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

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

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## THE BEGINNING OF THINGS.

#### A Lecture Delivered before the Secular 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 liv-ing 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

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 mil lions 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 necessari-

ly imply that God made all things out of nothing within a comparatively limited 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 rela-

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

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 ac-complished. 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 compelied 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 supreme power, which convey to the minds of millions of devout worshipers 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 | There is a moral sense in which every intel-

propelling power?

If life originated in protoplasm, and matter in nebulæ or fire mist, then what was befor the neodre of the mist, then what was offer 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 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, omnipo-tent, creative power; neither can human lan-guage 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 to 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 storni-The boundless and luminous ocean of eternity 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 ob-jects 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

existence, from which have come the things | carry its family of worlds through boundless which are tangible to us in the material uni-

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 beyoud 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

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 be more direct its course then it could 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 numistakably 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 Theos; and the numerous other nations of the earth have their different names for this 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

we find the *Phemo mobile* 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 boundary lines, with attractive force and large existing the existence of receiving the existence of the first scious helplessness to this higher power. It would be a fruitless effort to travel back of all historic records to find a time when the limit 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 hefore 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 affluence 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 outwrought 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 renowed 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 Light from luminous bodies has puzzled disappear from telescopic view, yet it is not ing things have an origin in an eternal extension of philosophers in all ages, and yet remains an unexplained mystery. How some distant sky with increased splendor, or isted in eternity past will exist throughout much more mysterious must be that eternal as a central sun in the vast firmament it may eternity to come. 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 an other 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 abyes, 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 overleaped 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 devotee, paying homage at the thousand presence of an omnipotent creative power, and toward a common centre while we know shrines and altars with prayers and hopes that this unseen power may become interpretation of sand, with perfect skill, Nature's orbits with different degrees of velocity, and ested in the behalf of suffering humanity.

power above them. To this high philosophy wer 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 er could not produce anything permanent in the universe, or that inherent powers in mat-ter could run up to high conditions and fail 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 re-fined conditions, adapting itself to the ad-vanced state of intellectual beings. Progress is nature's order. The life of the present could not have existed in the primitive con-dition of our earth. Atmospheric changes, soil, climate and solar influence regulate the soil, elimate and solar inducine 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 every-

where.

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 exist-

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

Every globe has a magnetic centre 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 axle and 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 de-

ductions 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 concussion 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

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. Elecwould 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; held them to their orbits more securely than car wheels are held to transverse on which lear 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 expectation many but the time will 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 cry 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

"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 re-quires something equivalent to zine 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 axle 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 rod of wellestablished 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 specula-tions 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

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 groaning of the vol-cano, and the sweet melodies of the zeolian harp. Nature invites us into her temples and allows us to walk along her archways, to gaze upon her magnificence and to study the perations 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 domin-

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 yiew 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 Eighth Page.)

#### AN INVISIBLE GHOST.

The Terrible Adventure of A Famous Actress.

Mademoiselle Clairon's Supernatural Visitant-Frightful Shricks 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 Tude, better known as Mademoiselle Clairon, the famous actress of the Comedie-

This noted woman, whom Rachel perhaps alone eclipsed on the tragic stage, was born near Conde, in 1723, and died at Paris in 1803. Certainly she owen more to art and study than to nature, for however pleasing and attractive, and although gifted with the rarest powers to stir an andience, 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. Mile. 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 ap-pearing 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 liv-ing for a whole month!"

An anecdote will show the importance and power of this remarkable tragedienne. Freron, a well known critic, gave a carica-ture 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 journalist to the prison of Fort l'Evéque. 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 un-precedented 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 interfored in Freron's favor, and obtained his pardon.

In 1743, when Mad-moiselle Clairon was in all the splender 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 sen 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 claver verse, his conversation and manner indicated a most careful education, but his reserve and timidity were such that a readiness to serve her 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 candialy 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 a commoner, he had rented his estate in Brittany, to come to Paris to squander it under a more sounding title This displeased her. To blush at one's origin. 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

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 con-stant refusals to receive him as a suppliant and to relegate him among her friend sand acquaintances deepened his wound and pois-

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

Two years and a half clapsed between the day on which M. de S. first met the actress and the day of his death. As his last moments drew near, he wrote imploring her to see him once more; but her engagements and surroundings prevented her from doing so. He died, in fact, with nobody near his couch except his servants and an elderly lady, whose company he had enjoyed for a long

"At the time this occurred," says Mademoiselle Clairon in her memoirs, "he was living on the Rampart, near the Chaussee d'Antin, where people were beginning to build; my house was in the Rue de Buci, near the Rue de Seine and the Abbey of Saint-Germaindes-Pres. I had my mother with me, and several friends who had come to supper. My daily guests were a theatrical director, who constantly transacted my business for me with the gentlemen of the chamber and the actors; the good Pipelet, whom you have known and cherished; and Rosely, a young gentleman of good birth, full of wit and talent, who was a friend of mine. I had just sung some pretty pastoral lays, which delighted those who were present, when on the stroke of eleven o'clock, a shrill, piercing shrick was heard. In gloomy modulation and length it astonished everybody; I sank into a swoon, and remained unconscious for nearly a quarter of an hour.

"The director, who was in love and jealous, said with much humor, when I recovered my senses, that my love-signals were too

"I answered him that, being free to receive whom I chose at any hour, signals were unnecessary; and that what he called a love signal was of too plaintive a sort to be the announcement of the sweet moments that I might wish for. My pallor and trembling,

. . . The second of the party of the second

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 less 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 shrick was suddenly sent into our 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 Mile. 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 dishelieved 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 shrick 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 mysfery, 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 un-provided 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 shrick 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 een 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 hocus-pocus 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 mid-dle 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 Mile. Dumesuil 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 chamber-

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

"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. "This was the last achievement of the kind

with Gre-arms. "I next experienced another visitation. It was as if a clapping of hands took place; the hands were clapped in a measured way and with reduplication or increase. The noise, to which the goodness of the public had accustomed me, long prevented my making any remark about it. My friends, however, who had heard and watched for me, asserted that it took place at eleven o'clock, almost under my doorway. 'We hear it,' they said, 'but can see nobody. It is evidently a continuation of what you have already experienced.

"As the noise this time had nothing terrible about it, I took no heed of its duration, nor of the melodious strains which I afterwards heard. It was like a celestial voice that gave the prejude of the noble and tender tune it was about to sing; the voice began grounds, prejudging the case according to singing some distance off, at the Carrefour de Buci, and finished at my door; and, as in brother scientists speered at and denounced

noises ceased.
"One day somebody came to tell me that an elderly lady was ontside 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 of 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 Mile. 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 CLARETIE.

For the Religio-Philesophical Journal. The Portland Oregonian on Spiritualism. BY WM. EMMETTE COLEMAN.

When a newspaper editor or other public teacher essays to instruct his readers or hear ers 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 thereanent. Had the editor of the Port land 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 civlization 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 mor-tal 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 dely Christian, and virtually all Christians be-lieve in the appearance of spirits to mortals, as recorded in the Bible; and very few Chris-tians, 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 falsities; such as eternal punishment, a trinity f 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 su-premacy 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 multi-

tudes 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 Crooks (sic) are the only exceptions among scientific men to this conclu-

sion.' 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 re garded 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 supramundane or spiritual character. He would also have known that, instead of scientific invesligation 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 i 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

every preceding case, I could hear and follow the idea of the circulation of the blood or the the notes, but nobody could be seen.

"Finally, after two years and a half all steamboat transatlantic navigation. Huxley 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 over thrown. 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 Crooks (Crookes?) are the only scientific men that have pronounced verdicts favorable to spiritnal 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, Mapes, Gregory, De Morgan, Zoellner, Weber. Fechner, Fichte, Scheibner, Hoffman, Perty, Wagner, Butlerof, Flammarion, Challis, Tornebom, Edland, Buchanan, Denton, 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 at-

tempt 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. Agaiu 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 pretences. 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 useudo mediums, swindlers, impostors, assuming the name and cloak of mediumship for base purposes. It is a pity that more of these vampyres are not arrested and punished, and I would willingly second our editorial friend in all legitimate efforts to bring ny or doubt the existence of such things as spirits, the materialists, agnostics, etc. The civilized world everywhere is overwhelmingdiumship is of a different character from this, and its truth has been scientifically and (in a sense) judicially confirmed. San Francisco, Cal.

For the Religio-Philosophical Journal.

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 hu-

man slavery. Were not Unitarian churches in general anti-slavery in profession? Yes—but! In 1855 Dr. Eliot, 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 unanointed 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 Unita-rians 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. Does that preamble still stand?

Yes; but it was being outgrown until the advent of a little Baptist spider into the Unitarian body of the West raised the devil among the denominational files. The bitterness of '65 and '66 was nearly all gone in '84 when at the National Conference at Saratoga the body adopted a resolution that virtually took the dynamite out of "the preamble," and prepared the way for the probable nullifica-tion of it at the next convention, 1886.

What prevented it? The ambition of a disturber. The West has always been less bound by the formalism of creeds and dogmas than the East. The strictest of orthodox men in Connecticut will become a comparatively "liberal" person after living a few years in the West. Unitarianism has been modified by this influence even more than older Christian sects. For forty years there has been a fellowship

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 peo-ple 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, Righteoneness and Love were words with no practical meaning to men who lied day by day to get the best of their fellowmen in trace, 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 evilminded 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 followers 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 re-

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: "Wo 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 unrepentent 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 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 cut out by ages of rolling wheels and tramping feet. we reach the great, frowning, double bas-tioned gate of stone and hard burned brickone archway tumbled in. This was the object of our mission, the great wall of China, built 213 years before our era; built of great slabs of well-hown stone, laid in regular courses some twenty feet high, and then top-ped 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 eix 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 wonder, 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 month 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.'

BY HESTER M. POOLE. [106 West 29th 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.
On mighty shores from east to west,
It wails, and gropes, and cannot rest.

O tide, that still dost ebb and flow Through night to golden day,
Wit learning, beauty, come and go,
Thou giv'st—thou tak'st away.
But sometime, on some gracious shore,
Thou shalt lie still and obb no more. -Ellen Mackay Hutchinson.

