

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XLII.

CHICAGO, JUNE 18, 1887.

No. 17

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

CONTENTS.

FIRST PAGE.—The Beginning of Things.
SECOND PAGE.—An Invisible Ghost. The Fortland Or egonian on Spiritualism. Unitarianism. The Great Wall of China.
THIRD PAGE.—Woman and the Household. Late June Magazines Received. Chicago Christian Scientist. Miscellaneous Advertisements.
FOURTH PAGE.—Spiritualism Leaving the Churches. The Home Circle, and False Communications. Puerilities Revivified. A Ghost Story. He Dreamed How to Catch Fish. General Items.
FIFTH PAGE.—"The Earth" on Spiritualism. The Hampton Institute. Mrs. Crindle-Reynolds. Haverhill and Vicinity. General News. Miscellaneous Advertisements.
SIXTH PAGE.—The Grand Old Hymn. Telepathy or Coincidence. Mrs. Miller. The Mind Cure. An Indian Salmon Dance. Direct Spirit Voice and Writing. The Fox Sisters. Victoria's Fifty Years' Reign. Vampires. Elementals and Astral Spirits. Mrs. Gladstone's Present. Mrs. Hall's Materializations. South Hutton. Vendoo Charms. Lincoln's Self-Evident Truth. Evidence of Spirit Power. Revelation by Dreams. Notes and Extracts on Miscellaneous Subjects.
SEVENTH PAGE.—A Vision Unveiled. Thomas Paine on God. Miscellaneous Advertisements.
EIGHTH PAGE.—Christian Science—Its Origin. Spirit Materialization. Miscellaneous Advertisements.

THE BEGINNING OF THINGS.

A Lecture Delivered before the Seemiar Union, Chicago, BY ADAM MILLER, M. D.

Reported for the Religio-Philosophical Journal.

We are here surrounded by innumerable forms of existence, some animated by a living principle, moving and acting from volition, and often in opposition to law, while inert forms of matter appear to be wholly under the dominion of law, and move as they are impelled by the power behind or above them.

What was the origin, and whence came these strange phenomena of matter and life, and the mysterious union between them? In the Mosaic history of creation we are told that "In the beginning God created the heavens and the earth."

This is received as an inspired truth, by millions of our race; but science is not satisfied with any statements in reference to the origin of things unless it can find a confirmation or evidence of the truth of such statements in scientific research.

Theology is satisfied with the Mosaic account of the beginning of things, and looks with a jealous eye upon the investigations of science from a fear that these might lead to atheistic and materialistic conceptions.

The word "creation" does not necessarily imply that God made all things out of nothing, within a comparatively limited time. This term, as defined by standard authors has various and different meanings, among which are the production of new combinations and formations from pre-existing entities or forms of matter. It also applies to moral as well as to physical relations.

Theism claims that before all visible and tangible forms of existence, there was an infinite and intelligent power in whom was life and volition and the essence and potency of all causing form of matter, and life. Science acknowledges all these phenomena of existence, and with scalpel and microscope in hand and by chemical tests, seeks for the origin of life in matter, but soon arrives at the point where it is compelled to admit that the origin of life cannot be found in that.

Theism itself does not profess to understand the infinite power manifested in nature. From a want of a capacity to comprehend, we cannot estimate this power nor the methods by which infinite designs are accomplished. We may claim to understand some of the laws through which this power manifests itself, but even here our knowledge is so very limited that we are compelled to regard ourselves as children studying our primary lessons through which we hope to progress to a higher degree of knowledge, and grander conceptions of that power which moves in sublime majesty over all the forces of nature. That this power is the cause of all existing things theists admit, and atheists deny.

The harmonious operation of the laws governing matter imply an intelligent Law Maker of infinite wisdom and omnipotent power. This, in our language, we call God. The Hebrews call it Elohim. The Greeks call it Theos; and the numerous other nations of the earth have their different names for this supreme power, which convey to the minds of millions of devout worshippers the same idea of one supreme existence in whom all things had their origin; and by whose power all things are controlled. To assume that matter is eternal, existing anterior to all life or a life-producing power, will present to us a problem more mysterious than the postulate of an eternal life-producing, and life-sustaining power.

The question comes up: When and how

was motion imparted to matter? Where do we find the *Phenomenon* that gave the first impulse to the supposed eternally existing particles of matter? What formed geometric figures, spheres, orbits, and well defined boundary lines, with attractive force and propelling power?

If life originated in protoplasm, and matter in nebulae or fire mist, then what was before these? and how was any change effected? If they were eternal, why did they not remain eternally the same? What disturbing influence brought them out of their eternal inertia to motion and life? These questions are more difficult to answer and involved in mysteries more profound than the recognition of a supreme and supernatural power from which all things have come from an eternal volition.

We admit that the human mind cannot comprehend the idea of an eternal, omnipotent, creative power; neither can human language fully express the condition of space before the formation of worlds. The term ether would convey an idea too near to our conceptions of matter to allow it an eternal existence, and yet it seems reasonable to suppose that there existed, inseparable from the divine existence, a sublimely sublimated essence from which material entities and forms may have come. This was light. "In him was light," but not created light which radiates from material bodies. The boundless and luminous ocean of etherity could have no dark nor shadowy sides. The dark night of chaos could have had no existence anterior to the existence of matter in its tangible form. The prophet in the Bible represents darkness and light as objects of creation. This can only be understood in a relation to material existences. In the poetic language of the book of Job, light and darkness are personified, each as having a separate existence and dwelling place.

Light from luminous bodies has puzzled the brains of philosophers in all ages, and yet remains an unexplained mystery. How much more mysterious must be that eternal existence, from which have come the things which are tangible to us in the material universe.

The history of creation, as recorded by Moses in the book of Genesis, adapts itself to human conceptions. The periods spoken of as night and day may indicate long cycles of ages, during which the forming process was going on, giving form and endowment to matter, drawing dividing lines between different conditions, so that coming man might classify and follow these lines of distinction for practical purposes through all time. In our backward march from compound to simple elementary substances we will most likely find them more subtle and refined, and diminishing in number as we follow them beyond the realm of chaotic forms; and when we come to that mysterious veil beyond which mortals can not penetrate, the source of all existing things, it is reasonable to think that we would find but one undivided out-flow from an infinite undivided source.

As in Bible history the first Adam found his Eve, so the first elementary principle from which a universe was to be built, found a mate, and the King of matter and the new found Queen formed a union from which the countless streams of being commenced its flow without an ebbing tide until it runs in millions of channels, with the vigor and freshness of youth. This stream of being could no more direct its course than it could originate itself. The forces that control it result from a power above these forces. If all matter had an origin in an infinite causation, then life-animating matter must have had a similar origin. The mysterious union existing between the vital principle called life and material forms, and the abundant provision for the support of life from its lowest to its highest condition, point unmistakably to a superintending intelligence. In the physical universe we are every where brought face to face with existing phenomena that indicate a designing hand, in adapting the different parts to one united whole.

Science cannot object to creative energy on the ground of long periods between different forms and combinations of matter. The methods of the infinite are marked by what to our conceptions appears to be slow processes. Long ages are nothing compared to eternity. A sudden act of creation in producing material forms is no greater proof of divine energy than is the production of the same thing by laws working through long ages. All we claim is that there does exist a creative power and that this power existed from eternity; and that which potentially and in essence had no beginning, will have no ending.

St. Paul says: "Every house is builded by some man; but he that built all things is God." The material for the building existed in the builder. Time is not taken into the account, neither is it essential to our argument that we understand the process. The great fact of creation is before us. The solid earth is beneath our feet; the sun and the stars a part of the time apparently above us. Every thoughtful being looks at these rolling and moving worlds with silent admiration, and is impelled, as by some invisible presence, to acknowledge that some great power must have made all these worlds.

Here we find the foundation of all religious worship, whether it be among the rude savage, the wild barbarian or the more refined devotee, paying homage at the thousand shrines and altars with prayers and hopes that this unseen power may become interested in the behalf of suffering humanity.

There is a moral sense in which every intelligent being reaches out the hand of conscious helplessness to this higher power. It would be a fruitless effort to travel back of all historic records to find a time when the Infinite power alone existed. Geology may lay its measuring line on rocks and strata of deposits, and on minerals and metals; but far beyond the traces and tracks from which geology draws her lessons of the past, and before time was measured by revolving worlds, there was a long dark night of chaos from which no light has come to us; far, very far beyond this dark chaos there must have been the bright ocean of the past eternity. No shadows were cast from this outbeaming splendor. There were no crude material substances that could obscure the divine light. This luminous effluence vibrated from one great central source of all existing things, and as the great purpose of creation existed in the divine thought and will, it was wrought into limitless space through the infinite word, "and this word was God." The transformation of matter through a creative process may go on through eternity, changing from crude to refined and from more refined to crude forms, and in these eternal rounds there will not be an atom lost. Nature may for a time be robed in her coarsest garments, as in old chaos, and assume fearful forms. The outbursting volcano and the desolating earthquake may spread destruction over the earth. The earth itself may wax old as doth a garment, and as a vesture it may be folded up and changed; but from this apparent waste and destruction the earth will rise to a more beautiful form and be attired in robes of splendor adapted to the advanced condition of the dwellers on the renewed earth.

That which to us may appear to be death and destruction may only be a forward and upward movement to a higher condition. The star may fade from mortal vision and disappear from telescopic view, yet it is not extinguished. Its light may flash out in some distant sky with increased splendor, or as a central sun in the vast firmament it may carry its family of worlds through boundless space, where other eyes may gaze upon an apparently newly made world. We must keep in mind the important truth, that change in nature does not imply annihilation. What though some visible forms may vanish from our sight and flow back to the bosom of the vast ocean of eternity whence it came many millions of years since, it may still be as tangible to celestial dwellers in higher spheres as the granite or the solid earth to the dwellers here.

There appears to be a grandeur and a glory in these changing transformations that will leave on worlds the impress of eternal youth. Matter in itself does not possess the vital principle. It is only the outer and visible garment with which the inner life is clothed. The fabrics with which living entities are clothed are coarse or fine as they correspond with the dwellers within as well as their outward surroundings. In one sense, life builds its own habitation.

The heavy coating of fur and feathers found on animals in northern climates show how the demand is met by the supply. The materials are in the earth, the water and the air; and the vital energies select and appropriate them with unerring skill. The skillful artist knows where and how to make the delicate touches with his pencil dipped in different colors to produce a beautiful picture. So do the invisible forces of nature in the animal economy know how to give shape, form and color to every dwelling-place for life, so as to correspond to original types. But how did life first become united to material forms? Whence came this vital principle? Where is the mysterious anchor fastened that holds the one to the other? Here we are again on the border line of the unknowable; yet by the same line on which we reach the origin of material forms, we may find the origin of life. If matter resulted from a divine essence inseparable from the eternal existence of the divine being, so we may consider all life an outflow from the same eternal source. We cannot well see that the union between matter and the vital principle is more mysterious than their separate existence. In the Mosaic account of creation, we are told that the earth and the water brought forth beasts, birds and fishes as well as the different forms of vegetables and herbs after their kind; but all this is attributed to a creative power. The laws of reproduction of the original types according to natural generation will continue without the possibility of one line running into another so as to produce new types from original germs.

Every life is sustained by an eternal life-principle that throbs like one great heart from the center to the circumference of the universe. Wherever new-born planets spring into existence with the radiant glow of central suns, scattered like diamonds through the vast abyss, there analogy in nature teaches us there will be new forms of life, coming and going, progressing and retrograding, according to physical conditions and surroundings. Ancient boundaries may be overlapped by coming sun systems. These in turn may be changed to higher conditions by passing through ordeals of apparent destruction. It is not reasonable to suppose that our universe will finally become a solitary waste from a destruction of existing worlds. The fears so frequently expressed by materialistic philosophers become groundless in the presence of an omnipotent creative power, which works alike in every star and every grain of sand, with perfect skill. Nature's forces cannot become exhausted with such a

power above them. To this high philosophy we reverently bow with humble adoration and wait for the coming of more light on a subject so full of interest, and yet shrouded in impenetrable mysteries. To say that running to death and destruction is the natural tendency in matter, is to assume the strange contradiction that an almighty creative power could not produce anything permanent in the universe, or that inherent powers in matter could run up to high conditions and fall to remain there. If nature presents itself in an endless variety of forms and no two things are precisely alike, then we may also look for perpetual changes in the arrangement of matter progressing to higher and more refined conditions, adapting itself to the advanced state of intellectual beings. Progress is nature's order. The life of the present could not have existed in the primitive condition of our earth. Atmospheric changes, soil, climate and solar influence regulate the existing flora and fauna. The one changes with the other. Life adapts itself to pre-existing conditions of matter whether found in the air or on the land or in the water. All life-bearing planets in the universe will be governed by laws peculiar to these worlds. The changing process in the progressive unfoldment points to a volition and gives assurance of perpetuity and stability everywhere.

The unity of matter in its elementary principles, as revealed by the spectroscope, argues the unity of origin. From every star and every world whose light has come to us, we have proofs that the same elements contained in the earth on which we live are also found in those distant worlds and have a similar origin. St. Paul says, when speaking of creation: "The things that are made were not made of things which do appear." But he by no means says that they were made from nothing. How grand, and yet how incomprehensible is the thought that all existing things have an origin in an eternal existence, and that that which potentially existed in eternity past will exist throughout eternity to come.

While matter is tending to change, it may also be blending with higher forms and more beautiful combinations corresponding with the increasing of progressive immortal minds.

Every globe has a magnetic center around which, as a central point, the materials are drawn that build up the different worlds that belong to the solar system; outside of an intelligent causation we can find no answer to the question how these magnetic centers found their location in space; but that they exist is a fact revealed by the latest discoveries in electricity and magnetism. The theory based upon the nebular hypothesis, that parts were thrown off from a central mass, out of which planets were formed, cannot be reconciled with the laws of gravitation; neither can the axial or orbital motion of the planets be reconciled with these laws as published by Newton.

The lines through different bodies are dual in their polarity, and have a positive and a negative element. There are attraction and repulsion. While one particle is drawn in one direction as a positive draws a negative, another is repelled as a positive by a positive. These laws of attraction and repulsion, by positive and negative, are universal in their nature. On them the variety, the harmony, and stability of the universe depends.

We see this in every tree, leaf, blade of grass, bud and flower. Nothing presents a perfect circle in nature. The planet's orbit is an ellipse, so are leaves, plants and flowers,—some more and some less. Every shape and every form of matter gives evidence of this repellent and attractive force. The irregularities in nature show that there are antagonizing forces at work every where, producing variety as well as harmony. Nature wears her garments of many forms as well as colors. She challenges our admiration in her variety as well as in her harmony. Her sources do not all run in one direction. There is a coming and a going, a drawing and a pushing, an expansion and a contraction, a rising and a falling; but not by accident nor chance movement of forces, but in accordance with laws established by an intelligent, omnipotent power. Our interpretation of nature's laws must be in harmony with reason and with well established fact in science. Assumptions may be taken where positive proof cannot be had; but deductions from assumed facts should not come in conflict with well known phenomena.

The discussions in solar physics furnish a striking illustration of this. Various theories have been advanced in reference to solar radiation and its comparative influence on the different planets of the solar system.

Theories have been advanced, condemned—approved and disapproved—all in the name of science. Sir William Thompson's convection theory was short lived. So was Prof. Proctor's combustion of cosmical matter. Now the contraction theory is strongly advocated as a scientific fact, but this is surrounded with numerous difficulties, and will have to be abandoned. The sun does not radiate heat through cold space for millions of miles. When all the confused and conflicting opinions are taken into account—all published in the name of science—we may well doubt all the theories built upon such hypothetical speculations. We may write under all of them, "not proven."

Neither can we accept a universal law of gravity drawing all bodies in one direction and toward a common centre while we know that planets and comets move in elliptical orbits with different degrees of velocity, and at varying distances from the central sun.

