks past the chu ch early every morning, and keeps her eyes riveted on the cross above, and mutters some-thing. Then shently she returns to her home, and with a dim old pleture of her dead lover and her roses in hand she prays for an hour or more. This peculiar phase in this case will be watched with great interest by those who believe in the restoration of m ad and body through the power of faith.

A Ghost Tells of His Brother's Death.

A Ghost Tells of His Brother's Death. Mrs. Margaret R—, a respectable woman, who does washing by the day to support herself and two small children, recently nad a terrifying ghostly experience, which she related to the sister of the writer. Ars. R—'s husband, it appears, died trom injuries received in an necident that happened on the new aqueduct now being built to st.pply the city with water. Since his death she has had a hard time in making both ends meet. One night several weeks ago. Mrs. R— returned home later than usual. She had been at work all day for a hady in the suburbs, and before she reached the tenement house at No. 90 Heary street the clock had struck 10. After groping her way up-stairs in the dark, she entered her room and began to search for a maich to light the gas, when she way surprised to hear fobtsteps directly behind her. Thinking some one had followed her in, she asked, "Who's there?" There was no answer, so she proceeded to scratch the match, but a hand laid gently on her arm restrained her, and a deep, husky volce said (she is quite certain of the words): "Maggle, don t light up yet. It's me, Andrew." She was more surprised now than before, not to say frightened. An-drew was the name of her husband, but she knew he was dead and buried in Calvary Cemetry. So she be-layed and theid in Calvary Cemetry. So she be-layed and buried in Calvary Cemetry. " "An she was playing a trick on her, and therefore did not lose her presence of mind, but said: " At drew, if it is yon, what do you want?" " Thow come to tell you that my brother Thomaas died this atternoon at five o'clock, in tr-land. He left X1000 to me, not knowing of my death, and the lawyers are looking for me now. Go and netify Mr. N—, of

MARCH 10, 1888.

Notes and Extracts on Miscellancous Subjects.

London has now several women carpenters.

San Francisco policemen say they have never seen a drunken Chinaman.

A man at Golden City, Kan., has contracted to furnish a Cincinnati park with 1,000 prairie dogs. The Metropolitan Railway Company, of London,

is going to try electricity as a motive power. It has been ascertained that the number of per-

sons frozen to death in Dakota in the recent blizzard was 109.

At a railroad crossing near the depot in Adrian, Mich., is a sign bearing the words: "Prepare to meet thy God."

James Debois, of Williamsburg, N. Y., challenges any one in the world to see who can sleep the longest in a week.

All Europe seems impressed with the belief that peace can best be maintained by having everything put on a war footing.

The Emperor of Brazil wears a big buckeye horsechestnut to keep off spirits, and, as he is a tectotaler, the chestnut is a great success.

The Southern Progress a newspaper just started at Clay Springs, Fia, begins its salutatory with: "Kere we come; darn our fool souls."

"Here we come; darn our fool souls." A Baltimore company proposes to sharpen the shoes of car horses in icy weather by means of electricity, without removing them from the stable. Syrian Arab, mendicants are flocking to this coun-try in large numbers. Nearly 3,000 are already here, and they are coming in Meadily increasing numbers. Miss Carrie J. Bartleft is the popular pastor of the Unitarian Church at Sioux Falls, Dak, and through her labors an elegant stone church has just been built.

Chang, the Chinese giant of Barnum's how and dime museum notoriety, is now a tea broker in Shanghai. Like the man of holy writhe now ex-claims: "Oolong. O Lord, Qolong."

"Weight sociables" are the latest craze at Yankton. The gentlemen pick their latest, take them to the scales, weigh them, pay a quarter of a cent a pound into the general fund, and then escort them to sup-

Per. San Diego, Cal., has a musical prodigy named Hecrandner, who can turn his back to the piano and play "The Suanne River" with his knuckles. Auother feat he can perform is to play "Home, Sweet Home" with his toes.

James Russell Lowell was 69 years of age the 22d, Washington's Birthday. In a recent letter he says: "I had the misfortune to be born the 22d, and thus to be brought filto competition once a year with the most august figure in our historg."

Ben Butler advocates the building of a memorial Ben Butler advocates the building of a memorial to Wendell. Phillips by the voluntary mites of the workingmen of America, who, he says, could do it by contributing a penny aplece, and not miss it. He is opposed to any subscription of more than \$5 from any oue person. A theumatic man near Wabash, Ind., cut a rail-way telegraph wire and carried the end into his bouse in hopes of being able to take the stiffness out of his llubs, and was getting along nicely when one of Jay Gould's linemen swooped down on him and put a stop to it.

and put a stop to it.

The following is the seating capacity of the eight largest churches of Europe: St. Peter, Rome, 54,000 persons; Milan Cathedral, 37,000; St. Paul, Rome, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Florence Cathedral, 20,000; Pisa Cathedral, 13,000; St. Mark, Venice, 7,000.

In 1886 there were 779 female students at the universities of Russia, the majority being daughters of noble, political and military officials. In addition of noble, political and military officials. In addition to these there are several hundred Russian ladies studying at non-Russian universities, principally in Switzerland and in Paris. The majority study medicine.

The Enterprise of Palestine, Ill., says that Wil-liam Corbin picked up in the street in that place a relic of the Mount Vernon cyclone in the shape of an excuse-blank used in the Mount Vernon public schools. Palestine is nearly one bundred miles northeast from Mount Vernon and in the path in which the cyclone travalet which the cyclone traveled.

which the cyclone traveles. A man in Newcastle, Pa., dreamed that he had a misunderstanding with one of his neighbors, and the two decided to fight. After a few blows had been exchanged the dreaming fighter decided to kick his adversary. The kick was delivered, and the man awoke to find that he had kicked the head -beard and broken his his too. board and broken his big toe.

She [Science] does not assert, for example, that without a disturbance of natural law, quite as seri-ous as the stoppage of an eclipse, or the rolling of the River Niagara up the Fails, no act of humiliation, individual or national, could call one shower from heaven, or deflect towards us a single beam of the sun.--Tyndall, in "Fragments of Science."