In the Forum, not long since, appeared an article by T. W. Higginson, entitled. Unsolved Problems, having under consideration Woman Suffrage. A reply to this by Mrs. Harriet Stanton Blatch of England, is so pertinent and true that I calnot forbear making copious extracts from it, especially as it includes the problems which it answers. Mrs. Blatch is the youngest daughter of Mrs. Stanton and as the pereor shows is no degenerate. ton, and, as the paper shows, is no degenerata scion of the vigorous woman who is now past three score years and ten. The paper is published in full in the Woman's Tribune of Beatrice, Nebraska.

"The fear is expressed that for a time the enfranchisement of women would give rise to scandals because 'there would be free in-tercourse of the sexes in legislative halls and committee rooms,' and because politics invoive 'an immense deal of the most private and confidential conference by day and evening. The evilly disposed, it is thought, would suggest—naughtiness—in connection with of women go to the capitol to confer with members of Congress, they go on business, so the world says nothing. Committees of both sexes conduct the charities of the country, but since they are occupied with vital matters the scandalmonger finds no audience for fints adverse to these good men and women.

No, no, it is not in institutions of co-education, but in frivolous society that scandal is rampant. The world has an ingrained belief that satan always finds mischief for idle hands to do, and as deep a conviction, well supported by experience, that in occupation are safety and purity. There is sound philosophy underlying this, but vaguely recognized. Women when earnestly employed cease to be sexually attractive to men. A gentleman who was one of a mixed class of students in Berlin, once said to me of a beautiful friend, 'When occupied with the chemistry lectures. Miss R—— loses her beauty.' Of course her features were unaltered, and as her beauty was not at all one of expression, there was really no diminution of good looks. She seemed lovely as ever to me. 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. Three hundred men struck work because three women were put on as 'mule-spinners. They objected on 'moral' grounds. The heat of the rooms is so great that the women have to work in 'very scanty attire.' I really believe the-e men were in a large measure sincere, and with their whole brotherhood would not have been able to tell why they could view, without the slightest compunction, a ballet-dancer in full, or rather meagre paraphernalia, and yet feel rebellion rising in their masculine breast against the least feminine exposure in the workshop. In the one case the woman is dancing for the amusement of men; she is their tool; in the other, she is working for her own daily bread. and shows her independence by putting on a costume that is unbecoming, an i in every way unfitted to arouse the passion of men. Blue stockings and the like never excite men's amativeness. The world half recognizes the truth, and is not likely to believe in scandals in which legislative ladies take a

## 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. But the article throughout proves that its author does not know the rising set of reformers. There is a new generation, a wholly new one, that played no part in the anti-slavery struggle and was unborn when its parents sat at the cradle of woman suffrage. We, the heirs of those heroic days, understand perfeetly the greatness of the work left for us to accomplish. We realize the magnitude of the reform we advocate. It will probably not reach its majority in the life time of those who tended it in infancy, they will not 'follow its hearse,' nor march in its trium-phal procession. The younger women, those of the new era, do not chafe from any personal motive at the slow progress of our cause; for the good that will spring from enfranchisement could not arrive in our time were the ballot granted to-morrow. Benefit is a flower of slow growth. It is merely as wellwishers to humanity, as staunch believers in republicanism, as workers for the good of posterity, that we desire every privilege of the citizen.

'Colonel Higginson pleads for our enfranchisement on the score of giving us 'self-respect.' That is an argument applicable also to the majority of women, the vast majority, but not the women of the new order. We believe in ourselves, we make our own terms with civilization, we get what we want from the world. Knowledge is power, and when women were first taught their letters, victory in their struggle for freedom was assured. There is now no close corporation in learning. Shut a university against us, and we build up one of our own, and supplement its deficiencies with eager use of libraries and museums. What knowledge can we be barred from? None, if we are free souls, not self-distrustful, submissive. A woman that believes in herself is full of resource. She walks round the barrier—why waste time in scaling it? For instance, men, of tyrannical turn, concoct laws favorable to themselves in the guardianship of children. They might have spared themselves the pain; the law will only affect the meek little woman that would, in any case, have been under their thumbs and the independent, the self-confident will be untouched. She has made her terms before marriage with a man she fully knows, and she is placed on an equality with her husband.'

A NEW TYPE.

"The rising generation of men is coming

Woman and the Zousehold. 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. He could not wipe out the past, but would work the foreign him. the future. Yes, her love might forgive him, but one more question: Suppose her past life had been impure, could his love overlook that? At once came words about the differthat? At once came words about the difference between men and women. And then the answer of the womanly girl: 'You have two codes of morals, one for me, and the other for yourself. Our paths in life do indeed lie apart. Let us separate here and now.' Such is the woman that will not be false to men, she gives them the truth, she tells them she feels just as they do. she feels just as they do.

"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.

"Until a man has settled once for all that a like moral code holds good for both sexes, until he has renounced forever that inheritance of barbarous times, sexual dominion, he will be subject to spasms of 'profound sol-citude' as to the wisdom of unrestricted female suffrage. We are told that men and women are 'separated by impassable gulfs of experience.' I challenge the statement. Putting aside one experience, there is not a

single gulf, nay, not a rivulet dividing them.
"No, no, Col. Higginson, the new generation of women are sticking closer to you than many a brother. It is exactly because woman's knowledge is broadening, because she has at last opened up the line of literature to which even few men have had access, because she has gained the reality of power; that she is sure to share with men every sign of authority. Laboulaye was right, in so far as he was an admirer of sex aristocracy. to advise men to keep women ignorant, because 'notre empire est detruite si l'homme est reconnu.' Those who know how deeply implanted the bias of sex is, have become con-vinced that the time for elaborate reasoning has gone by. They know that they are fighting fanaticism, which is guided by emotion, and is in no way to be influenced by logic. Feelings are not changed by argument however and a contract to the contract ever able. Great concurrent causes entered into the enfranchisement of the negro; state rights, civil war, the need of a political party. No such elements are likely to help on the triumphs of our cause. Women must win through their own inherent worth and pow-

#### Late June Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Count Leo Tolstoi occupies a conspicuous place as frontispiece in this month's number and is followed by A Visit to Count Tolstoi. This account is the first of a series of papers making record of a hazardous trip to Siberia. Mrs. van Rensselaer's series of Hymns and Music. Philadelphia: John J. Hood. to Siberia. Mrs. van Rensselaer's series of papers on the great English cathedrals is for BOYS: A Special Physiology. By Mrs. E. R. followed by a critical and descriptive study Shepherd. Chicago: Sanitary Pub. Co. Price, of Peterborough. College Boat-Racing by Julian Hawthorne, and Boat-Racing by Amatuers, discusses interestingly the controverted question of the best style of rowing. The Lincoln History makes marked progress toward the presidential contest of 1860. The War Series continues in interest, and with poems, short stories and notes make a most valuable number.

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

THE HOMILETIC REVIEW. (New York.) The Homiletic 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 Pymander 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. Spirit-

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: Duck Huts 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 Pa-tanjali; The Celestial Desartir; Iamblicos: on the Mysteries; Franciscus Patricius; Life of Hai 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 Caithness in contact with a new type of woman. This type says meckness, dependence, is a feminine pretense, and those who practice it deserve to suffer and will suffer. Here is an 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 Oc-cult Science, Philosophy and Aryan Litera-

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, 146 22nd St., this city. It will be published monthly. "This work," we are told in Mr. Adam's salutatory, "is undertaken for the glory of God, in the name of Christ (the truth) and the benefit of humanity." He represents "no particular school of Christian Science," yet he admits that the truth taught him at the Massachusetts Metaphysical College, and in Mrs. Eddy's book, entitled, "Science and Health," as an appendix and key to the incomparable 'Bible,' are still his sources of light, wisdom and power." Mr. Adams, not liking some of the staple hymns of the day, has remodled them. "Nearer my God, to Thee," he has fixed to his liking as follows:

Nearer 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 me.

Never a wanderer: The sun not down, No darkness covers mo In sleep alone. For in my dreams I'd be Conscious, my God of thee, Never from me.

Then with my waking thoughts, Bursting with praise; Out of my sense of thee Bethel I'll raise. So shall my moments be Joyous, my God, with thee, Sweet Harmony.

Brighter the way appeare, Lighted with heaven: In which our Father lives. With his children. Spirit thoughts teaching mo Glories, my God, of thee, Baptising mo.

Soaring on joyful wing, Thinking of Him, Sickness and woes forgot, Evil and sin, Always, my song shall be, More of my God I see, My life to be.

#### New Books Received.

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

EVOLUTION AND CHRISTIANITY. A Study, By J. C. F. Crumbine. Chicago: Chas. H. Kerr & Co. Price, 50 cents. THE HUMAN-NATURE LIBRARY, Number 1.

Self-Reliance or Self-Esteem. New York: Fowler & Wells Co.

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

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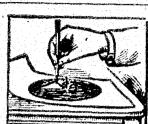
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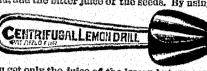


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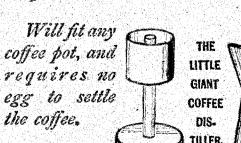
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When newspapers or magazines are sent to the JOURNAY, containing matter for special attention, the aender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 18, 1887.

Spiritualism Leavening the Churches.

There were in the United States in 1886, as set forth by the New York Independent, 97, 711 Adventists, 3,727,007 Baptists, 120,000 Christian Unionists, 463,379 Congregationalists, 105,000 Friends, 125,000 German Evangolicals, 930,830 Lutherans, 100,000 Menne nites, 4,532,658 Methodists, 10.686 Moravians. 1,082,436 Presbyterians, 430,531 Enisconalians. 259.914 German and Dutch Reformers. 4.000.000 Roman Catholics, 35,550 Universal-1sts. 5.015 Swedenborgians, and 20,000 Unitarians, besides Christadelphians, Plymouth Brethren and come small independent con-

The totals for eighteen prominent religlous esets aro: 132, 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

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 Spirit ualism 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 flends that are supposed to have charge thereof. The minister who, like distinguished divines in former days, in shricking voice, terrific blows and wild gesticulations, portrays the horrors of hell and the vengeance of any angry God before a medera 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 effieaclous; any vociferous calling upon God to | condemning without due examination. Have | world ever possessed you to try such a thing?" | the Italian unity.

prayer and preaching fer 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 hellfire 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 angele; 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 represented 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. Scances should be held at stated times, and the membership of the circle should not be greatly changed. The Spirit-world should be a proached, 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. Aspirit 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

## Puerilities Reviewed.

maintained.