Again the planets sway each other by mutual attraction. The disturbing influences of Neptune on Uranus put astronomers on his track until they found him in the regions of space where the disturbing influence indicated his presence. Other planets have been affected in the same way. Our earth holds the moon, while the moon in turn draws on the earth and causes ocean tides. With all these complicated movements, if there were not boundaries over which one body cannot pass, in its approach toward another, all would soon rush to one common centre. Electricity, and not gravity, is the great factor in controlling the revolution of the planets and their satellites around the central sun. The positive and negative electrical conditions of all bodies revolving in space; hold them to their orbits more securely than our wheels are held to tramways on which locomotives run. The painful forebodings caused by a fear that a comet might strike the sun or our earth, or that the planets might find one common grave in the solar orb, have no foundation in scientific fact. I am aware that I make these statements in advance of our times. Men will not receive them because they are not found in books written by leading scientific men; but the time will come in the near future when the scientific world will adopt the views I am now setting forth, and wonder why they had not been thought of before.

The old error will be raised that these views "are not in accordance with well established principles of science." But what has science given us on the subject of solar radiation and the nature of the sun? Nothing but a vast amount of conflicting and contradictory speculation, and a final acknowledgment that very little is known on this subject. The late Professor Joseph Henry, secretary of the Smithsonian Institute, was evidently in harmony with the materialistic prophets of nature's final doom. In a letter to me in 1875 he says:

"Neither electricity nor magnetism are forces possessing energy in themselves, but like the spring of a watch exert no more energy than is put in them. Electricity as it exists in nature is in a state of equilibrium, and it is only when this equilibrium is disturbed by extraneous force and in the act of returning to a state of stability, that energy is exhibited. During the action of the galvanic battery matter in a state of power is running down to a state of no power; and if the sun be a great galvanic battery, it requires something equivalent to zinc and acid to keep it in a state of activity."

Now this distinguished scholar must have known that friction will excite both electricity and magnetism in the absence of zinc or acids. The axial rotation and orbital motion of the planets must be capable of exciting an incalculable amount of electricity, and this produces magnetic attraction and repulsion. If modern science, in its materialistic conceptions was in harmony with itself and built its theories on the solid rock of well-established facts, in reference to the wasting of nature's energies, and the final running down of nature's forces, and arrived at its conclusions on this line, then we might tremble for the final fate of the universe; but when conflicting hypothetical speculations are the basis of these horrible visions that haunt the imagination of the prophets of nature's doom, we may dismiss all fears, and look with confidence at nature moving forward to higher destinies and grander unfoldments; potentially an eternity past, and prophesying an eternity to come.

Nature is not God, but God is in nature everywhere. The human voice could never be heard if it were not for the breathing power behind it. Men and all animals would be mute forever if it were not for the current of air passing from the breathing apparatus, causing a vibration in the vocal organs. So it is with nature; she has a living breathing power behind her. Her voice is heard in the muttering thunder, the roaring of the volcano, and the sweet melodies of the solian harp. Nature invites us into her temples and allows us to walk along her archways, to gaze upon her magnificence and to study the operations of her hidden forces, and only proclaims herself the offspring of a higher power; only the instrument through which the great infinite breathes life and being into the universal void.

The laws of nature will never be changed. They were established by infinite wisdom and have omnipotent power behind them. This power will endure through the eternal ages. The measuring line which finite mortals, in imagination stretch over a material universe, finds no ending. The plumb-line thrown into the depth of space, finds no bottom. The electric ocean on which suns and systems move is without a shore, and yet the darkest corner of the most distant world is controlled by the same law that governs the mighty empire of matter in the most resplendent regions of the boundless dominion.

If great and small applied to the infinite as they do to human conceptions we would be but atoms on a distant shore; but mind in man links him to the infinite mind, and gives a pledge of immortality. All things that have a prospect of an eternal existence to come, must in nature and essence have existed in eternity past.

This view does not undervalue creative energy. It magnifies the omnipotent power which contains in itself all existing things. Everything in the universe centers in this creative power. "All the hosts of heaven were created by the breath of His mouth."

(Continued on Next Page.)

AN INVISIBLE GHOST.

The Terrible Adventure of A Famous Actress. Mademoiselle Clairon's Supernatural Visitant—Erightful Shrieks and Uncanny Messages.

The annals of modern psychical research have failed to discover a case at once so well authenticated and so terribly suggestive of a spiritual life beyond the grave as that which happened to Mlle. Claire Joseph Leyris de La Tuile, better known as Mademoiselle Clairon, the famous actress of the Comedie-Francaise.

This noted woman, whom Rachel perhaps alone eclipsed on the tragic stage, was born near Combe in 1723, and died at Paris in 1803. Certainly she owed more to art and study than to nature, for however pleasing and attractive, and although gifted with the rarest powers to stir an audience, she could not be said to rival any of the handsome women of her time. Yet she wielded an empire contrasted with which that of Sarah Bernhardt, however legitimate, sinks into insignificance. Mlle. Clairon became, not only the star of the theatre, but the queen of Paris.

When the public flocked to see her play, and followed her with adulation, she retired in a manner bordering on contempt; and when her stage companions rebuked her for appearing so unfrequently on the boards, she retorted with the dignity of a sovereign: "However seldom I may perform, you and the public are equally obliged to me; remember that an evening of mine gives you your living for a whole month."

An anecdote will show the importance and power of this remarkable tragedienne. Freron, a well known critic, gave a caricature portrait of the actress which was too life-like not to be recognized by all. Mademoiselle Clairon at once applied for redress to the gentlemen of the King's chamber, and threatened that if this was denied, she would retire from the stage. An order was granted by Louis XV., for the conveyance of the satirical journal to the prison of Fort l'Évêque.

As the poor fellow was at that time suffering from a severe attack of gout, his friends interfered and obtained for him a suspension of the order till he was in a fit condition to be removed. Of course, the literary world exclaimed, as well it might, against this unprecedented exertion, of the kingly prerogative in favor of a mere actress, and the affair was for a long time the subject of conversation of the court and capital. Freron had powerful friends, but the minister declared he would yield to no intercession in favor of the journalist, unless it came from Mademoiselle Clairon herself. Everyone soon took part in the quarrel. The queen herself at length interposed in Freron's favor, and obtained his pardon.

In 1743, when Mad-moiselle Clairon was in all the splendor of her youth and talent, she was beset by a crowd of admirers, among whom were a few upright single-hearted young fellows whom she distinguished from the crowding throng. Of these, the one who most deeply touched her heart was M. de S., the son of a rich merchant from Brittany. He was about thirty years of age, tall and possessed of a handsome face and fine figure. He wrote keen and clever verses, his conversation and manner indicated a most careful education, but his reserve and timidity were such that a readiness to serve him on all occasions and his expressive eyes alone revealed his deep rooted affection to the already great theatrical queen.

After admitting him to the green-room, she allowed him to be one of the guests at her house, and soon left him no longer in doubt as to the genuine friendship which she felt towards him. He, however, in candidly replying to every question which her reason or curiosity suggested, ruined himself forever in her eyes. She learnt, that, wounded at the thought of being commoner, he had rented his estate in Brittany, to come to Paris to squander it under a more sounding title. This displeased her to the point of anger, she thought, justified the scorn of right minded people. His mood, moreover, was melancholy and malignant; he was too well acquainted with men generally, he would say, not to despise and avoid them; his object in life was to see no one else but her whom he loved, and bring her to see none other but himself. This displeased her still more.

From the moment she discovered these ruling traits in his character, she saw the necessity of reducing his hopes of consolation that way to a minimum. The invitations she had at first so freely tendered were gradually reduced until they got to be quite few and far between. This wrought so powerfully on his mind and feelings that he fell ill, when the renowned actress nursed him with every possible attention. But her constant refusals to receive him as a suppliant and to relegate him among her friend and acquaintances deepened his wound and poisoned his life.

Finally, he recovered his property in Brittany, but never his health; and convinced that she would render him service by severing her connection with him altogether, Mlle. Clairon strenuously refused to receive both his letters and himself.

and the tears that came into my eyes unbidden, coupled with my earnest request that the guests should stay by me a part of the night, showed that I was at a loss to account for the noise. There was a great deal said about what manner of cry it might be, and it was decided to have persons posted in the street to detect its nature and author, should it again occur.

"All my servants, friends, neighbors and even the police, heard this withering shriek which arose always at the same hour under my windows, and seemed to come out of the air. I could not bring myself to think that it was intended for anyone else but myself. I seldom supped out of my house; but as often as I did, nothing was heard; and more than once, when upon entering the room, I enquired of my mother and servants whether the phenomenon had occurred, the same shrill, unearthly shriek was suddenly sent into my midst."

"One evening, the president of B., at whose place I supped, accompanied me home. Just as he was bidding me good-bye at my door, the shriek came between him and me. He knew the story, as in fact did all Paris; but he was so startled at the wild weird sound, that he had to be lifted into his carriage more dead than alive.

"Another time, I requested my friend Rosely to go with me to the Rue Saint-Honore to choose some stuffs and to call upon Mlle. de Saint P., who lived at the Porte Saint Denis. The sole subject of conversation that passed between us on the way to both these places was about my ghost, as it was called. The young man, who was full of quip and joke, and disbelieved in spirits from another world, had however been much struck by my adventure. He pressed me to evoke the phantom, promising his implicit belief if it responded to my call. Either from boldness or weakness, I did what he asked; the shriek was repeated three times in succession, in a most terribly loud and rapid manner. On reaching our friend's door, it required the whole house to get us out of the carriage, where we were both found in a fainting fit.

"After this dreadful scene I was some months without hearing anything more. I thought I was forever delivered from this mystery, but I was mistaken.

"All the theatrical company had been ordered to Versailles to attend the marriage ceremony of the king's eldest son. We were to be away for three days. In the hurry and confusion of arrival some persons were unprovided with rooms. Mme. Grandval had none. I waited with her until one should be found, but in vain. At three o'clock in the morning I offered to accommodate her with one of the two beds in the room provided for me in the Avenue de Saint-Cloud. She accepted. I gave her the smaller bed; and as soon as she had retired I got into mine. While the chamber maid was undressing to rest beside me, I said to her: 'We are here at the other end of the world; the weather is abominable, and the ghost, I fancy, would have some trouble to seek us out here.'

"A frightful shriek followed.

"Mme. Grandval, who made sure that hell had been let loose in the room, ran, terror-stricken, with nothing on but her shift, up the stairs and down the stairs, and all over the house, where nobody could be found to close an eye the whole night.

"But I never heard the shriek again. A week or so after this happened, while chatting with my guests at home as usual, just as eleven o'clock sounded on the bell, the report of a gun fired under my window attracted everyone's attention. We all heard the report, and we all saw the flash. The window, however, had received no damage. We concluded that some unknown person had attempted to take my life, and having failed, certain precautionary measures must be had for the future. The director flew to the house of M. de Marville, the Lieutenant of police, who was a friend of his. The soldiers lost no time in coming. All the houses in front of my own were searched; they were closely watched the days following; my own house was also carefully searched; the street was filled with all manner of police spies; but, do all we could, for three whole months the same loud report was heard, always at the same hour, directed towards the same window pane, without anyone ever having been once able to detect the place whence the firing proceeded. The fact stands recorded on the police registers.

"Accustomed as I was to my ghost, whom I found good-natured enough after all, since he did no further harm than play on me his locus-poens tricks, I one day, feeling very warm, and oblivious of the hour, opened this identical window, when the director and I leaned on the balcony outside. Eleven o'clock sounded; the explosion occurred, and we were both flung violently backwards into the middle of the room, where we fell as though dead. On recovering our senses, and finding that no bones were broken, we looked at each other, and agreeing that we had each been gratified, he on the left cheek and I on the right, with the most awful slap in the face any human being ever received, we set up laughing like mad. The next day nothing occurred. The day after, however, invited by Mlle. Dumesnil to be one of the guests at a select evening party, which she gave at her house near the Barriere Blanche, I got into a cab at eleven o'clock and started with my chambermaid. It was a bright, clear night; the moon shone beautifully, and we were driven along the boulevards, where houses were being built. We were looking at the works going on there, when my chambermaid said:

"Is it not somewhere out here that M. de S. died?"

"From what I have been told, it must be," said I, pointing with my finger, "in one of those two houses there before us."

"At the same moment, an explosion like those I had so often experienced, burst from one of the two buildings, and went like a gunshot clear through our carriage. The coachman fancying he was attacked by thieves, gave the reins to his horses, and we reached our place of appointment having scarcely recovered our senses, and as regards myself, in a state of fright which, I admit, I was a long time getting over.

every preceding case, I could hear and follow the notes, but nobody could be seen.

"Finally, after two years and a half all noises ceased.

"One day somebody came to tell me that an elderly lady was outside who desired to see my apartments. When she came in, I was seized with a fit of trembling, which it was impossible for me to control. I looked at her a long time from head to foot, and my emotion increased when I discovered that she also felt as I did. All I could do at the time was to ask her to take a chair; she accepted, for we both had need of a seat. Our silence continued, but our eyes left no doubt of our wish to speak. She knew who I was, but I had never seen her before; so she felt that it devolved on her to speak first, and this is what she said:

"I was the best friend of M. de S., and the only person he consented to see during the last year of his life; we both counted the days and hours in our converse about you, who seemed to us now an angel, now a devil. I pressed him constantly to try and forget you; he as constantly protested that he would love you even beyond the grave. Your last refusal to see him hastened his death. He counted the minutes, when at half-past ten o'clock his lackey came back and said that decidedly you would not come. After a minute of silence, he took my hand, with an increase in his despair which alarmed me. The unfeeling creature! she shall get no good by it, said he. I shall pursue her after I am dead as often as I did when I was living! I sought to quiet him, but found that he had breathed his last."

When these words we have underscored fell on Mlle. Clairon's ears, their effect may be imagined, corresponding as they did with all the apparitions, her whole being was literally wrung with anguish and terror.

JULES CLARETTE.

The Portland Oregonian on Spiritualism.

For the Religio-Philosophical Journal. BY WM. EMMETTE COLEMAN.

When a newspaper editor or other public teacher essays to instruct his readers or hearers concerning the merits or demerits of any alleged system of truth or purported scientific phenomena, it is his duty primarily to thoroughly acquaint himself with the facts pertinent thereto ere he presumes to enlighten, or pretend to enlighten, the general public thereabout. Had the editor of the Portland Oregonian adhered to this self-evident duty, his remarks on Spiritualism in his issue of May 12th last, in all probability never would have seen the light. This ipse dixit concerning the character of the phenomena of Spiritualism and of mediumship manifests either crass ignorance relative to common, well known facts or willful suppression of the truth,—in my opinion the former.

As an argument against Spiritualism it is urged that "the vast mass of intelligent civilization does not believe in spirits as manifest to human sense." This is a questionable statement. I think that the "vast mass" of the people in every civilized country, learned and unlearned, does believe in the possibility, and at times the actuality, of the spirits of the dead being manifested to mortal vision. All over Christendom the belief in apparitions, or what are called "ghosts," is almost universal. Those who deny the possibility of such appearances are few, being confined almost wholly to those who deny or doubt the existence of such things as spirits, the materialists, agnostics, etc. The civilized world everywhere is overwhelmingly Christian, and virtually all Christians believe in the appearance of spirits to mortals, as recorded in the Bible; and very few Christians, I think, would dispute the possibility of spirits manifesting themselves to the denizens of earth in post-biblical times. But were it true that the intelligent masses did not so believe as asserted, that fact would be no valid argument for or against the truth of the verity of spiritual phenomena.