Dr. McGlynn denies that he has appealed to Rome for a reheating in his case, though he admits that he has hopes in that direction. He says: "I have no quarrel with the doctrines or the sacraments of he Catholic Church, but in the best interest of the Catholic religion I make a clear distinction between the

24

Above the tempest wild'I hear him say, "Beyond this darkness lies the perfect day : In every path of thine t lead the way."

-Miss Carlotta Perry.

RICHMOND'S ARRAIGNMENT

Of the Seybert Commissioners' Report and His Presentation of the Evidence of Spiritualism.

A lengthy review of Hon. A. B. Richmond's new book, advertised in another column, appearing in the leading paper of his own city, closes as follows:

But our space is too limited to review all the evi-dence presented by the author of this volume. He has piled Ossa upon Pellon, and the mountainous bulk of evidence rests heavily on the Seybert Commission, or any who propose to account for the pha-nomena of so-called Spiritualism by theories of denomena of so-called Spiritualism by theories of de-lusion or legerdemain. The author presents his evidence with the skill of the trained lawyer and with the wit and logic of a master. The sword of his sarcasm cuts deeply, and the wounds it makes seem fatal. But, added to the keen analysis and per-sistent argument of the lawyer, we find a touch of reverence that would do credit to the pulpit and is too seldom found at the bar. Mr. Richmond's in-terest in the phenomena of which he treats is phil-coophical and religions. He sees in Spiritualism the terest in the phenomena of which he treats is pai-osophical and religious. He sees in Spiritualism the possible scientific basis of a truly religious faith. To him the phenomena are significant, because they point to the existence of a spiritual universe, where barnan life that here has been undereloped or blasted in the bud may come to full and perfect blessom. He says in his closing chapter: "I be-lieve that the pootest religion the world ever knew, If it acknowledged and taught the immortality of the soul, is better for the people than no religion at the soul, is better for the people than no religion at all or a disbellef in a future existence." And he de-clares again that "if the testimony given in the pre-ceding pages of this little book is true, the immor-tality of the soul is proved by demonstrative evi-dence, and so far it strengthens the foundations of Christianity." From the eloquent and beautiful "Postscriptum" we would select many passages did space permit; but we must be content to refer the reader to the hook lisali. It can be found at the reader to the book itself. It can be found at the bookstores and should be widely read; not only for the interesting and important nature of its contents, but as a work by a Meadville author, of whom we should justly be proud, whether or not we agree with the sentiments of his book.—Meadville (Pa.) Tribune-Republican.

Tarantulas and Rattlesnakes.

To the Editor of the Religio-Philosophical Journal

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In the issue of RELIGIO-PHILOSOPHICAL JOURNAL February 11th, occurs the following: "Plowing in California has its disadvantages. At this season especially farmers who are plowing new ground turn up numerous tarantulas and rattlesnakes In my six years of soil turning here I have never turned up a single tarantula, nor a single rattlesnake nor have I ever heard of my peighbors doing so. I have seen but two tarantulas and one rattlesnake since I have been in Celifornia. There may be spots In this vast State where the quoted statement would be true; but the statement is altogether too sweeping, as my experience shows. Santa Ana, Cal.

D. EDSON SMITH.

two.

Increased Interest is manifested in the conference meeting, since its removal from Everett Hall to the Livingston street. A growing desire for a building that shall be owned by the society using it, is manithat shall be owned by the society using it, is mani-fested in more than one mind and quarter; and not until we have such a church home can the best ex-pression be made of our cause here. An ordinary family is not the same in a rented dwelling as in one that is possessed by its occupants; there is not, the same feeling, not the same incentive to do, nor can we expect there should be. Twice the pur-chase of a church building has been talked of, but one much like a harn and the other too small one was much like a barn and the other too small for growth. A new building or temple-something as fresh and modern as our cause, is what is needed and what we want. W. J. CUSHING.

The Same Name and the Same Man.

An justice to several millions of respectable men and women who are often maligned by those who are blindly prejudiced or seeking to hide their own misdeeds by falsifying others, will you kindly per-mit me to call the reading public's attention to the fact that Dr. R. P. Wright, for whose arrest the Governor has recently offered a rewards of \$200 on a charge of bigamy, bears the same name of the person who had an article in the Attenant Methe a charge of bigamy, bears the same/ name of the person who had an article in the Afkansts Metho-dist of December 17 rebuking Christians for "un-wittingly spreading the doctrines of Spiritualism," by introducing The Leachings into their Sunday-school books, and proceeded to assert that Spiritual-ism advocated "free Ever." I am led to suppose Dr. R. P. Wright judged others by himself. His charge-is as false as mine would be if I denounced Chris-tians as false as mine would be if I denounced Chris-tians as false as mine would be if I denounced Christians as free lovers because many of their preachers and members are no better than he. I write this to show that only a knowe will make such charges snow that only a knowe will make such charges against a philosophy that numbers among its fol-lowers some of the most enlightened people of our time. In its ranks is Alfred Russell Wallace, the naturalist, who publicly proclaims it to be elevating in its moral teachings.—ALLIE LINDSAY LYNCH, in Gazette, Little Rock, Ark.

A case is on record of a man who possessed the habit of sleeping on his back with the right leg crossed over the left. His daughter, while still an infant in the cradle, exhibited the same peculiarity. The possibility of imitation, conscious or unconscious, is here obviously excluded. A case has been reported to the writer of a man who had the habit of alternately flexing and extending his great toe while lying in bed. His grandson developed the same habit, though quite ignorant of his grand-father's peculiarity. Ribot records a curlous instance of a domestic servant who exhibited an in-curable vice of loquacity. She talked incessantly to any one who would listen, to animals, to inanimate objects, and even to herself. When upbraided with her folly she said it was not her fault, as her father had possessed just the same habit, and had almost her mother distracted by it .- Chamber's drivel Journal.

A traveler in Japan says that one of the ways to worship Buddha in the Temple of Kloto is to chew the prayer paper, and, when soft, throw it'n the form of a pellet at the god, through a wire screen. If it goes through and sticks on the god the prayer will be answered. If it hits on the screen it is no cond. Some of the god are thickly plastared with good. Some of the gods are thickly plastered with this schoolboy missile.

and the

Water and Wine.