A correspondent who has taken the Jour-NAL 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 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 NAL—unsettled. There is an internal avidence lack-NAL—unsettied. There is an internal evidence lacking, to my mind, that they are what they claim to be. The puerlity 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 penrility of the communications staggers them. "If that plane | which encouraged the fisher, and, after throwof existence," say they in effect, "is higher | ing his prey out on the bank, he went down than this, why should Shakespeare and Milton, Bacon and Goethe spout weak drivel dive of the day, for when he came up not only at the rate of a dollar an evening to all who did he have a fish in each hand, but one in wish to enjoy such delectation?" Patience, his mouth. This was enough in itself to satfriends; let us reason together before you listy the entire audience. turn away in disappointment. Are you not

do this or that will be considered out of place; you any adequate conception of the difficulthere being no physical maladies to heal, I ties 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 meeted out.

The word "medium" indicates one of the difficulties of which skepties 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 wee 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 simpleminded 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, "Shadowe," 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 bigs by with a knowledgemile. alm 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 Incubrations. We do not object to the little man's effort to earn a dollar or two by writing fletion 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 libels 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 camelswallowers with whom the diminutive, eyeglassed 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 Jocose. while his mate delighted in being called Digby. Together Digby and Jocose 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 Fairchilds woman, and she captured Jocose-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 Jocose went too far in this in. stance. Digby drew the line at the yellowhaired 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 Jocose, 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. again. This, teo, was the most successful

In answer to the question, "What in the

he said: "Well, sir, it was all in a dream. I 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 Danver, 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. K. Bailey spoke at Oswego, Kan. May 29th: 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 i century ago a woman in Germany was con victed 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 sliver 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 eightyfive 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 allocation. 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

Mrs. M. A. Newton writes as follows from took several of my female friends down to New York: "A Strawberry Feetival will be held lagoon one afternoon on a fishing party, and | 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 Nemeka 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 "tithe riots." These riots are caused by the efforts of the elergy 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 n 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 evegreen, "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 its 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 afteenth 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 Cincinnatis; one where wealth, affinence and refinedoes not possess it), and thus confirm anew | ment reign; the other where poverty, despair and hopelesences 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. One does not know how or why the other lives. nor how indolence and improvidence can survive in eight of the means to achieve compe tence and independence. The good Spiritualist wonders how any one can live in doubt of immortal life, when its facts and its promises are free to all who seek them, and its demonstration one of the most ordinary achievements of modern science."

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. The discussion was begun by Rev. W. B. Derrick, the secretary, who was followed by Dr. Tanner, editor of the Church Review. Dr. Tanner said: "Our report should condemn Dwight L. Moody. His conduct toward the negroes during his Southern tour has been shameless, and I would not have him preach in a barroom, let alone a church. In Charleston he refused to give the negro church representation at his evangelical meetings, and placed caste above Christianity." Dr Tanner's hearers presumed that the annual report would deal with Mr. Moody in no easy

Miss Letitia A. Shepard, sister of Jesse Shopard 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 irreparable. 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 I is a worthy one, no one will deny, and we Reynolds, Ross, Sawyer, Bliss, Beste and | hope that those who can, will contribute to 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 un cover 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 sent to shades of humbug

whence it emanated as a skillful imposition on con-scientious Spiritualists, and table manipulations, mu-sic playing and medium binding and unloceing is practically on its way thence also; and no doubt most of the physical phenomena ascribed to spiritualistic influences will also be given up soon as being effected for by very human means and mechanism, where it not mere will-power or muccular action intention ally exercised or not. But this excision of such dually exercised or not. But this excision of such dubious phenomena from Spiritualism is no loss even to believers, as the belief in and study of spiritism is to acquire by useful 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 lightant but certain it is that all misleading, deceptive and unaducating accessories of modern Spiritualism must but certain it is that all misleading, deceptive and uneducating accessories of modern Spiritualism must be discarded or ignored preparatory to a non-supersitious and non-theosophist, yet zealous study of mysterious spiritual phenomena; to accertain truth and for the gradual lifting of the veil of the future as far as mortal limitation permit, and for the discovery of the relation of the individual mind to the vast pest and the as vast future. And neither in a sectarian nor a shoptical spirit can this study of the mysteries of life be wisely or dustinity 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 nake them industrious and self-feliant.

Colored students earned last year \$16,732,12, 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 \$70.00 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 pernetual 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 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 phenomens 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 occured 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 the atrical 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 twentyfive at a dollar each for six nights in the

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 séance 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 östracism 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 pirit 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.

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 so-ciety 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 Spirituallem, as well as in sustaining in part the expenses of the regular platform work, perfect harmony existing between both societies. The Home Ochestra, 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 W. W. CURRIER. the season.

## General News.

Mrs. Anna Griffith, of Philadelphia, in a fit of insanity murdered her ten-year old daugher, and then cut her own throat.—A Washington dispatch says there is some uneasiness in naval circles over the prospects for bidding on the crusiers 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-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

The total circulation—coin and currencyof the United States, May 31, 1887, was \$1, 297,256,560, an increase of \$58,566,545 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 neice of Judge W. G. Gresham, has made a sensation in the polite circles of that city by eloping with Lieutenent 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 kidnaped 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 Pennsyl vania, died at Philadelphia last Saturday. -Warren Sherman, an old man living a 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 sooranje will meet at Tirnova July 3rd, when a prince or a regent will probably be chosen The Russian government has prohibited Chinese and Coreans from settling in the Russian territory contiguous to their coun-

tries.—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 prolific pen.—Ex-Gov. Hoadly, of Ohio, will de-liver 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 crop 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 Ratbie, the French lawyer and statesman, is

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 elo-quent and scholarly Baptist clergyman and orator. Dr. Hague's work will be filled with rare reminis cencee, and coming from the pen of so conspicuous a figure in the events of the last half century, it can-not fall 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 Buffale, 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 trout and grayling streams of Northern Michigap, 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 Scottla, and the effect was marvellous,"—O. F. GRAY, M. D., White Hall, Ind.

#### Consumption Surely Cured. TO THE EDITOR:

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

ddrese. Respectfolly, 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, mosts every Sunday at Avenue Hall, 159 22nd Street, at 10:30 A.M. and 7:30 P.M.

The Spiritualists Central Ucion will meet every Sunday at 2:30 p. m. in Weber Music Hall, corner of Wabach Ave-nue and Jackson Street. Miss. S. F. BeWolf, President.

The South Side Lycoum of Chicago meets every Sunday afternoon: t 1:30 sharp, at Avenuo Hall, 159 22nd street.

#### Spiritual Meetings in New York.

The Ladies Aid Seciety meets every Wednesday afterneon at three o'clock at 128 West 48rd Street, New York.
The People's Spiritual Meeting of New York City, has removed to Spencer Haif, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 p. M.
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. 2 B Stryker, scryices Sunday at 11 A.M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr George H. Perine, Secretary; F. S. Maynard, Treasurer. Grand Opera House. 23rd Street and 8th Avenue.—Services every Sunday at 11 a.m. and 784 p. m. Conference every Sunday at 214 p. m. Admission free to each meeting.

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## THE WATSEKA WONDER!

A partative of startling phenomena occurring in the case of HARY LURANCY VENNUM, by Dr. E. W. Stevens This well offset of a growth and the case of the Stevens. This well attested account of spirit presence created a widespread sensation when first published in the Religio-Philosophical Journal. To those familiar with the marvellous story, it is no wonder the interest continues, for in it on indubitable testin only may be learned how a young girl was saved from the Mad House, by the direct assistance of Spirits, through the intelligent interference of Spiritalists, and after months of almost continuous spirit centrol and medical treatment by Dr. Stevens, was restored to perfect health, to the profound actorishment of all. The publisher, with the courteous permission of Harper Profilers, incorporated with the case of Lurancy Vennum one from Harper's Magazine for May, 1860, entitled MARY REFNOLDS, a case of Double Consciousness. The price of the Pamphiet by mail, 19 15 CENTS PER SINGLE COPY: 100 Copies for \$12.00: 50 Copies for \$6.50; 25 Copies for \$3.80: 10 Copies for \$12.00: 50 Copies for \$6.50; 25 Copies for \$3.80: 10 Copies for \$12.40. Sent by mail or express, transportation prepaid. Address, RELIGIO-PHILOSOPHICAL JCURNAL House, Drawer 184 Chicago. stevens. This well attested acc

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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 such questions according to the scientific method and in the light of the fullest knowledge and the best thought of the day; will advocate the complete secularization of the State, entire freedom in religion and exact justice for all. It will help substitute catholicity for bigotry, rational religions thought for theological dopmatism, and humanitarianism for sectarianism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the wellbeing of the individual, and of society, the aim of all earnest thinking and reformatory effort.

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Among the writers already engaged to contribute to the

Among the writers already engaged to contribute to the columns of The Open Court are those here given:

James Parton, Geo Jacob Holycate, Fred. May Holland, Minot J. Savage, Elizabeth C. Stanton, Anna Garlin Spencer, Edwin D. Mead, B. W. Ball, Chas. D. B. Mills, Allen Pringle, Rowland Connor,

Moneure D. Conway, Wm. M. Salter, John W. Chadwick, Ednah D. Cheney, Paul Carns, George Hes, W. Sloane Kennedy, W. H. Spencer, Hudson Tuttle, Hudson Tuttle, Xenos Clark, Lewis G. Janes, Theodore Stanton, Felix L. Oswald, Thomas Davidson.

Edmund Montgomery, 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, that Ernest Renan will probably encourage us by articles from his pen.

Several other well known radical thinkers, European as Several other well known ranical uninary, autopean well as American, whose names are not included in the above list, will be among the centributors to the columns of The Open Count, 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, commessing in February.

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THE SOUL.

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### Toices from the Leople.

INFORMATION ON VARIOUS SUBJECTS

#### For the Religio-Philosophical Journal. The Graud Old Hymu.

BY ALICE ROBBINS.