"The vast mass of intelligent civilization" believes in numerous absurdities and fancies; such as eternal punishment, a trinity of personal gods, the infallibility of the Bible, a personal devil, etc., etc. Moreover, the masses do not believe in many established or probable truths; such as the universal supremacy of law and the absence of miracle in nature; the purely human and natural origin of the Bible; precisely as with all other books; the absolute humanity of Jesus, of precisely the same origin and character as that of all other men and women; and multitudes of other rational or natural facts. The beliefs of the masses, pro or con, are of little value concerning the reality of the higher truths of nature; but the beliefs of the intelligent few, the competent ones who have carefully studied and tested the reality of any asserted fact in nature, are of much value; and tested by this truism, the genuineness and spiritual character of many of the so-called phenomena of Spiritualism have been fully established. It is upon this point that the ignorance of the Portland critic is ludicrously apparent. This erudite Oregonian savant asserts that the spiritual phenomena, "when freely tested by the same senses of sight, hearing and touch that we apply to other material evidence in this world, are unworthy of respect;" that the question whether the phenomena are the work of frauds and mountebanks or are inexplicable phenomena forcing the conclusion that they are the work of departed spirits, "has been settled, by scientific and judicial investigation, overwhelmingly against modern Spiritualism;" that the vast majority of educated thinkers and scholars, headed by Carpenter and Huxley, treat it with contempt; and that "Wallace and Crookes (sic) are the only exceptions among scientific men to this conclusion."

Had this learned Dogberry condescended to post himself a little upon the subject ere he pretended to speak understandingly thereupon, it is probable that he would not have "written himself down an ass" in the manner outlined above. So far from being regarded as "unworthy of respect," our friend would then have known that a "vast mass" of the foremost intellects of the world, all over Christendom, scientists, jurists, philosophers, statesmen, scholars, literati, etc., etc., have deemed these phenomena of great consequence, and have carefully investigated them, proving their reality, and in most cases accepting their origin as of a supernatural or spiritual character. He would also have known that, instead of scientific investigation having settled the question against Spiritualism, no instance is known of a scientist having, after a thorough investigation of the subject, expressed a disbelief in the genuine character of the phenomena. Those scientific men who have spoken against it have in most cases never examined the matter, never submitted the facts to any personal analytical or experimental investigation. They have decided against them on a priori grounds, prejudging the case according to their own foregone conclusions; just as their brother scientists sneered at and denounced

the idea of the circulation of the blood or the feasibility of the electric telegraph and steamboat transatlantic navigation. Huxley has never examined the subject at all, as he admits, and Carpenter's investigations were of a very superficial, shallow nature. Instead of testing the reality of the higher phenomena, Carpenter, in his studio, denied the possibility of their occurrence, in accordance with certain prepossessions or dominant ideas cherished by him, thereby signally illustrating his lack of conformity to the true scientific spirit of rigid examination and testing of all phenomena before dogmatically deciding as to their unreality or probable character. Per contra, every one of the vast number of scientific men who have carefully investigated the phenomena has become convinced of their genuineness independent of fraud and delusion. Of course it is well known that a portion of the alleged phenomena is due to fraud and deception, and another portion to delusion, illusion and hallucination. But after eliminating all these there remains a mass of facts thoroughly attested scientifically, the genuineness of which has never been and can never be overthrown. So far as the genuine character of much of the phenomena is involved, science has settled the matter, but in the affirmative, not the negative, as our Oregonian savant asserts.

To state that Wallace and Crookes (Crookes?) are the only scientific men that have pronounced verdicts favorable to spiritual phenomena indicates a degree of ignorance below that which it was thought could be reached by any man of intelligence in America at this time. Is not the gentleman aware that eminent men in almost every branch of science, in nearly every European country, have testified to the truth of spiritual phenomena, including astronomers, physicists, naturalists, chemists, philologists, neurologists, mathematicians, sociologists, physiologists, metaphysicians, etc., etc.? Has he never heard of Professors Hare, Mages, Gregory, De Morgan, Zoellner, Weber, Fechner, Fichte, Scheibner, Hoffman, Percy, Wagner, Butlerof, Flammarion, Challis, Torneboem, Edland, Buchanan, Deuton, Varley, Barrett and the many other scientific men testifying to the reality of psychic phenomena? In the absence of even elementary information, so to speak, on Spiritualism, what presumption on the part of this editor to attempt to write knowingly upon it!

We are further told that "judicial investigation" has settled the matter also against Spiritualism, and that "the courts confirm the conclusion of science by punishing mediums at every chance upon the charge of getting money under false pretenses." Again I fear our critic's ignorance is apparent. Does he not know that a number of eminent jurists and lawyers are confirmed Spiritualists, even, it is said, Chief Justice Salmon P. Chase having been to some extent a believer? Is it possible that he has never heard of Judge Edmonds? It is also true that extremely few mediums, real or pretended, have ever been convicted of obtaining money under false pretenses. Very rare it is that an arrest of any such is made, and in few cases does a conviction follow. In most cases of this character conviction was merited, the culprits being fraudulent or pseudo mediums, swindlers, impostors, assuming the name and cloak of mediumship for base purposes. It is a pity that more of these vamps are not arrested and punished, and I would willingly second our editorial friend in all legitimate efforts to bring to condign punishment these graceless scamps robbing the people by the pretended exercise of mediumship. But genuine mediumship is of a different character from this, and its truth has been scientifically and (in a sense) judicially confirmed.

San Francisco, Cal.

UNITARIANISM.

BY AGNES CHUTE.

Part Second.

The Unitarian body went frantic at its first national convention in New York City, in the spring of 1865. The new movement was born as a great warm thought and impulse in Channing, who was above all things humane. He wanted to do something for humanity. Jesus was grand to him because he had so warm, tender and true a heart in him. Channing saw in the negro slave a brother man. He took to his heart whoever had a word to utter against the crime of human slavery.

Were not Unitarian churches in general anti-slavery in profession? Yes—but! In 1855 Dr. Elliot, of St. Louis, withdrew from the western Unitarian conference because it adopted a resolution condemning slavery. In 1865, after slavery had been abolished in the United States, there came to the first national Unitarian conference, in New York, as a delegate from an independent religious society in Florence (Mass.) a man who had been all through the anti-slavery struggle a heart-brother of Channing, and had given his whole life for the humanity that was in the enslaved negro. It was Charles C. Burleigh, one of the purest and noblest of men. His life came as near being like a fulfilment of the spirit of Jesus as could well be, but he was only the unappointed preacher to a society that did not call itself Christian or Unitarian. He had all his life been a believer in God and a worker for man. He had drawn no large salaries, had studied at neither Harvard nor Meadville, had not been ordained, but measured by Channing's yard-stick, he was in every way the equal of the best man who stood in that convention as an Unitarian by birth, education or ordination. The leaders of the Unitarian body, however, went wild over him, as a Scotch Presbyterian synod might have done two centuries ago or more over the presence of a Catholic priest. Burleigh seemed to be to the leading Unitarians of that convention a veritable anti-Christ. He was sat down on as "rag-tag and bob-tail," and it was the animosity roused by his presence that drove the convention to the adoption of "the preamble" that made the first serious division of the body.

of Unitarian churches in the West that has been, by virtue of different environments, broader and freer than in the East. In the West there are ten people who are openly hostile to the Trinity, and all that it implies, to one person in the East. Consequently Western Unitarianism has gradually taken on a less and less exclusive platform in order to catch and hold those who in one way or another were falling away from Trinitarianism. In this way it came to pass that years ago the Western Unitarian Conference—composed of the Unitarian churches in the Western States—said, substantially, that it recognized no theological or dogmatic test, but would welcome to its circle all who believed in Freedom, Fellowship and Character; Truth, Righteousness and Love. It took a bold stand for churches without dogmas and religion without profession. It decked itself with abstract terms, beginning with capitals and went on its way welcoming to membership all who chose to come in. It asked no questions and required no pledges. All were Unitarians who were not Trinitarians.

Am I sure of that? Yes. The Unitarian church has for many years, in the West, existed without fence or safeguard of any kind. It has been holding up a gilded banner emblazoned with "Truth and Righteousness and Love," which the people were allowed to interpret for themselves. There was no call to repentance. The sinner need not cease to be a sinner. Conscience was never disturbed. Truth, Righteousness and Love were words with no practical meaning to men who lied day by day to get the best of their fellowmen in trade, or to those who saw in "love" the license that for the last quarter of a century has paced rough shod over the sacredness of home in the United States.

Are not other churches as loose in these things as the Unitarian? Granted that they are. That, however, does not afford any excuse for the Unitarian church, or make its "Truth, Righteousness and Love" any more than a cloak for the evil-minded and a snare for the unsuspecting. I shall have occasion to return to this point and leave it now with the remark that the followers of Channing, in their eagerness to get numbers, have sacrificed his demand for purity to a weak ambition for popularity. The liberty of his noble mind became the license of frowling who, finding their denomination dragging itself along, attempted to instill new life into it by opening the doors wide—taking them off the hinges, in fact—to that always questionable element of society that has no word for Trinitarianism save that of condemnation. In their haste to grow, the leaders of Western Unitarianism sold their birthright for a mess of pottage. They were actuated by a motive that was selfish. They were working not for humanity, but for Unitarian ministers—making a market for them, as it were.

Do I condemn the spirit of freedom in religion? By no means. I endorse it. I believe in the religion of humanity that Channing preached and lived. As Channing was himself a growth out of and above Calvinism, so were Emerson and Parker growths along the same line of development that gave the world Channing. But those men said: "We will not eat sugar produced by slave labor. We will not accept money that is the price of rum. We will welcome to our midst no unrepentant thief. We will not ask our wives and daughters to associate with unclean men and women from the shambles of vice who have not shown by their conduct that they have risen above time past. Our churches will not sacrifice purity to popularity. If Unitarianism cannot live without pandering to fraud, passion and vice, let it die!" Their successors have not been wrong in growing to a larger liberty of mind, but they have sacrificed their body to an unwise ambition out of which has grown another row, to which I shall call attention later.

The Great Wall of China.

Of course we had to go to the great wall of China. Squeezing through the last deep gorge and a deep rift in the solid rock out on top of ages of rolling wheels and tramping feet, we reached the great, frowning, double-battioned gate of stone and hard-burned brick— one archway tumbled in. This was the object of our mission, the great wall of China, built 2 1/2 years before our era; built of great slabs of well-hewn stone, laid in regular courses some twenty feet high, and then topped out with large, hard burned bricks, filled in with earth and closely paved on the top with more dark, tawny brick—the ramparts high and thick and castellated for the use of arms. Right and left the great wall sprang far up the mountain side—now straight, now curved, to meet the mountain ridge, turreted each 300 feet—a frowning mass of masonry. No need to tell you of this wall; the books will tell you how it was built to keep the warlike Tartars out—twenty-five feet high by forty thick, 1,200 miles long, with room on top for six horses to be driven abreast. Nor need I tell you that for 1,400 years it kept those hordes at bay, nor that, in the main, the material used upon it is just as good and firm and strong as when put in place. Twelve hundred miles of this gigantic work built on the rugged, craggy mountain tops, vaulting over gorges, spanning wide streams, netting the river archways with huge hard bars of copper, with double gates, with swinging doors and bars set thick with iron armor—a wonder in the world before which the old-time classic seven wonders, all gone now save the great pyramid, were toys. The great pyramid has 85,000,000 cubic feet, the great wall 6,350,000,000 cubic feet. An engineer in Steward's party here some years ago gave it as his opinion that the cost of this wall, figuring labor at the same rate, would more than equal that of all the 100,000 miles of railroad in the United States. The material it contains would build a wall six feet high and two feet thick right straight around the globe. Yet this was done in only twenty years without a trace of debt or bond. It is the greatest individual labor the world has ever known.—Mining World.

HOW TO STOP COUGHING.—In a lecture once delivered by the celebrated Dr. Brown-Sequard he gave the following directions, which may prove serviceable to persons troubled with a nervous cough:—"Coughing can be stopped by pressing on the nerves of the lips in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same mechanism. Pressing, also, in the neighborhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside is also a means of stopping coughing. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the wards of the hospital: 'The first patient who coughs will be deprived of food to-day.' It was exceedingly rare that a patient coughed then."

Woman and the Household.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

SEA-WAY.

The tide slips up the silver sand, Dark night and rosy day; It brings sea-treasures to the land, Then bears them all away.

In the Forum, not long since, appeared an article by T. W. Higginson, entitled, 'Unresolved Problems, having under consideration Woman Suffrage.'

"The fear is expressed that for a time the enfranchisement of women would give rise to scandals because there would be free intercourse of the sexes in legislative halls and committee rooms, and because politics involve an immense deal of the most private and confidential conference by day and evening."

"The young man was piqued; the woman he admitted was engrossed in earnest work, and had no flattering smile for him. A laughable instance in the same line has just occurred in a large cotton manufactory in Lancashire."

A NEW GENERATION. "As Colonel Higginson began so he ends by assuring friends and foes that they do not appreciate the vastness of the political change proposed in the enfranchisement of women."

A NEW TYPE. "The rising generation of men is coming in contact with a new type of woman. This type says weakness, dependence, is a feminine pretense, and those who practice it deserve to suffer and will suffer. Here is an instance of the new generation. The heroine of the episode I relate was a young and beautiful woman. She believed in the sacredness of marriage and parenthood."

instance of the new generation. The heroine of the episode I relate was a young and beautiful woman. She believed in the sacredness of marriage and parenthood. She was in love and her love was ardently returned. This was an open secret. At last the young man came to her to make his formal declaration. Her conscience compelled her to ask if his past life had been wholly pure. He acknowledged that it had not, but trusted her love was deep enough to forgive him.

"We know exactly where our chief enemy lurks; in the tremendous sex bias of men. They have no notion how prejudiced their minds are. Is it not a startling indictment that one well read in social science can say she has never yet met a book on sociology, that, in its generalization, considered the human race other than wholly masculine? Men, no doubt, would prefer to do right rather than wrong; but they prefer above all other things to continue the dominion of sex."

Late June Magazines Received. THE CENTURY MAGAZINE. (New York.) The portrait of Count Leo Tolstoy occupies a conspicuous place as frontispiece in this month's number and is followed by A Visit to Count Tolstoy. This account is the first of a series of papers making record of a hazardous trip to Siberia.

THE FORUM. (New York.) Is Andover Romanizing by Prof. Francis L. Patton opens the June number of this sterling monthly, and is followed by such good reading as Books that have helped me; What is the object of Life? Why the revised version has failed; False Notions of Government; On things social; Capital Punishment; Railway passes and the Public; The Control of the Pacific; An evil of the Schools; and The Form and Speed of Yachts.

THE HOMELETIC REVIEW. (New York.) The Homeletic Review for June closes another volume of this valuable and growing monthly. The leading article, by Dr. Gordon, is masterly in its way, and merits consideration. All kinds of readers will find abundant food for thought and inspiration in the various editorial sections, which, as usual, show careful editorial work.

SUNSHINE. (Philadelphia.) The February-May numbers, inclusive, of this magazine are received bound together and present a neat appearance. The publisher, W. D. Richner, 330 North 12th street, Philadelphia, offers the volume of sixty pages for fifteen cents each.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents: The Divine Pyramider of Hermes Trismegistus; Agnostic Realism; A Critique of Kantian Philosophy; Hegel's Philosophy of Religion; Goeschel on Immortality of the Soul; Notes and Discussions.

THE UNITARIAN REVIEW. (Boston.) Contents: The Revelation of God; A Flaw in our Town Democracies; St. Paul's Doctrine on the Risen Christ; Our present need; The Eastern Question; Editor's Note-Book; Critical Theology; Book Notices.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) James Parton writes about Labor Cranks, and is followed by The Bible as a Text Book. Other articles are: Lord Byron and Liberalism, and Prohibition and Science vs. Spiritualism.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: Duck Hunts on the Marais; Miss Falkland; An Unknown Country; A Journey to Exeter; A Secret Inheritance; Picturesque Picardy; An Indian Love Song; Sir Philip Sidney.

BUCHANAN'S JOURNAL OF MAN. (Boston.) Contents: The Most Marvellous Triumph of Educational Science; The Grand Symposium of the Wise Men; The burning question in education; Miscellaneous Intelligence; Genesis of the Brain.