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The question of substituting water for sacra-nental wine is thus treated in *The Churchman*: A congregation of Unitarians has taken the decided step of substituting water for while in their celebration of the Lord's supper. A Methodist con-ference has tried to do the same thing and only failed by a couple of votes, but did vote to petition the general conference to take the matter up and determine it by a general regulation. The reason of this is, of course, the wish to maintain temper-ance principles. But it is difficult to see how a plain direction of our Lord can be set aside. We have no hesitation in saying that the total abst nence from intoxicating drinks would be in no-wise pro-meted by the abstract in the holds communion of moted by the change in the holy communion of water for wine. In fact, the stronger the sense of the sacramental purposes of wine and its association with the thought of the eucharist, the less will be the danger of a sensual and immoderate use of it.

It is next to impossible for the people at the present time to under tand how the masses, high and low, were hedged in by the infernal hag of superstilow, were neaged in by the that Bruno was burnt tion. In 1600-the same year that Bruno was burnt at Rome--a trick horse was put on exhibition. The horse was indicted and tried before a regular court, found guilty of being possessed of the devil, and sentenced to be burnt. And the sentence was actudevil, and sentenced to be burnt. And the sentence was activ-ally executed. The man who discovered the phi-losophy of the rainbow was put in prison, and kept there until the day of his death. In his coffin he was brought before an ecclesiastical court and tried for hereey, and his body, with a lot of heretical books, was devoured by the flames.-John Peck.

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the innar life. We do ourselves the most good doing something for others.—Horace Mann.

21000 to me, not knowing of my death, in Irriand. He left 21000 to me, not knowing of my death, and the lawyers are looking for me now. Go and netify Mr. N—, of 173 Broadway, and show him my naturalization papers and it will lead to your getting the money for yourself and children. That is all. I am happy. Now light the name 1"

and children. That is all. I am happy. Now light the lamp !" She immediately scratched the match, and, in the lurid light that followed, she distinctly saw her husband standing by the mantelpiece, looking over at the bed where their two children were sleeping. He looked as he used to look when alive. On his head was an old slouch hat stained with line spots, and his tail form was covered, as usual, with his blue jean overalls and jumper. Mrs. R- turned on the gas, ift it and looked' toward the form again, but it had vanished. She was so much frightened that she fell fainting on the bed, and did not arise again until morning. When she awoke she thought she had dreamed of the ghost. However, she went to the address the ghost had given about ten days afterward, and finding the gentleman mentioned, who was a lawyer, she toid her story. Mr. N— told her that the ghost had told the truth, and if she could prove herself the widdw of Andrew R— she and her children would undoubjedly obtain the 10002. left to her husband by his borther Thomas, who died in I reland at the time mentioned. She expects to have Tream at the time mentioned. She expects to have the money before April 1, as she has had no difficulty in proving herself andrew R - s widow. - N: Y. Cor-respondence of ellobe Democrat.

The Evangelical Heater,

Mrs. Maria B. Woodworth, "the trance evangelist," who, it is claimed, performs "miracles," and has cre-ated such a sensation in Indiana, illinois, and else-where, is now at Chambersburg. Mrs. Woodworth, it is asserted, makes the blind to see, the deat to hear, the lame to walk, the diseased to be made whole, and the scielle and rheumatic to jump with joy and glorify the Lord. She claims to have cured compare heart disease brain trouble college. cancer, heart disease, brain trouble, epilepsy, consump-tion, catarrh, ingrowing toenails, spinal diseases, neu-raigia, paralysis, bolls, and a host of other diseases that

tion, catarrn, ingrowing toenalis, spinal diseases, neu-ralgia, paralysis, bolls, and a host of other diseases that flesh is helr to. The sensation she is creating is without parallel. She claims, in brief, to have been called by Jesus Christ to go out and heal the sick and preach the gospel as did the abastless of old. An exchange says: "She has fre-quent visitations or trances, during which she talks with the Savior and tastes of the Joys of heaven. She is sometimes given glimpses of the horror of hell in or-der to spur her on to harder work in saving souls there-from. She claims to be endowed with apostolic fire, or inspiration, the same as that given the apostiles on the day of penfecost, when the Holy Spirit descend d on them and they spoke with divers tongues. There is but little doubt that Mrs. Woodworth is the coming evan-gelist. She has the eloquence of Sam Jones without his coarseness; she has the meager records go, it would seem that she has already performed more miracles than all the apostles combined."

We can use every part of our nature-conscience, in-tellect, heart and will-so as to reaffirm the old verdict that all is vanity and vexation of spirit; or we can give parseives up to the divine possibilities within, and, liv-ing in them, find our relationship to the infinite life that has no limits. -T. G. Milsted.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a charlot of the sun.-Emerson.

It is an irrefragable law of mind that moral efforts become definitely easier by repetition.—*Caroline Fox*,

Education is the leading of human souls to what is best, and making what is best out of them .- Ruskin.

Tenderness' makes a woman grateful; a noble man-hood compels all her deep instincts of love.—Mrs. A. D. T. Whitney.

these things and the policies and politics of church-men, which policies and politics may be not only bindering but existing the blundering but criminal."

Young Prince Barclay was dismissed from the Russian ariny because his youngest son was chris-tened in the Lutheran faith. His father, the wellknown general, was severely reprimanded for not having prevented it, and recently delegates from the Holy Synod, accompanied by the police, visited the young Prince's house and amounced that the child would be taken from the mother, as she opposed the fresh christening of her son according to the orthodox rite.

The "enchanted rock," in the San Saba (Texas) Valley, rises 200 feet from the plain, and can be seen for a distance of several miles. In the moonlight it presents a striking resemblance to an im-mense castle with its many windows lighted, this affect being caused by the numerous polished sur-faces of quartz and pyrities of copper. The Co-manches believe it to be one of the abodes of the Great Spirit, and regard it with much reverence.