The air is sweet with breath of June, The roses flush the wall, And Nature's voices drift in tune To many a wild bird's call. On youder hill a golden glow Bathes every shrub and tree, And up-land, bill, and valley low,

Are fair as heaven to see. I gaze through eyes grown dim with pale, I omile with quivering lip; Like a poor wounded bee, in vain This honored sweetness sip. If but this bitter cup might pass, And I my pillow leave, For one glad feetstep in the grass, I never more should grieve.

Bayond the elms a glimpse I see Of old St. Mary's spire, Ita doors forever closed to me, Ito chancel, nave and choir;
The voice of prayer, the song of praise,
The smiles of friend and lover— O can it bo the dear old days And all their joys are over?

Tecam to hear each sacred word And Annie's alto ringing, Swester than any song of bird,

The grand old hymn they're singing:
"When all thy mercies, oh, my God, My rising soul surveys, Transported with the view I'm lost In wonder, love and praise!"

My sobs come thick, but not with pain; I weep, but not for grief; Dear Father, take my heart again. Blot out this tear-stained leaf. "Thy mercies," let me ever see, My soul from doubting rales " Transport" my every thought to Thee. "In wonder love and praise!"

#### Telepathy or Coincidence.

To 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 never seen, of whom I knew scarcely more than the name and address, but whose personal acquaintance I expected to make in a short time, through a mutual friend. The letter was intended to convey merely the usual preliminary civilities of an intended meeting in a distant city. In the midst of the polite nothings I was writing, my pen suddenly ran away with me on quite another and more context tonic converted with the question of telesemy ran away with me on quite another and more serious topic connected with the question of telepathy. Though aware that nothing in the relations between us required or indeed gave occasion for what I had eaid, I let it go, finished with my compliments, etc., and mailed the letter. It crossed one from my correspondent which was wholly devoted

to the same topic I had broached, and contained some sentences almost literally identical with the expreswe assertained that each had been writing to the other at the same time,—certainly within a few minutes. It is also quite certain, that there had been nothing whatever between us, or between our mutu-al friend, and either of us, to lead up to the topic we had both written upon, or even to suggest the thought of it; and neither of us had consciously intended to write as we did.

Quory: a mere coincidence? Query: telepathy be tween us, so that the state of mind of one of us induced the same state in the other? Query: the came state of mind induced in two persons independently of each other, by some cause unknown to

As a matter of fact, I know that such cases, be their explanation what it may are very common-much more frequent than most persons suppose. Washington, D. C. ELLIOT COUES.

### Mrs. Miller.

To the Editor of the Religio-Philosophical Journal:

In your issue of May 7th, J. W. Rogers regrets that Ecited, in the Journal of March 20th, Mrs. Miller. I am also sorry if she practices fraud. I never saw her, and do not remember of hearing about her being exposed; etill I don't see that it affects matters under notice much. I merely quoted a newspaper report that at a supposed spirit-grabbing, the form seized melted from the grasp. If the report was correct it tends to prove my belief that so-called materialized spirits are not composed of gross matter like the usual earth forms of humanity, but are spiritualized matter that will eluce any rude materl grasp. If the report was incorrect, and some thing was grabbed that did not "melt" away, then I should conclude there was fraud somewhere. I may be wrong, but so far as my experience goes, it leads me to believe that in all cases of genuine materialization, if the appearance is grabbed, no medium, nor other tangible form will long remain in the grasp; and no one will be seriously injured; but I decidedly object to the "grabbing" business. It is not nice. It is coarse, and accomplishes but very little. The wicked fraud, so-called medium, gains notoriety, and the guilible dupes are just as ready to pay their money to be again humbugged. Let all Spiritualists, who have the good of the cause at heart resolve to never give their patronage nor endorsement to any one professing to be a materializing medium unless they have credentials showing that they have proven their mediumship to be genuine by satisfactory tests before a competent committee. I believe that genuine materializing mediums can always arrange, with the help of their spirit guides, so as to remove all suspicions of fraud from the mind of the sitter. The materializing of hands, and sometimes faces, at the séances of Maud E. Lord and Henry Slade, are usually of such a nature as to preclude all thought of fraud, and if handled, will melt away." So, Brother Rogers, I have taken your advice,

"tried again," and trust you will not sa, the me-diums I have now referred to "have been exposed a ecore of times." D. EDSON SMITH. Santa Ana, Cal.

## The Mind Cure.

To the Editor of the Religio-Philosophical Journal:

In a recent visit to New York I was rejoiced to that the Mind Cure, under its different names and phases, was silently (as to the public press, at least) making great progress among thinking and spiritual people. It has been nearly forty years since I commenced to practice the mind or will cure upon myself. One of my first attempts was in a case of black tongue or malignant fever. The M. D.'s lost thirteen out of fourteen cases they treated, and the one who got well did so because he overcome the disease and the medicine. My attack was as sudden and violent as that of the others, and yet with no other agency than the power of will or mind, I gained the victory after asix days fight with this dragon of blood poisoning. That I was helped by spirit power in addition to the God manifest within me, I do not doubt.

Among all the writers upon the Mind Cure I think W. F. Evans is the most philosophic and scientific, yet his previous orthodox and theological education causes him to use words and make statements out of harmony with the spirit of his general teachings but I would advise thinking Spiritualists to read his Esoteric Christianity. W.M. E.

## An Indian Salmon Dance.

The Indians residing on the Yakima Reservations below the gap held one of their pumpums or tumanimus dances in their medicine house Sunday last. The dance and accompanying weird incantations were for the purpose of propitiating the good spirit and in supplication for a bountful run of Chinook salmon. The lodge, a low structure about seventy feet in length, was covered with tule matting, and in this were 200 bucks, squaws, and pap-pooses fantastically clad and painted in all colors of pouses initiastically cast and painted in all colors of the rainbow. The dance was under the direction of Ko-ti-a-con, one of the head medicine men. For hours the Indians danced and chanted their mo-notonous songs, until tired mature asserted itself, and they would fall on their kness and effer up their "amenes" to the exhortations of the medicine man we valvies (W. 7) Mona? ran.—Yakima (W. T.) Bignal.

#### Direct Spirit Voice and Writing.

The following is from a new work entitled "Spirit Workers in the Home Circle," by Morell Theobald. F. C. A., of England. This valuable book will soon be for sale at the JOURNAL office.

I come now to the more advanced mediumship we enjoyed when Mr. and Mrs. Everitt joined us in our researches. And it is worthy of note that Mrs. Everitt's beauti-

ful gift of sensitiveness or mediumship came to her, as it did to ourselves, unsought, in fact as a sur-

It was in my own house, while only our own family were present besides Mr. and Mrs. Everitt, that I was introduced to that marvellous phenomenon, the direct Spirit Voice; which although some what startling at first, coming as it does out of dark-ness, led to many hours of happy and holy communion: this, so far as it is my intention here to refer to it, grew out of our children's mediumship and was associated with it in this manner, as I recorded at the time in the columns of the Spiritualist news

paper. At my invitation Mr. and Mrs. Everitt came to

stay a few days with us in our rural home—then at Hendon—and the first sitting is remarkable.

One Saturday evening, after having had during fea spirit raps continually upon the table and around the room, replying intelligently to questions, and endoving various parks of our family conversation endorsing various parts of our family conversation, endorsing various parts of our family conversation, we sat down around a heavy dining-table. Our party comprised Mr. and Mrs. E., my sister. F. J. T., myself, my wife, and four children. Our unseen, but ever-active spirit friends, directed us to read the 12th chapter of I Cor., on spiritual gifts, and then to offer a short prayer. We invariably at set séances commenced with a short prayer. Lights were then my out by their direction and the coal spirit breeze put out by their direction, and the cool spirit breeze very soon was felt by all in the circle; as also were very strong and delicious perfumes as of violets. Our little boy soon said, "I see a beautiful spirit with a bowl containing four different colored waters. Now she's throwing some over us." and immediate ly we discovered a different scent—an aromatic one followed by others. We sang some little part songs with the children; then spirit lights appeared—see by all. Small pure lights sprang from the table, rock-like, leaving a thin trail of light in their course upwards. Stars floated about the room which suggested to the children to sing "Twinkle, twinkle, little star," upon commencing which a large bluish one floated about and twinkled to the song. At the end we asked for a greeting for each of the little ones; when a shooting-star darted from the centre to each little face in turn. A very faint whisper of a spirit-voice was all we could obtain at this sitting, so the children, with some little disappointment, but yet with glad hearts, went to bed. On opening the folding-doors into the adjoining room, we found perfumes strong even there.

After supper we sat again—the five adults only. After lights and perfumes again in profusion, we heard the card-board tube, which we had placed in the centre of the table, tapping against the ceiling. A cooler breeze came followed by vibration of the table and atmosphere, and suddenly the Spirit, addressing F. J. T., said in a clear voice, different to any human one, and giving me the impression of

voice without cheet force—
"Good evening!" (F. J. T. started, at which the
Spirit said more softly), "I thought you were so

orave: F. J. T. "So I am, but you came so suddenly." Spirit, "Pil be more careful another time. You have friends here to night. Introduce me." Upon this being done we all in turn had a mos

interesting conversation for over an hour. During this time one of the servants came into the adjoin-ing room to make up the fire, and heard much of what transpired. I asked if the children might sit on another oc

Spirit. "Better not. It frightens children." M. T. "But ours are accustomed to scances—will you come and talk to-morrow evening to them for a

short time<sup>9)</sup>
Spirit, "Fil try. It's getting late—I must ge— the tube is rather clumsy!" We promised a lighter one: and I asked him to

thrown from above, and hit my shoulder as represent on the previous evening sat, with the addition of my wife's eister and the two servants. I had previously provided paper upon which to take notes as well as I could in the dark, and from their help the following is written:-The passages of

Scripture to which we were directed by the much

despised table raps were remarkable; viz., Ezekiel, 8th ch., 1 to middle of 3rd verse; 11th ch., half of 1st verse; and 10th ch., 1st to 4th verse. "And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon them. Then I beheld, and lo a likeness as the appearance of fire; from the appearance of his loins even down ward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber".