THE PLATONIST. (Osceola, Mo.) Contents: Etruscan Notes; The Yoga Aphorisms of Patanjali; The Celestial Desartir; Iamblicus; on the Mysteries; Francisus Patricius; Life of Hal Ebn Yokdan.

HOME KNOWLEDGE. (New York.) The second number of this monthly is out and has an attractive table of contents.

L'AURORE. (Paris, France.) Lady Cathness has issued the sixth number of her monthly and the contents are varied and interesting.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) The articles are varied and timely for June

THE PATH. (New York.) This monthly is devoted to Theosophy and the study of Occult Science, Philosophy and Aryan Literature. GOLDEN DAYS. (Philadelphia.) This well known weekly for boys and girls still maintains its interest as the stories and poems are contributed by the best known writers.

BABYHOOD. (New York.) Mothers and those interested in the care of infants and young children will find much to interest them in this month's issue. ST. LOUIS MAGAZINE. (St. Louis, Mo.) The June number of this monthly comes out in a new cover, and the table of contents is fresh and readable.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The children will, as usual, be pleased with stories, poems and pictures. HALL'S JOURNAL OF HEALTH. (New York.) Timely and suggestive articles fill the table of contents.

Chicago Christian Scientist.

There is a new venture in the line of Christian Science, by Joseph Adams, 149 22nd St. in this city. It will be published monthly. "This work," we are told in Mr. Adams' salutatory, "is undertaken for the glory of God, in the name of Christ (the truth) and the benefit of humanity."

Neener I cannot be, My God, to thee. In Thee I live and move, Sustaining me. Thy love, my song shall be, More of my God I see Always with thee.

Then with my waking thoughts, Bursting with rapture, Out of my sense of thee Bethel I raise. So shall my moments be Joys, my God, with thee, Sweet Harmony.

Brighter the way appears, Lighted with heaven; In which our Father lives, With his children. Spirit thoughts teaching me Glories, my God, of thee, Baptizing me.

New Books Received.

THE CRUISE OF A WOMAN HATER. By G. De Montauban. Boston: Ticknor & Co. Price, 50 cents.

INFANT PRAISES: A collection of Sacred Songs, Hymns and Music. Philadelphia: John J. Hood. FOR BOYS: A Special Physiology. By Mrs. E. R. Shepherd. Chicago: Sanitary Pub. Co. Price, \$2.00.

EVOLUTION AND CHRISTIANITY. A Study. By J. C. E. Crumrine. Chicago: Chas. H. Kerr & Co. Price, 50 cents.

THE HUMAN-NATURE LIBRARY. Number 1, Self-Reliance or Self-Esteem. New York: Fowler & Wells Co.

ISM: Material, Occult, and Spiritual, and their Influence in Determining the Religion of the Future. Cincinnati, Ohio: Robert Clarke & Co. Price, 40 cents.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists.

A Great Offer. No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$50 in a day. Both sexes. All ages. You are wanted in business trees. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

Parlor Suits in elegant coverings from \$25.00 to \$50.00, my own manufacture, at Holton's 224 to 228 Wabash Ave.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed; a mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOR, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.

Pamphlet form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Cuticura A POSITIVE CURE for every form of Skin and Blood Disease from PIMPLES to SCROFULA. SKIN TORTURES OF A LIFETIME INSTANTLY RELIEVED. Erythema, tetter, ringworm, psoriasis, Itch, pruritus, scald head, dandruff, and every species of torturing skin disease, itching, scaling, and pimply diseases of the skin and scalp with loss of hair, when physicians and all known remedies fail.

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP. This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure Eczema, tetter, ringworm, psoriasis, Itch, pruritus, scald head, dandruff, and every species of torturing skin disease, itching, scaling, and pimply diseases of the skin and scalp with loss of hair, when physicians and all known remedies fail.

A CHURCH ORGAN AT A BARGAIN! \$330.00 FOR \$100.00. Seven Sets of Reeds and Coupler. Five octaves; two sets of 2 octaves each, and four sets of 3 octaves each; sub-bass of 1 octave and octave coupler. STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante, Principal, Diapason, Dulcet, Hautboy, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swells.

THE GREENWOOD PATENT Convertible Wire Basket. THE LATEST. One of the greatest novelties and most useful articles ever placed before the public, and is covered extensively by patents. It is not only useful, but decidedly ornamental. Can be turned into a hundred different shapes. It is made of the best steel wire heavily galvanized. Always ready to be turned into Card Receiver, Fruit Basket, Bread or Cake Basket, Ladies' Work Basket, Egg Boiler, etc. Price 25c, by mail post-paid.

A TREATISE ON THE HORSE AND HIS DISEASES. By DR. J. B. KENDALL. This book contains an Index of Diseases which give the symptoms, causes and the best treatment of each, a table giving all the principal drugs used for a horse, with the ordinary dose, effects and antidote when a poison; a table with an engraving of the Horse's Teeth at different ages, with rules for telling the age of a horse; a valuable collection of receipts and much other information.

LADY AGENTS WANTED. We want active, energetic ladies everywhere to sell our grand good book, Maternity, by Mrs. P. B. Starr, M. D. of the Woman's Medical College, Philadelphia. This book is just what the tide indicates—An intelligent and popular treatise on the subject of Maternity and a kindred nature, including Care of Infants and Diseases of Women and Children. Fifteen long chapters. Over six hundred pages. Twenty-eight inserted illustrations. The most complete manual ever published. The press, the pulpit and the people are all praising it. Terms: \$2.00 in two weeks; another \$2.00 in seven days; another, with no experience, made \$10.00 in 10 days. Experience not necessary. Write quick for descriptive circulars and terms to agents. Address L. F. MILLER & CO., Publishers, 137 La Salle St., Chicago, Ill.

Good Coffee! Good Coffee! Will fit any coffee pot, and requires no egg to settle the coffee. THE LITTLE GIANT COFFEE DISTILLER. Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER. Makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee-tannic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address FRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

\$2500 A MONTH. Agents wanted. Best selling articles in the world. I sample free. Address JAY BRONSON, Detroit, Mich. FOR BOYS A SPECIAL PHYSIOLOGY. By Mrs. E. R. SHEPHERD. Author of "Boy Girls." Gives to every boy, youth and man important and long-needed knowledge. Write Cross workers will welcome this book as an eminent aid in the Social Purty movement.

THE BEST. THE POLYGRAPH DRAWING INSTRUMENT. It is a new and ingenious invention, by the aid of which a child of a few years can produce Drawings, at the same time, with accuracy and convenience, render it of practical benefit to Designers, Decorators, Draughtsmen, Architects, Engineers, and Artisans. JUST THE THING FOR LADIES IN MAKING STAMPING PATTERNS. Full directions with each. By mail, post-paid. Price—Dress, 30c; Nickel, 50c. FRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

NEVER SQUEEZE A LEMON: By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our CENTRIFUGAL LEMON DRILL you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the ordinary hand-squeezing method. The drill is light and handy, and costs only 10 cents; by mail 15 cents. A Bonus for Agents during summer months. Thousands can be sold at Chicago and Fair. Just the thing for travelers. Send for sample and terms. PRAIRIE CITY NOVELTY CO., 45 Randolph Street, - Chicago, Ill.

MONEY FOR THE HONEST! In amounts of \$50 to \$500, on One to Ten years time. Our new plan—irrevocable, all-harmless, no-lose. State amount you can safely use, also age and occupation. The system in full, with Form, etc., FREE on receipt of stamp. No postals answered. I. BUTLER, Secy., Bradford Block, Cor. Sixth & Vine, CHICAGO, ILL.

Now Ready. PARTIAL CONTENTS FOR JULY: MISTAKE! Illustrated. Z. Z. West. OLIVIA LEBLANC. Illustrated. Edgar Poe. COLORED SCHOOLS IN THE SOUTHWEST. Illustrated. Rev. S. W. Cutler. LITERARY LITER IN PHILADELPHIA. Illustrated. Moses P. Handy. THE LADY OF THE WHITE HOUSE. (Poem). Edna Dean Proctor. WOMEN AS SPIRIT BARRIERS AND FLOESSES. George L. Knapp. Mrs. HADLEY'S ENCOUNTER WITH A GREEN. Sarah Marshall Hayden. ONE DIPLOMAT AT COURT. Frank G. Carpenter. THE DOMINANT POWER DURING YOUTH. THE ROSE OF A POET. Catherine Addison Young. SOUTHERN HOUSEKEEPING. Mattie Cooke. And many others. Ask any Newsdealer for it. R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

THE IMPROVED IDEAL HAIR CURLER. A Perfect Device for Curling and Frizzing the Hair. The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands. Highest recommendations from ladies who have used it. Enamelled handles. Handsomely nickel-plated shell and spring. Satisfaction guaranteed or money refunded. By mail, post paid, 50 cents. PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

LADY AGENTS WANTED. We want active, energetic ladies everywhere to sell our grand good book, Maternity, by Mrs. P. B. Starr, M. D. of the Woman's Medical College, Philadelphia. This book is just what the tide indicates—An intelligent and popular treatise on the subject of Maternity and a kindred nature, including Care of Infants and Diseases of Women and Children. Fifteen long chapters. Over six hundred pages. Twenty-eight inserted illustrations. The most complete manual ever published. The press, the pulpit and the people are all praising it. Terms: \$2.00 in two weeks; another \$2.00 in seven days; another, with no experience, made \$10.00 in 10 days. Experience not necessary. Write quick for descriptive circulars and terms to agents. Address L. F. MILLER & CO., Publishers, 137 La Salle St., Chicago, Ill.

Good Coffee! Good Coffee! Will fit any coffee pot, and requires no egg to settle the coffee. THE LITTLE GIANT COFFEE DISTILLER. Will make clear, rich coffee in from 5 to 10 minutes. A practical success. OUR LITTLE GIANT COFFEE DISTILLER. Makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee-tannic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address FRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SEVEN CENTS ONLY PER COPY.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS OR LEGAL TENDERS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Square Line. Reading Notice, 40 cents per line. Local & Transient, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered of the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

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

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

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

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

CHICAGO, Ill., Saturday, June 18, 1887.

Spiritualism Leaving the Churches.

There were in the United States in 1886, as set forth by the New York Independent, 97,711 Adventists, 9,727,007 Baptists, 120,000 Christian Unionists, 463,379 Congregationalists, 105,000 Friends, 125,000 German Evangelicals, 930,830 Lutherans, 100,000 Monacites, 4,532,658 Methodists, 10,326 Moravians, 1,032,435 Presbyterians, 430,531 Episcopalians, 259,914 German and Dutch Reformers, 4,000,000 Roman Catholics, 35,550 Universalists, 5,015 Swedenborgians, and 20,000 Unitarians, besides Christadelphians, Plymouth Brethren and some small independent congregations.

The totals for eighteen prominent religious sects are: 123,235 churches, 91,911 ministers and 19,018,977 members, showing a gain in the last four years of 15,325 churches, 9,694 ministers, and 1,618,799 communicants. In present numbers the Methodists are first, Roman Catholics second, Baptists third, Presbyterians fourth, Lutherans fifth, Congregationalists sixth and Episcopalians seventh.

So far as numbers are concerned this is a most excellent showing; the fact that 19,018,977 out of 60,000,000 of the population in this country are Christians by profession, an increase of over 1,618,799 during the four years previous, must be reason for exultation on the part of those who have been instrumental in bringing about this remarkable increase. There are several leading reasons why this augmentation has been so rapid. In a majority of the Orthodox churches Spiritualism has so thoroughly infiltrated itself, that the conscientious, thinking, rational man, can unite with them without doing serious violence to his finer or more sensitive feelings. The sermons are no longer darkened and rendered extremely odious as formerly, by repeated allusions to the bottomless pit of hell fire, and the various fiends that are supposed to have charge thereof. The minister who, like distinguished divines in former days, in shrieking voice, terrific blows and wild gesticulations, portrays the horrors of hell and the vengeance of any angry God before a modern congregation, is regarded as a nondescript—a natural curiosity—having no well defined status in the Christian world.

A prominent Universalist minister, Rev. Dr. Crane, advanced the idea, and elaborated thereon in a sermon, that there is not a particle of reason why the gospel should not be preached in the Spirit-world as well as here. Spiritualists generally will agree with this preacher, that, if any necessity exists for having the gospel preached in the supernal regions, it will most certainly be done. There is undoubtedly a response there to every imperative necessity, and if a demand in the nature of supernal beings for the gospel as enunciated by advanced thinkers on this plane of existence, some one will respond thereto. We are inclined to think, however, that gospel preaching will not be allowed in the Spirit-world. Baptism will no longer be required; faith as a factor in religious exercises, will be altogether dispensed with; Christ and him crucified cannot be made effective in religious appeals; brimstone and fire will no longer have any terrors; the Westminster catechism, or any other of a religious nature, will be regarded as so much attic rubbish; allusion to the apostles will be needless, for they will be on hand, if they so desire, to speak for themselves; admonitions against the allurements of thieves and sharpers will not be essential, for it is not generally supposed that they can exert a controlling influence there; the blood of Jesus cannot be referred to as a saving factor, for all being spirits they have passed that stage whereby his blood can prove efficacious; any vociferous calling upon God to

do this or that will be considered out of place; there being no physical maladies to heal, prayer and preaching for that purpose alone will be useless; even metaphysicians will find more work on a higher plane.

There being 19,018,977 Christians in the United States, to them, undoubtedly, preaching is a necessity, and it is incumbent on the adherents of our Cause to exert such an elevating, soul-refining influence through the instrumentality of the spiritual phenomena and philosophy, that the sermons of leading ministers may become more in harmony with the truth. A great step in advance has already been caused thereby among prominent preachers, and they now refer to hell-fire and the blood of Jesus less frequently, and promulgate more freely the nature of divine goodness, and often hint that endless progression on the part of humanity is not only desirable but possible. Of course among the 91,911 ministers of the Gospel there are some who are impervious to even a glimmer of truth, and who will remain as actors in a religious farce, and cause angels to weep tears of regrets. Just in proportion as Spiritualism—its phenomena and philosophy—makes its influence felt among ministers of the gospel, liberalizing their sermons, rendering more elastic and comprehensive their ideas, and giving brilliancy to their illustrations and thoughts,—in that degree will the membership of their respective churches increase, and their parishioners become more spiritual and nearer to God and the angels; and this leavening process will continue until every religious sect shall have been reclaimed, and every house of worship shall have become a temple for the Spirit of Truth as presented in all bibles and in every scientific fact.

The Home Circle, and False Communications.

A correspondent, Mrs. D. C., of La Clute, Province of Quebec, writes:

"We have had a 'family circle' for a year. The first six months we got beautiful messages by raps. Then all at once our friends left us, and evil spirits appeared to come and represent the good spirits. Would you kindly let us know what we can do to bring back our own friends again, and greatly oblige me?"

The correspondent not giving particulars of the manner of holding their circles, or the character of the false communications received, it is possible to speak only in general terms of the conditions necessary for truthfulness and reliability. Too often those who are able to receive communications, become absorbed in them and hold seances at all times and on all occasions, consulting their spirit friends on the most trivial affairs. After a time the conditions become impaired and the readiness to receive whatever is given affords opportunity for other intelligences to enter in and communicate. Seances should be held at stated times, and the membership of the circle should not be greatly changed. The Spirit-world should be approached, not with awe, but with the loving reverence we would give our departed friends. We should feel their presence, and if we consult them on affairs of this life, leave them to instruct us as they will, and not press them by personal questions. A spirit having passed from earthly life, and entered a state in which the highest joys of earth in comparison, are undesirable, can take but little interest in anything of mortal concern, except as it may affect those it loves.