During the recent eclipse of the moon some colored. people living near Smithville, Ga., became fright-ened, and ran screaming from their houses to a field near by, where they prostrated themselves and began praying, thinking the day of judgment was at hand. The lamentations were making the woods ing, when a deacon in one of the colored churches came up. "Git up dar." he said, "ar' go to your house-ebery one ob you. Dey an't nothin' de mat-ter; dat's only a clippergrass ob de moon, caused by de subjection ob de sun. You niggers an't got no cause ober " sense, nohow "

Some theologians jumped at once to the conclusion, right or wrong, that, if Darwinism were true, man was nothing more than a developed monkey, the immortal soul was an exploded myth, the foundof Infidelity was doomed to swamp the whole of Christendom with its blank Nihilism. Scientific men, on the other hand, drew the conclusion that man must be descended, like other maminals, from some common vertebrate ancestors, and that the current views of his origin and destiny must be largely modified by the evolutionary creed. Of this profound scientific belief Professor Huxley's maiden work was the outcome.-Grant Allon.

Lexitgton, Ky., has a theological school some of . the students of which have provoked a great deal of criticism by attending the theatre and by publishing in their college paper the following racy description of the kind of girls they want for wives: "The buxom, bright-eyed, ross-theeked, full-breasted, bouncing lass, who can darn a stocking, mend trousers, make her own frocks, command a regiment of pots and kettles, feed the pigs, chop wood, milk cows, wrestle with the boys, and be a lady withal in company, is just the sort of girl for me, and for any worthy man to marry. But you, ye pining, moping, lolling, screwed-up, wasp-waisted, putty-faced, con-sumptive, mortgaged, music-murdering, novel-devouring daughters of fashion and idleness, you are no more fit for matrimony than a pullet is to look after a family of fourteen chickens. The truth is, my dear girls, you want more liberty and less is, my dear girls, you want more liberty and less fashionable restraints, more kitchen and fess parlor, more leg exercise and less sofa, more pudding and less piano, more frankness and less mock modesty, more breakfast and less busile. Loose yourselves a little, enjoy more liberty and less restraint by fash-ion, breathe the pure atmosphere of freedom, and become something as lovely and beautiful as the God of nature designed."

MARCH 10, 1888.

The Place to Dic.

How little recks it where men die When once the moment's past When once the moment's pass In which the dimf and glazing eye Has looked on earth its last; . Whether beneath the sculptured urn The coffined form shall rest, On 16 to an advances returns Or, in its nakedness, return Back to its mother's breast!

Death is a common friend or foe, As different men may hold, And at its summons each must go, The timid and the bold; But when the spirit, free and warm, Deserts it, as it must, What matter where the lifeless form Dissolves again to dust?

The soldier falls 'mid corses plled The solute raise and corses pilot Upon the battle plain, Where reinless war-steeds gallop wild Above the gory slain; But, though his corse be grim to see, Hoof-trampled on the sod, What recks it when the spirit free Has soared aloft to God!

The coward's dying eye may close The coward's dying eye may close Upor his downy bed. And softest hands histimbs compose, Or garments o'er him spread; But ye who shun the bloody fray. Where fall the mangled brave, Go strip his cofin-lid away, And see him in his grave.

'Twere sweet indeed to close our eyes With those we cherish near, And, wafted upward by their sighs, Soar to some calmer sphere; But, whether on the scatfold high, Or in the battle's van, The fittest place where man can die Is where he dies for man! - Micha#l Joseph Barry, in Secular Review.

Mathematics.

While assorting my JOURNALS for 1887, I noticed to-day, for the first time, in JOURNAL of October 15th 1887, the following in bröther Whipple's article: "If the base of the triangle contains three units of measure and the perpendicular four units, then the hypothenuse will contain just five units of measure; (and no other proportion of base and perpendicular will yield an even number of units for the hypothe-

with function of the article in parenthesis I To the portion of the article in parenthesis I most emphatically demur. I have heard the same pemark before, but it is so easily proven false, that I wonder it should again and again appear in print. Let the reader observe that $5-2^{2}-13$ are respective-tion of a right angled triangle, and are posi-Let the reader observe that 3-12-13 in the respectively not in proportion of 3-4-5. Try 40-96-101 These are simple facts, and may or may not affect brother W.'s argument. B. R. ANDERSON. Concordia, Kansas,

Honesty, Industry and Courage

A Sketch for Boys and Mothers. From the Yenth's Companion, March 1st.

In this free country of ours there is no royal road to prosperity. The road is open to all; to the poor boy in the country as well as to the son of wealthy parents, possessing all the so-called advantages which the city affords, and it often happens that the former cutstrips the latter in the race. The key to successities in three things: Hopesty, Industry and Courage. Honesty in all things is the very essence of the right and commands the respect and confiof the right, and commands the respect and confi-dence of all. Industry is the constant use of the faculties which God has given to every one; and Courage is what makes men self-reliant and hold to act upon their own judgment, promptly and to good

act upon their own judgment, promptly and to good purpose. In a little farming town in Vermont lived a lad of fifteen years with his parents. Word came from an older brother that a place had been offered him in the drug store of Samuel Kilder in Lowell, Mass. Mr. Kilder was the soul of Integrity and honor, a thorough man of business, who carried his Christian-ity into his dealings with customers. It was with heavy hearts that the father and mother consented to let their boy go, but they knew it was for his good, and they prayed that the lessons which they had sought to teach him, and the thought of his against the temptations of the great world. And so, with a parting injunction to have Honesty, Indus-try and Courage for his rules of life, they bravely spoke the parting words, and sent him with their love and their blessing to his new home.