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and, the heaven, and brought me in the visions of the to Jerusalem,"... .... "Moreover the spirit lifted me up, and brough me unto the east gate of the Lord's house".....
"Then I looked, and, behold, in the firmament that
was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said Go in between the wheels, even under the cherub fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house

the brightness of the Lord's glory." Our first sitting was rather unsuccessful, but after perfumes in profusion, and fainter lights than on the previous evening, the spirit came. His voice was much weaker, and he commenced speaking with more caution. As soon as he had established a freedom with the children, and said one or two funny things to make them laugh, he suddenly in a loud voice turned to little Nelly, who was laughing and, simply said, "Little Nelly." She is naturally very shy and timid, and this was too much for to be so addressed by a strange voice. She began to cry.

was filled with the cloud, and the court was full of

The Spirit voice turning to F. J. T., said, "There ----I'm sorry, but I told you so. I must go." And we broke up the scance, the little girl's timidity being, however, a powerful proof of the reality of the voice, and of its being distinct from Mrs. E.'s with whom she was now, on the best of terms.

The next sitting, after supper, was the most interesting of all. It was protracted, and I can but briefly indicate the kind of conversation which occurred. Our nurse was the only addition to the five

The Spirit appeared again after the perfumes and cool breeze, with a full voice before Mrs. E. was en-tranced; so that at first we heard her voice distinct from his, which to me was very satisfactory, and disproves the theory of ventriloguism, were that theory admissible when only intimate friends, whom you can trust, are present.

## The Fox Sisters.

The Fox Sisters, where are they? Often has the question come up in my mind. Your correspondent asks "Why is not their case looked into?" I should suppose that mediums of their gifts would be raised entirely above fluancial embarrassment. Where are J. CRYSLER. What are they about.

## Victoria's Flity Years' Reign.

Here is a concise summary of the effects of Enlish misrule in Ireland during the reign of Queen

ictoria. Dled of famine, 1, 225, 000. Evicted by landlords, 3,000,000. Emigrated to other lands, 4,180,000.

If the aim of the Tory Government has been to depopulate Ireland—to make a wilderness and call peace—there can be no doubt of its success.-Philadelphia Press.

"Orange short cake, made like strawberry ditto, is out," says a Florida paper. It is also noticed that the strawberry is generally out when one looks for it in the short cake.

#### Vampires, Elementals and Astral Spirits.

to 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. The lecturer said the "elementals" came first, and remarked that occultists of all times had held that for every atom of matter there is a corresponding spiritual atom, and as those material atoms passed through the varying stages of their existence, developing into higher and higher forms of life, so did those spiritual counterparts progress. While there were these legions of spirite, they were not, according to mythology, of the earth, air, fire and water; vampirism was by none of these. The "vampire" was discovered in the passions of human beings, and the lectures divided the race into two sections, the electric and the magnetic, a very important revelation it would appear to those about to marry. A woman may marry five or six husbands, and these men "shuffle off the mortal coil," and depart to other realms in succession. This kind of lady did not retain any husband very long. Why? Because she ate them. They had been mated to a vampire. Two magnetic individuals would never succeed together in life, for one would thrive at the expense of the other. The magnetic were dark and the electrical fair people opposites often mated best, and if they would not have human vampirism they must try to live in accordance with nature's laws. The spirit vampires returned because they "were of the earth earthy." If they had been drunkards they would seek to drink again; and how shall they do this seeing the majority of mankind may not behold them? They must find a "sensitive" or instrument through whom their desires which exist spiritually can be gratified, and finding such a one who is sensitive to their influences, they saw the young man beginning to take the cup that inebriates, and he who had hitherto been truthful all at once became depraved, until he was as low in spiritual stature as the vampire itself. The safeguard was in pursuing only the path that leads to good, and the exercise of the will, to defeat the vampiric machinations. Coming to speak of "astral spirits," he said that, as there were other worlds than the one upon which they stood, perhaps hundreds of times larger than their own, was it rational to suppose that their little earth should be peopled with a rational order of beings, and that those should be void of population? Proceeding, Mr. Schutt told of the difficulties clairvoyants had to depict these astral spirits, so different were they from any known form on earth. He saw, as it were a tall individual, clad as in a garment of glittering silver, high intelligence depicted upon the counte-nance, from which there seemed to pour forth a radiant glory, and over the forehead was a bright star, which seemed to shed a lustre wherever that being turned, and the glorified would sometimes cry that they had seen the Lord! They had simply seen Adonai the chief of the spirits of Jupiter! There the spirit and mortals held sweet converse together and the temporal separation was an occasion of re-joicing. This was the position yet to be attained on earth, to be attained by development to a high state of intellectuality. These spirits came to man on earth with a subtle educational power, which they endeavored to infuse into their conditions. A care-ful watching of Mars would forewarn us of impending individual and national disaster. When it was shooting forth flames the almost shapeless guomes and demons by which it was inhabited meditated ruin to the sons of men! The Saturn spirits had cadaverous visages, snaky locks of hair, features full of vile treachery, and they sought to wile away the affections of men from the good to all that was vile. In Venus they had another order. They were wellbuilt, most admirably formed, and, strange to say, there did not seem to be a man upon the entire planet. They influenced the souls of men with a love of harmony, a desire for pity, and exaltation in all that was beneficial to the human race. Uranus was inhabited by very active spirits, who influenced mencall over the world with the quickness of thought, and controlled the nomadic people of the earth. Neptune was the planet the discovery of which had given power and force to Spiritualism. The astral spirits passed to and fro like glorious shadows, for God had decreed that they should be touch me with the tube before he left. The Spirit the factors of human destiny, and compel all men then said, "Good-night, friends" and the tube was to seek that which was good.

### Mrs. Glading's Present.

Some weeks ago a portrait wassent to the Journal office with a request that it be forwarded to Mrs. A. M. Glading then lecturing in Cincinnati. The artist wrote that he had executed the work by request of the spirit, and did not wish to be known in the affair, hence had sent it in care of the Journal to be forwarded. Below is a personal note to the editor from the recipient which is published in the belief that it will interest Mrs. Glading's many triends.

DEAR SIR,—While engaged in lecturing in Cincinnati during the past month of May for the "Union Society of Spiritualists," I received from Chicago, from an unknown friend, a letter signed Carlos Engalo.--and accompanying it a magnificent life size spirit picture which, as a work of art and beauty, equals, if not surpasses, anything of the kind that I have ever had the pleasure of beholding, not excepting the celebrated picture of "White Feather," the control of the late Mrs. Katie B. Robinson, by Wella Anderson. Although as yet I do not fully recognize the picture, yet my guides have assured me that there is an interesting history connected therewith, which will be given in the near future. I had the picture on exhibition in Cincinnati, where it was universally admired by the daily press. I certainly

prize it as one of my greatest treasures. Enclosed, find letter addressed to my unknown friend, in your care, which you will please hand him at your earliest opportunity, with my kindest wishes for his future success and happiness. For myself I might briefly say that my guides were very successful in their ministrations to the Cincinnati friends, for which I am truly thankful.

I am now at my home for one brief month of rest, (the first in four years) before I commence my labors at the Eastern camp meetings. MIS. ADELINE GLADING. Doylestown, Ohio, June 2nd 1887.

#### Mrs. Hall's Materializations, South Hetton.

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 into the truth of the phenomena. started a circle; and we now have a good trance-speaker also a personating medium, and one good

clairvoyant So we are on the road of progress. We had the pleasure of having a visit from Mrs. Hall, of Gateshead, on April 16, when we had a most successful meeting; fifteen spirit forms appeared in all; there were sixteen sitters. The conditions being good we witnessed some wonderful phenomens. One form took hold of one of the sitters by the arm, and led her right round the circle; at the same time one of Mrs. Hall's guides, "Annie," was talking through Mrs. Hall in the cabinet. One very tall form dematerialized right in the middle of the circle. A form, that of a lady, threw perfume all over the sitters. Another form lifted a plate with sweets from behind the sitters, and put a sweet in to the mouth of one of the sitters. She then put the plate down on to the knee of the party sitting next to myself. I had my face to within six inches of the face of the spirit form; it had the features of the face of the spirit form; it had the features of a young woman, and was recognized by one of the sitters as a friend who had passed away, of the name of Elizabeth Williams. The lady of the house (Mrs. Colline) where the seance was held, wished mentally to see her brother, who had passed away while a soldier. He immediately appeared in soldier leads to be away appeared in soldier. ier's clothes, and pointed to his own portrait hang-ing over the mantel-piece. A gentleman said he had been at many scances, but never had seen one materialize like it before. One small form placed it-self on the knee of one of the sitters, a lady. "Annie" said it was the lady's own child, and was recognized by its mother. Spirit lights were all over the room, and loud raps were heard in the cabinet when the spirit form was in sight.—Wm. Gray, in Medium and Daybreak, London.

The German emperor suffers from frequent drowsiness, and is apt to fall salesp whenever seated for any length of time. This, however, is an infirmity that frequently attacks men who are not as old as the kaiser—especially on Sundays. 

#### VOUDOO CHARMS.

A Species of Witcheratt Which Has Many Believers in Louisians.

The fear of what are styled "Voudoo charms," is much more widely spread in Louisiana than any one who had conversed with only educated residents might suppose: and the most familiar superstition of this class is the belief in pillow magic, which is the supposed art of causing wasting sickness, or even death, by putting certain objects into the pillow of the bed in which the hated person sleeps. Feather pillows are supposed to be particularly well adapted to this kind of witchcraft. It is believed that by secret spells a "youloo" can cause some that by secret spells a "voudoo" can cause some monstrous kind of bird or nondescript animal to shape itself into being out of the pillow feathers. It grows very slowly, and by night only; but when completely formed the person who has been using the pillow dies. Another practice of pillow witchcraft consists in tearing a living bird asunder—usually a peacock—and putting portions of the wings into the pillow. A third form of the black art is confined to putting certain charms or fetiches,—consisting of bones, hair, feathers, rags, strings or some fantastic combination of these and other trifling objects—into any sort of a pillow used by the party whom it is desired to injure. 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. When a charm is laid before a room door or hall door, oll is often poured on the floor or pavement in front of the threshold. It is supposed that whatever crosses an oil-line falls into the power of the voudoes. To break the oil charm, sand or salt should be strewn upon it. Recently a Spaniard, shortly after having discharged a dishonest colored servant, found before his bedroom door one evening a pool of oil with a charm lying in the middle of it and a candle burning near it. The charm contained some hones, feathers, hairs and rags—all wrapped together with a string-and a dime. No superstitious person

would have dared to use that dime. Some say that putting grains of corn into a child's pillow "prevents it from growing any more;" others' declare that a bit of cloth in a grown person's pillow will cause wasting sickness. Putting an open pair of scissors under the pillow before going to bed is supposed to insure a pleasant sleep in spite of fetiches; but the surest way to provide against be letiches; but the surest way to provide against being "hoodooed," as the American residents call it, is to open one's pillow from time to time. If any charms are found they must be first sprinkled with

To point either end of a broom at a person is deemed bad luck, and many an ignorant man would instantly knock down or violently abuse the party who should point a broom at him. Moreover, the broom is supposed to have mysterious power as a means of getting rid of people. "If you are pes-tered by visitors whom you would wish never to see sweep it out by the same door after they go, and sweep it out by the same door through which they have gone, and they will never come back."