A series of worldly questions will have the effect to repel those we would trust, and attract the very ones who are untrustworthy, because they are not unfolded in the higher light. Their thoughts are of material things, and hence their willingness and eagerness to answer questions relating thereto. That their answers are untrue by no means proves that they are "deceiving spirits." They answer at random or to their best knowledge. Hence we give this advice to those sitting in the home circle: Have stated times for your circle, not oftener than twice a week, with the membership fixed, and not admit more than two strangers at one time. Endeavor to become reverent and harmonious as possible, and remember that it is for you to be led up to the light of a new world, and not for the spirits to be brought down to the selfish materiality of this life. Above all things do not make a practice of consulting on business affairs. At times urgencies may arise when it would be expedient and proper to do so, and when the communicating intelligence is anxious to convey needed information, but there should be no pressing anxiety. The high level of thought should be maintained.

Puerilities Reviewed.

A correspondent who has taken the JOURNAL six months writes to the editor concerning his doubts of the possibility of the spirit's return, in this strain:

It was the Rev. Mr. S.—whose encomiums of your paper first influenced me to send for it, and I agree with him in a thorough respect and admiration for the fearless honesty and ability manifested in its editorship; but I regret to say that while the wonders described are manifold and inexplicable, I stand precisely where I did when I began to read the JOURNAL—unsettled. There is an internal evidence lacking, to my mind, that they are what they claim to be. The puerility of the communications is my stumbling block. . . . But let what will be true, you are battling for the right against error and fraud, and if Spiritualism ever stands forth justified and redeemed it will be the work of you and such as you.

These extracts express the feelings and views of a multitude of persons beside the writer of them. The puerility of the communications staggers them. "If that plane 'of existence,' say they in effect, 'is higher than this, why should Shakespeare and Milton, Bacon and Goethe spout weak drivel 'at the rate of a dollar an evening to all who 'wish to enjoy such delectation?' Patience, friends; let us reason together before you turn away in disappointment. Are you not condemning without due examination. Have

you any adequate conception of the difficulties to be overcome before spirit communication is possible, even in its weakest and crudest form? Do you realize that a gigantic step is taken when a tiny rap is produced, and that that rap is worth more, in proof of individual immortality and communion with the inhabitants of earth, than all that has gone before in the same direction?"

The burden of proof lies in an intelligence manifested through means of mediumship, and not in the kind or amount of intelligence conveyed by such means. This proof is just what is needed by the world, not the information conveyed through it.

We are not to expect intelligence to be on tap like beer or soda water. No way has been devised, or ever can be, through which, as through a faucet, flows decanted wisdom at so much per measure. Nor does it go to prove that wisdom is lacking in that upper sphere because it cannot be so meted out.

The word "medium" indicates one of the difficulties of which skeptics complain. Spiritual communications are filtered through the organism of the medium, and many times the result is both mixed and muddy. The wonder is that anything can get through at all. And woe to him who takes it all for the true wine of the spirit.

An earnest investigator, however, will not be discouraged at puerilities. He will ask, "Is it a fact?" By trying again and again through mediums who have never been proved dishonest, he will surely find proof sufficient to satisfy the most unbelieving materialists. He will be shrewd in protecting himself against deception and simple-minded in the way of putting aside prejudice and previous convictions, looking for "the truth, the whole truth and nothing but the truth." In this search the JOURNAL will help in the future as it has in the past.

A Ghost Story.

Our correspondent, "Shadows," who believes that spirits can be called from the "vasty deep," has a very good ghost story to tell of "materialization" before his eyes, in a well lighted room. He will be cordially believed by all brothers and sisters in the spiritual line, and those not in that school will pass him by with a knowing smile.—Boston Herald.

The managing editor of the Herald must have on his staff some callow youth just off the granite hills of New Hampshire, else one given to saying things in a Pickwickian way. The above editorial from the Herald refers to one of John Wetherbee's incursions. We do not object to the little man's effort to earn a dollar or two by writing fiction for the Herald; this is on the whole a better way to secure bread than was the old scheme of selling to mediums and Spiritualists stock in wildcat mining companies. But we do mildly, yet firmly, protest against the assertion of the Herald man when he labels the "brothers and sisters in the spiritual line," if he was in real earnest and referred to Spiritualists. If he was only in fun, or merely referred to the frauds and camel-swallowers with whom the diminutive, eye-glassed romancer has cooperated since he declined the trade of selling mining-stock chromos, then we are not unhappy. Should the Herald manager detail a discreet representative to poll the Spiritualists of Boston, he would get opinions of Shadows-Wetherbee which would embrace such words as these: "Insane." "Stands in with fraud." "Silly." "Idiotic." "Nobody believes his stories who is competent to form an opinion of his reliability," etc., etc.

Wetherbee was once a member of the kitchen cabinet which supplied opinions for our venerable Bosworth street contemporary. He was the "near" horse of the double team, and his track name was Jocosse, while his mate delighted in being called Digby. Together Digby and Jocosse trotted for many years, and each lived for the other; they ate out of the same crib and drank at the same—well, call it a well anyway. But there came to Boston the Fairchild woman, and she captured Jocosse-Shadows Wetherbee. He in turn wanted Digby to blazon her traffic colors on his Banner. Digby is a bachelor of more than three score and ten years; he has a kind heart, and a sympathetic interest in mediums of questionable repute, but Jocosse went too far in this instance. Digby drew the line at the yellow-haired female fraud from the far West. Since then the double team is seen no more in harness, and each now speeds independently of the other. Digby still flies the same old Banner; and Jocosse, under the shadows forages far and near, and at long intervals fools somebody like the unsophisticated Herald man.

He Dreamed How to Catch Fish.

The Augusta Chronicle gives an account of the wonderful feats performed at Moore's Lagoon by a colored man named Wallace Bailey, dubbing him "the human kingfisher." One day lately nearly 100 people had assembled at the lagoon, which is located about one mile from the eastern boundary of Augusta, on the ferry road. Disrobing at one end, he swam down to the open stretch of water before the crowd. Quickly, but with hardly a ripple of the placid surface, he sank beneath the water. "The human cormorant" came to the top like a cork, holding both hands aloft, in each appearing a struggling fish. This caused a flutter of applause, which encouraged the fisher, and, after throwing his prey out on the bank, he went down again. This, too, was the most successful dive of the day, for when he came up not only did he have a fish in each hand, but one in his mouth. This was enough in itself to satisfy the entire audience.

In answer to the question, "What in the world ever possessed you to try such a thing?"

he said: "Well, sir, it was all in a dream. I took several of my female friends down to lagoon one afternoon on a fishing party, and while there I fell asleep. I went to dreaming, thought I just div under and caught 'em with my hands. When I woke up I ran to the other end of the pond, took of my clothes and jumped in. It felt mighty funny at first to keep my eyes open under water, but I stuck to it and in a little while caught two or three dozen fish. Since then I have tried it every summer and now I can see snags, stumps, or anything else. Why, I can tell what kind of a fish I see and can get any kind they tell me."

GENERAL ITEMS.

Mrs. R. S. Lillie's permanent address is, 98 West Brookline street, Boston, Mass.

Mrs. Maud E. Lord and Mrs. Mary H. Gardner are enjoying themselves with friends at Sister Lakes, Michigan.

Wanted: A copy of Richardson's "Beyond the Mississippi." Address, stating condition of the book and price, Geo. W. Seifert, Pinkhamton, Larimer county, Colorado.

Mrs. Ada Foye, test medium and lecturer, of San Francisco, contemplates a tour through the Eastern States, and societies desiring her services can address her immediately, in care of Box 517, Chicago, Ill.

Geo. H. Brooks has returned from Denver, where he lectured, for nearly four months. The society there expressed its high appreciation of him in appropriate resolutions. He is now at 124 Charter street, Madison, Wis., where he can be addressed.

Mrs. Ada Foye a platform test medium who has for years conducted Sunday meetings in San Francisco and is highly endorsed by Emma Hardinge Britten, is now in Chicago and will lecture and give tests next Sunday evening under the auspices of the Young Peoples' Progressive Society at Avenue Hall, 159 Twenty Second St. Seats free.

John Edwards of Washington, D. C., whose contributions have often appeared in the JOURNAL, has been suffering for some time from a complication of diseases. General Edwards is a veteran Spiritualist, and has been instrumental in doing an excellent work for the cause, and we hope to hear soon of his full restoration to health.

Dr. J. E. Bailey spoke at Oswego, Kan., May 20th; at Fredonia, June 2nd, 3rd, and 4th. He has concluded to visit the Pacific States, and will be glad to respond to calls for lectures and healing, in California, Oregon and Washington Territory. Will not visit camp or grove meetings, except upon specific engagement. Address him immediately, care D. Edson Smith, Santa Ana, Cal., or his home address, box 123 Scranton, Pa.

The Kansas City (Mo.) Times says: "About a century ago a woman in Germany was convicted of having changed a sentence addressed to Eve, in Genesis, in which man is spoken of as lord of woman, 'And he shall be thy lord.' This passage she made to read, by changing the word 'her' to 'narr,' 'And he shall be thy fool.' As the Greek of old was tired of hearing Aristides called the Just, so this German woman was tired of hearing man lauded as the superior of woman. The authorities were so horrified at her revised edition of Genesis that she was hanged."

The Alexandria (Va.) Gazette says: "A wonderful thing happened in Louisa county recently. A northern lady, Mrs. Eaton, died and a white handkerchief was folded in four layers and put over her face. When they took the handkerchief off there were four distinct pictures of the lady on it the size of a quarter of a dollar. Spirits of camphor had been put on the lady's face just before her death. Dr. E. S. Pendleton, who attended the lady, has the handkerchief, and will show it to any one or reply to any questions regarding this matter."

The Bostonian of June 4th, says: "Ross, the alleged fraud in spirit materialization suit, was declared not guilty, because the complainant could not positively swear whether she paid a one dollar bill or a silver dollar as an admission fee. The indictment said it was a one dollar bill. In the next case of the kind, if the complainant says he paid a dollar in the form of a silver dollar, the Judge may rule that according to the national bank decisions as often made, the silver dollar so-called is really only eighty-five cents; therefore the defendant will be declared not guilty, being fifteen cents short of that point. There is nothing like being exact in such matters, for how else shall rogues escape."

A pamphlet has been published in Rome by Father Tosti on the question of the reconciliation of the church and the monarchy. It is attracting a great deal of attention, because it is believed the Pope is aware of its publication, Father Tosti being the keeper of the Vatican archives, and therefore in immediate communication with his Holiness. The pamphlet opposes the interpretation given by a newspaper to the Pope's allocution. The writer admits that the question cannot be settled juridically, because it is impossible for the Pope to renounce his alleged secular rights; but he thinks that a de facto conciliation is possible, and may be brought about by leaving the matter of legal rights an open question. It is reported that the Pope has explained to M. Rende, the French publicist, his views on this question. According to this report, if the Italian Government will not acknowledge her infraction of the rights of the Holy See in her invasion of its claimed territory, the Pope will voluntarily cede this territory (or pretend to cede it, since he does not possess it), and thus confirm anew the Italian unity.

Mrs. M. A. Newton writes as follows from New York: "A Strawberry Festival will be held at Adelphi Hall, cor. 7th Ave., and 52nd St., on Wednesday evening, June 22nd, under the auspices of the ladies connected with the First Society of Spiritualists of New York. There will be recitations and music, vocal and instrumental."

Mrs. J. C. Robinson, Secretary of the First Spiritualist Society of Willimantic, Conn., writes: "In Excelsior Hall, twice each day, May the 22nd and the 29th, the Spiritualists of Willimantic, Conn., and a goodly number of 'outsiders,' were addressed by Mr. Charles Dawbarn of New York. On the mornings of those Sundays he spoke at private residences. 'A thinker,' 'One of the most philosophical discourses I ever heard,' 'I do not know but those addresses were the best I ever listened to,' are pertinent remarks made in the hearing of the writer regarding the lecturer and the lectures. Instructing and uplifting, Mr. Dawbarn's vigorous, original thinking touches us with new life. May he come again."

John M. Potter writes: "The place known as Nemoka in Michigan, will hereafter be known as 'Haslett Park.' We are happy to announce that excellent progress is being made in the engagement of speakers, mediums and other attractions for the spiritual camp meeting to be held at the above park, from August 3rd to September 5th, including five Sundays. We hope to arrange for special trains on the Chicago and Grand Trunk R.R. for Sundays. A paper will soon be issued giving all necessary information concerning the meeting. Address all communications to me, the manager, at Pine Lake, Mich. Will interested parties be kind enough to send me names and addresses of Spiritualists from their several localities to whom we will send papers?"

A military force has been dispatched to North Wales to suppress the "titho riots." These riots are caused by the efforts of the clergy of the Established church to enforce payment of the tithes to which the law entitles them. A vast majority of the Welsh are dissenters, and their opposition to this tax has been increasing of late years, under the pressure of "hard times," until they have repeatedly offered violent resistance to its collection. The disestablishment movement in Wales is already formidable, and is gaining strength rapidly. Once the Irish question is out of the way,—if that time ever comes,—the question of disestablishment in Wales will become a prominent issue in British politics. Meantime the disturbed condition of the principality will doubtless compel some attention from parliament.

Wm. Emmette Coleman writes as follows from San Francisco: The third annual camp meeting of the Spiritualists' Association of California, at Oakland, opened auspiciously on Sunday, June 5th. Large audiences were in attendance morning and afternoon. No services were held in the evening, in order that all might have an opportunity of hearing Dr. A. R. Wallace's lecture in San Francisco that evening. The stage of the pavilion was profusely decorated with flowering plants and floral emblems, and on a white back-ground at the rear of the platform was the motto, in letters of evergreen, "Truth Leads to Happiness." Eloquent trance addresses were delivered morning and afternoon, by J. J. Morse, who scored a success, being most cordially welcomed and warmly greeted by his rapt auditors. With so gifted a speaker as his central attraction, words in praise of whom are heard on every hand, the success of the camp meeting seems assured.

"How many sermons have we heard," says Rev. Dr. Thomas P. Field in the May Andover, "Applying to all that is said of the coming of Christ to the hour of death, which is a perversion of Scripture. And all these great and solemn facts of resurrection and the judgment, and the intermediate state we have not known what to do with, and we have done nothing with them. They have slipped practically out of our theology and out of our preaching, and the souls of men have been consigned at once after death to a heaven or hell, in which there is no process of moral and spiritual change. All this is plainly contrary to the Scripture. A new and more accurate exegesis appears in the church. The doctrine of the intermediate state is coming into view as the necessary results of just biblical interpretations, and the idea that death is the end of probation for all men has given way to other and more Scriptural views, which are maintained by the ablest and most orthodox commentators and theologians of our times."

J. Clegg Wright is now lecturing at Cincinnati, Ohio. In one of his lectures as reported by the Gazette of that city, he said: "Think of the art of printing in the fifteenth century, when William Caxton, the first English printer, essayed the publication of books from movable types at Westminster, and compare his rude productions with the neat and handsome volumes of this age; and what triumphs have been achieved for progress by this wonderful 'art preservative,' which now sheds its genial rays into the darkest corners of the earth. The true history of the world is found in facts like these, and all culminate in human knowledge and progress. The more man is enlightened, the more he will inquire into that which is still beyond, and thus will he continually find new incentives to improvement in both material and spiritual relations. We need not question the existence of the spirit world, nor stand in doubt between the material and the spiritual. Why, there are two Cincinnati; one where wealth, affluence and refinement reign; the other where poverty, despair and hopelessness bear sway; where the set

and the gambler abide; a Cincinnati of crime, of vice, debauchery and shame. The life of one is not that of the other. The occupation of one bears no resemblance that of the other.

Dwight L. Moody undoubtedly entertains the idea that there is a "color line" in heaven, as he strenuously maintains one here. A dispatch from New York says that the session, June 10th, of the New York annual conference of the African Church in the Bridge street (Brooklyn) Methodist Church, was used as a means of attacking Evangelist Moody.