We have a stand upwards. By basing 2000, 0000 of the second se It is needless to tell all that happened to the boy. Homesickness came to him, and often when at his work the tears would come when he thought of his home and of his mother. But with them came her injunction to be brave, and so the little fellow kept at his work, determined to have Homesty. Industry and Courage, confident that with these—for had not his father told him so?—he could not fail to win. And he did And he did. Go to Lowell to-day, and they will show you a brick building 250 feet long and four stories high devoted to an industry which this boy, single and alone, has created. They will show you that it is filled with men and women who have pleasant, honfilled with men and women who have pleasant, hon-orable, and profitable employment because this boy was Honest, Industrious and Brave. They will show you huge tanks in which a remedy of world-wide fame is prepared, to be put into millions of bottles and sent all over the country. And they will tell you, this boy's friends and neighbors, that it is because he has been Honest in dealing with the public, never misrepresenting or misleading them by his advertisements; that what he offers is readily sold, and what his advertisements say is believed; that it is because he has been Indústrious, and has wasted neither time, money nor opportunity that his means have steadily increased; and that it is be-cause be has had the Courage to believe in the. cause be has had the Courage to believe in the merits of his remedy, and in the willingness of the public to buy a thing really good, that his business public to buy a thing really good, that his business has attained its present proportions. Here is a les-son for boys—yes, and for mothers; for there is not a mother in the land to-day before whose son the opportunity does not lie to be as successful and pros-perous, and to do as much good to his fellowmen as Chas. I. Hood, of Lowell, a man whose name is a household word wherever Sarsaparilla is used, but of whom the world has known but little. "Bonesty Industry Courage"

RELIGIO-PHILOSOPHICAL JOURNAL.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonaty affections, such as Colds, Bronchitis, and Consumption, the mincous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity, to heat Ayer's Cherry Pectoral

Soothes and Heals

the inflamed membrane, arrests the wasting process, and Jeaves no injurious results. This is why it is more highly estemeed than' any other pulmonary, specific. 8

L. D. Bixby, of Bartonsville, Vt., writes : "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me, "One of my neighbors advised me to try Ayer's Cherry Peetoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continned use has entirely cured me, and, I

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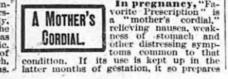
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CURES THE WORST CASES. Nowing at monthly periods, painful men-struation, unnatural suppression, prolap-sus or falling of the womb, weak back, "female weakpess," anterersion, retrover-sion, bearing-down sensations, chronic congestion, inflammation, and ulceration of the womb, inflammation, pain and "internal heat."

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TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, mother from liver or kidney disease, another from nervous exhaustion, or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient fets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like DR. PIERC'S FAVORITE PARSCHITCH, directed to the cause, would have entirely removed the disease, thereby dis-pelling all those distressing symptoms, and instituting comfort instead of prolonged misery.



Pelling all those distressing symptoms, and instituting comfort institution of the symptoms and instituting comfort institution of the symptoms of No. 71 Lexington St. East Boston, Mass., says: "Five years ago I was dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, it was completely discouraged, and so weak I could with differing to common each of the second s

Retroverted Womb .- Mrs. EVA KOHLER, of Crab Orchard, Neb., writes: "Dr. Plerce's Favorite. Prescription has done me a great deal of good. I suffered from retroversion of the uterus, for which I took two bottles of the 'Favorite Prescription,' and I am now feeling like a different woman."

Doctors Failed.-Mrs. F. CORWIN, of *Post Creek*, N. Y., writes: "I doctored with three or four of the best doctors in these parts, and I grew worse until I wrote to you and began using you." Favorite Preservition." I used three bottles of it and two of the 'Golden Medical Discovery, also one and a half bottles of the 'Purgative Pellets.' I can do my work and sew and walk all I care to, and am in better health than I ever expected to be in this world again. I owe it all to your wonderful medicines."



A Voice FROM CALIFORNIA. Mrs. ED. M. CAMPBELL, of Oakland, Cali-fornia, writes: "I had been troubled all my life with hysterical attacks and par-arysms, or spasms, and periodical recur-tion of these. I also had wonth complaint so bad that reculd not walk two blocks without the most server pain, but before I had taken your 'Favorite Prescription' I could walk all over the city without inconvenience. All my troubles seem to be leaving me under the benign influence of your medicine, and I now feel smarter than for years before. My physicians told me that I could not be cured, and therefore you will please accept my everlasting thanks for what you have done for me, and may God bless you in your good works." Tater, she writes: "It is now four years since I took your 'Fa-vorite Prescription,' and I fave had no return of the female trouble I had then."

Well as I Ever Was.-Mrs. JOHN STEWART, of Chippena Falls, Wis., writes: "I wish to inform you that I am as well as I ever was, for which I thank your medicines. I took four bottles of the 'Favorite Prescription' and one bottle of your 'Discovery' and four bottles of the 'Pellets.' All of the bad symptoms have disappeared. I do all my own work: am able to be on my feet all day. My friends tell me I never looked so well."

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RELIGIO PHILOSOPHICAL JOURNAL.

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

rel and try to cheat each other, or possess themselves of that to which they have no moral right. Lawyers can only exercise their faculties by coming back to Mother Earth, and assisting good, fair, honest at-torneys in preventing oppression through legal measures called law, and sometimes misnamed instice misnamed justice.

It is a disputed question among you whether the ancients can and do come back and manifest themselves to you. I say once for all that they can and do if they so desire, just as residents of foreign countries can come here and visit Cleveland, if they wish. It is a mere matter of will and desire. So, then, perhaps, I found when coming here that our cities were more cosmopolitan than yours, as the means of locomotion is so much yours, as the means of locomotion is so much easier. I found pretty generally that people follow the bent of their former inclinations. Hence I naturally drifted into the practice of medicine, and as I could not well practice on spiritual bodies. I took the liberty of hunting up some means by which I might gratify my earnest desire to benefit human-ity; and to this end have I been devoting all my energies, and if I fail, it will not be be-cause I have not labored long and earnestly. It may sound improbable, but it is true, that our syndicate, taking it all in all, comprises over one thousand. By this I mean that as there are seven of us and each having his seven counsellors, and they in turn having founsellors, it is easy to perceive how the number by geometrical progression, could soon reach a thousand. Each has his own particular work. It may be aiding the spirit or the will by adding or subtracting magnetic currents; or in looking up the medicinal properties of drugs; looking deep

into chemistry, into anatomy, physiology or any of their concomitant sciences. I find people retain their individuality in every particular. For instance, jovial John Smith with you is jovial John Smith with us. Morose Mary Brown is morose Mary Brown here also and every shade of charge. Brown here also, and every shade of character may be observed here that you find with yourselves, saving those that are peculiar to the animal body; that is, the traits. We have the animal body; that is, the traits. We have no drunkards, no libertines, but people do carry, their appetites over here to this extent, that they, if not of strong will, will desire to go back and through some other organism carry on some of their base habits. But this is the exception and not the rule.

We have schools and teachers innumerable, and in one sense we are all both teachers and scholars, teaching those who know less than ourselves and learning ourselves from those who have progressed beyond us. This is a busy, active life, and every minute is taken

up with something. These cities are a long distance above their earthly counserparts, perhaps a thousand miles. They are outside of earth's atmos-phere, notwithstanding the generally ac-cepted theory that a spirit could not go outside of it:

G .- Is there any animal life on the aste-

rolds,-those pieces of a bursted planet? the asteroids, but it is just as easy for a spir-it to take a ride on one of those pieces if he wants to.

G .- Rather sublime for a hobby horse. Here followed a discussion on the various theories concerning the asteroids and the probability that they will ever be reunited and populated. Also some remarks on the Lick telescope.]

Has the spiritual body organs in any way similar to the physical body? Dr. W.-Your, question is apropos. We

live spiritually, much as your plants live, in this sense, that we absorb from our surrounding environment such an element as through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from without just as perfectly as its counterpart, the physical body, fed itself from within from the food taken into the alimentary canal. I might compare it to a

physical body turned wrong side out. G.-As I often tell my students in physiol-ogy, what we call the inside of our body is may be compelled to pass through their strata sometimes, to reach some one whom we would benefit. I explained to you before how the law of affinity holds good; also, if you please, gravitation as to spheres. The heavier, grosser bodies always settle to the bottom, and the more refined we are become, the higher we ascend in the spiritual scale, and the more sensitive we become. Hence you may see readily that it is not always advisable for a sainted mother who has long before stepped over the parapets into spirit-ual heaven, to come back and walk through the tunnel of your earthly coal mine, just to speak a few words to a miner's son.

G.—We have, as you know, certain physi-cal forces, and certain other metaphysical forces. Now have you any forces that we do not have, but which you can give us any con-ception of by means of language? Dr. W.---"1." [Wait a minute.] I think of

nothing now that you do not have in a more or less crude state. You are, if you please, embryonic in every sense, like the baby just born having all the elements of a man within, as yet undeveloped. Now, for instance, we have a power of immediate transference from one point to another. You have it, too, but you call it thought. For instance, you sit here and think of a book on your mantel at home, and for that brief second that you e it with your mind's eye, on the mantel, for instance, you are there subjectively. But you say, suppose my wife had moved the book in my absence, what then? Here comes in a metaphysical proposition: While in the body and attached thereto by a magnet c cord, you subject yourself to certain conditions. For instance, one of the senses, sight, is called into requisition to see that that particular book lies in a particular spot. That impression is telegraphed to the brain, and there the receiving copyist makes a memorandum upon its plastic surface—a mere dent, so small that I doubt if even the Lick telescope would disclose it, yet it is

there. $G_{\cdot} \rightarrow O_{\cdot}$ course the microscope would be the

proper thing to use. Dr. W.-I know the telescope could not be got down to such a point, but I wanted to convey the idea of the greatest, if I may use the word, (mperceptibleness possible: Now the idea I wish to convey is this,-that your spirit while incarnate can only see with your eyes, and when you project it to that spot, it just as you saw it last, despite itself. But if, through hypnotic influences, the magnet-ic cordican be either elongated or the forces so neutralized that the spirit can take up its own identity outside the physical man, then the hypnotized subject may see that the book is changed, for he sees it with his spiritual eyes. He is not spiritually blind. In other words, a spirit cannot see with two kinds of eyes at the same time.

G .- How about clairvoyants who in their normal state, or at least without becoming entranced can see spirits and describe them? Dr. W.—That is only possible when a

strong spirit may hypotize them and im-press the picture that he himself sees, upon the medium's brain. He (the spirit) makes the little dent himself. Some of your shorthand curlicues remind me of those in the brain.

G .- Then the unentranced clairvoyant.

does not actually see the spirit. Dr. W.-No. It is not possible for a per-son in his normal condition, to see a spirit, no matter how much he may assert to the contrary. It is just as easy, or easier, however, for a disembodied spirit to hypnotize a sensitive or medium, than it is for a real physical man to do it; for the spirit can act direct without even using magnetic passes, or any species of mental evolutions, 10n Nov. 16th, 1887, I received from Dr. Welts, an entire chapter on the philosophy of hypnotism and all other forms of magnetic or artificial There is so much on this subject sleep.] would like to speak about in the relation of mind to matter, but time forbids today. Would, oh! would, Professor, that your little machine would vibrate to our touch. then we could hold sweet converse together We could enlarge on a thousand and one paints that would interest not only ourselves. but the spiritual and natural-I was going to say natural, but it is all natural. What shall I say? [6.—Physical or animal.]--Well, say spiritual and physical world. We trust the time will soon come when we can accomplish this, and when we do, our MSS. will be both voluminous and readable. They shall open the eyes of the world to thoughts that are as yet as hidden pearls, and I would have the world (your world) know that there are fountains of knowledge away up in the alpine heights that mortal eyes have not yet ine heights that mortal eyes have not yet seen. Mortal ears have not yet listened to their waves plashing agaist their diamond studded rocky shores. Mortal tongues have not tasted of these nectars of the Gods. Mor-tal olfactories have not drank in the sweet perfumes borne upon the spice-laden winds, wafted hither and thither over this great ocean of knowledge, guided only by that in-visible but All powerful Mind that said "Let there be light, and there was light."

Now do not let any spirit, embodied or disembodied, carnate or decarnate, rob you of your hard carned store. Better borrow from them, keep what you have, and add as much more to it as possible. I think this development will come to you soon, and we hope to have it come as a messenger of light from heaven .- WELLS.

Space forbids any extended formalities in the way of closing remarks. Most of this article could with propriety have been de-voted to setting myself in just the right light to forestall criticism and advance my claims to public confidence. But I have seen fit to devote this number also, though it be the last, to the usual line of information for the reader; just as I often tell my friends that if this were to be my last day to live on earth, I should know of no better way to use it than to go right on with my regular duties. Every one's duty is a sacred duty. This much I must not fail to say: "In con-clusion, let me not be misunderstood." I was

not a Spiritualist, until I saw incontrovertible evidence that the claims of Spiritualism are true. Now I know that there are around us unseen intelligences that are what they purport to be, visitations from spirit-life. Science has explained this one of their methods of communication, and is rapidly accounting for all their phenomena. There is a Spirit-world, and Spiritualism presents a rational solution to its mysteries. [Contraparaphrased from A. B. Richmond.]

It will thus be seen that I do not present such an array of scientific facts which themselves do eloquentiy plead for the spiritual origin of Spiritualism, and then ask you to accept their logical sequences, while I am confessedly in doubt. It is just as illogical to refuse to admit a proposition when prov-en, as to admit one without proof. I take no credit to myself in this matter. I have simply assisted in proving a scientific fact. It was a fact just the same, before I tested and proved it, and I had no part in its discov-True, the physical rationale which will ery. be given more fully in book form, was entirely unknown, both to the disembodied spirits as well as to us in the body. They did what was easy and natural to them, but was nevertheless a mystery as to how; just as it, is easy and natural for us to sleep, and yet a great mystery to us. I hope through their id to clear up that mystery also in the near future.

Now my indulgent reader, it is nothing to me what you do with this basic fact, modern spirit communication. You are at liberty to incorporate it into any creed or religious belief with which it will harmonize, but deny t-never!

In the light of all the foregoing papers as promises, I beg leave to close with the form-al statement of the conclusion necessitated: Therefore, "A disembodied spirit can com-municate with an embodied spirit, by means of an ordinary telegraph instrument. H. D. G.

Mrs. Lita Barney Sayles, (Continued from Fifth Page-)

tend so far that persons are touched upon his side of the room. All were strangers to me. if I except the lady who accompanied me, a gentleman from Chelsea, and Mrs. Ross, the materializing medium of Providence, R. I.whom I was very glad to find seated by my side, where she remained.

Miss Berry sat between two gentlemen, one of whom I understood to be an entire stranger,—the other had sat with her a few times. Touches commenced immediately upon putting out the light, and touching kisses were heard for which thanks, if no more, were naturally returned by the gen-tlemen receiving them. The musical instru-ments performed—communications were written, and I think some were given orally, the light was lit, and the medium changed her seat, passing by two or three to do so. Then darkness, and more of the foregoing manifestations. Ex-Mayor Lowe, the gen-tleman from Chelsea, was seated at Mrs. Ross' right hand, and she at mine; as they had previously sat in this circle. Miss Berry passed them by, and came between Mrs. Ross and myself. I should have previously stated that Mr. Lowe was "touched" when the man-ager stood with his right hand on Mrs. Ross'

which describe a semi-circle, as if bounding about upon a long elastic whalebone, though they sometimes sweep horizontally,—nothing is done in this line, which a whalebone could not be made to perform. The light came down in front of me; it was like a square block three inches by two and one-half, perhaps, which illuminated itself. There was no smell of phosphorus. One gentleman, when it was brought to him, saw "a face so illuminated that he could see the color of her eyes." I lament to say I was not so blest. There was no face with my light, though I should not have been surprised had I seen one; it is as easy to have a face as a light.

After she had fooled round enough, she came carefully creeping back to her chair again, seated herself, and then tried to loosen our hands and take mine in her little birdclaw. But it was strange how closely I fol-lowed the previous instructions "not to re-lease hold," and she *pulled* and *pulled* at my hand, until she was obliged to resort to a stratagem, which was to lead to have to a stratagem, which was really shrewd, in or-der to get possession. She said, "Why, maybe they want to shake hands with you, and if they do you can let go of my hand!" the amazing effrontery, when it was Mrs. R's hand which I held. So I let go—and she trusting not to be between the point to be between the solution of the be betrayed by my right-hand neighbor, said she would put her hand on my wrist so "they (the spirits) can shake hands with you" (me) and putting her left hand on my right wrist, she shook hands with me with her right, I easily feeling the cramped position of her hand as she sought to make it appear that the spirit "shaking" was before me. It was a bungling performance, all through.

The usual intention is to have the chairs "comfortably placed." at a little distance from each other,—ostensibly that the company may be cool. But my end of the table was very full, and only space between our chairs and the end of the room for a small person to pass, and when my neighbor moved even for this little Berry to come between us, it made the stowage splendid for night observations, because I could feel the medium full length, and know her "ways" that were dark and tricks that were vain." It might be hoped that with the Ber ry-all of this fraudulent troupe, all other miserable impostors might hurry to place themselves in their common grave, and seek a merciful oblivion, hoping for no resurrection-but we seem doomed to be continually on the alert, and are called to exercise our reason on every phenomenon presented, and even at the seaside camping places to be obliged to hunt the bones from our fish before we are safe in swallowing the latter-Truth and untruth are considerably mixed, and must be thoroughly criticised. Aug. 11th, '83. LITA BARNEY SAYLES.

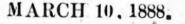
We think the juxtaposition of this reminiscence to Mrs. Sayles's note of the 26th ult, removes all ambiguity in so far as we are, responsible therefor. It also performs what to the public is even of much greater interest, in that it proves beyond any reasonable doubt that nearly five years ago the Berry combination was swindling the public.

Happy Homes.

Much has been written and said about how to make home happy. The moralist and the preacher have hackneyed this theme until it would seem nothing more remained to be said. But the philosonothing more-remained to be said. But the philoso-phers have gone far out of their way to account for the prevalence of ill-assorted couples and unhappy homes, and have over-looked the chief cause. Most of the unhappiness of married life can be traced directly to those functional derangements to which women are subject. In nine cases out of ten the ir-ritable, dissatisfied and unhappy wife is a sufferer from some "female complaint." A trial of Dr. Pierce's Favorite Preservitor, will produce more domestic Favorite Prescription will produce more domestic happiness than a million sermons or philosophical happiness than a minon sermons or philosophical treatises. It cures all those peculiar weaknesses and ailments incident to women. It is the only medi-cine sold by druggists, under a positive guarantee from the manufacturers that it will give satisfac-tion in every case, or money will be refunded. See guarantee printed on wrapper enclosing bottle.

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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. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C.R. BENNETT.



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only a continuation of the outside, and our nourishment is absorbed by the inner surface of an animal tube. It is surface action, just the same.

Dr. W .- We might imagine the serous membranes inside and the mucus mem-branes outside, and the whole atmosphere the food passing through a thousand ali-mentary canals all around it. Do you 13?