The negroes believe that in order to make an evil

harm operate it is necessary to sacrifice something. Wine and cake are left occasionally in dark rooms, or candles are scattered over the eidewalks by those who want to make their fetich hurt somebody. If food or sweetmeats are thus thrown away, they must be abandoned without a parting glauce; the witch or wizard must not look back while engaged in the sacrifice.

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"—one of these lunny little fowls whose feathers all seem to curl. 'Mars'r Henry, you keep dat frizzly hen, an' et enny niggers frow eany conjure in your yard dat frizzly hen will eat de conjure." Some say, however, that one is not safe unless he keeps two frizzly hens.

A negro charm to retain the affections of a love consists in tying up the legs of the bird to the head and plunging the creature alive into a vessel of gin or other spirits. Tearing the live bird asunder is another cruel charm, by which some negroes be-

lieve that a sweetheart may become magically fet-tered by the man who performs the quartering. Scattering dirt before a door, or making certain igures on the wall of a house with chalk, or crumbling dry leaves with the fingers and ecattering the fragments before a residence are forms of maleficent conjuring which sometimes cause serious annoy-

## Lincoln's Self-Evident Truth.

Gen. Robert P. Kennedy, in his Memorial-Day oration at Dayton, gave this pleasant anecdote of himself and Abraham Lincoln:

"I once heard Abraham Lincoln before he became President, standing before the great multitude, tall, gaunt, with his long arms swinging listlessly at his sides, swaying backward and forward like a mighty oak. A part of his address I quote from memory,

after a lapse of nearly thirty years:
"I hold this truth to be self-evident: What is right in South Carolina is right in Connecticut: what wrong in Connecticut is wrong in South Carolina, I hold human slavery to be wrong in Connecticut

and eternally wrong in South Carolina.'
"After a lapse of thirty years that sentence still ringe like a crystal bell. It has been emblazoned in letters of living light, and become a part of the grandest period of our history; made eternal by the sign manual of the martyred President affixed to the immortal Declaration of Emancipation. Never but once again did I see Abraham Lincoln. On the battlefield of Antietam, after the fearful storm of war had swept over it, he came to review that splendid Army of the Potomac. It had been my fortune, by chance of accident of war, young officer as I was to be temporarily placed in charge of the troops on the extreme left of the army during a part of the battle; and when he passed I was called to the front and presented to him as the youngest commander of the Army of the Pot mac. The great man bent over me, and kindly taking my hand said:

'The young men of this Nation must preserve the unity of the land and the liberty of the people. "Though I should live into the centuries, the proudest moment of my life was the moment when Abraham Lincoln clasped the hand of my young manhood and smiled down upon me like a great

## Evidence of Spirit Power.

The strange manifestations of ghostly spirits in Shelby County, Minn., have excited the good farmers living there, and one of the wealthiest of them, Lorenzo Powell, is preparing to abandon his home be-cause of the disturbances. Something over a year ago his daughter, to please her father, married a man she despised, while the lover to whom she had given her heart was forbidden the house. Recently she died in childbirth, and ever since the sound of shrieks and groans has proceeded by night from the room which she occupied, and at times the spirit of he young woman has come to the bedelde of the old farmer and with heart-rending sobs upbraided him for his hard-hearted obstinacy. Powell's wife left the house sometime ago, and he himself, unable to endure the strain any longer, is getting ready to seek relief in a new home.

At a recent séauce in San Francisco, Mrs. J. J Whitney gave an interesting account of the circumstances which brought about her conversion to the spiritualistic faith. Her son Harry, she said, was a breakman on the Central Pacific Railroad and was tilled in a collision which occurred three years ago. He had been in the habit of kissing her as he left he house for his work in the morning, but on the day of the accident neglected to do so. She called to him as he passed through the gate, but he shouted back, "Never mind, mother; I'm in a hurry now and I'll give you three kisses when I come home." That night he came to her bedside and kissed her thrice. Awakening her husband, Mrs. Whitney told him of the circumstance, but he refused to believe it. It was then 2 o'clock in the moraing, and at 5 messenger brought the news of Harry's death. A the inquest it was ascertained that he died at just 2 o'clock. Subsequently Mrs. Whitney was visited at night on several occasions by her son, who seemed, she said, to be clothed in the garments of immortality, his eyes sparkling, his cheeks glowing and an aureola of light playing about his head.

In Michigan private marks on animals are required by law to be registered. The *Graphic* tells of a farmer who wanted to find a mark that should of a farmer who wanted to find a mark that should be strictly original and so different from way other mark that no one could mistake his sheep for those of any one else. So, after a great deal of mental anxiety, he went to the county clerk's office, and instead of registering the sheep by a slit in the left ear and a place cut from the tail, he wrote a slit in the left ear and a place cut from the tail.

#### REVELATION BY DREAMS.

A Wonderful Instance Foretelling Disaster.

The Item's esteemed correspondent, in the follow-Ing, is but revealing a sad personal experience:

Editor of the Item:—Au account in your columns,
Sist uit., of a remarkable dream had by Mr. H. W.
Clark, of Newport, R. I., had its counterpart in auother which occurred some three years ago, to a
young invalid lady (since deceased), who resided in
the interior of Mississippi. The dream reproduced
in detail a death scene which took place the same
night, probably at the very moment, in a city on night, probably at the very moment, in a city on the Pacific coast of Mexico. With a sea—the Gulf of Mexico—and a continent between them, she dreamed she "saw a man dying; his dark hair was wet with lee water, applied in the vain hope of restoring him to consciousness". His attendants was mon

lee water, applied in the vain hope of restoring him to consciousness." His attendants were men. One alone spoke English. Pressing forward she asked: "Who is it?" "S—," was the answer. "Great God!" she exclaimed, "it is the son of my friend Mrs. S—, of New Orleans."

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. She, too, had premonitions, but not so perfect. Months afterward, visiting the scene of her greatest sorrow, before entering the room, she asked one of the resibefore entering the room, she asked one of the residents for a rough sketch of its interior. Then she knew she had visited it in dreams. But God had been merciful. She "saw as through a glass darkly." a coming sorrow. Such dreams are not uncommon. They, however, rarely find their way into print. The day has passed when such manifestations of an inner sense, still unexplained by science, is esteemed an evidence of an unsound mind or insanity. The most brilliant intellects of the day do not deem it beneath them to seek to discover these great recog-

nized, but as yet unseen forces.

Throughout this country there is not a clearer, a more enlightened and liberal thinker and teacher than the Rev. Hugh Miller Thompson, Bishop of Mississippi. In one of his masterly discourses he said: "It is that subtle force, that inner sense, which, acting independent of eye or ear, will one day be the means of communication of souls. This inner life, this secret sense that is beyond contact, vibrates in harmony with its author. The ladder upward from humanity to the Godhead has its footing here on earth, with its rungs close to hearts seeking communication with the Divine."

The laws of God-or, if you will, of Nature-are coeval with the creation of the world. There is nothing to evidence that a single one has been changed or abolished. If communications with God were vouchsafed to Adam and Eve, there is no valid reason why some of their descendants may not be equally favored and blessed! The saddest of all human attributes is this prescience—this foreknowledge of coming sorrow. That God did communicate with man is the fundamental teaching of the Bible. That man is the fundamental teaching of the Biole. That Christ observed this law by appearing among his disciples after death, preaching to and teaching them forty days, is the basis of Christianity. To disbelieve these things is heresy or infidelity. Who is to draw the line between what we are to believe, what disbelieve in His word, or in the Christian's creed? Who can say that this, His law of personal spirit or soul communication, observed by His accepted Son, has been abrogated—does not exist to-day?—Azim in Daily Item, New Orleans.

#### Notes and Extracts on Miscellancons Subjects.

A Michigan man has a dog that chows gum. Also three daughters that do the same.

Secret societies at Princeton college have been abolished, and fewer jobs are put up on the profess-

Puck estimates that "the number of women who really care to vote is about equal to the number of men who like to put the baby to sleep."

Farming in Oregon has its drawbacks. Sametimes a high wind comes along and blows away all the plowed soil, leaving a barren waste.

Things have changed, As the Pittsburg Disputch remarks: "Martyrs in the olden time were burned at the stake. In these days martyrs hire a ball and

A writer in the Popular Science Monthly makes ar on the slik hat and the derby. He asserts that baldness is caused by their use.

American Magazine: One day in the reading class they came across the word " magnet." teacher asked how many knew what a magnet was. All the class were motionless for a moment and then one little girl put up her hand. "I don't know," said the little girl, "as I know what it is, but I have seen 'øm at home in mother's cheese."

M. Stanislaus Meunier of Paris has been for many years busy with the reproduction of artificial minerals. His latest work is in the formation of the red balas ruby, and he has succeeded in the attempt. By taking well-crystallized aluminate of magnesia and colored a rose tint by traces of chromium a stone is produced the exact counterpart of the natural pro-

After looking broadly over the religious field The Christian Union concludes that "in spite of much apathy and some bitter hostility, the tendency toward more definite and cordial relations between the evangelical churches, which has hitherto shown itself only in local and sporadic manifestations, appears to be growing into the dimensions of a national move-

ment, with a deepening and broadening current." There is a decided revolt in Holland against the rationalistic tendencies of the State church. Six pastors and fifteen thousand people recently with-drew from the Old Dutch synod because that body would not discountenance ministers who deny the deity of Christ and the inspiration of the Scriptures. The kirk session at Rotterdam is taking the same course, and the movement is spreading under the eloquent leadership of Leen Cachet.

Mr. Edison, so prolific in invention, has been experimenting during the last winter on a method of signaling between vessels at sea. In his system long and short explosive sounds are made under water, and by proper combinations, similar to the ordinary telegraphic alphabet, words and sentences are built up. By this plan communication has been successfully established between ships three and four miles apart, and it is expected when the apparatus for making these sounds and receiving them is perfected that a much greater distance can be covered.

The Christian at Work vigorously says: "Only the judgment day will reveal the egregious blunders and tergiversation and down-right lying resorted to to make the Bible by turns a-sin-to-drink a-glass-of-wine book and a boiled-grape-juice book." To which the Boston Christian Register adds: "In the temperance reform, as in theology, the Bible has been twisted, and tortured to make it support precontwisted and tortured to make it support precon-ceived theories. The Bible is a temperance book, though not a total abstinence book. The total-abstinence movement, in which we strongly believe, must be supported on more modern grounds."

Chemistry as a science is making rapid strides in the direction of synthetical work. The latest in-stance of artificial reproduction in the laboratory of a naturally-occurring compound is the formation of the so-called "nucine" or "tugion," a substance crystallizing in small yellow-shaped needles upon the outer coatings of walnuts collected during the month of June. Bernthsen and Semper have recent ly proved beyond any doubt that this is a chemical compound known as abydroxy-anaphthoquinone, and in order to complete the proof have built up this compound from the ordinary naptholine. It crystallizes in beautiful acicular crystals identical in every respect with "nucine," possesses the peculiar nut-shell odor, and induces violent sneezing. Thus another purely vegetable production has been reproduced and prepared by artificial means.

The recent collision of the Brittanic and Celtic off Sandy Hook has aroused some controversy as to the time required to stop a large ocean steamer. The Scientific American has collected some valuable data upon this point. Mr. Nash, for many years Secretary of the Board of Pilots, calculates that a vessel running nineteen knots an hour would cover two miles after its engines were stopped and reversed. Two other trusted New York pilots made the same calculation and reached the same result. The Captain of the Aurania believed that he could stop his vessel when going at full speed in a mile, and commander of the Alseka believed it could be one in a mile and a haif. No one acquainted with the subject placed the estimate under a mile. From the subject piacen the estimate under a mile. From such facts it is easy to estimate the danger from collision during fogs. It has been wondered that collisions are so frequent, but it sometimes appears more a matter of wonder that they are so rare,

#### 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.

That morn a hovel by the palace side Contained a pauper infant who had died, Its ragged mother weeping at its side.

Next day the royal cortege with its freight Met this poor pauper at the graveyard gate; The widow turned aside, compelled to wait.

And when departing royalty gave room, There, lone and lonely, in the twilight gloom, She placed her pauper baby in its tomb,

Night came. The king, couched on his bed of state, In visions saw an angel and its mate Bear both these infants to heaven's golden gate.

But lo; the guardian waved his shining lauce, And he who bore the prince, with modest glance, Knelt low and bade his radiant mate advance. While through the portals angel voices came

And chanted welcomes in the sacred name Of one who died on earth and bore its blame.

And much he marvelled, as they marched along, To see that glorified and saintly throng Select the pauper for its sweetest song.

Then, questioning an angel at his side, "We care naught here," he said, "for earthly puldo, As for all souls our glorious Master died. "Yet, mid the poor He spent His earthly day,

And most he loves, though, loving all are they Who through great tribulations find their way. O king! remember that thy earthly state Is but a gilded toy bestowed by fate, Nor wealth nor pride can make thee truly great."

The vision vanished; but thenceforth the king Engraved its lesson on his signet ring, And all the poor his kindly virtues sing.

No humble soul presents in vain its plea, No pleading hearts his gentle presence flee, No man so patient and so kind as he.

And whensoever tempted by his pride, He glances at the signet's lettered side, And finds thereon his monitor and guide. Muskegon, Mich.

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 Abbé Raynal," Aug. 21, 1782, reads like a prophecy:

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. And the same may be said of Halifax and the country round it. But Canada never will be populous; neither is there any occasion for contrivance on one side or the other, for nature will do the whole.

"Britain may put herself to great expense in sending settlers to Canada, but the descendants of those settlers will be Americans, as other descendants have been before them. They will look around and see the neighboring States free, respected abroad, and trading at large with the world; and the natural love of liberty, the advantages of commerce, the blessings of independence, and of a happier climate and a richer soil will draw them southward, and the effect will be that Britain will sustain the expense and America reap the advantage.

"Were Britain truly wise, she would lay hold of the present opportunity to disentangle herself from all continental embarrasements in North America, and that not only to avoid future broils and troubles, but to save expenses. To speak explicitly in the matter, I would not, were I an European power,

matter, I would not, were I an European power, have Canada, under the conditions that Britain must retain it, could it be given to me. It is one of those kind of dominions that is and ever will be a constant

charge upon any foreign holder.
"As to Halifax, it will become useless to England after the present war and the loss of the United States. A harbor, when the dominion is gone, for the purpose of which only it was wanted, can be at-tended only with expense,"—New York Sun.

## 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 core impossible compressions and victima of the core impossible core in the core in cure impossible, consumptives and victims of other fell diseases have been restored to health by using Dr. B. V. Pierce's "Golden Medical Discovery." Soothing and healing in its nature its power over scrofulous and pulmonary diseases is simply marvellous. Far more nutritive than cod liver oil, a powerful nvigorating tonic and har mless as it is powerful.

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

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

The history of one monad is as unknown as that of the universe; one drop of water is as powerful as all the seas; one leaf as all the forests; and one grain of sand, as all the stars .--- Ingersoll.

In the inquiry into the causes of the Collision of the steamships Celtic and Britannic both Captains

Times of the greatest calamity and confusion have ever been productive of the greatest minds. The purest ore comes from hottest furnace; the brightest flash from the darkest cloud.

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-traveled chan-nels and bindering the course onward.—George

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. Breckenridge.

Affections, like Spring flowers, break through the frozen ground at last, and the heart, which seeks but for another heart to make it happy, will never

The National Rifles of Washington, D. C., have decided to visit Chicago this fall and take part in the competitive drill.

## 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.

# Multitudes

Are troubled all their lives with Boils Who are afflicted with Dyspepsia, the and Carbuneles—as soon as one is gone, another makes its appearance. The cause of this is deprayed blood, and, by Ayer's Sarsaparilla. The disease until that fluid is thoroughly cleansed of has been allowed to run so long that the relief. What the sufferers need is a in need of this powerful Alterative. course of Ayer's Sarsaparilla-the best, most reliable, and most economical Blood medicine in the world.

John R. Elkins, 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 Savsaparilla, and, in due other remedies failed."—Kare J. Boyd, time, the cruptions all disappeared and my health was restored."

That this medicine relieved me after all other remedies failed."—Kare J. Boyd, of the editorial staff of New York.

Monthly, New York.

"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.

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SPECIAL

NATURAL FRUIT FLAVORS

#### The Beginning of Things. Continued from First Page.)

The power behind nature is what the breath is to the voice. Nature only works out the thought of an infinite mind and will. When we interpret nature's laws correctly and think of their harmonious operations, we are thinking along the line of the influite

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. The Psalmist uses these remarkable words: "My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest part of the earth: Thine eyes did see my substance yet being imperfect, and in Thy book all my members were written, which in continuance were fashioned." St. Paul says: "Levi paid tithes to Melchisedec when he was yet in the loins of his father." That is in Abraham, the progenitor of the Levitical priest-

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, without possessing in himself the potency of all future existence. If Levi existed in the loins of his father, Abraham, hundreds of years before he was born, then we may con-clude that the millions of material forms were in the mind and thought of the Infinite before they took tangible form in time.

Creation, like a new-born infant, is held in the arms of the Creator's love. It feels the throb of one great father's heart which pulsates through every form of existence. There is an infinite mind that inspires all minds. We need not pause to inquire into the history of our origin since we know that all things are an outflow through numerous channels from one great fountain of life—the Soul of the universe. Human thought becomes bewildered in coptemplating, and human language fails to give a proper expression of creative power. Our solar system with its central sun and rolling planets must be but a small part of the vast dominion under the care of one common Father. We can only look with adoring wonder at that which comes within the range of our vision. The out-lying fields through the vast extent will be viewed by other eyes and studied by other minds. -It is not reasonable to suppose that all life and intelligence are limited to our solar system; much less to the small earth where we now find our home.

While our thoughts linger around magnitudes and numbers of worlds, the question comes up: "Where and what will be our destiny in the future?" A response comes from every object within the range of our vision and tells us that an infinite being will not leave any part of His vast dominion without His presence. "If I take the wings of the morning and fly to the uttermost part of the earth," He is there. Our happiness must depend on our moral relations to this ever present being. This brings us face to face with the origin of evil, sin and suffering. There are many who/reject all theistic conceptions on the ground that they cannot reconcile the suffering condition of the human race with claims that there is an all-wise and all powerfal Ruler in the universe who would permit sin and suffering to exist in His vast dominions. Optimists may paint everything in its most glowing colors; yet the fact of suffering stares us in the face from all sides,

and we cannot get away from it.
We can only account for the sufferings held under the dominion of a moral law, then, as free moral agents we are liable to the penalties of this law, and by violations of this law we may bring suffering upon ourselves. Civil governments are not to be blamed for the sufferings that violators of law bring upon themselves. The man who finishes a fine commodious house for people to live in, is not held responsible for the sufferings the dwellers in the house may bring upon themselves by the violation of the laws of life and health. This power to do what is right or wrong, gives character and dignity to man and to a certain extent makes him the arbiter of his own destiny. This places man in a relation to the highest power in the universe, where he becomes responsible to the laws that govern morally responsible baings, and as such, as subjects of disapproval or approval by the divine Law Giver.

## CHRISTIAN SCIENCE-ITS ORIGIN.

To the Editor of the Religio Philosophical Journal:

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, together with the examination of a later work, "The True History of Mental Science." by Julius A. Dresser, has impelled me to ask space in your columns for a word upon a subject which needs to be presented to the public mind for careful consideration, viz., Is Mrs. Eddy a necessary factor of Christian Science?

For some years there has been an increasing controversy and speculation among those interested in the subject, as to the validity of Mrs. Eddy's claim to be the discoverer and founder of Christian Science; and lately an equal amount as to her infallibility as such. The claim is frequently made by critics and opponents of the science, that her assertion so to be, and the admissions of her followers are but an exemplification of the adage, "The king can do no wrong."

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. Charges against her personally, compiled and arranged, would make a list rivaling in length some of the monster petitions which have been considered to carry weight in proportion to the amount of paper consumed. She is an opium eater; a morphine drunkard; she is avaricious, looking as keenly after the almighty dollar as it she did not believe in what she proclaims the unreality of matter. She is dog-matic, egotistical and untruthful. She aims at domination over her followers, and possession of supreme power of dictation as to their comings and goings, their words and acts. She repudiates as a Christian Scientist every one who does not acknowledge her leadership and bend the knee at that throne whereon she has placed herself and declared her divine right to rule; and the placing of but one foot upon the bottom step is the signal for that one's overthrow, through her fear that some one will rival her claim as

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"? but, "Is that person loyal to me, recognizing my right to be called the discoverer of Christian She has run counter to people's prejudices, thought, of course, it was, I turned from

Science, and is he subject to my dictation"? and has had meted out to her the fate of all And that the National Christian Scientists' who so act. Association which is supposed to be composed of all those who are really Christian Scientists and are endorsed by Mrs. Eddy as such, is really made up of those who answer to the latter qualification; and that among those outside of the Association are to be found large numbers who answer to the first only.

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.

What, then, is the evidence adduced to prove that Mrs. Eddy stole Christian Science from Dr. Quimby's extracts from manuscripts left by him, and letters from Mrs. Eddy, all in the

possession of his heirs? 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. But that discovery had been made before him, as any student of metaphysical subjects knows. He saw the faisities of medical and religious theories alike and discerned for himself the truth which stood opposed to them; and he was able to demonstrate, for himself also, that truth in individual cases. But judging from the evidence so far produced, he had nothing to give others but his intuitive perception. Between the apparent and the real, were large gaps which he could not fill in. In other words he was not able to give a logical chain of reasoning and demonstrable proof with his assertion that disease was an error of the mind, and the truth was its cure. Consequently, neither from his life nor works has. so far, been given to the world a statement which is demonstrable as a scientific verity.

But Mrs. Eddy has done so. Her "scientific statement of being" contained in her book, "Science and Health," is before the world to-day as the essence of a science which is a duality in unity; a union by the eternal law of attraction between the truth of science and of religion; and is capable of proof as such by all who choose to seek for it and have determination enough to back up and spur on their seeking.

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. That he had not such to give, but foresaw that they would come in the future, the following quotation from his manuscript, as published, tends to show:

"Until the world is shaken by investigation so that the rocks and mountains of religious error are removed and the medical Babylon destroyed, sickness and sorrow will prevail..... O priestcraft! All up the measure of your iniquity, for on your head will come sooner or later, the sneers and taunts of the people. Your theory will be overthrown by the voice of wisdom that will rouse the men of science who will battle your error and drive you utterly from the face of the earth. Then there will arise a new science, followed by a new mode of reasoning (the italies are my own), which shall teach men that to be wise and well is to unlearn

his errors." He saw—as had many others before him— the falsities of what was accepted in his day as truth. But Mrs. Eddy is the first person and sorrows of our race on the ground of up to date to prove those falsities logically moral relations and moral responsibility. to be such, and to give in their place a If we are subjects of a moral government and | statement which stands entirely outside of personal belief and opinion; resting absolutely upon a scientific basis; and that basis the truth as revealed in his day by Jesus the

Christ. 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. If the claims of the Quimby faction are true, then some one is guilty of allowing Mrs. Eddy to bear all the heat and burden of the battle. coming in at the moment of victory to carry off the spoils, acting therefor apparently from one of two motives; either from a desire to shirk all responsibility in case of a defeat, or a deliberate intention to rob the one who has done the work from the results of her labor.

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?

If your teacher in mathematics explains and proves to you the correctness of a mathematical proposition, does it affect that explanation or proof in the least because he is a liar and does not pay his debts?

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 disposi tion so to do? If Mrs. Eddy were wiped off the face of the earth to-morrow, Christian Science would hold the place it has won for itself; for its life is in itself and not in Mrs. Eddy. It is not a theory which is bolstered up by the strong personality of its promulgator. It is a statement capable of proof: a proof which is brought home to the consciousness and realization of the honest investigator whether he will or no; a proof which demolishes cherished beliefs and opinions; which tears up by the roots what he has thought to be almost the foundations of life itself; a proof which for some reasons he would prefer not to have found; but which confronts him squarely and compels recog-

What, then, is the consequence? He who seeks truth for truth's sake will find it. He who so seeks will not be deterred from an investigation of Christian Science by anything that is or can be said about Mrs. Eddy. Neither will the same conditions prevent him from proclaiming the fact when he has found what he is after. And when he has found it, they will not so dominate him as to restrain him from giving full acknowledgment where it is due; will not overtop his sense of justice and gratitude. If all that is said of Mrs. Eddy were true, that student who has had her help in opening his spiritual eyes will never forget the love, the joy, the utter thankfulness which descended upon him as a flood, when the revelation of the

truth thus made possible was brought to him. 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 at-

Failing to understand her statements because of the spectacles they put astride 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. If discerned in the nearer by the nearer, they would dwindle to infinitesimal points.

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. Both press and pulpit, the rank and file of all pro-fessions, individuals both public and private have assailed her; with ridicule when they saw but absurdity in her pretensions; with equally telling or more crushing weapons when they saw a threatened overthrow of their own assertions. And for all these years she has fought them single-handed and alone, her only weapon the strength of her convictions.

One woman against the world. And the combined forces of theology and materialism have not overthrown her as the expounder and representative of Christian Science, and will not, for "God and one are a majority." Think of it, you who are so ready to laugh

at or take from Mrs. Eddy that which she considers her duel—would you have borne or accomplished the half of what she has done in her place?

Stand up and answer that question to yourselves honestly; and then stand back and give her right-of-way for you know it belongs to her.

For every dollar that has come into her purse; for every follower who rallies to her standard; for every word of praise and even landation 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 unprotect-

The friction of coming years will wear out the faults of that personality named Mary B. G. 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 arti cle 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. He certainly has been unfortunate in this, according to his account; and as I never "lose my temper" in discussing with gentlemen, such as his article shows him to be, and as Bro. D. E son Smith, whom he especially invites to his rescue in his present dilemma of doubts concerning the fact of materialization, has not appeared, -a good tary influence on the more sensitive readers of the Journat: besides, I am a stranger, and strangers are not as likely to quarrel as old acquaintances. I venture to ask the editor to admit into his columns one short article, at least, in reply to Bro. Chaney, and if he will do so, I hereby promise that just as soon as I see that Bro. Chaney is getting the bet-ter of the argument, or I begin to "sneer" at him, I will drop my side of the debate. I am not sure, however, he being "old," and I young and inexperienced, that I can affect his thoroughly established views, but possibly may benefit some of the readers who are less confident than friend C. and myself of having acquired a complete knowledge of the

facts in this bewildering case. 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." Happily for me, friend C. does not compel his antagonist to reason from his own premise unless he chooses to do so, and if he can be persuaded to lay aside the following unsurmountable obstacle to the exercise of one or more of his five senses, I trust that one of his eyelids may in part be pried open. He says: "While in the form the spirit may control a mortal so that he will hear voices where there are none, feel a touch when no one is near him, see objects where there is only empty space, be made insensible to the pain of a surgical operation," etc., and concludes that "these are sufficient to account for everything," that "there is no necessity for claiming the presence of real flesh and blood," and that "what one sees in such a

case is merely an apparition. 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 s 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, be-cause, forsooth, it is all "empty space." Now it seems to me upon the hypothesis that Bro. Chaney is a Spiritualist, as I infer he is from one or two places in his article, he must see that his argument runs clear into the muddle. I, at least, think it more reasonable to Suppose that there is a weak point, either in himself, his logic, or his premise, than to conclude that all of our mediums and spirit relatives are scamps.

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 Jouan-AL, 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 de-

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 shall a your daughter." Here pression 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 an lyst determine played off on me harmy dark 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." Admitting for the sake of the argument that this is the correct theory in relation to the existence of spirit and matter, (although there are others held to just as tenaciously by scientists of different schools, neither of which will probably be demonstrated by all the analysis that mor-tals can make, for ages to come) there seems to be no need of denying spirit materialization. In fact he admits the possibility of it in the sentence which immediately follows, viz., "From this" that is his premise. "it is fair to deduce that spirit controls matter and gives it whatever form it may elect.

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-curiet I believe.-bnt 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 mobody 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. Possessing in itself the ingredients of matter it might not, in such case, necessarily require the external matter in the room from which to materializ. As to the law by which it can be done, seeing we do not understand the infinite law by which a spire of grass springs up, it can be only taken for granted the same as the other.

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 "the giants of the forest" that natured debate with him might have a salu- he mentions, yet such spirits as the clouds and the lightning's flash are composed of, in time of a cyclone, operate so suddenly, ism is given in these lectures, comparing them with those of that spirit materialization is not as he thinks a lone phenomenon" in regard to time, but that it has a "parallel or precedent in STRANGER.

Tuning an Organ by Telephone.

A Birmingham paper says that a novel experiment was recently tried there with a elephone. 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. The firm were totally at a loss to know the precise tone of the piano, and consequently despaired of being able to comply with the demand in time. However, much to their surprise, they found that they could communicate with the people at Moseley through the telephone. Forthwith Messrs. Regers asked that one of the notes of the plano should be struck. When this was done, the sound could be distinctly heard in Colmore Row, and by gradually reducing the pitch pipe the tones of both instruments were made to correspond.—Scientific American.

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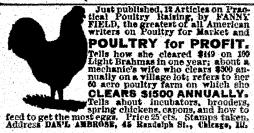
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