Miss Lotitia A. Shepard, sister of Jesse Shepard the musical medium, writes an interesting letter from London to the Daily Bee of San Diego, Cal. She alludes to the death of the gifted blind poet, Philip Bourke Marston, as follows: "He was a great favorite here and with all who knew him. Joaquin Miller was very fond of him. You know his unmarried sister always accompanied him, devoting her whole life to his attention; and her death, which occurred about five years ago, was to him irreplaceable. Poor Philip's life was tragic enough. He was blind from childhood, and when quite young was engaged to a very beautiful girl. Not long before the time set for the marriage, she was travelling on the continent with Philip and his parents, when she died quite suddenly one evening in their parlor at a hotel. Philip went into the room, knowing she was there, and spoke to her. There was no reply. He groped around the room, and at last found her on the sofa, quite dead. After that his sister became his companion, till she, too, died."

Mr. John Allyn, in another column, probably gets very close to the exact truth about Mrs. Crindle-Reynolds. She is a type of a class that should never be allowed within the sacred precincts of the home, nor permitted to sow moral disease under the guise of an honorable vocation. Such creatures as Reynolds, Rosa, Sawyer, Bliss, Beste and Fairchild are as dangerous to the moral and spiritual life of a community as would be so many cadavers from the pest house to physical health. A putrefying corpse may hide secrets of stupendous importance to the welfare and health of the public; it may contain the key that opens the gate that leads to justice, nevertheless it would be the climax of folly to put it into a dark, unventilated room and surround it by a circle of untrained people with the expectation that they would uncover the secret, find the key or escape unharmed. In the hands of skilled surgeons and chemists the task is not without danger, and only the interests of humanity warrant the risk they often take. The JOURNAL does not deny psychical powers in the lepers above mentioned, but it does affirm that for other than strictly scientific research and experiment, by those trained for the task and wholly free from any personal stake in the investigation, these persons are unfit.

Buchanan's Journal of Man for June is ready for those wishing to procure this excellent monthly. For sale at this office; price fifteen cents a copy, or one dollar a year. The Theosophist for May has been received and we can fill orders for same, also for March and April, having received extra copies of these numbers; price fifty cents a copy. The Eastern Star, Glenburn, Maine, edited and published by C. M. Brown, is worthy the patronage of Spiritualists. Specimen copies free. See advertisement.

"The Earth" on Spiritualism. It is not often that the secular press gets as near the truth as that peculiar paper, The Earth, has done in the following extract. It is too sweeping in its condemnation of materialization and other phenomena, but what it says in regard to the higher ground Spiritualism must take, expresses the attitude of Spiritualists who have thought most profoundly on the subject.

Materialization has been set to shades of humbug whence it emanated as a skillful imposition on credulous Spiritualists, and table manipulations, music playing and medium binding and unbinding is practically on the way thence also, and no doubt most of the physical phenomena ascribed to spiritualistic influences will also be given up as being effected for very human means and mechanism, where it is not mere will-power or muscular action intentionally exercised or not. But this exclusion of such dubious phenomena from Spiritualism is no loss even to believers, as the belief in and study of spiritism is to acquire by mental and reverent investigation a knowledge of the non-material forces affecting and concerning individual life here and hereafter, and a truer conception of life, its duties and its utilities. How this best can be effected is of course very doubtful with our present clouded mental lights, but certain it is that all misleading, deceptive and uneducating accessories of modern Spiritualism must be discarded or ignored preparatory to a non-superstitious and non-occultic, yet steady study of the physical phenomena of the soul of the future as far as mortal limitation permit, and for the discovery of the relation of the individual mind to the vast past and the vast future. And neither in a sectarian nor a skeptical spirit can this study of the mysteries of life be wisely or dutifully pursued.

The Hampton Institute.

The Hampton Institute, Hampton, Va., was organized in 1868; incorporated 1870. It has seventeen trustees representing six religious denominations. Neither has a majority. Its farms of 700 acres, 32 buildings, including 13 workshops, numerous outfits and various other improvements to the property, valued at \$475,000, are the gifts of friends; it has no debt. It is a private institution, but receives some aid from Virginia as an Agricultural College, and a stipend of \$167 apiece for 120 Indians from the U. S. Government. The excess of that number are cared for by charity. The present attendance is, officers and teachers, 64; Negro students, 507; Indian students 146. Total, 719. Its object is to train teachers of the Negro and Indian races by an education of the head, hand, heart, that shall make them industrious and self-reliant.

Colored students earned last year \$46,732.12, which was about four-fifths of the cost of board, clothing and books. There is a large money loss on the labor, but a great moral gain. Negro youth must live by their labor, asking only a chance to work for an education. Free tuition is provided by annual scholarship of \$700 or foundations of \$1,500 each. Ninety per cent. of colored and seventy-five of Indians show satisfactory results of their training and education.

The need of a partial endowment fund for the Hampton Institute is acknowledged. While its friends desire that its close relations to the charities of the people should be continued, they believe that there should be permanent and reliable means of support, to relieve, in part, the pressure upon the executive of the schools, and by decreasing the present demands upon his time and strength, make possible better work upon the school itself, and provide more surely against future exigencies.

The general expenses of each year, about \$12,000, and the cost of the industrial system, about \$12,000 more, make the heaviest burden. This latter item is due to the fact that, in giving wages to over 500 student workers, instruction is everywhere made of equal importance with production, and much of this labor (amounting to \$46,732.12 last year) is necessarily not profitable. This burden it is proposed to lift by a general endowment fund of five hundred thousand dollars, thus backing up and assuring for the future the industrial feature of the school, and putting labor, its distinctive feature, on a permanent foundation. The Hampton School asks for a partial endowment of five hundred thousand dollars, as a foundation for a perpetual work for the Negro and Indian races of our country. This plan has the sanction and the earnest support of the trustees of the school, and of many thoughtful friends who regard it as wise and timely.

That the object of the Hampton Institute is a worthy one, no one will deny, and we hope that those who can, will contribute to its support and endowment. For full particulars, address Gen. S. C. Armstrong, Hampton, Va.

Mrs. Crindle-Reynolds.

To the Editor of the Religio-Philosophical Journal: I am pleased with your editorial of May 28th. I have hoped that spiritual phenomena might be studied with the same diligence and sound faculties that other fields of scientific research are cultivated. Early I hoped something from the societies for psychical research, but it soon appeared that they would only show the people how not to do it. The case of Mrs. Crindle-Reynolds is a remarkable one, and as I have studied it from her first appearance as a materialization medium, and have attended about ten of her seances, I think I understand the case. About ten years ago she came from Oregon and commenced giving seances of a mixed character. I have learned from those who knew her in Oregon, that she had great skill in getting up school exhibitions and amateur theatricals, and this skill has served her in good stead ever since. She is no doubt a materialization medium and some notable cases have occurred through her aid; but these only occurred on rare occasions and where conditions were favorable. She is carried away with avarice and is unscrupulous as to the means of gratifying her ruling desire. She soon learned that genuine materializations could not be depended upon in a promiscuous audience, while a fraudulent theatrical representation would suit the crowd just as well. One failure would injure the show business while an exposure could easily be cured by a carefully prepared genuine exhibition before a select audience and under fairly test conditions. She gave, in about nine cases in ten, sham presentations for the same reason that the counterfeiter utters bogus coins, because they are cheaper than the genuine, and seem to pass just as well. Thus she could keep her audiences of twenty-five at a dollar each for six nights in the week.

One of her former neighbors from Oregon, met her on the street in San Francisco and asked what she was doing. She promptly replied, "I am humbugging the 'Frisco folks at the rate of twenty-five dollars a night." This, though said in jest, was strictly true. My belief is that she acquired enough of ventriloquism to maintain from the cabinet the characters of both Gruff and Effie.

One of her feats was to go into a cabinet where no confederate could be got—take off her dark clothing and appear among the audience as a materialized spirit. This took place at a Sunday midday seance where there was a man in attendance who was to lecture at 2 P. M., on the subject. One feat was to materialize lace. For this purpose she came to my seat and asked me to stand up. I did so and she reached one hand under my coat behind nearly to the shoulder, and withdrawing her hand pounded on the place with the other; then stepping to my front she reached her hand under my lapel and drew forth a long piece of lace. Of course she put it there. At the close of the seance the lecturer went directly to the hall and related these sorry exhibitions as genuine manifestations, and was applauded to the echo. Why did I not expose her? I did not care to be at the trouble and expense of an expose. If I gave a statement in public it would be but the result of my observations and opinion, and the majority were against me. Be-

sides it would bring upon my devoted head an amount of petty persecution and social ostracism I did not see fit to encounter where truth would vindicate itself in time with less evil results.

It appears that the laws and conditions of spirit existence and manifestations are but little understood. Scientists mostly persist in studying them according to the laws and conditions they have learned in studying gross matter, and so fail. Others draw their conclusions without attempting to get premises of the facts in the case, and so are illogical. Eight-tenths of the people have not sufficiently trained faculties to successfully study these matters more than to get personal proof of continued existence, and this ought to satisfy them.

Those who have an abundance of means should contribute freely to aid in this investigation; those who have time and the necessary qualifications should devote themselves to the work and great results would follow. As for the writer, his means are limited, his health feeble and his time in the physical short. The condition of things is painful and great improvement to be desired. JOHN ALLYN. St. Helena, Cal.

Haverhill and Vicinity.

Annual Meeting and Election of Officers.

To the Editor of the Religio-Philosophical Journal: The First Spiritualist Society of this city held its annual meeting on Monday evening, June 6th, and the following Board of Management was elected for the ensuing year: Clerk, Rufus H. Tilton; Treasurer, Harvey Ray. Directors: Henry A. Lord, J. M. Palmer, Samuel Roberts, Mrs. Olive A. Roberts and Mrs. Lydia Gage.

The treasurer's report shows that the society is free from debt, with a handsome surplus in the treasury. There will be a meeting of the directors at an early date to elect a president and appoint the standing committees for the ensuing year.

The Ladies Aid Society, connected with the above society, has done noble and efficient work in this vicinity during the past year in aid of Spiritualism, as well as in sustaining in part the expenses of the regular platform work, perfect harmony existing between both societies. The Home Orchestra, Miss Jessie M. Little, leader, has also done nobly in lending extra musical attraction to the regular choir.

The writer is pleased to report that this society will resume regular meetings in October next, some of the best platform talent having already been engaged, while correspondence is being held for the balance of the season. W. W. CURRIER.

General News.

Mrs. Anna Griffith, of Philadelphia, in a fit of insanity murdered her ten-year-old daughter, and then cut her own throat.—A Washington dispatch says there is some washing in naval circles over the prospects for bidding on the cruisers ordered by the last congress. Only one firm of ship-builders has yet applied for the plans of the cruisers.—The republican journals of Paris continue their fierce attacks upon President Grevy for his course in the recent cabinet crisis.—The bill establishing an industrial school for the blind at Chicago has become a law without the governor's signature.—Additional shocks of earthquake have occurred in Toorkistan. A vast amount of property has been destroyed, and the loss of life is appalling.—Ex-Secretary Manning arrived at New York from Europe, last Saturday in greatly improved health.

The total circulation—coin and currency—of the United States, May 31, 1887, was \$1,297,266,560, an increase of \$58,566,645 as compared with the circulation May 31, 1886. The great strike of coke-workers in Pennsylvania has ended in a victory for the men. Operations in all the works will be resumed at once.—The evictors are still evicting at Bodyke, Ireland.—Twelve hundred carpenters at Toronto struck last Saturday for higher wages. Both "union" and non-union men are among the strikers.—Bulgaria is infested with bands of brigands.—That interesting relic, Jefferson Davis, will be on exhibition at the approaching commencement exercises of an alleged college at Ashland, Virginia.—The loss by the destruction of the Havemeyer sugar refinery at Green Point, Long Island, is estimated at \$1,000,000.—Miss Minnie Jones, daughter of a retired banker of Pittsburgh, and a niece of Judge W. G. Gresham, has made a sensation in the polite circles of that city by eloping with Lieutenant Alfred M. Fuller, of the United States army.—The poet laureate is suffering from gout, and will therefore not attempt the composition of the "jubilee ode."—Mrs. Albert Brooks who went from Juniata, Michigan, to Denver, several months ago, to take possession of an inheritance of \$80,000, is believed to have been kidnapped and carried off to California.—The Kane county infirmary, ten miles from Geneva, Ill., was destroyed by fire.—Bishop Stevens, of the Episcopal diocese of Pennsylvania, died at Philadelphia last Saturday.—Warren Sherman, an old man living at Oneida, New York, patented an automatic railroad signal, and had just secured its adoption by the New York Central when he was run over and decapitated by one of the company's trains at Utica.—The Bulgarian company will meet at Tirnova July 3rd, when a prince or a regent will probably be chosen.—The Russian government has prohibited Chinese and Koreans from settling in the Russian territory contiguous to their countries.—The president has buckled down to work at the white house after his outing in the Adirondacks.

It is said that Henry George, since he has become proprietor of an anti-poverty society, smokes 20-cent cigars.—Mrs. Grant has not, as recently reported, repurchased one of the houses in Washington which she transferred to William H. Vanderbilt.—Mrs. E. D. E. N. Southworth is 68 years old, has written 68 novels, and is apparently good for many more before death calls her to lay down her profile pen.—Ex-Gov. Hoadly, of Ohio, will deliver the oration at the Phi Beta Kappa centennial celebration at Dartmouth College this month.—Ex-Gov. St. John, of Kansas, makes his headquarters this year at the Grand Union Hotel, N. Y.—"Objector" Holman, of Indiana, it is said, is likely to experience considerable trouble in getting back to Congress.—The Emperor of Austria lately attended a matinee performance for the first time. The occasion was the rendering of "Patience." Cheering reports come from Manitoba.—The great coke strike is over, and 13,000 men will resume work.—Emperor William continues to make good progress toward recovery.—A panic in the New York coffee market caused the failure of a number of firms.—M. Anselme Polycarpe Babie, the French lawyer and statesman, is dead.

A book of superlative interest, now in press by Lee and Shepard, Boston, will be the Life Notes; or, Fifty Years' Outlook by Rev. William Hague, D. D., widely known throughout this country, as an eloquent and scholarly Baptist clergyman and orator. Dr. Hague's work will be filled with rare reminiscences, and coming from the pen of so conspicuous a figure in the events of the last half century, it cannot fail to command the popular interest of a large number of readers in the United States and in Europe.

THE MICHIGAN CENTRAL is "The Niagara Falls Route" to Buffalo, New York, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and front and grazing streams of Northern Michigan, Toronto and Ottawa, Sister Lakes, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the postage, by O. W. Ruggles, General Passenger Agent, Chicago, Ill.

Impurities of the blood often cause great annoyance at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child, for scrofula, and the effect was marvellous."—O. F. GRAY, M. D., White Hall, Ind.

Consumption Surely Cured.

PLEASE inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 181 Pearl Street, New York.

Notice advertisement Dakota lands in this paper, send to Brown & Coats, Sioux Falls, D. T., for circular.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 10:30 A. M. and 7:30 P. M.

The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Weber Music Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. DeWolfe, President.

The South Side Lyceum of Chicago meets every Friday afternoon at 1:30 o'clock, at Avenue Hall, 159 22nd Street.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York. The Peoples' Spiritual Meeting of New York City, has removed to Spruce Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.

FRANK W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 23rd Street. Dr. P. S. Snyder, services Sunday at 11 A. M. Officers: Geo. D. Carroll, President; Oliver Russell, Vice-President; Dr. George H. Parins, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:15 P. M. Admission free to each meeting.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Building. Officers: W. E. MILLIS, President. E. J. HULLING, Secretary.

St. Louis, Mo. Organized August 22nd, 1866. The First Association of Spiritualists meets every Sunday in Brandt's Hall, southeast corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. H. W. FAY, Pres., 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

Married. At her home in Lombard, Ill. June 1st, by the Rev. Charles Carter, Pastor of Congregational Missions, the marriage of Wilson, daughter of the late E. V. Wilson, and Mr. Ferris B. Jellies, of Prospect Park, Ill.

SITUATION WANTED. Mrs. Julia A. Dawley, Somerville, Mass., offers her services as amanuensis, or to copy or collate manuscripts, make translations from the German, arrange catalogues or any similar work, at her own home or elsewhere. Address as above.