G. -Yes. Now if you do not eat, you need no digestive apparatus; if you do not breathe, you need no lungs, and so on for all the physical organs. Now what do you have that takes the place of these in the economy of the spiritual body? If no such organs are within the spiritual body, what have you within it?

Dr. W .- The answer should be almost inferred from the other. There being no neces-sity for circulation of blood, there is no heart. Oxygenation being unnecessary as there is no blood to oxygenate, lungs are unnecessary. There being no waste to eliminate, the ex-cretory organs are unnecessary. Now I have told you what we don't have; I might say that the inner body is devoted to sensation. There is, if you will understand it better, a contribution of the sense that the sense of the sense the sense of the sense of the sense of the sense the sense of the sense spiritual nervous system connecting with the spiritual spinal cord, which is directly in the center and protected on all sides alike, and net crowded back and enclosed in a bony conduit as it is in the human anatomy,

to give room for the vital organs. G.—Did I understand you that it is placed in the center to prevent accident?

Dr. W.-1 did not intend to so state. It is in the spirit body in the center so that ab-sorption may take place equally from all parts of the body.

G.-Is the spiritual body subject to injury of any kind?

Dr. W.-1 don't think so. I never was called to dress a spirit arm or a broken jaw, nor have I ever heard of any necessity for any one performing this act for a spirit. Being so mobile as we are, we are only subject to inferry from contamination; and we are very subject to that, magnetically and spiritually. You get a taste of it, for instance, when you get into the presence of a crowd of coarse, uncouth persons. If you are at all sensitive, you feel uncomfortable in their presence. Now imagine how much stronger this principle is in us when we have thrown off our mask, and are born into a new life. The butterfly would not enjoy lying in the earth with its brother worm. It has passed into a state where it can enjoy God's sunshine, and sip the dew of heaven from the rosy cheeks of one of God's angel flowers. Now its sensitiveness increases with ad-vancement. So it is with us, and we must constantly guard ourselves and our families and friends from the contaminating influ-ences that are, thank God, below us; but we

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there be light, and there was light." G.—The key in my box often operates so as to give dots and dashes on the sounder, but as yet I have received no intelligence be-yond two or three words at a time. Why can you not control my magnetism perfectly? Dr. W.—The only trouble is you develop in forty-nine ways instead of one. We can't in some way get the proper focus bit our lenses. We collect your forces and then you scatter them. When we develop you in some scatter them. When we develop you in some one direction, you will develop in spice of us in half a dozen outside ways, so we can't bring the magnetism down to the point where $\mathbf{x} = \mathbf{x}$.

G.-Can't solve the magnetic equation; is that it?

Dr. W .- If we get x - y = 2, and 2x - 2y 4, some how when we work out the equations and add or subtract, we find that x - y = 0, or something like that. This is not algebraically correct, but only illustrates that our equations don't square up right, magnetically. Another thing is that we intend to use you in other ways also, and we must pre-serve such brain currents and magnetic influences as will best assist you in the work laid out for you. In the end all will be right. Fear not, for it is thy Father's pleasure to give you the kingdom but in his own way. You have a great work to do, and to that end we have in store for you the highest form of mediumship known. It is what I may term conscious trance, or the influence of a disembodied spirit controlling an em-bodied spirit, so that there is for the time a duality,—two in one, both separate yet in one sense combined. That is, by becoming perfectly en rapport, the subject with the directing spirit, he (the subject) absorbs thoughts and ideas from the control, and gives them forth to his audience almosty as his own. This inspirational control is the highest form of control known, though not generally so considered. Complete trance, if followed up, blunts all the finer sensibilities of man's nature, and leaves him a mere machine in the hands of the Spirit-world. You have been years in building up a reputa-tion, and in storing up useful knowledge.

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the side or back of his head.

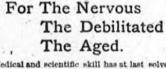
The most of the manifestations inclined to me, and to my left, after the medium had taken her seat by me. We had been told to "keep the circuit of magnetism intact,"etc.,to "follow the mediums hands if they were lifted, for she sat in test conditions between two who ought to hold her hands all the time." We were very crowded at our end of table, which made everything that occurred very palpable to me. I suggest that the "conditions" would prove much more convenient for her, if more space were left be-

venient for her, if more space were left be-tween sitters. There was hardly room between Mrs. Ross and myself for the little delicate woman, who now came in, and laid her two hands like two feathers on our two hands. She did not allow me to hold her hand nor her little finger even, but coquetishly kept her little birdelaw danging on ton of my hig one. bird-claw dancing on top of my big one. And as soon as the light was out, her hands flitted so quickly and so high that I could not follow the instructions to "hold on." In the dense darkness their locality was uncertain for a time. She had, however, previous to flitting, brought all four of our hands together in an indiscriminate huddle, and linked Mrs. Ross' littlefinger in mine, in the orthodox fashion. There was quite difference enough between the hands, for me to be very con-scious of what was going on, but there was nothing left for me but to "watch and pray." which I took good care to fortify myself by doing thoroughly.

The little woman arose from my side, mov ing her chair back a bit toward Mrs. R., and passing behind me, commenced touches, etc., upon myself and two to left of me. They. of course, responded, thinking them genuine, for they had not followed her whole move-ments as I had. It would have been wise in ments as I had. It would have occur it was me to have also acknowledged that I was "touched," but mine chiefly took effect upon my temper, which is not any too good when such barefaced manifestations are attempted, and I kept quiet for fear I should say something. I kept my finger steadily and firmly around my next neighbor's, and firmly around my next neighbor's, and reached back with my right foot covering the space where the little medium had just been sitting till 1 touched the leg of her empty chair, from whence the bird had flown - I had proof of this, both the faciling here -I had proof of this, both by feeling her arise, (she was crowded so near to me) and move back of my chair, where I could follow every motion of hers,—and, by then sweeping my foot around, and finding that she was out of her place. If I could ever affirm any thing which I have seen take place in the light, I can just as truly affirm this which occurred in the dark. I realized everything just as acutely as if I saw all—and I know of what I speak.

While standing behind me and the neighbor at my left, the usual lights appeared,

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