

Some Optical Facts about Images.

To the Editor of the Religio-Philosophical Journal. We have been reading with much interest "From Here to Heaven by Telegraph," as has appeared weekly in the JOURNAL for some time past. At first somewhat tedious, through our unfamiliarity with technical telegraph-operator language; yet made more and more interesting towards the close by the rational, frank and kindly conversations between Dr Wells in spirit life and Prof. G. still in this sublimity sphere, and by the final announcement by the latter that his very careful and prolonged scientific investigation, has ended in a complete demonstration of the basic fact (long known by us to be true): the possibility of communion between the two spheres or conditions of human existence.

This would imply that the mind instead of standing off either front or back and looking at the inverted image as a whole actually senses each point of the original object, in correct position, separately, through the separate impression of each made on the sensitive surface, and perceived in the correct direction as aforesaid. J. G. J.

who has been "for half a century" familiar with all the phases of this many-sided question, and has his profound learning interlarded with the professional and technical accomplishments necessary to make his testimony worth anything. CLEVELAND, O., March 16th, 1888. Having read the above letter and answer to Dr. Wells, I asked for any comments: Dr. W.—We are aware that we are liable to err in dictation sometimes as we have oftentimes explained in these self-same articles. It is easy enough to think but not always easy to express what you think so that your neighbor may see it as you see it. It is easy to look out over a landscape and drink in its beauties, but not easy to transfer it to canvas. And now because our aged friend seems to be something of an artist in refraction, r-reflection, and reversion, if you please, and can speak his thoughts a little better than Dr. Wells, he should throw the mantle of charity over us and pity rather than condemn. Perhaps if I should talk anatomy or physiology to him, I might get him worse mixed than he would myself, on these subjects.

three other doors. The five of us sat in a circle, the Doctor in the center. We put out the lights and joined hands. After about ten minutes, one after another of the members of the circle commenced to feel hand-patting on the cheeks, arms, hands, etc. I sat for forty minutes before I felt anything. Finally there came a hand, solid and heavy, which slapped my cheek, and it seemed to me a voice said, "Harry," in a heavy whisper; at the same time the Doctor was speaking to my wife. After the circle was over the imprints of the slap still were on my cheeks. Then commenced, it seemed to me, a series of thumps, patting on my hair, chin, nose, etc., by a hand, cold, heavy and rough, which would then instantly change to a small warm baby's hand, and by the time I had familiarized myself to that it would seemingly change to a lady's soft hand. One thing left an impression upon my mind: An Indian was supposed to be controlling the Doctor, and he would tell me that I would be touch-d so and so, and immediately it was done. One time I purposely moved quickly a couple of feet from the original place, and a pair of fingers came, not bunglingly, and lifted up my eye lash. I tried the same thing afterwards with a friend under the same conditions, and the result nearly proved the loss of my friend's eye.

and cut the same in two, and put part on each of the Doctor's wrists, and tied it as a bracelet. I then took a piece of string about six feet long and tied one end over the knot (bracelet) and the same to the other knot, and tied both wrists together, so that if the Doctor untied either bracelet, it would be impossible to give the same knot to the string, and the other part of the string I held wound around my fingers. You see it was impossible for a confederate to come in the room, impossible for either of the circle to move around, and impossible for the Doctor to use his hands unless I felt him so doing. Presently a pin was pushed into my back. I was rocked backwards in my chair. Both arms were pulled backwards two feet, I think. The ball of twine, which was left on the floor, was taken up and thoroughly tied around my neck, etc., and the same with some of the other members, till we were completely tied up (all by outside parties), while the hands were patting me. I made the request for some spirit to take a pencil from my vest pocket, and write his name on my cuff. I felt one doing so, and when light was produced, I found "Tom" printed on it, the most beautiful and wonderful thing I have to record. I should have stated that I thoroughly examined the Doctor and found that he carried no concealed appliances. While the racket was going on, I felt a pair of lips, it seemed to me, on my forehead, and immediately I felt a slimy liquid running down. I indignantly expressed the opinion that some person had deliberately spit on me. To make sure I was not dreaming, I asked the Doctor to feel, and I held his finger while he did so; he verified my statement; he also got the lady sitting next to me to also verify my statement. Immediately afterwards my friend said that the same happened to him, the liquid running into his eyes, and commencing to smart. While he was speaking to the Doctor and the Doctor replying, a voice near me said, "I wouldn't spit on ye, Harry; its perfume." In a few seconds every person in the circle, the Doctor included, was baptized with the same, and presently a fragrant perfume commenced to fill the room. I cannot describe it. It was to me the most delicate and penetrating odor I have ever smelt. To verify our statement my brother-in-law arrived home about one-half hour after the party was gone, and immediately said, "Where did you get such beautiful perfume?" I will state there was no perfume of any kind in my dining room before we commenced. In conclusion I will say that after the circle we found the doors gummed, members of the circle tied, and the Doctor handcuffed, exactly as we left them. If these manifestations were not the result of spirit force (as it was impossible to be the trickery of the Doctor), will some scientist please unravel the mystery and tell me what caused them? Facts to me are older than faith and upon facts must my belief in Spiritualism be reared. It is hard for me to repudiate my former belief and accept this, and only on evidence, that if honest to myself I must admit its truth. It has showed me intelligence outside of blind force; it has showed me solid hands and language similar to my own. I must, therefore, as an investigator, after careful and thorough trials, verify that which thousands before me have believed; that man does exist after this life, and can communicate with mortals. HARRY E. MILLARD. Grand Rapids, Mich. This is to certify that the account herein stated, pertaining to the five circles of Dr. Schermerhorn, is true in every particular, as far as our knowledge of phenomena produced, and conditions stated. B. D. JACKSON. MILLIE A. JACKSON. ANNIE MILLARD.

EXPERIENCE OF AN INVESTIGATOR.

Seance with Dr. Schermerhorn. To the Editor of the Religio-Philosophical Journal. If permissible, allow me the use of your valuable columns to state a few facts that have come under my personal observation during my investigation of the phenomena of Spiritualism. Let me state that prior to September 8, 1886, my knowledge pertaining to Spiritualism was of the meagerest description. On that date a friend of mine (for whom I had considerable respect, as a sharp-shrewd business man) brought to my place of business a double slate, and upon the inside thereof was a long communication purporting to have come from his dead brother-in-law. A few hours afterwards he brought me a spiritual paper, and asked me to read the same. One article on Table Tipping interested me, and when I arrived home I immediately went into a room, and sat at a small table, hands on top. I got nothing. Then my wife and I sat at a small table, tipped the table! I put the usual formal questions, and got the information that her spirit brother was tipping the table. We continued sitting daily and on the 6th day my wife said she heard the spirits singing and speaking to her. I told her to be very cautious in imagining such funny ideas.

ANNUAL MEETING

Of the Golden Gate Religious and Philosophical Society of San Francisco. To the Editor of the Religio-Philosophical Journal. The second annual meeting of the Golden Gate Religious and Philosophical Society of this city, was held in Metropolitan Temple, Sunday, March 11th. The President, F. H. Woods, Esq., announced his intention not to accept the presidency of the society for the ensuing year, owing to ill health and other causes. During the past year, he said, "Our platform here has been kept free from unworthy characters, except in two instances,—one a stranger in whom we supposed we had gained a prize, but in whom we were sadly deceived; the other coming from a neighboring state, and highly recommended, but in whom we were also deceived. In consequence of our careful discriminating policy, we have been called aristocratic; but if to keep our platform clean, and to present only the highest and best phases of Spiritualism, is to be aristocratic, then we are aristocratic. "A cloud appeared upon the horizon of our progress and endeavor in the severe illness of our regular minister, Mrs. E. L. Watson, near the beginning of the past year; but most providentially we secured to fill her place the one man of all others in the United States that was needed here, Mr. J. J. Morse. You all know how he has endeavored himself to us. We love him; he has done a noble good work. It will be a sad parting when he leaves us, but we hope that in the course of his public labors he may be able to be again with us. When Mr. Morse shall have closed his labors among us, we shall have terminated six years of the public presentation of the purest and best Spiritualism in the world,—a Spiritualism that has not demonstrated that the Spirit-world is accustomed to "play fantastic tricks before high heavens." "Sometimes when I have looked upon the vast mass of fraud and rubbish supposed by some to be a part of genuine Spiritualism, I have felt almost inclined to retire from the field in disgust. We need not wonder that parties like Miss Phelps ask us, "What is it that you are affirming?" This rubbish and fraud must be met. It belongs to this society to do its work in aiding to stem this tide of folly and fraud. The true mediums should also see to it that the issue is met; for in two years if this avalanche of fraud is not checked, true mediumship will be forced to the wall. But despite the present unfortunate state of affairs, we still hope for better days. We know that a crystal stream of purest truth underlies the mass of rubbish now flooding the movement." And when we see valiant workers like J. J. Morse, Wm. Emmette Coleman, Mrs. E. L. Watson and John C. Bundy standing up so nobly for the truth, it would be rank cowardice in us to desert the field." Mrs. H. E. Robinson read the report of the operations during the year of the Kindergartens under the protection of the Society—the financial report showing a balance of \$23 in the treasury. The school has an average attendance of fifty, ranging in age from two and a half to six years. The report of the Ladies' Aid Society, also submit-

The Duty of Liberals.

In which we might engage in a true, enlightened, liberal, broad, progressive school for the teaching of religion to the children.

Instead, then, of thinking you are stooping, however grand a man you may be, however fine your brain or your education, however high your social or political position.

The duty, then, of the liberal in the light of the past, of all that he has received as a gift of the ages that have gone, as he contemplates the present condition and looks out towards the possible destiny of his race.

And what is the outcome? Making the darkness of the world a little lighter for those who do not see the way; bringing something of cheer and hope into hearts and homes that are desolate and discouraged.

Moore's Dilemma.

To the Editor of the Religio-Philosophical Journal:

As some of the correspondents, who so kindly answered my questions in the JOURNAL of February 25th, are somewhat in error as to my position on isms in general and Spiritualism in particular, I will say that less than two years ago, my attention was called to the subject by my friend W.S. Rowley, of Cleveland, well known to all your readers.

But I must proceed to the main point in controversy. I understand Spiritualists to assert that there is no "eternal hell," no "vicarious atonement," no "winged angels," no "golden streets," no "death," no "resurrection of the body"; that "eternal progress is the destiny of man"; that there is "probation after death"; that the "fall of Adam is a myth." Here are nine points on which they dispute orthodox doctrines.

Mr. Lyman C. Howe says: "We can place no 'absolute' dependence on what spirits tell us." Of what value, then, is their testimony in making up our verdict as to the truth or falsity of doctrines, about which we can know nothing positively while in this world?

If they can tell us there are no golden streets, they should tell us what is found in place of them; but Spiritualists or any one else can not tell us a single thing about the beyond except on the testimony of the spirits who know if any body does.

Mr. Howe also says: "The truth of Spiritualism as a demonstration of a future life does not rest upon the testimony of spirits." and "the existence of spirits is as well established as that of electricity or magnetism."

Mr. J. Clegg Wright admits that the theory of eternal progress may be true or false. He asks: "What reliability have orthodox doctrines? Where did they come from and who made them?" I answer: nothing but theory.

Take the demonstrated facts of geometry, trigonometry, algebra, the higher mathematics, astronomy and all the exact sciences, with all their practical applications, and who cares if all the advocates of the various theories of men should denounce them as "false and pernicious," and solemnly warn us that we are in danger of "eternal torment" for believing such things.

Mr. Charles Dawbarn assumes the role of ridicule to impress me with my benighted condition, wading in the "mud of ignorance and superstition" with "closed eyes," and takes me by the coat collar, as it were, and shakes me up lively. But for thirty years I have been shook over all kinds of "torrid zones," by all kinds of advocates of man-made creeds.

In conclusion I will say that I am not prejudiced in favor of old theories. My rule is, "Charity for all with malice toward none." The Spiritual philosophy as I understand it agrees with my ideas and belief so far as that has been established, and seems to be a rational solution of the problem of

life here and hereafter, and is in fact my theory; but I recognize the fact that theory is theory, whether it is mine or that of others, and I do not propose to say that any opposing theory is false until I can prove the truth of my own.

The only point in controversy is the bearing that the testimony of spirits has had in determining the spiritual philosophy. I fully recognize the fact that the statements of spirits would necessarily differ with difference of place, circumstances, education and experiences; but taking the statements of Crowell, Davis, Maria M. King, Judge Edmonds and others, and there seems to be too great a difference to suppose that some, if not all, are not visionary theories; and if spirits are visionary theorists on the things we would expect them to know the most about—their every day life and surroundings—I think we may well ask why their statements with regard to the great laws by which God rules in the world beyond, may not also be their theories, biased, perhaps, by prejudice; and, therefore, how can we establish an absolute truth as to what is or is not the condition of affairs in the world beyond on this kind of testimony?

Mr. Hudson Tuttle says: "When we converse with spirits we are talking with beings of the same limitations as ourselves," and that we cannot put "thus saith the spirit" in place of "thus saith the Lord." This I admit; but in what way does it prove the assertions of Spiritualism that these orthodox doctrines are not true? We are told that "thus saith the Lord." It seems that your correspondents rely, after all, more on their own judgment, and what to them seems reasonable, and on the deductions from the observed facts in nature, than upon anything that spirits say; and it seems to me that Rationalism would be a more appropriate name than Spiritualism to designate their system of ethics.

I am thankful to all of your able correspondents who have answered my questions, for the fund of information given to myself and others on this very interesting and important question. The fact that I have not referred to all is not that such was not duly appreciated, and considered valuable, candid and reasonable. I wish also to acknowledge my appreciation of private letters received from Mr. Hudson Tuttle, Berlin Heights, O., Mr. J. N. Richardson, Delphos, Kan., Mr. J. F. Bond, Turlock, Cal., and Dr. A. Irons, Newport, Del.

S. F. MOORE.

Trance and Transfacial Mediumship.

MRS. JULIA DAWLEY.

To a loyal woman, "Love and work with me," Will get fair answers, if the work and love, Being good themselves, are good for her—the best She was born for.

I am often reminded of these lines by observing, as one can hardly fail to do, how mediums and the controls about them reach out in every direction to move people, especially women, "surprised when scarce awake," as Aurora says, by the new delight of finding proof of life beyond the grave.

The columns of more than one spiritual paper are thus filled with notices of seances, most of which were the work of barefaced frauds, who, by means of panels and duplicate keys, introduced confederates and accomplices into the rooms supposed to be securely locked, and who brought out as tests the information gathered from every source possible, and turned into the Bureau of Information which is a part of the stock in trade of the members of the big "combine" or Medium's Trust Company.

For more than two years past, while I have sedulously avoided every promiscuous circle, save when my duty as a reporter sent me, I have held in my own little home an hour and space apart from sitting with an invited friend or two, or those who uninvited were moved to come, for the purpose of making favorable conditions of passive waiting for any manifestation of spirit power which might be given, only asking and hoping that none but wise, humane and unselfish controls shall be attracted to our atmosphere.

But of the strangest manifestation of all, I doubt if I should ever have written, if I had not seen a letter in a recent copy of the JOURNAL in regard to the transfacial mediumship of Mrs. Ellis, since as the exhibitions of this power have never been given save when the medium and I were quite alone (except on one occasion) I have half doubted whether my own eyes did not play me false.

seen on these occasions, a succession of faces varied and of both men and women or even a little child, passing as fast as I could recognize or describe them, and this in a well but not brilliantly lighted room.

The medium is never unconscious, but seems "turned to stone" as she expressed it, and her closed eyes add still more to the statuesque appearance of the faces.

On the evening of Sunday, February 19th, last, we were together alone in my own room. I lay upon the sofa and she was sitting in a chair a few feet away. We had been speaking of the ordinary events of the day, but for a moment silence fell upon us and I observed that Mrs. W. seemed gazing at something in another part of the room.

What meant the vision? Why the exhibition shown to us two women? I do not know, but it may be some sensitive among your readers may be able to see "the vision and the interpretation thereof." Perhaps this phase of mediumship is more general than is suspected, people being loth to speak of it; lest they be self deceived.

Need of a Spring Medicine.

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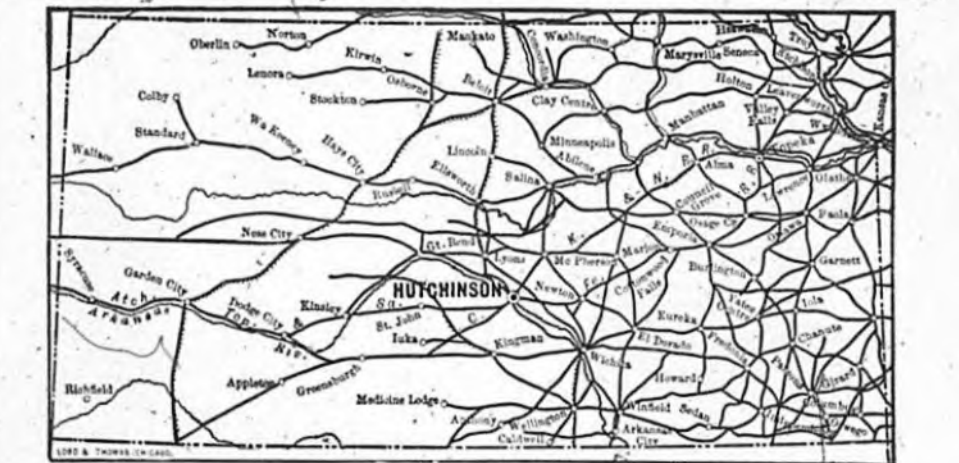
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