DAKOTA Town lots and lands in the Corn Belt of South Eastern Dakota. Write for Information. First-class property for sale in Sioux Falls, the Queen City of Dakota.

BROWN & COATS, MASONIC TEMPLE BUILDING, Sioux Falls, D. T.

NATURAL LAW IN THE Spiritual World.

HENRY DRUMMOND, F. R. S. E., F. G. S. Price, cloth bound, \$1.00. Postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

IMMORTALITY INHERENT IN NATURE BY WARREN SUMNER BARLOW.

Author of "The Voices," and other Poems. The subjects treated are: "The Source of Thought is Eternal; All Effects are Eternal; Forfeiture in Harmony with Force Agency; Design exists; Chance; Hope of the Soul. Handsomely printed on thick tinted paper, full gilt, beveled boards, pp. 88, cloth, Price 40 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

CONSOLATION AND Other Poems.

BY ABRAHAM PERRY MILLER. These Poems are arranged in three groups, Religious, of the War Period and Miscellaneous.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

TWO NEW BOOKS. A VOLUME OF POEMS AND A VOLUME OF ESSAYS BY JAMES VILA BLAKE.

The books are uniform, printed on heavy laid paper, neatly bound in cloth. The titles of the Poems are: Choice, Faculty, Public Education, Happiness and Time, Voluntary Labor, Seeking Good That is Side Effects of Intelligence, Individuality, Education of Heroism, Frailty, Omnipotence, Fishery, Government, Handwriting, Knowledge, Metaphysics, Common Crustal Rest of Reason, and the least of the Poems, Immortal Life, Death, Emergency, Conscience, Character in a Work, Superiority. The Poems are \$5 in number for the most part, have before printed.

Price, \$1.00, each; postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

ELY'S CATARRH CREAM BALM. For 15 years I was annoyed with catarrh severe pain in my head, discharges into my throat and unpleasant breath. My sense of smell was much impaired. I have overcome these troubles with Ely's Cream Balm.—J. B. Case, St. Denis Hotel Broadway, N. Y.

A particle is applied into each nostril and is accessible to use. Price 50 cts. by mail or at druggists. Sent for circular. ELY BROTHERS, Druggists, Oswego, N. Y.

PARTNER WANTED. One-fifth interest established business, to sell and collect in Western States, salary and expenses guaranteed. Address: CHAS. W. WILBERGHEIM, Prop., 233 N. Second St., Phil. Pa.

Barlow's Indigo Blue. Its merits as a Wash Blue have been fully tested and endorsed by thousands of housekeepers. Your greener cloth to have it on sale. Ask him for it. D. S. WILBERGHEIM, Prop., 233 N. Second St., Phil. Pa.

DUTCHER'S LIGHTNING KILLER. The most successful expectorant. Every chest will kill a quart. Quick work. They die near the plate. Commence early and keep ahead of them. Five cents everywhere. Dutcher's Dead Shot.

INSPIRATIONAL ART DRAWING IN CHARCOAL ON PAPER 18c per sheet. By Celebrated Artists sent by Mail. One dollar and fifty cents. See the JOURNAL of May 21st.

J. G. FISHER, No. 3 Porter Bldg., Grand Rapids, Mich.

I CURE FITS! I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLEN SICKNESS a life-long study. My remedy cures the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treated and a cured patient. Your infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address: Dr. H. G. ROOT, 100 Pearl St., New York.

FOUR WEEKS FREE!

The Eastern Star, a Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every issue, will be sent FREE four weeks to any one wishing it on a trial. Address: Glenburn, Maine.

THE SCIENCE OF THE STARS. The sublime system of Chaldean Astrology supplies to those properly instructed into its mysteries: A Complete Science of Human Life by which all earthly events of the past and present can be seen, and the future accurately foretold.

No man or woman who desires to succeed in life should fail to have the planetary influence operating upon them at birth skillfully calculated, such invaluable knowledge may save one only thousands of dollars, but LIFE IS THE MOST PRECIOUS OF ALL THINGS. Horoscopes of Birth calculated and important Astrological advice given upon every event in life. Business, Speculation, Stock, Marriage, Spiritual Development, etc. For terms, testimonials and Explanatory Astrological Circular, send self-directed envelope immediately to the well known Occultist and Astrological Expert, R. A. STELLA, P. O. Box 222, Topock, Kansas.

THE WATSEKA WONDER! A narrative of startling phenomena occurring in the case of HARRY LULLACK YENNUM, by Dr. E. E. Stevens. This remarkable account of a complete and widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL, has since been translated into English. It is no wonder the interest created by it is an indelible testimony may be learned how a young girl was saved from the Mad House by the direct assistance of Spirits through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the courteous permission of Harper Brothers, has issued with the case of Lullack Yenum one from Harper's Magazine for May, 1880, entitled HARRY YENNUM, a complete, readable, and interesting story. Price, 15 cents per single copy, 100 copies for \$12.00; 500 copies for \$60.00; 25 copies for \$2.50; 100 copies for \$10.00. Sent by mail or express, prepaid. Address: RELIGIO-PHILOSOPHICAL JOURNAL HOUSE, DRAWER 184 CHICAGO.

PROSPECTUS. THE OPEN COURT: Radical Liberal Journal.

Published in Chicago by The Open Court Publishing Co. E. F. UNDERWOOD (formerly Editor of The Index), and SARA A. UNDERWOOD, Editors.

THE OPEN COURT, continuing the work of The Index, in presenting religious thought upon a rational scientific basis, and encouraging freedom of thought, untrammelled by the authority of any alleged revelations or traditional beliefs; afford an opportunity in its columns for the independent discussion by able thinkers of all those great ethical, religious, social and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; treat all subjects in freedom in relation and exact justice for all. It will help substitute catholicity for bigotry, rational religion for sectarianism, the complete secularization of religion, and freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religion for sectarianism, the complete secularization of religion, and freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religion for sectarianism, the complete secularization of religion, and freedom in religion and exact justice for all.

While the critical work which is still needed in this transitional period will not be neglected, the most prominent will be given in THE OPEN COURT to the positive and constructive of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as Lewis says, "the unequivocal failure of twenty centuries, has not sufficed to destroy and the discussion of which is not without value, will by no means be wholly ignored.

THE OPEN COURT, while giving a fair hearing to representatives of the various schools and phases of thought, will be thoroughly independent editorially, asserting its own convictions with frankness and vigor, and endeavoring to keep the banner of truth and Reason waving above the distractions, party contentions, theological controversies and social and political crises of the hour, to submit all opinions to the crucible of free reason, and to receive from their scrutiny, if so sanity and the pathway of truth. It will aim to be liberal, in the broadest and best sense, and to merit the patronage of that large class of intellects, who among the creeds of the churches and the mere authority of names can no longer satisfy.

Among the writers already engaged to contribute to the columns of THE OPEN COURT are those here given:

James Parton, Moncreaf D. Conway, Geo. Jacob Holyoake, Wm. M. Salter, Fred. May Holland, John V. Chadwick, H. M. Swings, Edm. D. Cheney, Elizabeth C. Stanton, Paul Carus, Anna Garlin Spencer, George H. Jones, Wm. J. Bennett, Wm. J. Potter, W. H. Spencer, B. W. Bell, Wm. H. Channing, Allen Pringle, Rowland Connor, Theodore Tilton, W. D. Gannan, Felix L. Oswald, Edmond Montgomery, Thomas Davidson.

Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and oriental scholar, Prof. Max Muller; and we have the statement of one of his personal friends, Prof. Ernest Rhoads, who will probably encourage us by articles from his pen.

Several other well known radical thinkers, Europeans as well as Americans, whose names are not included in the above list, will be among the contributors to the columns of THE OPEN COURT, in which will also be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

THE OPEN COURT will be published on the 1st and 15th of each month, commencing in February.

TERMS: \$3.00 per Year. Single Copies, 15 Cents.

Make all remittances payable to E. F. UNDERWOOD, and address THE OPEN COURT, P. O. DRAWER 184, CHICAGO, ILL.

THE SOUL. {BY} ALFRED WILSON. Pamphlet form, price 15 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

Information on various subjects.

The Grand Old Hymn.

For the Religio-Philosophical Journal.

By Alice Robbins.

The air is sweet with breath of June, The roses flush the wall, And Nature's voice will tintune...

Direct Spirit Voice and Writing.

The following is from a new work entitled "Spirit Workers in the Home Circle."

I come now to the more advanced mediumship we enjoyed when Mr. and Mrs. Everett joined us in our researches.

Vampires, Elementals and Astral Spirits.

By the Editor of the Religio-Philosophical Journal.

A lecture delivered by J. S. Schutt, of Newcastle, Eng., contains some strange assertions, which, as a matter of curiosity, are worthy of perusal.

VOODOO CHARMS.

A Species of Witchcraft Which Has Many Believers in Louisiana.

The fear of what are styled "Voodoo charms," is much more widely spread in Louisiana than any one would suppose.

Placing charms before the entrance of a house or room, or throwing them over a wall into a yard, is believed to be a deadly practice.

Prof. William Henry, of New Orleans, received from a negro servant for whom he had done some trifling favor a gift of a frizzly hen.

REVELATION BY DREAMS.

A Wonderful Instance Foretelling Disaster.

The Items esteemed correspondent, in the following, is but revealing a sad personal experience.

It was indeed so. This dream was written and discussed long before the sad truth reached the mother, whom it did not surprise in the least.

Notes and Extracts on Miscellaneous Subjects. A Michigan man has a dog that chews gum.

Telepathy or Coincidence.

By the Editor of the Religio-Philosophical Journal.

I recently had occasion to write to a lady whom I had never seen, of whom I knew scarcely more than the name or address.

Mrs. Miller.

By the Editor of the Religio-Philosophical Journal.

In your issue of May 7th, J. W. Rogers regrets that I cited, in the JOURNAL, of March 29th, Mrs. Miller.

Mrs. Glading's Present.

Some weeks ago a portrait was sent to the JOURNAL.

Office with a request that it be forwarded to Mrs. A. M. Glading then lecturing in Cincinnati.

Lincoln's Self-Evident Truth.

Gen. Robert F. Kennedy, in his Memorial-Day oration at Dayton, gave this pleasant anecdote.

"I have ever been the proud possessor of a portrait of the late Mr. Lincoln.

Evidence of Spirit Power.

The strange manifestations of ghostly spirits in Shelby County, Minn., have excited the good farmers living there.

At a recent seance in San Francisco, Mrs. J. J. Whitney gave an interesting account of the circumstances which brought about her conversion.

The Mind Cure.

By the Editor of the Religio-Philosophical Journal.

In a recent visit to New York I was rejoiced to find that the Mind Cure, under its different names and phases, was silently (as to the public press, at least) making great progress.

The Fox Sisters.

The Fox Sisters, where are they? Often has the question come up in my mind.

The Spirit voice turning to E. J. T., said, "There -- I'm sorry, but I told you so, I must go."

Mrs. Hall's Materializations, South Hutton.

It is astonishing how Spiritualism takes root about five years ago it was not thought of here.

A Spiritualist then came to reside; he gave away a lot of books and papers on Spiritualism, which set a few of the most intelligent men and women to investigate.

Victoria's Fifty Years' Reign.

Here is a concise summary of the effects of English rule in Ireland during the reign of Queen Victoria.

Here is a concise summary of the effects of English rule in Ireland during the reign of Queen Victoria. Medals of fame, 1,225,000.

An Indian Salmon Dance.

The Indians residing on the Yakima Reservations below the gap held one of their pumpkins or tumamunus dances in their medicine house Sunday last.

The Indians residing on the Yakima Reservations below the gap held one of their pumpkins or tumamunus dances in their medicine house Sunday last.

A Vision Unveiled.

BY I. EDGAR JONES.

One day a mighty king, whose pomp and pride were known and honored, chanted far and wide, Was bowed in grief; his infant son had died.

Great bells were tolling and a nation's moan— With every rite by wealth or knowledge known— Mourned with the monarch, weeping on his throne.

THOMAS PAINE ON CANADA.

An Opinion More than a Century Old That Reads Very Like a Prophecy.

What Thomas Paine thought of Canada, as expressed in his "Letter to Abbe Raynal," Aug. 21, 1782, reads like a prophecy: "Respecting Canada, one or other of the two following will take place:—viz: If Canada should become populous it will revolt, and if it does not become so, it will not be worth the expense of holding.

Napoleon the Great (there was only one great Napoleon) wished the word impossible banished from the dictionary. In many a case where leading physicians have pronounced a cure impossible, consumptives and victims of other fell diseases have been restored to health by using Dr. R. V. Pierce's "Golden Medical Discovery."

A victory for the organ was scored at the meeting of the General Assembly of the United Presbyterian Church at Philadelphia by the election of the Rev. M. M. Gibson of San Francisco, a representative of the branch of the church which favors instrumental music, as Moderator.

A Philadelphia man proposes to conduct sea breezes through underground pipes from the nearest seacoast to that city, and then distribute them to people's houses through smaller pipes for summer consumption.

The character-builder in our civilization is home. When you get a wise father and a wise mother, you will get noble children and noble citizens in spite of all other hindrances.—E. P. Powell.

Blindness acts like a dam, sending the streams of thought backward along the already-travelled channels and hindering the course onward.—George Elliot.

A loving act does more good than a blazing exhortation. What the race needs is not more good talkers but more good Samaritans.—J. S. Brockenridge.

Multitudes Of People

Are troubled all their lives with Boils and Carbuncles—as soon as one is gone, another makes its appearance. The cause of this is depraved blood, and until that fluid is thoroughly cleansed of the poison, there can be no permanent relief.

John R. Eklins, Editor Stanley Observer, Albemarle, N. C., writes: "I was troubled for years with

BOILS, the result of impure blood. I began to use Ayer's Sarsaparilla, and in due time, the eruptions all disappeared and my health was restored.

I have used Ayer's Sarsaparilla and Pills, for boils, sores, and pimples, and have found them to be the best medicine in the world.—Julius Bernardin, Compton, Ill.

For several years I was afflicted with Boils and

CARBUNCLES. Knowing the value, in my father's family, of Ayer's Sarsaparilla, as a remedy, I determined to try this medicine. Three or four bottles entirely cured me. I can conscientiously speak in the highest terms of

Ayer's Sarsaparilla,

sarsaparilla, and speak from experience."—C. M. Hatfield, Farmland, Ind. Dr. J. C. Ayer & Co., Lowell, Mass.

Who are afflicted with Dyspepsia, the majority are beyond the reach of ordinary remedies, and can be cured only by Ayer's Sarsaparilla. The disease has been allowed to run so long that the whole system is affected, and, therefore, in need of this powerful Alterative.

George Garwood, Big Springs, Ohio, says: "I was for years a constant sufferer from Dyspepsia, but Ayer's Sarsaparilla has effected a permanent cure."

"I have been using Ayer's Sarsaparilla for Dyspepsia, and would say to all

DYSPEPTICS that this medicine relieved me after all other remedies failed."—Kate J. Boyd, of the editorial staff of New York Monthly, New York.

"Being greatly reduced by Dyspepsia, I was advised to take Ayer's Sarsaparilla, which entirely cured me."—Mrs. J. W. Bradley, Hyde Park, Mass.

"Until quite recently, I have not seen a well day for years. I was troubled constantly with Dyspepsia and

LIVER COMPLAINT. I have taken less than four bottles of Ayer's Sarsaparilla and feel like a new person."—Mrs. A. L. Chase, Fayette St., Dover, N. H.

"I have been a great sufferer from Dyspepsia, but after taking Ayer's Sar-

am restored to perfect health."—Wm. C. Rose, North Dighton, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

LADY AGENTS can secure permanent employment at \$5 to \$10 per month selling Queen City Sarsaparilla. Address Cincinnati Sarsaparilla Co., 112 N. Ninth St., Cincinnati, O.

A SOLID 9 PER CENT on productive Real Estate. Terms: National Bank, EAST AND WEST, Correspondence Solicited. ALLEN C. MASON, Tacoma, Wash. Ter.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swartz, Editor and Publisher, 161 La Salle St., Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Afflicted.

SOUTHERN CALIFORNIA. Reliable information about climate, crops, land prices, cost of living, and other information can be obtained from the established magazine, the Southern Californian. Sent any where, on trial, one year for one dollar. Specimen copy, 15 cents. Address Fred L. Allen, Publisher, Los Angeles, Cal.

Golden Medical Discovery. Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

DR. PIERCE'S PELLETS - Anti-Bilious and Cathartic. Ec. a vial, by druggists.

JAMES PYLE'S Shorter Hours PEARLINE For Women. The best and safest Washing Compound known. Used As Directed it produces better results with a greater saving of Time and Labor in Washing and House-cleaning, than anything yet invented.

Mental Gymnastics; OR, MEMORY CULTURE. BY ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

PUBLISHER'S NOTICE. The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Specimen copies of the JOURNAL will be sent free to any address.

KABO PAT. OCT. 13TH 1886. TRADE MARK CORSET SOMETHING NEW. Warranted to neither break down or lose shape without KABO stamped on inside of Corset. CHICAGO CORSET CO. CHICAGO. NEW YORK.

Dr. Pierce's Pleasant Purgative Pellets. THE ORIGINAL LITTLE LIVER PILLS. BEWARE OF IMITATIONS! Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.

SICK HEADACHE. WILLIAM RAMICH, Esq., of Minden, Kearney County, Nebraska, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one after each meal, till all were gone. By that time I had no boils, and had had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

\$500 REWARD. (Is offered by the PROPRIETORS OF) DR. SAGE'S Catarrh Remedy FOR A CASE OF CATARRH WHICH THEY CAN NOT CURE. SYMPTOMS OF CATARRH. Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; small and taste impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. By its mild, soothing, and healing properties.

UNTOLD AGONY FROM CATARRH. Prof. W. HAUSNER, the famous physician of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said 'I must die.' My case was such a bad one that every day, towards sunset, my throat would become so inflamed I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

THE Religio-Philosophical Journal

Is on sale at five cents per copy by the following newsdealers and by many others throughout the country.

DOSION: Cornelius Bradford, Berkeley Hall, Danvers of Light Office, 9 Doworth St.

BROOKLYN, N. Y.: Samuel D. Greene, 102 Jefferson Avenue, G. A. Lawrence, 321 Bridges St. John Sizer, 180 Madison St.

CHICAGO: Western News Company, Randolph St. Brentano Bros., State St. Chas. McDonald & Co., 55 Washington St.

CINCINNATI, OHIO: N. E. Meader, Jr., 40 East 3rd St. The Cincinnati News Company, 121 Race St.

DENVER, COLO.: E. Wright, 385 East 3rd St. E. Mentzer, 450 East 3rd St.

FREDONIA, KAN.: E. A. Blum & Co. GRAND RAPIDS, MICH.: G. A. Hall & Co.

HAVERHILL, MASS.: W. W. Currier, 81 Washington Square. LEADVILLE, COLO.: H. L. Nowland & Co., 4th and Harrison Ave.

LOS ANGELES, CAL.: John, Melter. MILWAUKEE, WIS.: Mrs. A. M. Spencer, 470 East Water St.

NEW YORK CITY: Titus Merritt, Hall of the 1st Society of Episcopals, Brentano Bros., 5 Union Square. The American News Company, 59 Chambers St.

PROVIDENCE, R. I.: Wm. Plaford, 304 Broad Street. PHILADELPHIA: The Central News Co., cor. 6th and Liberty Streets. Dr. J. H. Rhodes, 423 Spring Garden St.

ST. LOUIS, MO.: Philip Hoeder, 322 Olive St. E. J. Jett, 302 Olive St. Lang & Co., 709 Olive Street.

SAN FRANCISCO, CAL.: John B. Cummings, 202 Hyde St. J. R. Cooper, 740 Market St. Geo. Smith, 1000 Market St. Scott, 23 Third St., and at Stand cor. Market and Kearny Sts. Also at the Christian Meetings.

WASHINGTON, D. C.: M. L. Wilcox & Co., 207 4th St.

FOREIGN AGENCIES. LONDON, ENGLAND: Office of "Light," 16 Chaven St., Charing Cross, S. W.

MANCHESTER, ENG.: E. W. Wallis, Mona Terrace, 61 George St., Chesham St. Mansions.

MELBOURNE, AUSTRALIA: W. H. Kemp, 84 Russell St. NEWCASTLE-ON-TYNE, ENGLAND: H. A. Keizer, 1 Newgate St.

WELLINGTON, NEW ZEALAND: S. & W. Mackay, 20 Lambton Quay.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. CENTS

Table listing various newspapers and magazines for sale at the office of this paper, including titles like 'Banner of Light', 'Duchanan's Journal of Man', 'Esoteric', 'Medium and Daybreak', 'The Theosophist', 'The Mind Cure', etc.

THE GREAT SPIRITUAL REMEDIES.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY. By reason of its central position, close relation to principal lines of the East of Chicago, and continuous lines as far west as Denver, Salt Lake City, and San Francisco, it is the only true middle link in that trans-continental system which unites and connects the great traffic in either direction between the Atlantic and Pacific.

The Great Rock Island Route. Guarantees Comfort and Safety to those who travel over it. Its route is thoroughly ballasted. Its track is of heavy steel, and its bridges are of solid structure of iron and steel. It is all the safety appliances that mechanical science has invented and extensively proved.

The Famous Albert Lea Route. Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Its route is solidly built. Express trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat and grain lands of interior Dakota are reached via Watertown. A short, desirable route, via Souda and Kanabook, connects superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially family, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

THE GREAT SPIRITUAL REMEDIES. POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and Negative Powders,"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody. Buy the Positives for Fever, Chills, Colic, Rheumatism, Asthma, Dyspepsia, Diarrhea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Intermittent, Nervousness, Sleeplessness, and all acute and chronic diseases. Buy the Negatives for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of Positive and Negative Powders and find out for yourself. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

The Beginning of Things.

The power behind nature is what the breath is to the voice. Nature only works out the thought of an infinite mind and will.

In Genesis we are told by Moses that every plant of the field was created before it was in the earth, and every herb of the field before it grew.

We cannot confine the creative energy within the narrow limits of organized forms of crude matter, neither can we conceive of an infinite being existing in solitude.

Creation, like a new-born infant, is held in the arms of the Creator's love. It feels the throbs of one great father's heart which pulsates through every form of existence.

While our thoughts linger around magnitudes and numbers of worlds, the question comes up: "Where and what will be our destiny in the future?"

We can only account for the sufferings and sorrows of our race on the ground of moral relations and moral responsibility.

CHRISTIAN SCIENCE—ITS ORIGIN.

A careful reading of the articles recently published in your journal, entitled "My Experiences in the Eddy Camp of Christian Scientists," written by the Rev. William I. Gill.

It has been charged privately for some years, and to-day publicly, that she is not the discoverer she claims to be, but that she has stolen Christian Science from Dr. P. P. Quimby of Belfast, Me., and her own admissions, in her own handwriting and over her own signature are cited as proof.

It is also said that her standard of judgment—and that of her followers also—is not "Does such an one understand what I have named Christian Science and demonstrate his understanding by his life and works?"

Science, and is he subject to my dictation? And that the National Christian Scientists' Association which is supposed to be composed of all those who are really Christian Scientists and are endorsed by Mrs. Eddy.

The charges might be enumerated almost indefinitely; but enough has been said to put the case before us for consideration; and decision, to be just, must rest upon evidence.

There seems to be proof that he had discovered disease to be of mental origin; an "invention of man"—not a truth; and the placing of intelligence and sensation in matter, an error.

Until evidence is forthcoming, then, that Dr. Quimby had that to give to the world which Mrs. Eddy has given, the balance of proof is on her side; and it is likely to remain there; for if he had arrived at that point of understanding where such a statement and proof were possible, they would have been made manifest inevitably.

Another point to be considered is this: Why were not these assertions made and the proof forthcoming years ago before Christian Science had taken the rank it holds to-day? Why not when it was unpopular? Candid people who are without prejudice on either side can but think that it was because there was nothing to be gained by it.

And now, as to the charges against Mrs. Eddy personally. Admitting, for the sake of the argument, that they are all true, every one of them—what then? Does it alter the truth or the falsity of Christian Science one iota?

Do church members accept as a proof of the falsity of their religion, the inconsistent and scandalous lies of some of their religious teachers? And are they not the first to cry "unjust" when an outsider shows a disposition so to do?

What, then, is the consequence? He who seeks truth for truth's sake will find it. He who seeks will not be deterred from an investigation of Christian Science by anything that is or can be said about Mrs. Eddy.

A word more about these charges. Mrs. Eddy has her faults. She would not be fit to live among the rest of us if she had not. Think a moment. For twenty years she has stood a target for all the gibes and scoffs that could be aimed at her, and as such has attracted inevitably that notice whose necessary sequence is, "Let's take a shot at her!"

and has had meted out to her the fate of all who so act.

Falling to understand her statements because of the spectacles they put aside their own noses, or allow others to place there for them, holding their hands idly behind their backs meanwhile, they can see only those faults which their own natures make plain to them, and which are proportionally larger and grosser because seen on the other side of the spectacles whose magnifying power is continually on the increase.

The lowest and most unworthy mode of argument is personal criticism, which is not argument; and more's the pity that some of the adherents of Christian Science should stoop to use the methods of its opposers.

Think of it, you who are so ready to laugh at or take from Mrs. Eddy that which she considers her due!—would you have borne or accomplished the half of what she has done in her life?

For every dollar that has come into her purse; for every follower who rallies to her standard; for every word of praise and even laudation which meets her ear, she has had full measure, pressed down and running over, of that scorn and contumely, that ridicule and persecution which await those who dare step out of the path appointed by others as the one for them to walk in, and who make a new road, smooth and firm for others to travel over, by the steady, untiring and unconquerable tread of their own unprotected feet.

The friction of coming years will wear out the faults of that personality named Mary B. Eddy; but that explanation and demonstration of the truth, to which men were blind, which she has brought forth to their vision with pain and travail, will live through and beyond time into eternity.

Let us, at least, try to be just.

URSULA N. GESTEFELD.

SPIRIT MATERIALIZATION.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of April 23rd I find an article with the above title by W. H. Chaney, which attracted my attention in a special manner on account of the difficulty the writer expressed himself as having encountered in finding people to discuss with him on this important question without their getting out of humor.

The tenor of Bro. Chaney's article shows quite clearly that he thinks he has got a good thing, and very likely the readers begin to think the same of me; but they must remember that the nearer two disputants agree, the less liable they are to "lose their temper."

It seems necessary to remind Bro. C. that logicians have long since discovered that it will not do to "run an argument into the ground," to use an humble phrase, and if he is allowed to go on in this way we might just as well give up our intense desire for money because there are counterfeit coins in circulation, and not only our idea that there ever was a spirit materialization, because at the "hippodroming" performances several of the professed mediums have been caught in place of spirits, but the whole spiritual phenomena as well; that we hear raps, music and voices where there are none, see tables tip, musical instruments float through the atmosphere in a room, writing on slates, and even paper, which is preserved for years, because, forsooth, it is all "empty space."

I don't know as it is worth while for me to burn the rest of my little spoonful of powder in telling him what I have seen, for he may not believe it—only that I think I saw it—but as this article, if published, will be intended for all the readers of the JOURNAL, I will mention an incident bearing upon this question. A few years ago, when I was an unbeliever in spirit manifestation, and accounting for it all on the hypothesis that friend C. does spirit materialization, I saw my eldest daughter (three months deceased), in broad day light, and in my own house, but feeling it beneath my dignity to bother my head with apparitions, as I thought, of course, it was, I turned from

her at once; but the thought instantly occurred to me that as the appearance was so distinct it must be her, and that it was only a mark of weakness in me to refuse to investigate further, I turned back again, and put my hand upon her head and felt of her hair, and almost instantly she disappeared. A few minutes later—this I tell for friend C's especial benefit—I saw my wife in the same room, engaged in her usual household duties, and although I did not put my hand on her head, yet I am just as sure I saw her, and no surer than I am that I saw my daughter; but let me tell him the sequel to my daughter's appearance. One year afterward a clairvoyant medium, residing twenty-five miles away, called at my house to spend the night, and during the evening said: "I see the form of a young lady, and judging from my impression she is your daughter." Upon my stating that it was she, and would be much obliged if she would give me a test so that I could recognize her, she replied, through him, in her former style of addressing me, by asking if I remembered seeing her at the time I have just mentioned. Astonished, as I had not thought of the circumstance during the evening, and as the medium had never seen her, I answered, "I certainly do," and as quick as thought she replied, "I was there and tried to be recognized." But as my good friend may say that all this was only a deception played off on me by my darling daughter, I will pass on.

His main premise is: "That there are two substances in nature when reduced to their last analysis—spirit and matter;" that "spirit exists entirely independent of matter," and that "matter may have an inert, negative existence without spirit, but there can be no new forms of matter, no change of form, no destruction of form without the presence and energy of spirit."

But for fear his doubts will still remain, even in the face of his own statement, from the fact that it would require the exhaustion of so much oxygen, in "even the largest building on the earth," "that all persons present would fall down in a swoon," I will adopt another premise to reason from. I have been told, by a mind-curer I believe,—but it matters not by whom,—that "all is spirit," and that "matter, so-called, is the negative pole or manifestation of spirit." If this be so, and nobody knows but that it is, all the visible works of nature are materialized spirit, and hence it is quite probable that an intelligent individual spirit could materialize its body if it wanted to.

In conclusion, I would remind my good friend that although it requires a long time for spirit to materialize into certain forms, such as the "giants of the forest" that he mentions, yet such spirits as the clouds and the lightning's flash are composed of, in time of a cyclone, operate so suddenly, that spirit materialization is not as he thinks a lone phenomenon in regard to time, but that it has a "parallel or precedent in nature."

STRANGER.

Tuning an Organ by Telephone.

A Birmingham paper says that a novel experiment was recently tried there with a telephone. A letter was received by Messrs. Rogers & Priestly, musical caterers in that town, asking them to send an organ to suit a pianoforte to a room at Moseley, where a concert was to take place that night.

Risley's Extract WITCH HAZEL

IS AN ANODYNE, TONIC, STYPTIC AND ASTRINGENT Can be used safely, Internally and Externally. Its medicinal properties being superior to the higher priced preparations—whose success is due to the fortune that is being spent in the newspapers, in advertising.

RISLEY'S EXTRACT WITCH HAZEL IS A Sovereign Remedy for Burns, Cuts, Frost-bitten Limbs, Sprains, Wounds, Sore Throat, Tooth-ache, Inflammation of the eye, Burns, Rheumatism, Diarrhoea, Ear-ache, Chafings, Swellings, Sings of Insect, Sore Throat, Urinary Complaints and Female Troubles.

CHAS. F. RISLEY'S EXTRACT WITCH HAZEL. See that the name is blown in the bottle.

HIGH ART. We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Wang, who undoubtedly is without a peer as a painter of ideal children's faces.



MOST PERFECT MADE Used by the United States Government. Endorsed by the heads of the Great Universities and Public Food Analysts.

Just published, 18 Articles on Practical Poultry Raising, by FANNY FIELD, a practical and experienced writer on Poultry for Market and POULTRY for PROFIT.

IT INDELIBLE INK WON'T is a detective on the track of dishonest washerwomen and o' theline thieves.

WASH GOOD NEWS TO LADIES. Greatest Bargains in Teas, Coffees, Baking Powder and Premiums.

A Delightful Summer Resort. TON-YA-WATH-A SPRINGS HOTEL, MADISON, WIS.

UNANSWERABLE LOGIC. A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

Risley's Extract Witch Hazel. A Birmingham paper says that a novel experiment was recently tried there with a telephone.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.

THE PSYCHOGRAPH, OR DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship.