Readers of the Journal, are especially requested to sona in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 23y, 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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WEAK POINTS OF SPIRITUALISM.

A Lecture Delivered before the Secular Union of Chicago by James Abbott.

Reported for the Religio-Philosophical Journal.

"If a man die, shall he live again?" This question was asked by Job thousands of years ago, only to be repeated in each succeeding generation; and various have been the an swers. It never has been settled; perhaps never will be. The ancients were more upanimous in an affirmative reply than the present generation, yet each age has had its doubters as well as believers. If asked today, the responses would be as varied as ever. A few materialists, who think they have explored the innermost depths of nature and laid bare her whole arcana, will say, "I know he does not live after death." More of the agnostic school will answer, "I do not know." Many earnest men, who have given the subcet deep thought, will say, "I think so." Christians will say, "I believe so." Almost every one will say, "I hope so." Lo! here tomes another class who say, "I know so." This new religion, or philosophy, or whatever you may call it, has been making mighty strides in this country, as well as throughout

strides in this country, as well as throughout Europe, in the last quarter of a century. At this time in the United States it counts its defenders by the million, and contains with-in its ranks many thousands distinguished in philosophy, science, art, literature, medicine, jurisprudence, commerce and politics. These numbers have become convinced of the reality of a future existence; and that it is a present, demonstrable fact. If the same number of equally well informed people should assert any other fact as true, and state their opinion as founded on personal knowledge, it would hardly do for the remaining number to say it was a folly unworthy of investigation. Although there might be room for a difference of opinion as to what was the cause of the fact involved, there would be no doubt as to its being a matter entitled to consideration.

And when I said "this new religion." I hardly expressed myself correctly; for I find in every age there have been those who cherished the belief that the spirits of the departed not only can, but do occasionally,return to the scenes of their earthly life. If the Bible teaches any one fact above another, it is this, that the way of communication between the terrestrial and spiritual states was not in those days hermetically sealed up, but was

continually open and used. One who has not studied the subject will be surprised to find how closely the miracles of the Bible resemble the phenomena occurring, as it is alleged to-day. According to the Scriptures, the Witch of Endor called up the spirit of Samuel, that Saul might converse with him. Spirits appeared to Abraham with messages of the spirit of the spirit of Samuel, that Saul might converse with him. warning. Moses and Elias appeared on the mount. Ezekiel and John saw visions of the next world. The prophets predicted coming events. On the day of Pentecost the apostles spoke unknown tongues. The sick were healed by the laying on of hands. Belshazzar saw the writing on the wall. Paul heard the voice from heaven. The dead appeared to the living; all of which is devoutly believed to be liverable from heaven. to be literally true by thousands of pious people, who look askance when you venture to mention that the same things are alleged to be duplicated in our own land, among our own friends, in our own time. This attitude seems curious to me; for I can conceive of no better evidence that these stories of the Bible are true, than the proof that the same phenomena occur to day. The demonstration of

know any more than I." The churches as a one hand, and the alleged evidence claimed body persistently turn the cold shoulder upon the demonstration of that which they most loudly proclaim is so; although the number is legion of those within the churches whose faith has been strengthened instead of weakened by psychical research. The Pharisees and Sadducees in the time of Jesus rejected the evidence of his miraculous power; in like manner as do their successors to-day reject evidence, which, if true, would establish the very facts they are trying to make the world believe. I would ask them, is a supernatural event to be accepted as a verity the sconer because it occurred eighteen hundred years ago? Is a miracle to be accepted as a fact on less evidence because it happened in the dim past? Is an occurrence out of the ordinary course of events to be disbelieved because it happens in our very midst, and is witnessed by those we know and have confidence in? To me' the writing on the wall at Belshazzar's feast is no more wonderful than would be writing on a slate or piece of paper to-day without visible means. To me it seems no more improbable that a spirit of the dead should appear in a parlor of Chicago, where friends are assembled, than that one of the dead should appear in an attic of Jerusalem eighteen hundred years ago, when the disci-ples were assembled with closed doors. I mention these things, not as asserting they are true, but merely to show there is good reason why Christians to-day should be believers in Spiritualism; as indeed large numbers of them are. The present proof of their cherished Bible marvels does no violence to their previous education or conception of

To those, however, who reject the Bible as wholly unworthy of credit, the foregoing postulate in favor of Spiritualism will have no force. But turn to pagan lands, and you will find the central claims of Spiritualism quite lives; which fact can only be established by as strongly urged. Not only was this so in India, China and the other countries of the please, and by having the identity clearly far Orient, during the earliest times of which we have any record, but to-day all those peoples firmly believe that spirits return to earth. You cannot read the pages of Greeian or Roman history without meeting the same belief at every turn. It was so thoroughly infused into their daily life as to become an integral part of it. Socrates at Athens and Cicero at Rome, each considered by his conntrymen the wisest of his day, are notable instances, and have left their testimony on record in no uncertain terms. Pliny tells of the haunted houses of Athenodorus at Athens. The oracles of Greece achieved a celebrity coextensive with the then known world. Tracing down the lines of this belief to modern times you will find it is still, to a large extent, the same among the common people of the old world. In Iceland, the dead thrall is said to make known his presence by rapping upon the roof. In all the mountainous regions of Europe the belief is especially prevalent. And following it along down among the dancing dervishes of the desert and the savage tribes of Africa, you find multitudes, if not the majority, holding fast to the same idea. To be sure, the fact that an uneducated Icelander, mountaineer, Arab, Oriental or African believes these things, is no reason whatever why we should accept them. I only note them to show such a belief existed in ancient times, and still continues. Many scholars recognizing this fact, yet thinking the whole matter a delusion, have spent much time in trying to account for so universal and long continued an error, as they consider it.

Perhaps one of the principal causes in-clining bumanity to this belief, is the in-stinctive desire to live again, which we all feel. I do not think there is any one here present who would not like to know that he will survive the change called death. Further; I can hardly conceive of any one who has lost a father or mother, a brother or sister, a wife, a child, a friend, but would be glad, if it were possible, to receive some message from the departed one that he or she still lives, and is watching over those left behind with unabated interest and tenderest sympathy. If it is a fact, every one would be glad to know it. Such being our consuming desire, is it surprising that a philosophy asserting that our desire is well founded, and that the proof of its truth is at hand, should have many followers and be

main, should have many followers and be making converts rapidly?

And especially is this knowledge sought for in an age when orthodox religion is on the wane; when things divine are not being accepted on the mere ipse dixit of any one. The world is rapidly approaching that point where nothing will be taken as felty. It where nothing will be taken on faith. It hungers and thirsts, not so much after righteousness, as after knowledge. Theories without the necessary facts back of them are being accepted, at the most, as mere theo-ries. Knowledge commending obedience must be grounded on well authenticated data, from which doubt is removed. The world will not long believe in a future existence on the say-so of anybody. It demands evidence—clear, strong evidence, and much of it. Without such evidence it will either deny the existence of things spiritual, or at most say, "We do not know."

And in passing I will say, I consider the conflict of the coming time will be, not between Christianity and infidelity, but between materialism, which sees in matter the cause, the result, the end of all, and Spiritualism which claims the material is but the shell concealing the true inward essence; these facts would be a complete answer to the agnostic who says, "You may preach about the hereafter as much as you please. I know nothing of it, and you cannot show you it lacks the logical methods of science on the

by Spiritualism on the other. Between the two it seems destined to be ground into dust, as between the upper and nether mill-

stones.

Such being the nature of the conflict, such the desire of mankind to continue to exist, and such the generally accepted belief of past times, I repeat the question which I have the conflict and the such that the conflict is the conflict and the conflict is the conflict. asked at starting, "If a man die, shall he live again?" Before it can be answered in the affirmative we must be in possession of data proving immortality. The data must be certain, verifiable and capable of repro-duction. If the facts ever are so established, then will doubt cease regarding their existence. Then will Spiritualism be established on a basis of facts supporting its philosophy. Then will it be a science, as well as a philosophy. Then will materialism be put to flight. Then will the religiously inclined have knowledge instead of faith to rest on.

But will that point ever be reached? "Ah, there's the rub." Before that point can be reached there are objects to be removed.

reached, there are objects to be removed, which appear of such magnitude, that the world will probably never wholly overcome them. Perhaps I ought to add that these objections are not, any of them, sufficient to disprove Spiritualism; but they very seriously stand in the way of mankind generally accepting it as true. To these objections will address my olf on this occasion.

It must be unparent that no amount of phenomena such as hypnotism, clairvoyance, trance, thought-mansference, mind-reading, magnetic healing and the like, demonstrate continuity of life; although by large numbers they are classed together, and taken indiscriminately as supplying the necessary proof. What we need, and all we need, is the proof/positive that some one who formerly trod the earth a living being still

say it is absolutely impossible even after one has entered upon an existence in another world, to prove he will live forever; because he would first have to live forever, to find out whether at the end of that period he would cease to live. Suppose we were able to demonstrate clearly that man exists after the change called death; he might go through a succession of such changes, only to come to annihilation after all: This, however, does not concern us so much. If we could be quite certain we should survive the first great change, I think we would rest content, and take our chances on sur-viving those to come after. And having survived the first change (if we do survive it) I think on awakening to consciousness we shall have more courage to meet whatever changes may follow, and be less fearful of

final extinction. One objection has been urged against Spiritualism and kindred matters, especially by the clergy, that these things are of the devil and we should have nothing to do with them. This is the least and last objection I should think of. If it were the fact, I should not consider we ought to cast the matter aside by reason thereof. For has not the devil been the author of about every innovation which has added to the civilization of the world, or helped toward its advancement, since the year 1, according to the teachings of this same clergy? Moreover, if the devil is the author of these things, the clergy should welcome them; as they are the only evidence the clergy have of the existence of the individual they have been telling us about so many years.

Coming down to objections which, I think, stand seriously in the way of the advancement of Spiritualism I note:

1. The innumerable hordes whom no man. not even the census-taker, can number, who are alleged mediums for revenue only. This is one of the greatest stumblingblocks to be met with in an investigation of this matter; particularly by one unacquainted with it. On reading their advertisements in the daily papers the ordinary mind would come irresistibly to the conclusion that they were the most brazen humbugs left unindicted by the grand jury. Of those who advertise in the daily papers it is safe to say there is not one, with perhaps here and there an excep tion, who is anything more than a very in different juggler or an acute judge of hu-man nature, possessing the cacoethes loquendi. After having encountered half a dozen of these vile frauds at the outset, and having uncomplainingly parted with his money in the operation, is it to be wondered at that an investigator, knowing nothing of any different, should class everybody connected with the affair in the same list as an impostor, and should believe the whole subject matter an imposition? The ridiculous performances of these mercenaries are received as genuine manifestations of the dear departed by some, whose desire to believe is far greater than their desire or capacity to investigate, and who are therefore ripe fruit for the deceiver, to be gathered in at so much per capita. If such miserable burlesques on the supernatural find a market, as they often do, is it any surprise, there are always those ready to peddle them out to the gaping multitude For this condition of affairs Spiritualists have themselves in large measure to blame, as many of them have foetered and supported these tricksters, believing them to be gen-uine, and wildly championed their honesty, when it has been called in question; having, however, utterly neglected to use sufficient discrimination to discover the difference between fraud and fact. The Banner of Light.

a leading Spiritualistic paper of Boston, has

published commendations of this class of al- | count for these things on a perfectly natural leged mediums, after their true character has been thoroughly and publicly ventilated. Such actions can only have the effect to repulse honest inquirers, who care more for the truth than for any ism; and I am glad to note that the Religio-Philosophical Jour-NAL, of Chicago, has pursued a different course. As long as there are those ready to youch for the puerile performances occurring in the presence of every knave, who has been exposed as a bogus medium, and still clinging to them after repeated exposures. we may expect a continuance of the same condition.

But if you have patience, and carry your investigations far enough, you will find a large residuum of phenomena left, which cannot be accounted for as produced through fraud. I should say right here, that in pre suming to speak on this subject I take the position which every man, who has carefully investigated the matter, must take; namely that the phenomena known as spiritualistic do occur substantially as claimed. There are such things as clairvoyance, mind-reading, mesmerism, trance, independent slatewriting and the movement of articles without visible means. The sick have been cured in some mysterious way inexplicable to the science of medicine. Coming events have cast their shadows before, whether by chance or otherwise. I refrain from giving any opinion now as to what causes these things. They are admitted by medical and scientific men, who have thoroughly investigated the subject. No loss an anti-Spiritualistic and scientific and subject. subject. No less an anti-Spiritualistic authority than the Encyclopædia Britannica says substantially the same thing. These men of science, however, are not convinced that spirits have anything to do with them. These things, then, occurring (as I have assumed, and as I know be transported to monthly here. edge) which cannot be traced to mental or manual jugglery, I pass to the second objec-

2. This is the uncertainty and irregularity of the phenomena. Those whose brains and stomachs have not been turned by disgusting impostors at the outset, who still persevere in the pursuit of knowledge, will find a hardly less trying ordeal when they make repeated attempts to get hold of data on which to base an opinion, and each time meet with negative results. The facts which some claim demonstrate continuity of life are not accessible every day, and capable of reproduction. They are too much like the Irishman's flea; when you put your finger on them, they are not there. There may be good and sufficient reasons why the inhabitants of the other world cannot make their presence known on one occasion as well as another, when apparently all the surrounding circumstances are the same. Nevertheless, when A witnesses certain things; and B, to whom he relates them, refuses to be convinced on the say-so of A, without first seeing them for himself; and when after numerous endeavors B entirely fails of witness ing the desired evidence, the probabilities are that B will not only become confirmed in unbelief himself, but will think there is something wrong in the mental make-up of A who does believe. It is a matter of notoriety that it is as rare to meet a man who has, or thinks he has, seen a genuine live ghost, as it is common to meet one who knows of somebody else who has. We want the evidence of these supernatural occurrences from first hands. Further, we want to see for ourselves. Numbers have searched long and earnestly for the alleged proof, and searched in vain; until they are ready to exclaim with Margaret, as described by Words-

".'Tis falsely said That there was ever intercourse Betwixt the living and the dead; For surely then I should have eight Of him I wait for day and night, With love and longings infinite."

Many of these things are said to occur n the dark, in the operator's own apartments, where opportunities for deception would be the greatest, and portunities for careful, critical observation the least. When the phenomena occur under such circumstances, an investigator must go very cautiously before accepting anything as established. With such uncertainty of results, with such meagre opportunities for accurate knowledge, connected with so much that is nothing more than downright fraud, it is not to be wondered at that men of science refuse to devote much of their valuable time to the investigation. Spiritualism will never be universally accepted until its evidence is more readily accessible, and reproducible under circumstances which will leave no room for doubt as to whether it exists or not. Suppose, however, you pursue your investigations, until you have cornered the fickle phenomena, and have actually in your possession data on which to base an opinion, as many have done. There are objections, still, which force themselves upon you, and which must stand in the way of your accepting the data as proof of the supernatural.

3. Men of learning and scientific attain-ments have looked into these matters, some of them with great care. While many have said they find nothing, others have discovered the phenomena before enumerated, which they are not able to explain. It is these facts which men of science have not been able to give any satisfactory explanation of, which constitute part of the alleged evidence of Spiritualism. Now, it cannot be denied that many things occur, which, so far, have not been explained by the known laws of physics. Yet, it does not follow that laws may not be hereafter discovered which will ac

basis; in which case we may well ask for more light before reaching a conclusion. Centuries ago many facts, now easily explainable, were regarded as miracles, because not understood. The advance of knowledge has stolen from Jove his thunderbolts, from Aeolus his control of the winds, and has shown the rainbow results from the opera-tion of unchangeable laws. May not fur-ther research in nature explain what is now regarded as supernatural, in like manner? A century ago a telegram from a thousand miles away would have been believed imposmiles away would have been believed impossible. Five centuries ago no one would believe what is now known through the telescope and microscope. Eminent physicists like Huxley, Tyndall and Spencer, regarding the evidences of a future existence insufficient, have said "We do not know;" while many of the German school, including Haeckel and Buchner, say all hope of a life after death is absurd. As long as such men deny the conclusions of Spiritualism, the world will wait before fully accepting this new philosophy. new philosophy.

4. Coming to the fourth objection, is it not reasonable to suppose that many of the things claimed to evidence continuity of life are merely self-delusions? When we consider the intense wish the majority of people have to believe in a future existence, it seems not improbable that many delude themselves with the idea that they have proof that this their fondest hope will be realized; especially when they hear of and converse with those entertaining similar views. The Katie King episode in Philadelphia has not yet passed out of mind, by which no less a person than Robert Dalo Owen was deceived, although he was quite certain some of the forms which was quite certain some of the forms which appeared before him were the spirits of departed friends whom he recognized. In that instance it would seem as if a most stupendous fraud had to have the assistance of a self-deluded and self deluding imagination on the part of the spectator to make the illusion complete. I have no doubt, many a bit of what has been considered proof positive was no more than the result of subjective imagination, or at most unconscious cerebration. The study of the brain functions has thus far progressed slowly. Yet sufficient has been developed to give promise of large results when further researches have been When that study shall have shed more light on the causes and methods of spontaneous or involuntary action of the sensory nerves, by which one sees, hears and feels that which, in fact, he does not see, hear and feel, as has been attested in many cases, we may expect clearer. knowledge on this obscure subject. We have many instances in history of persons, perfectly sane in other respects, carried away by delusions, in which they saw or heard this or that; when the only foundation for their sensations came from their own mind. Had the world not better wait, then, until the evidence is more complete, rather than run the risk of being deceived? If these supernatural occurrences are, in reality, facts, they are so in accordance with natural laws which change not. Disbelieving or ignoring then will not alter them, any more than shutting our eyes to the sun will extinguish the sun-

In this same connection I will add, that in the majority of instances those things which are written out on a slate or indicated by the alphabet or seen in trance are no more than what previously was in the mind of some one present. In that case, thought-transference would account for the whole phenomenon. The exceptions to this are not numerous enough to remove this objection. For our proof we need well authenticated instances of something seen or uttered, which cannot be traced to the brain of any person present. When we have more such instances, thoroughly well attested, this objection will cease to be of importance.

5. Another great obstacle in the way of investigators is, that after they have received some evidence tending in their opin-ion to demonstrate immortality, they find part of the communications untrue, which they otherwise would believe as coming from another world. It may be that in the philosophy of things a man is no more truthful after he dies than he was before; and if predisposed to telling what is not true here on earth, he finds the habit too strong to overcome when he has entered another world, although he desires to send back word to those here. It is possible that, if he could communicate at all, he should be untruthful still. This is widely at variance with the orthodox notion, that a soul is saved or damned at once on leaving the body. For my part, I can not see why the spirit, it it survives death, should be any better or worse an hour after than it was an hour before. Plato in his Phædo so maintains, as Spiritualism now teaches, that it is only the lowest and idlest souls who have the inclination to revisit the earth. But the world will first learn facts before it will study philoso-phy; and if the investigator of occult phenomena should be often deceived in this way, is he to be blamed for giving up the pursuit in despair, or regarding the matter as un-worthy of further notice? If it is true the lowest and idlest are most likely to be our heavenly visitors, is it not better that we be not so visited at all? I submit, it is hardly the fair thing for our friends on the other side to send us such delegates. If we are to receive visits from ghoets, I insist that it would be better to send along the best specimens they have got, or we shall be compelled

For the Religio Philosophical Journal. UNITARIANISM.

DY AGNES CHUTE.

Fart Furth.

I closed my last article with the statement that the man who had been working for God for the past three years in the Western Unitarian Conference had at last succeeded in getting the conference to refuse to be guided by the eastern men, and that the game was almost in his hands. He had only to appear at the meeting of the conference as a lover of the "brethren" and arge them not to break with the eastern body and do it in such a way as to insure his own defeat in order to capture the A. U. A.,—which would be, with its trust funds, a mild salve upon the sores that had grown upon him in his perpotual chasing for years over his attempt to capture the Western Conference for God.

What annual meeting of the Western Con-

ference do I mean?

That which was held in All Souls' Church, in Chicago, in May of the present year. The disturber was on hand at the opening of business and his first movement was to attempt to make the conference accept a long printed document addressed to "Brethren of the Western Unitarian Conference."

It was not received, but permission of the church was given to leave the bundle in the vestibule. In this letter the disturber assumes to be fearful that if the conference does not give up to the eastern body "har-mony and union are gone from the West." That blinds no one, for all know that that is just the condition that this man has been trying hard to secure for years. The disturber, however, sits "mum" in his chair and grins beneath his mask as he sees that he has most successfully blinded them and that they will reject his offerings.

Doesn't he take part himself? Yes and no. He is present and says not a word that can be heard; but he has henchmen scattered over the room. Each has his resolution, his amendment, his substitute to offer, his speech to make, his act to perform to excite the hostility. His success depends upon his being beaten. His helpers are his tools. He uses them as his puppets. He whispers to one and it acts as a part of himself. It is a realistic Punch and Judy (of Iowa) show. Punch punches Judy and Judy jumps and runs and makes Punch's speech against

"atheists"—the old clay image brought out again. It is a mean, a contemptible fight in which solfishness ostensibly working for God is trying to kill honesty, working for what it thinks is right. The hour arrives for action upon a whereas and a resolution and several statements, all setting forth the purpose of the conference and the meaning of Unitarianism. The man who has for years been trying to bully the conference into adopting resolutions committing it to theism, now suddenly turns a back somersault, and begs that the conference will adopt no kind of statement whatever. He knows that they

are right and fears the effect of their approaching action. In this extremity he de errts God without a show of remorso and appears colicitous only that the conference shall adopt nothing. He gets in his work to that effect.

Will no one expose him? No. They ignore him. The one great man

of the conference is young Gannett. He comes up smiling with his resolution and statement. The substance is: "We declare the worst good, counting nothing good for our fellowship to be conditioned on no doc- self that is not good for all: and love in the world." Then follow paragraphs on "our history, fellowship and doctrines." Gannett speaks for it. He stops. A henchman of the disturber is on his feet with a substitute. He speaks and sneers at Gannett. Amendments are offered. The chair doesn't know much about parliamentary rules, but the audience is good natured. After several hours of hot talk voting begins. Amendments are lost, The disturber's sub-etitute comes up next and is voted down. Then comes the original resolution by Gannett. At Circinnati the man who was working for God, estensibly, was beaten 34 to 10 This year he has deserted God and tries to control the conference by guile and is defeated 59 to 13. The long agony is over. The conference is true to its sense of religious liberty and the deserter of God has got himself beaten by a large majority! Now he can approach the A. U. A., can fawn and crook his knees to the men who control the Unitarian funds, and if they don't give him a fat office, in short, make him their Western agent, he will be the worst disappointed man

in the United States. Have they got their eyes opened yet? We shall know soon. Meantime I want you to read what it was the Western Conference passed 59 to 13 as a statement of doctrines. In another article I shall show how a poor Unitarian church can be made on even so good a statement as this.

WESTERN UNITARIAN PLATFORM.

Resolved, That while the Western Unitari an Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,the statement being always open to re-statement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteous-

ness and love in the world. And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faiths.

OUR HISTORY. In this country Unitarians came out from the Congregational churches of New England

some eighty years ago,—came out as New Protestants, asserting-(1) The Supremacy of Character above Belief, in Religion.

The Rights of Reason in the use of the

Bible Revelation. (3) The Dignity, as against the Depravity, of Human Nature.

(4) The Unity, not Trinity, of God; the Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miractions revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Purker have been their real, though at first their unaccepted leaders in it.

thought and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening as science, history and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the Moral Order of the Universe, faith in All-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no arti-cles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part held such beliefs in common: but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in Religion. These principles make our all-sufficient test of fellow-ship. All names that divide "religion" are to us of little consequence compared with re-ligion itself. Whoever loves Truth and lives the Good, is, in a broad sense, of our religious fellowship; whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian theists; theists, as worshiping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant; "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man;" "It is belief in the humanity of God and the divinity of man:" It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellow-ship, specific statements of belief abound among us,-always somewhat differing, always largely agreeing. One such we offer

We believe that to love the good and live the good is the supreme thing in religion: We hold reason and conscience to be final authorities in matters of religious belief:
We honor the Bible and all inspiring scrip-

ture, old or new: We revere Jesus and all holy souls that have taught men truth and righteousness

and love, as prophets of religion: We believe in the growing nobility of man: We trust the unfolding universe as beautiful, beneficent, unchanging order; to know this order is truth; to obey it is right, and liberty, and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that we ought to join hands and work to make the good things better and

trinal tests, and welcome all who wish to We believe that this self-forgetting, loyal join us to help establish truth, righteousness life awakes in man the sense of union, here and now, with things eternal,—the sense of deathlessness; and this sense is to us an ear-

nest of a life to come: We worship One-in-All,-that life whence suns and stars derive their orbits and the soul of man its Ought,—that light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that love with whom our souls commune. This one we name,—the Eternal God, our Father.

For the Religio-Philosophical Journal. Christian Science and the Spirit of Justice.

I am glad to see that Mrs. Eddy finds in Mrs. Gestefeld at least a qualified friend in Chicago; and I would like to add a few words in further qualification.

And first as to the comparison of Mr. Quimby and Mrs. Eddy. It is charged by her defender that Mr. Quimby was not able to give a logical chain of reasoning and demonstrable proof with his assertion that disease was (is) an error of mind and that truth was (is) its cure. "But Mrs. Eddy has done so." The writer makes her last paragraph of the brief sentence: "Let us at least try to be just." I have no doubt she has tried, but she has, I think, made a striking failure in relation to Mr. Quimby. She will, I know, be sorry for this when her eyes are open. She is grateful to Mrs. Eddy, and not to Mr. Quimby, and hence she is the qualified panegyrist of the one and a depreciator of the other—an amiable fault, but still a serious defect in a critic and historian. Those who owe little to either and are under no illusion on that score are able to judge differently in their endeavor to be just. Mr. Quimby affirms all the essential elements of Mrs. Eddy's book on mental healing, as I have before shown to the unhallucinated. With subordinate variations of infinite egotism she simply repeats him. Both say that matter is nothing; that disease is nothing but an illusion and so of mental origin, and that it can be cured only by mind, and that all this is demonstrated by the fact of mental healing. Nearly all that Mrs. Eddy has added to this is contrary to all philosophy and all scientific psychology; and in all this time it has not received the endorsement of a single scientifically trained mind. And in the way she puts it, it never will, we may confidently

Mrs. Gestefeld asks: "Why were not these assertions made and the proof forthcoming years ago?" I have myself urged this question reprovingly in Boston, and was answered that the time was not ripe. For myself, I spoke out as soon as I had knowledge and

understanding of the case. It is true that personal character does not invalidate philosophy; but when we see trash and balderdash in immense proportion to a small modicum of truth palmed off successfully on large numbers of people, we naturally ask how it is done; and the susceptible public may thence find a partial safeguard in the disclosure of personal methods and personal ends.

When my good friend insinuates that the chief opposition to Mrs. Eddy arises from failing to understand her statements because of the spectacles they have put astride their own noses," I am compelled to suggest that she herself is looking through Mrs. Eddy's speciacles, which appear to have grown to her nose, and her effort to be just is again a failure. For one, I know that I prayed and labored with all sincerity against prejudice and illusion, and would have been giad to

To-day few Unitarians but trust free | wear even Mrs. Eddy's spectacles had I found them pure, coloriess lenses, which faithfully for my poor eyes focalized the light; and it is with small personal feeling that I have uttered for the public good the serious and strong convictions which I have reached. I regard Mrs. Eddy as doing a good work very badly, and only wish to see it done better, both in matter and style, and the chaff win-nowed from the wheat. WM. I. GILL. nowed from the wheat.

ROCKS AHEAD.

BY CHARLES DAWBARN.

· Part Second.

I was shocked last winter to notice the change wrought by ten years in England's position; a change which no learned treatise on free trade or protection can arrest or avert. The electric wire has turned the whole world into a vast exchange, of which every producer is a member. The land of England is as a whole to-day, of little value either to landlord or tenant. If it pay taxes it can pay no rent.

With wheat delivered at less than a dollar from India, Australia and America; with meat alive and dead from all over the world the farms of England are now only co-equal in value with productive soil in every clime, all alike subject to the expense of reaching a market. The tenant farmer is no longer a factor in English prosperity; the lordly land lord is losing his rents, and finding out that

the more acres he owns the poorer he is. British statesmen are well aware of this agricultural decay, but they claim that the nation's life and strength are in her commerce. They assert that a cheap loaf and untaxed beef means by so much factory hands able to work at a low price, and thus face the world's competition. But all the same, improved machinery keeps turning out more and more fabrics at less and less cost, till no market in the whole world is eager for his goods.

And some day not far off, China and Japan will manufacture their own machinery with our choicest inventions, and with labor at ten cents a day or less, menace destruction to the commerce, both of Europe and America. There is no industry that may not be put in peril, either by some new invention, or by the discovery of cheaper labor.

As I have already pointed out that new ma-chine in the Willimantic Thread Mills comes is a rival to both machine and human labor already employed; but it must be adopted or an opponent who uses it would cheapen his production and thus under-sell the market. The world has persisted in believing that commerce had no limit; and that the hum of the loom was ever to be the song of human necessity; but a world over factoried is now recognized as a possibility; and that means peril to civilization of which few dream.

I am aware that America has at present advantages unknown to Europe; but our own manufacturer must carefully add every item of outlay to his cost, and then win a profit, or he will soon be bankrupted. We know that our brothers across the water find 75 per cent of their taxes consumed by armies and navies, and by the necessity for self-protection. In America we escape, or can escape such war taxation whenever we think proper to lower our present war tariff; but the facts I am pointing out are independent of taxa-tion, whether for revenue only or for protection to a country's manufactures.

I know that universal stoppage of war would be a great relief; but if that were acbitter end; and every new invention styled "labor-saving" is another step toward the ideal machine where the least possible guidance shall produce the greatest possible resuit. Those who can and dare think, must see the truth of which I am writing.

Neither protection nor free trade affect the result. Buying and selling, whether with restrictions or without, are subject to the laws of trade. You can sell, if you choose. You cannot make another buy. And no nation can make a profit on its ships, or build up a mercantile fleet unless there are cargoes to be carried both ways. The law of competition produces as fierce struggles here as in Europe, although we have neither army nor navy to support; and of course there can be little foreign market for our goods so long as we refuse to buy of our customers. We have been highly favored by cheap lands and low taxes. Yet all know these advantages must soon cease. Europe already has huge numbers of unemployed. and finds its only remedy in emigration. We too, have both unemployed labor, and flerce discontent of the workers. What shall be our remedy? The tide of labor is flowing on to our shore, bringing hundreds of thou-sands every year. Have you ever dared to think what that means?

Now, I want to notice another stern fact. Our worst classes multiply most rapidly, and our noble charities keep those alive who in the past would have died; but they usually live to produce large families whose strength, moral and physical, must be below the average. The church has always counseled early marriages as the easiest way of checking vice; whilst the socialist, although the bitter opponent of the church in all else, proclaims the right of every man to have children at public expense. Again I ask my readers to note the end to which these facts are pointing. If we sum up these all-important factors of the present outlook they will stand as follows:

1. Machinery is now producing as much of staple fabrics as the world can use and pay

2. New machinery is constantly invented needing less labor with greater production, thus destroying the capital invested in the machines now in use.

3. Competition is already reducing profits so that capital suffers; therefore it is certain the wage worker will presently suffer, too, and more and more as he comes in competition with foreign labor cheaper than his

5. Every year more and more fabrics are produced with a less proportion of wageworkers, and, therefore, the average of savings must become less.

5. Most serious of all: The least worthy are they who are increasing most rapidly Every man who is prudent and says, "No marriage, no family, till I am forehanded,' s actually by just so much giving the unthrifty a greater majority.

These are terrific facts. Now what can we learn from them?

(To be Continued.)

John Slayback, who superintends a Methodist Sunday school, in New York, is credited with having made over \$200,000 as one of the recent bear skirmishers. He sold 10,000 shares of New York & New England Railroad stock short at 60 and 61, and "covered" at an average of 52, making over \$80,000 on that one gamble. Slayback is chief of that bear contingent labeled by a witty Hebrew operator "The Christians at Work."

For the Religio-Philosophical Journal. "Cheyenne" and Religion.

That part of Chicago bounded by Harrison street on the North; by Clark street on the East; by Twelfth street on the South; by Pacific avenue on the West, is known as "Cheyenne," and the Sunday Times (June 5th) has been exploring its depths of degradation, and publishing a narrative of the experience of a reporter. To the delicate it is not agreeable reading, and only a desire to know what the lowest phases of civilization are could retain a sensitive reader.

"While the region is known as Cheyenne. it could have been more appropriately charactorized had it been christened Sodom, Gomorrab, Babylon, Paphos. Cypria, or by any similar title. It is a wonderful locality. It has been blasted by the fires of consuming vices, it is littered with scoriæ of moral eruptions, seggy in morasses which are bottomless, and honey-combed with caves in which misform-ed shapes of evil lurk and watch for prey Its inhabitants are strange creatures, half brute, half human, predatory in their instincts, flesh-eaters, soul-devourers, cruel, rapacious, toothed with fangs, and shod with

"It is a curious land. Vampires wing their sluggish flight through the demi-obscurity of day and the impenetrable darkness of night in search of victims to Iull with the cool fanning of their wings and to drain off their life-blood; there are monsters, black, white, brown, that commit nameless and horrible offenses; there are unsexed women, imbruted men, crimes that revolt, and hor-rors that appall."

More explicitly the reporter describes the

"Entering the alley from Harrison street and proceeding South between State street and Third agenue, one finds oneself in the Italian quarter. It is composed mainly of the rotting outhouses which line the alley on both sides. In this vicinity is crowded one of the most curious phases of Chicago's population. Every available inch of space not absolutely necessary for locomotion is crammed with the tenements of the swart sons and daughters of Southern Italy.

"The residences are unpainted, and the stain of the weather has changed the facades and roofs to an almost inky black. The interiors are mere kennels, varying only in dimensions. Filth, squalor, and darkness are the prevailing characteristics. Many of the structures are two stories in hight, and so low are the rooms that a person of average height is obliged to stoop when standing in them. A stove in the lower room serves for the cooking of the family, while all about are the rags that serve as dresses and bedding. Every room is occupied at night by sleepers placed as closely together as sardines in a box."

With such surroundings morality is scarcely to be looked for, and one is not astonished at the strong language employed by the re porter.

"In this mass of black humanity distributed through the kennels of Cheyenne there is not five per cent. that is of value. Large numbers of the males are thieves, and many of the woman are prostitutes. Their dens are refuges for fugitive criminals, and are incessantly under the espionage of the se-cret police. Some of them are janitors, porters, waiters, and the like, but the majority are idle, thievish, debauched, brutalized, and a blot on the city in which they are gathered."

complished the greater war between ma-chinery and man would be fought out to the to the other side of the globe to convert nations who have no such dark blotch on their character? There is no place on which the light of the sun falls demanding more earnestly the attention of missionaries, and yet these crowded quarters are left to pollute the air, and no adequate effort is put forth to reform. Christianize or abate the shame.

As a sad commentary on Christianity, or as that word is popularly understood, the Times has a final chapter which is excellent Sunday reading for church members. These rotten rows of houses are not owned by the occupants. Who does own them, and in their greed allow them to become the shelter of the concentrated scum and villainy of the city? Are the owners infidels, lost to all moral sense, and callous to shame, disciples of Ingersoll, agnostics or Spiritualists? Oh! no, but respectable church members who, every Sunday, assemble in purple and fine linen to worship God under the tallest steeple, with sweet scented prayers, that mean little, and harm no one.

The Times says:
"It is a curious and startling fact that Chey enne is largely the property of reputable citizens who cannot but know of the character of their tenants, and who deliberately receive and use the proceeds of the infamous rentals. I inspected several private residences in various portions of the city whose owners derive an income from the ownership of property in Cheyenne. Each of them bears evidences of wealth and cultivation. There are marble fronts, lace curtains, glimpses of costly and exquisite furnishing, window gardens gorgeous with rich coloring, broad lawns—every thing artistic, luxurious, and beautiful. As looked at them they seemed to resolve themselves into growths whose roots dip deep in the soil of Cheyenne, and draw thence the ingredients of nurture and expansion. The scarlet of the geraninms in the windows suggested somehow the the scarlet of the bagnio; and the unpleas-ant thought intruded itself that there might be fair men and innocent girls in these palatial mansions whose garniture of silks, whose iridescent decorations, and even the wine that passed their dainty lips might have been paid for in the same money originally deposited in the stocking of a prostitute."

To specialize the Times continues: "Philo Carpenter, the eminent Sunday-school missionary, philanthropist, and Masonhater, had considerable property in 'Cheyenne,' and which is yet a part of his estate. Whatever may have been his opinion as to Freemasonery, he never seemed to doubt the right to own property and to rent it for dis-

reputable purposes."

Another gentleman and respected citizen who has had, and probably still has, an extended interest in the profits of "Cheyenne" is "Judge" L. B. Otis. The judge lives in excellent style on Michigan avenue. in a white marble front, and although an extensive property-owner it is probable that much of the competence which he enjoys has been dug from the mines of "Cheyenne."

What a picture of our vaunted civilization! Of the outcome of Christianity as presented by the church! As you desire the success of the missionaries in China, Japan, the Indian Seas, or in the dark continent, do not whisper of the morality of this land of Christian grace. Do not whisper of the unmentioned topic, not only of body but of soul; do not whisper of the 80,000 who die every year of drunkenness, of three times more who go to the grave by debauchery, and as you love re-ligion, speak not of the infamous qualities of our cities, when church members of the highest standing own buildings for the pur-

pose of harboring the most diabolic crimes. What is the remedy? Plain and simple. There can be no conversion where so much evil is agitated. The very atmosphere is tainted and corrupt. If pious owners persist in their shame, and they will as long as they win the dollars, and the kid-gloved minister obsequiously receives their contributions stained with tears and blood, public necessity demands the removal of the pestiferous buildings and the erection of a botter class of dwellings.

of dwellings. This is the only means, and if not used, the city is assured that it has a nidus in its conter for the propagation of any and all contagious diseases, and is constantly menaced thereby. Hudson Tuttle.

A MATHEMATICAL PRODIGY.

Prof. Renben Fields and his Wonderful Legerdemain with Figures.

Probably one of the most wonderful men of this day is living a few miles south of Higginsville, Mo. He is known everywhere as Prof. Reuben Fields, and probably the only man in the country who travels free on railroads and never has a pass, and don't bother about the long and short haul clause. Prof. Fields is undoubtedly a mathematical won-der. He has no education whatever—does not know a single letter of the alphabet, nor his own name if printed in sixteen-line pica wood type, bold face. Nor does he know one figure from another, though he will solve any problem in mathematics given him. The professor called at the office of the Globe-Democrat correspondent and entertained him and several friends for some time. He never carries a watch, but when asked what time of day he promptly answered fourteen minutes and thirty-four seconds after three. Though four watches varied slightly as to the seconds the minutes were all right. When asked what day of the week the 23rd day of November, 1861, came, he answered, "Saturday." He answered this and a number of similar customers that an array. ber of similar questions without a moment's hesitation. To the question:

What will thirty-nine pounds of sugar at

18 cents a pound amount to?

He promptly answered \$5.07, and before

the promptly answered \$5.04, and before those who were figuring with him could get the question on paper. So the question:

What will nineteen and one-half yards of calico at 6% cents amount to?

Was quickly answered — \$1.31%. These were very easy ones to the professor, and he seed for something hard. The following asked for something hard. The following was given him:

If I run twenty-seven yards in one minute, how long will it take to run six miles? With very little study came the answer— 391 1-9 minutes, or 6 hours 31 1-9 minutes. These problems seemed not to puzzle him,

were asked. On the following, however, he required a little study, owing, as he said to the noise about him. The question was: From here to Louisiana, Mo., it is 159

as the answers came as soon as the questions

miles; how many revolutions does the driving wheel of an engine, afteen feet in circumference, makein a run from this place Louisiana?

The professor studied a little, muttering The professor studied a little, muttering strings of figures; "millions, billions, trillions, quadrillions, 352 to the mile—55,968 revolutions," came the answer before the calculators found how many revolutions it made to the mile. The figures "784" were written on a paper and shown him. He did not know what they were, and, in fact, he is ignorant on any other subject than mathematics, and the question must be asked verbally. He is 36 years of age and was born in Kentucky. He claims that his gift was from Heaven, and says that it came to him suddenly when eight years old. He says the Lord made but one Samson, one Solomon, and one Reub Fields. To the one he gave strength, to the other wisdom, and to himself mathematical instincts. He guards this instinct with the utmost care, and will not answer questions unless he is paid, fearing that it will be taken from him should he use it to satisfy idle curiosity. He also was

ziven the following: . A has a certain sum of money; he goes to a theater and pays \$1 and spends half of what he has left, and then pays \$1 to get out; he goes to a second theater and then pays \$1 admission, spends half he has left; and pays \$1 to get out; he goes to a third theater, pays \$1 admission, spends half of what he has left, and then pays his last dol-lar to get out. How much had he when he started?

While one or two of those present com-menced to scratch up half-forgotten algebra the professor was soaring among the "millions, billions, trillions, quadrillions," and then suddenly dropped down to \$21 before the algebraic calculators got their paper ready to commence.

Before the professor left each one present knew the day of the week each one was born on. The professor accepted \$1 with thanks, and promised another call to morrow.—St. Louis Globe-Democrat.

SWARMING CELESTIALS.

China Contains More than One-Third the Population of the Globe.

The population of China has been a matter of much discussion and doubt among foreigners. It has been claimed that the figures of the Chinese census is much too high. There is, however, no known reason why the officials of the country should exaggerate the population. There is no disputing the fact that the means existing there for arriving at accurate census are most ample. Every house must have a list of its inmates hung at its door, and a violation of this is visited with punishment. The imperial and local taxes are based in part upon the numbers of the people. The most difficult task imposed upon the provincial rulers is in furnishing the amounts of money demanded by the Imperial Government, and any excessive census return would only increase that difficulty. It is only a fair presumption that if the census returns are incorrect they are too small rather than too large.

The census of 1875 gave the population of the Empire at 435,000,000. Since that time Tonquin has been lost, with several million people, and Kashgaria has been reconquered. Among no people with any degree of civilization is the birth rate so high as in China, and, although the death rate in the densely crowded districts is very great, there is every reason to presume that there are now 450,-

000,000 people in China. These figures represent more than one-third of the population of the globe. It is a greater population than all of Europe, and three times the number of people on the Western Continent. Even at these enormous figures the average number of people to the square mile for the whole Empire—eightyfive—is not so high as in some parts of the United States.

In the great mountain ranges, on the arid

plains of Kashgaria and the snowy regions of Mongolia and Manchuria the population is sparse, but in the eight central provinces of China proper—in the fertile, alluvial soils—the population is denser and more crowded than in any other region of equal extent on central. The will be gothern or a classic three states of the earth. The villages there are almost beyond enumeration and the number of walled cities incredible to those who have not seen them. In the two Kiang Provinces, at the mouth of the Yangtz River, with an area of 90,000 square miles, the population in 1885 was 72,000,000 and there were 125 walled

so oman and the Lousehold.

BY HESTER M. POOLE. [100 West 29th Street, New York.]

GETHSEMANE.

In golden youth, when seems the earth A summer land for singing mirth, When souls are glad, and hearts are light, And not a shadow lurks in sight, We do not know it, but there lies Somowhere, veiled under evening skies, A garden all must sometime see, Gethsemane, Gethsemane, Somewhere his own Getheemane.

With joyous steps we go our ways, Love lends a halo to the days, Light sorrows sall like clouds afar, We laugh and say how strong we are. We hurry on, and burrying, go Close to the border land of woe That waits for you and waits for me; Gethsomane, Gethsomane, Forever walts Getheomane.

Down shadowy lanes, across strange streams Bridged over by our broken dreams, Behind the misty cape of years, Close to the great salt fount of tears, The garden lies; strive as you may You cannot miss it in your way. All paths that have been or shall be, Pass somewhere through Gethsemane.

All those who journey, soon or late Must pass within the garden's gate; Must kneel alone in darkness there And battle with some fierce despair, God pity those who cannot say— Not mine, but thine;" who only pray, "Let this cup pass;" and cannot see The purpose in Gethsemane. Gethsemane, Gethsemane, God help us through Gethsemane. —Ella Wheeler Wilcox.

Mrs. Elizabeth Coit, in an article upon Wo-man, gives such an excellent resume of woman's advancement that we are glad to reproduce portions of it in the JOURNAL:

"In looking over the progress made in the work of the advancement and enfranchisement of woman we are reminded of the truth of the oft-quoted proverb: 'The mills of God grind slowly, yet they grind exceeding small.' And we find no cause for discouragement, since the 'mills' in our 'fowrks' are still grinding, and we know the flour is fine and of the hest quality. So we may well work hopefully and wait patiently. All true reforms come by slow degrees. Giant strides do not tend to permanent improvement. The slow, careful, steadily advancing steps are the only ones that tend to real permanent good. As the ruthless tread of the giant crushes the tender buds of beauty, just ready to burst into bloom and scatter their perfumes far and wide, filling the summer air with fragrance, so, the too hasty attempt to change existing conditions in society results in disaster and often in the loss of much good previously at-

With this thought in mind, we may well, with complacency, review the work of the last few years. The reports of the awakened interest in the higher education and of the constantly widening field being opened to women, which come to us from various parts of the world, are very encouraging. It does seem as though woman was making her way to the front every where, and the way being opened for her to take her proper stand as the peer of man. I will cite a few specimens of these reports. From South America comes this: Ex-President Sarmento of the Argentine Republic, while minister of State from that Republic to our United States, became so thoroughly convinced of the wisdom of giving to woman a liberal education that on his return home he induced the government to engage the services of forty girls, graduates of Vassar, Holyoke and Wellesley, under a ten years' contract. These girls are now teaching in normal schools and seminaries and are exerting a widespread influence, the salutary effects of which show themselves in the awakened interest of the native ladies. From Central America we hear this: Mrs. Barrios, widow of the late governor of Guatemala, is doing much to introduce a higher appreciation of true education among the women of Central America. Her influence is great and no doubt much good will result from her labors. From Europe comes this: In Russia, private capitalists are contemplating the establishment of a university for women, in which they may have the opportunity to study mathematics, natural history, the healing art and philosophy. Unless the government vetoes the scheme, Russian women will soon have an inviting field opened to them. In Italy the work of uplifting women goes on. Last winter Signora Zampini Salazara published a book, bearing on the woman question. A late number of the Woman's Journal contains an interesting letter from the Signora on the status of Italian women. From far off Japan comes word of the recent establishment of a paper devoted to the interests of women. It is published in Tokio, and is called the *Jo Gakn*, or Woman's Learning Magazine. It would consume too much time to go over all the cheering reports coming from other lands; but I would like to call your attention to a few of the signs of progress in our own country. In New York City, two of the seven members of the board of edneation, this year, are women

OTHER SIGNS.

"In Northampton, Mass., there has been dedicated, within the last year, the first building in the world ever devoted to the exclusive study of science in a female college. Says Sara Underwood in the Index: President Clarke Seelye in his introductory remarks at the dedication of the hall, said, 'I should much prefer that this building should be dedicated in silence. It speaks for itself. It marks a new era in the education of woman.' The donor believes in educated women. He believes in science and believes that truth is as valuable for women as for men. This hall, which cost \$30,000, is the gift of Mr. A. T. Lilly of Florence, Mass., who, at the dedication, said: 'We now stand in an edifice dedicated to science, and may I fondly hope, to be exclusively devoted to the elevation and increased intelligence of woman. According to the record, man is indebted to woman for opening up to him the avenues of knowledge. and still he has until within a comparatively short period, ever kept her in a state of ignorance.' He closes with these words: 'The progress of the world is marked by evolution. and as we compare the present with the past, we can see a bright future for woman. An- | ment.

other encouraging sign of progress is found in the changed tone of the secular press re-

garding woman's rights.
"It is interesting and encouraging to see the great improvement in women themselves. The quality of the work done by women, since they have enjoyed greater advantages for intellectual culture, proves the wisdom of opening the doors of knowledge to them. Now our women of science can compete with our men of science; and they are gradually coming to the front. Step by step they go forward, earning by hard study and close application laurels equal to those worn by the other sex. And as the fathers, brothers and brokends weath their neward climbing they husbands watch their upward climbing, they with pride reach out the hand of recognition and generously award to them a place side by side with themselves. As evidence of the willingness of men to recognize superior work, even in the hands of a woman, witness the action of the American Association for the Advancement of Science, at its meeting held in Buffalo, last August, in nearly every section of which, papers contributed by scientific women were presented. Many of these papers were highly commended.

Women are also admitted to the American Historical Society as active members, and their contributions are accepted as worthy a place beside those of the male mem-bers. The medical faculty, too, are being forced to show a higher appreciation of wo-man's talent than formerly."

Mrs. Coit then quotes from the Rev. Louis A. Banks of Boston, in regard to the enfranchisoment of women in Washington Territory, who stated in a discourse that he "sat last year in the court room of Hon. Roger S. Greene, the honored chief justice of Washington Territory, when, referring to the presence of ladies on the grand jury, he said: Twelve terms of court, ladies and gentlemen, I have now held in which women have served as grand and trial jurors, and it is certainly a fact beyond dispute, that no other twelve terms so salutary for restraint of crime have ever been held in the territory. For fifteen years I have been trying as well as I knew how, to do what a judge ought, but have never until the last six months felt underneath and around me, in that degree that every judge has a right to feel it, the upbuoying and advancing might of the people,' and he concluded, 'It is refreshing, exceedingly refreshing.' I would that such a refreshing shower might be poured on the court-rooms of all our large cities."

Mrs. Coit finishes thus: "Friends, need I say more? Is not this enough to stimulate us to continued exertion? Shall we not make it our aim to help each other to develop into such harmonious proportions as shall fit us to fill with eredit all the places that the futare may open up to us—not seeking our own good, merely, but the good of humanity?"

ELOQUENT TESTIMONY, In a similar vein Mary Seymour Howell, in an address on "The Dawning of the Nine-teenth Century," said:

"We stand to day in the dying light of the nineteenth century, and in the dawning of the twentieth. Look back fifty years, and from the dim light of the tallow candles of those days we stand now in the brilliant electric light of this year—1887. All the progress of these years has not come easy, or from conservatism, but from the persistent efforts of enthusiastic radicals, men and women with ideas in their heads and courage in their light around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are will-beld all around us men and women who are willhearts to make them practical.

flooded the world. We are the mothers of men. Show me the mothers of a country and I will tell you of the sons. A century that had a Lincoln, who wrote his name among the stars as a lover of the free. A century that emancipated the colored race and woman. A century that had its peerless Wendell Phillips, its dauntless William Lloyd Garrison, its irrepressible Seward, and its indomitable Sumner. A century that had its commanding and unconquerable Gerritt Smith, its grand old John Brown, its brilliant Chase, and its eloquent Frederick Douglas. My friends, a century that has known a Susan B. Anthony and an Elizabeth Cady Stanton and a Clara Barton, will stand forth to the ages as a century preeminent for vigorous thoughts and strong minds, that without blood waged a great battle, and whose victories will be ushered in with the dawning of the twentieth century.

"The destiny of the world to day lies in the hearts and brains of her women. The world cannot travel upward faster than the feet of her women are climbing the paths of progress. Put us back if you can; vail us in harems; make us beasts of burden; take from us all knowledge; teach us we are only material. and the world goes back to the dark ages. The nineteenth century is closing over a world arising from bondage. It is the grandest, sublimest closing the world has ever beheld. The world has seen and is still looking at the luminous writing in the heavens. 'The truth shall make you free, and for the first time is gathering to itself the true significance of liberty.

"It is the evening of the nineteenth century, but the starlight is clearer than the morning of its existence. I look back and I see each year improvement and advancement. I see woman gathering up her soul and personality and claiming it as her own against all odds and the world. I see her asking that that personality be felt in her nation. I see her speaking her soul from platforms, preaching in pulpits of a life of which this is the shadow. I see her pleading before courts, using her brains to solve the knotty problems of the law. So woman's sphere is the wide world, her scepter the mind that God has given her, her kingdom the largest place that she has the brains to fill and the will to hold. So is woman influencing the world, and as her sphere widens the world grows better."

Partial List of July Magazines Received

THE ECLECTIC. (New York.) A steel engraving opens the forty-sixth volume of this sterling monthly. Articles of special inter-est are Nature and Books; The American State and the American Man; Mental Differences between Men and Women; Infant Railroads; An Apology for Armies, and Wealth and the working Classes. Mr. Romanes has a study of men and women and their differences, and a very entertaining paper is that by a French critic, on Victor Hugo.

THE HOMILETIC REVIEW. (New York.) The leading article in the new volume is from the pen of Dr. J. B. Thomas, on the Pulpit and Modern Skepticism. The Pulpit and Public Morals are discussed with ability; Dr. Lyman Abbott, seeks to vindicate his friend the late Henry Ward Beecher; Dr. Schaff gives a very readable article on Luther on the Wartburg and Dr. Heard concludes his analysis of Christian Ethics. All the other departments present their usual compli-

THE FORUM. (New York.) Prof. W. T. Harris contributes an article on Henry George's Mistake about Land, and sustains his point well. The Position of Canada will be read by many with interest. Books that have helped me, by Prof. A. P. Peabody is as instructive as it is entertaining; Grant Al-len's What is the Object of Life? Is Prince ton Humanizing by Prof. Smyth, and Relation the Ultimate Truth, are followed by an article on Laughter, by Prof. St. George Mivart. Other excellent articles are by Park Benjamin; Fr. J. O.-S. Huntington; Alice H. Rhine and Prof. H. H. Boyesen.

OUR LITTLE ONES AND THE NURSERY. (Boston.) This excellent Magazine for children is this month filled with pretty stories and fine illustrations.

BABYLAND. (Bostons) The little ones will find enough to amuse them this month in the short stories and pretty pictures. THE JOURNAL OF HEREDITY. (Chicago.) This

popular scientific quarterly has an interest-

BOOK REVIEWS.

ing table of contents.

[All books noticed under this head, are for sule at, or can be ordered through, the office of the Religio-Philo-SOPHICAL JULIAL.]

THE NEW CHRISTIANITY. An appeal to the Clergy and to all Men in behalf of its life of charity. Pertaining to Diseases, their Origin and Cure; the Use of Intoxicante as Beverages and for Sacramental Purposes; the Use of Tobacco and Opium; the Pernicious and Destructive Habits of Women, and the Abuse of Children; and the Prevailing Cruel Treatment of Girls and Young Women. By John Ellis, M. D. New York: Published by the author. 1887.

There are many thoughts and suggestions in this work worthy of careful consideration. The author asserts that the causes of disease, although spiritual, may be divided into two great classes. The one internal—the perverted affections of the human soul, acting directly on the body, causing unnatural ex-citement or depression, or perverted action in the organism—the other external, or poisonous substances, miasms, or mechanical agents, acting directly on the organism, either internally or externally. When man, to gratify his perverted affections or appetites, voluntarily and knowingly cultivates or indulges in deleterious habits or practices, or brings bimself under the influence of external causes of disease, the real cause of the disease, it will be seen, is spiritual, or his perverted affections, and the ex-ternal agents are but instrumental causes. But where he is brought, either ignorantly or unavoida-bly, under the influence of external causes of disease, the cause of the disease which follows would seem to be external; still, even this may be but an appearance; for, have we not reason to think that the entire animal, vegetable, and even mineral kingdoms derive all the life they possess from the spiritual world—from spiritual influx, and the tail substances derive their character from the quality of the influx which has given them form, and individual life? The actual ultimate constituents of which different substances are composed which are care. different substances are composed, which are capa-ble of causing very different effects when taken into the stomach, are sometimes so nearly alike that the chemist can detect no difference, except from sight,

smell, touch, taste, and effects. The author is more and more impressed with the onviction that tobacco is doing more towards sapping the physical constitutions of the American people than even alcoholic drinks. Its effects are more insidious, and comparatively unperceived by the popular eye, and even by the victim himself; therefore destruction is more certain and irresistible. Then, again, the habit is quite as strong and as difficult to break as the habit of using alcoholic drinks, and therefore it makes its votaries no less abject slaves. hold all around us, men and women who are will-"Ever since woman took her life in her own hands, ever since woman began to think for herself, the dawning of a great light has mature death, or the bad habits, customs and all evils of life and the falses by which they are justified and upheld, are to be sought out, exposed and shunned as sins; and as a consequence, health, beauty, sanity and longevity are to take the place of the suffering, disease, deformity, insanity and premature death which surround us on every hand at this day. Love of obedience to the Divine Commandments, love of the neighbor and love to the Lord are to take the place of the prevailing love of sensual gratification, money, vain show, and of rule without regard to use; and thus humanity is to be rejuvenated and renewed. The Church of the Future is to be strictly a reform Church, not simply as to doctrines, but especially as to life. And wherever, and in whatever organization, men and women are faithfully and conscientiously striving to shun evils as sins, in them is this New Christianity being manifested."

New Books Received.

The following from Boston: Lee and Shepard; Chicago: A. C. McClurg & Co.
THE OBELISK AND ITS VOICES; or the Inner Facings of the Washington Monument with their Lessons. By Henry B. Carrington, U. S. A. Price,

LIFE AND TIMES OF JESUS as related by Thomas Didymus. By James Freeman Clarke. Price,

A FEW THOUGHTS FOR A YOUNG MAN. By Horace Mann. Price, 50 cents.

DRONES' HONEY. By Sophie May. Price, \$150.

From Charles H. Kerr & Co, Chicago: THE NEW BIRTH with a chapter on Mind-Cure

By L. P. Mercer. Price 50 cents. THE SAILING OF KING OLAF and other Poems By Alice Williams Brotherton. Price, cloth, gilt-

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edge, 50 cents.

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A Change of Form Desired.

Do the Editor of the Religio-Philosophical Journal: You ask your readers, "Shall the form of the Joun-NAL to changed?" I answer, "Yes." I have several large hoxes filled with copies of the Journal, and would have had them bound long since, had they been in convenient form. I concluded twelve years

ago to preserve the most valuable portions of them in a scrap book, and purchased a large one for that purpose; but I found to at I would lose articles of as much value by pasting them, as those I sought to preserve,—and, therefore, abandoned the idea. The suggestion of your correspondent is good with reference to having the advertisements on the out-side pages; but the heading has become so familiar, that ahould it be changed, I could no longer "out-wardly" recognize it as an old friend. The articles in the Journal are worth preserving for future ref-erence, as they differ from the fashionable, evanes-cent literature of the day, for the truthe therein taught will be fresh a century hence to the thou-sands that must necessarily struggle up through the theological mists which now environ humanity, and the bound volume of the Journal would be for them a "Pilgrim's Progress," by which they could discover the "chains on the lions," and furnish them with a "key" to unlock the "wicket gate" through which they will be permitted to pass without a chal-lenge from St. Peter who occupies the parapet above. Centerville, Iowa.

Scrofula

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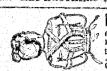
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the first cover a life-size head. I send the two pictures and the book as described FOR SO CENTS, postage paid, and agree to return money, and past sturn postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am DANIEL AMBROSE, Publi responsible and mean just what I say. 45 Randolph St., Chicago, Ill.

Leligia-Pail osophcal Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

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

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

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

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

CHICAGO, ILL., Saturday, July 9, 1887.

More than one World at Once.

It probably seemed big and wise to one man to repel the suggestion of a religious friend with the sententious atterance, "One world at a time"; and its reverberations have seemed to many of like disposition to sound like thunder; but it is not a thunder which is worth stealing. It is every way one of the most superficial conceits ever entertained among these who claim to think. They may plausibly plead that they know only one world, and that by this their practical interest and responsibility are bounded; but if they avow that they are free from all feeling and contiment on the subject, that they have no queries and no stirrings of a speculative spirit that ever pass the bounds of our mortal existence, then they sink down very low in our esteem. At the best, they are only an unfledged intelligence. They are but the raw material of men and women. Their passions have not passed up above the line beneath which the pre-human and sub-human powers are working in their mundane and mortal environment.

All phenomena, all experience, are suggestive of unattained issues. As all are linked together one can think of nothing present without thinking of its consequences or the new phenomena and forms of force into which it must become envolved. We know that all our past and present volition and action are to be followed by inevitable results in our own life, powers and experience. We are hence led to regulate our own action in view of anticipated consequences. This law, we know, covers all of this life. Shall it end here? By what law of reason? There is no such law of reason, nor can there be unless we know that organic dissolution is the annihilation of our conscious individuality; and no one pretends to know this. Its logical opposite, the existence of the soul after death, can be proved. It is, therefore, reasonable that we should be seriously, scientifically and religiously inquisitive on this subject. Indifference cannot be deep rooted. It must be more or less artificial. the effect of temporary causes, and while it lasts it is no credit to its subjects.

All religious have compressed more worlds than one into the motive forces by which they have sought to mold this life. This is very true even of Buddhism, which is generally supposed to look less to a future life than most other religions. It speaks of numerous or innumerable lives, past and future, and of these as having a necessary connection with each other, modified by our volitive action; and it teaches that we pass from all these temporary restless worlds or lines by the attainment of a perfect conquest and discipline over all passion. The early Jewish religious thought says little of any form of life but the one we wear now: but it connects this at every point with other orders of beings, divine and angelic; so that with them it was always more than one world at a time.

The late Jews developed clearer views and strong convictions concerning the existence of a future life and its moral relation to this. and these culminated in the eschatology of the New Testament. This was the effect of intellectual progress; and this fact is a strong argument not only that the process was normal, but also that the change was in the line of progress and truth, though the result in detail may not be wholly true.

that this career of the Jewish mind finds its parallel in all ethnic progress. The Egyptian mind is well advanced when its strange lily organization, are the deepest questions of great history breaks upon us; and in its meridian of glory, power and mental develop- glous believers occupying an indefinite posiment, it is quite clear that the agency of its | tion on these questions and encouraging opzeds is made less conspicuous in this life | poeite opinions will be a house divided than it has been in more crude and primitive | against itself.

times, and that the life after death had progressively risen into mental prominence and importance as the divinely appointed moral heritage of this. The progress of the Greek mind exemplifies the same law. In Homer the gods of all grades are so familiar in human affairs and conditions that they seem only mundane beings. At the same time they are conspicuously absent from the world of spirits, and this world is remarkably indistinct, shadowy and lifeless. All this is reversed when we come down in time and up in intellect to Socrates and Plato. The gods have largely retired from the world of sense; but the definite vitality of an intellectual and moral order which these two men in one infuse into the Spirit-world of the hereafter is in striking accord with the New Testamont.

We cannot longer follow this line of ethnie history; but we may take time to observe its psychological consecutiveness. In the less developed conditions when the senses are strong and dominant relative to the intellect, which is but little informed and dis ciplined, sense-phenomena are often explicable, only by the supposition of the action of Gods and angels. With the progress of intelligence this method of viewing phenomena must pass away; and with the introduction of a more realistic sense view there emerges a higher faculty of intellectual and spiritual conception and aspiration. Supramundane agencies become more confined to their appropriate sphere and mode of existence; and at the same time men gradually develop the conception of being themselves spiritual beings, which may become supra mundane, and which, therefore, ought so to become because of their evident capacity Thus the future as a sphere of life in close and vital relation to the present rises into mental prominence with intellectual ad vancement.

The relation of these two worlds is at first comparatively undefined and there are few or no intellectual barriers in the way of visitors from other spheres. With the advent of the spirit of cosmic science the gates between the two worlds are arbitrarily closed or at least there is a violent attempt to close them by the constant asseveration that there are no gates between them, if, indeed, there is any other world than ours. Young cosmic Science, like all other youth, is bold and presuming. After years and experience have taught it some discretion, it assumes the airs of modesty in the spirit of pride, and affects agnosticism with the implications of negative gnosticism, which knows that nothing is to be known beyond our wonted form of life and its methods.

The next step is the evolution of spirit nal science. This is the modern Prometheus who steals fire from heaven and excites the jealous fear of all the older gods, and defles their cruel power, proving that it is of short duration. This spirit understands cosmic forces and relations as well as others and better because it sees their spiritual quality and significance. Spiritualism is the beginning of the noblest of sciences, to which all other sciences are auxiliary, and they will serve it well after they have learned to know themselves.

Western Unitarianism.

The acts and work of the Western Unitarian Conference and of individual delegates have been the subject of comment in the JOURNAL. The contributor has had welcome access to the Journal's columns, because within certain reasonable limits the plat form of the paper is free. Again there is a large body among Spiritualists who affiliate more or less intimately with Unitarian societies; and further, all that affects the progress of liberal religion is germane to the objects of the JOURNAL. On the second page of this issue the Unitarian critic incorporates the Western Unitarian platform as a part of the material to be placed before the Journal's readers, and thereby offers an opportune time for the JOURNAL to say a word.

In May, 1886, at the annual meeting of the Western Unitarian Conference in Cincinnati a declaration for "freedom, fellowship and character" in religion was adopted, leaving out any mention of Deity or immortality as great spiritual ideas underlying and inspiring thought and life. This was apparently done to make the agnostics feel more at ease, and to keep up the theory that a union of ethical and religious effort between spiritual thinkers and materialistic thinkers was feasible and desirable. As the JOURNAL then said: Robert Ingersoll could, if he would, take the title of reverend, "wag his pow in the pulpit" of a Western Unitarian church, and teach Atheism and deny immortality under their

The question is, can opposites unite? Noth ing can be more unlike and opposite than the Unitarianism of Channing and Parker and the materialism toward which agnosticism leads. To respect honest opinions is one thing; to join with those whose theories pull down what one's sect or party would build up, is another and quite different matter. The Unitarian friends wished to be fair and free which is commendable, but they did not, and do not yet see that a man or a body of men and women must stand somewhere and for something and say what they stand for; that thought underlies and gives cast and hue to This inference is strengthened by the fact | life; and that whether matter or eternal mind is king, and whether man dies with his body or is an immortal spirit served by a bodour day, and that a body of professed reli

The majority at Cincinnati did not think it essential to stand on a spiritual foundation. In their aim to be broad and free they became indefinite and shadowy and shallow. Criticism came from within and without, a change toward more affirmation seemed best, and hence the action of the late meeting in

The resolutions there adopted by a vote of 59 to 13 in a conference of something over one hundred delegates require a word of comment. In the statement of early Unitarianism the emphasis laid by Channing and Parker on a future life and on more rational views of a progressive immortality are passed by in silence.

Immortality is not named as a great truth of the soul overarching the ages, but is a shadowy inference from "the sense of deathlessness." This shows how greatly Unitarianism needs the philosophy and the facts of Spiritualism. The resolutions are too wordy and indefinite; a dozen lines would better state the whole case.

The Queen's Proclamation.

Evanston, Illinois, is famous for several Frances E. Willard. Queen of the great and growing Kingdom of Temperance. From Evauston is promulgated numerous protests and appeals calculated to disgruntle the Queen's deadliest foe, King Alcohol. It is an open secret that this King has a seemingly inexhaustible treasury, to which he invites the venal conductors of daily papers, and all other allies who can aid him in staying the progress of the Temperance army. In return he only asks that they advertise his products and prevent antagonistic legislation.

Queen Frances has issued a proclamation calling attention to the seductive, mouthwatering, spirit-stimulating, illustrated advertisements of "sour mash," which certain leading dailies in this city insert. This provlamation is in the form of resolutions and reads as follows?

Resolved. That while we recognize the necessity of daily press, and the fact that its primary object money, we claim that this object should be oursued subject to certain limitations; and first among these it should contain no matter in its editorial or its advertising columns which would ten to deceive, demoralize and degrade its patrons; no matter which a Christian parent would be ashamed or afraid to have his children read. We claim that the advertisement in question and all advertisements of the liquor traffic in the daily press are per nicious in the extreme in their influence upon the public; and further, that they tend to counteract or forestall the teaching in our public schools of the scientific truth that alcohol is always and evrywher

Resolved. That the intelligent, moral and Christian people of this country support the newspapers, and are therefore responsible in some measure for the tone and expression of those papers; and in view of that responsibility, an imperative obligation rests upon them to bring such a moral pressure to bear upon the press as will cause the exclusion of such

To that end we most earnestly invite the action and co-operation of all Christian churches and religious societies, of the religious and temperance press, of temperance organizations, lyceums, philan-thropic associations, university and college societies, and especially of the W. C. T. U. and the Good Tem-

The Journal endorses the sentiment of these stalwart ntterances and what is more not | tient law giver, should be rigidly cross-exonly does so theoretically but practically, by refusing advertising space to the "Belle of Bourbon" and all other sirens of "Sour Mash."

The JOURNAL regrets to be obliged to call the attention of Queen Frances to the strange and almost inconceivable fact that most of the newspapers subsidized by the monarch of Sour Mash are owned by professed Christians, and that the greatest obstacle in the way of permanent victory for the Woman's Christian Temperance Union, lies within the so-called orthodox Christian fold. The most powerful western opponent of the W. C. T. U.'s efforts to secure prohibitory legislation is a daily paper controlled by Presbyterians, in whose columns may be daily found. advertisments of rum shops, houses of assignation, and swindling schemes. Its owners look with holy horror upon all religionists who abide outside the calvinistic corral: for Spiritualists they have only contemptuous pity. Nevertheless these most excellent calvinists are very methodical, thrifty people who never allow religion to interfere with business. So Queen Frances had best give over trying to boycott or pursuade these dear brothers, and proceed forthwith to buy them. They are for sale: only outbid King Alcohol, and his "Belle of Bourbon." "Hand made Sour Mash" and all the retinue of hand maids will be barred out of the columns controlled by these consistent Christian gentlemen.

Mrs. Ada Foye.

This most excellent test medium is obliged to return at once to San Francisco owing to the condition of her health. She contracted a severe cold soon after her arrival here which has so affected her throat and lungs as to render her return to California imperative. This will be a severe disappointment to thousands of inquirers in Chicago, and to the many societies farther east with whom engagements had been made. Mrs. Foye's platform tests in this city have created a profound interest, and secured the attention of many leading citizens. On last Sunday evening the hall was again filled, and could she have remained here another month there would not apparently have been a hall large enough to accommodate the audience. When her health permits she can come back with the assurance of great success, and the certainty of deeply interesting the public.

We publish this week a lecture by James Abbott on the "Weak Points of Spiritualism." Next week we will publish another lecture by him on the "Strong Points of Spiritualism." Mr. Abbott is a Spiritualist, but is exceedingly careful and critical in his investigations.

The Work of Revising the Bibie.

The Pall Mall Gazette says:

The work of revising the Bible which is going on in Germany does not appear to be making the desired progress. This is partly owing to the diminution which has taken place in the membership of the commission, but more to the failure of members to attend the conferences. A plenary meeting of the ommission held at Cologne lately was only attend ed by eight persons. The revisers began the third and last reading of the Old Testament, taking first Isaiah and the Psalms. The former book was fin ished and the latter half completed. Another sit ting will be held in the autumn, and then the read ing of the Pealms will be resumed and the third reading of Jeremiah, Ezekiel, and several of the mi nor prophets be proceeded with. Sub-commissions have been appointed to read Jeremiah and Genesis. and these will hold sittings in Whitsun week and in the autumn. It has been found expedient that a commission of scholars well acquainted with the anguage of Luther and the requirements of the sent age should be appointed to decide on various questions affecting the diction of the sample Bible which is being prepared, and the Minister of Public Worship has agreed to defray all incidental ex-Providing that the Bible emanated direct-

ly from God, the various revisions that have excited so much interest throughout Christendom, cannot well be considered other than sacrilegious. It is a fact, however, worthy of note, that all the revisions heretofore and now being made, are solely from a human or munthings, but especially as being the home of | dane standpoint. The spirits of the apostles have not been consulted; the advice of Jesus has never been solicited; none of the denizens of the supramundane spheres have been brought into requisition to determine whether Adam was made from the dust of the earth, and Eve constructed from a rib taken from his side. Cain has never been called upon for explicit particulars' with reference to his killing Abel, nor has Satan been interrogated as to the extent of his sulphurous regions, and whether he still retains his cloven feet and horns. The writer of Genesis might shed considerable light on "kissing," its origin, therapeutic value, and general utility, as he refers to it often, as if it had then even existed as a custom for thousands of years. The angels of God who met Jacob on one occasion might be able to explain why his relations with Esan were of such an unpleasant character. Especially should the writer of this passage in the Bible be questioned: "Thus saith the Lord of hosts the God of Israel-Drink ye and be drunken" (Jeremiah 25: 27). He may have been badly intoxicated when he attered this, and the "Lord of Hosts" in nowise in communication with him. Daniel, too, should be interrogated as to

> Shadrack, Meshach and Abednego; were they compelled to pass through that terrible fiery ordeal, or was Nebuchadnezzar laboring under a serious hallucination? Joel and Amos should also be invited to testify before the Commission, and requested to render clear the part they acted in ancient times. Habakkuk ought to be solicited to explain why he said "The sun and moon stood still in their habitation," when every modern astronomer knows that they can't "stand still." but must be in constant motion. Zephaniah might also elucidate "the word of the Lord" which came to him, and Haggai render the history of Darius more lucid. Moses, the anamined and the origin of the peculiar power possessed by the magicians should be fully determined. "When Aaron stretched forth his hand over the waters of Egypt and the frogs came up and covered the land," the indefatigable magicians through the instrumentality of some occult power did likewise. The modern thinker would like to be informed as to the source of the power of Moses and the magicians, so that it can be applied to supplying the poor of Ireland and other starving people-with a diet suitable to sustain their wants. John said, "I have the keys of hell and death." He should be called upon for an explanation as to the respective roads that lead thereto, so that humanity may no longer be in doubt. Particularly should St. Luke be called upon for a concise elucidation of his injunction—"Give to every man that asketh of thee, and of him that taketh away thy goods ask them not back again." The tramps of Chicago would be delighted at a liberal interpretation of that command. Solomon, too, should be asked to state why it was right for him to have numerous wives and concubines and wrong for Brigham Young to imitate him in that re-

> The work of revising the Bible can never be complete without calling upon those whose names figure therein conspicuously for their assistance. They alone know whether the statements attributed to them are true or false, and no amount of careful and systematic revising on the part of mortals. will ever reveal the whole truth in connection with the Bible. Yet the revision craze should continue; the abstruse should be made plain; the contradictions harmonized; the unreasonable statements expunged: the blundering metaphors either erased or explained in such a manner that they will be intelligible to the ordinary mortal,-in fact the pruning process should go on systematically until the Bible shall have been so modified that only one religion can be gleaned therefrom, and the duty of man rendered so plain that he can easily determine the same without asking a minister of the gospel for instruction.

This is the revising age. Every new re ligion is formulated by revising some other religion; every new sect is to a certain degree, merely a revision of some old creed; every step in advance is made by revising. improving and readjusting old systems and methods; in fact without revising old bibles. old creeds, and old systems of worship there could be no progress.

Mr. Lyman C. Howe is to lecture at Sturgis, Mich., on the third and fourth Sundays in Cremation Favored.

There was a large attendance at the meeting of the American Medical Association in Central Music Hall, June 9th. Dr. Keller of Arkansas, chairman of the Committee on Cremation, was not present, and his report was read by Dr. Morris of Baltimore. The report says that new facts of a practical character have come to the notice of the committee daring the year. The committee recommended the use of chemical disinfectants and burial in temporary coffins. and said that cremation would come in proper time. Caustic lime or chloride of zinc are specially adapted to the rapid disintegration of the dead body. Continuing, the report says that the old-fashioned triple coffin and the vault should be entirely discarded. Earth-to-earth burial should, as far as possible, be encouraged. As our cities increase, as our populations thicken, the evils of our present mode of burial will increase. In the end it will be found that cremation is the truest, safest means of escape from the evils incident to the decomposition of the dead. The committee recommended the adoption of the following:

Resolved. That it is the judgment of the American Medical Association, that the burial of all persons dying of Zymotic diseases should be placed by law under the control of the health authorities, and that in all such cases of disease chemical agents should be used by such authorities to bring about a rapid disintegration of the dead body.

Without further discussion the resolution was referred to the committee on health boards for further action.

GENERAL ITEMS.

G. B. Stebbins will speak at Grand Blane near Flint, at a Grove meeting, Sunday, July

Lyman C. Howe lectured at Grand Rapids Mich., June 28th and 29th, and July 7th and 8th. July 3rd he lectured at Muskegon. He

has an engagement there also for the 10th. At the Rustic Spiritualist camp meeting lately held near Montpelier, Ind., W. H. Blair. of this city, was the principal speaker. Mr. Blair is an able speaker, and always holds

the close attention of his andience. The Daily Commercial of Chattanooga, Tenn., makes favorable mention of a lecture delivered there by G. W. Kates, June 26th. Miss Zaida Brown gave psychometric readings of character on the same occasion, which were well received.

The June Theosophist has been received, and has an interesting table of contents. A. P. Sinnett contributes his third article on "Studies in Buddhism." A paper on Practical Theosophy follows, and Dr. Henry Pratt adds "Ha-Khoshecah." For sale at this office, price fifty cents.

Geo. W. Kates writing from Chattanooga, Tenn., under date of June 26th, says: "Mrs. Zaida Brown of Atlanta, Ga., well known as a test medium and trance lecturer, and myself, will be married on July 5th, on Lookout Mountain, at the camp meeting. We will enter the lecture field jointly next fall, and devote our entire time and attention to the work that way."

The preliminary report of the Commission appointed by the University of Pennsylvania to investigate Modern Spiritualism in accordance with the request of the late Henry Seybert is out in book form. The publication of this report has been looked forward to with interest by Spiritualists and investigators, and we are now prepared to supply copies at \$1.00 each.

"Suffrage a Right of Citizenship" is the title of an able paper by Hon.C. B. Waite, which appears in the July number of the Chicago Law Times. Judge Waite is a capital hand at hunting up authorities, and as this theme is one of special interest to him, he has presented an array of legal precedents and decisions that ought to settle the question of woman suffrage in the affirmative without further delay. The Law Times is published by Mrs. C. N. Waite, Ashland Block, Chicago.

Light of London says: "We announce in our advertising columns the approaching departure of Mr. Eglinton for Portugal and Peru. His services as a medium were never more in demand, never more appreciated. This is due not only to the fact that he is the only available public medium of note, but to the fact that his success against antagonistic conditions is so good. We are sorry to lose him, even temporarily, from England, for there is nobody to supply his place."

The State Journal of Lincoln, Neb., speaks as follows of a mind-reader living in that section: "A number of prominent men have become interested in Prof. Reese, and Senstor Meikeljohn, it is said, has decided to take him to Nance county, to assist in ferreting out the murderer whose crime startled the State some time ago. Ex-Gov. Furnas was greatly puzzled the other morning when the mind reader told him the name of the writer of a letter which he held in his hand. He is also watching the work of the professor with great interest."

A note from Mary E. A. Whitney of Providence, R. I., informs us that on the evening of June 17th, a number of the personal friends of Mr. and Mrs. E. H. Dunham visited them at their residence, No. 38 Dexter street. After an hour spent in social converse, enlivened by music by Mrs. Lapham and Mr. Fenner, the especial business of the evening was transacted, namely, by Mr. Peyser who, in behalf of the company, presented Mr. Dunham with an elegant gold-headed cane. An exquisite basket of flowers was given to Mrs. Dunham. At a meeting of the executive committee of the Providence Spiritualist Association held Sunday, June 19th, resolutions were adopted highly commendatory of Mr. Dunham, who had tendered his resignation as treasurer of that association.

Remarkable Manifestations of Spirit Power.

To the Editor of the Religio-Philosophical Journal:

I shall in this letter give the readers of the Journal one of the most extraordinary manifestations of spirit-power that ever occurred about my house,—one that may tax the cred-ulity of those already convinced of the existence of spirit phenomena, and that would make me loth to present it to the public, had I not been a living witness to its truthfulness. It is one, too, that not only shows the great physical power our friends in spiritlife may manifest, but the most positive evidence that they have at heart the interest and welfare of those they leave behind of whom they are cognizant and ever willing to help us when in distress, or our life in jeopardy. This incident occurred early in October, 1861. I was called to the country professionally, returning between one and two o'clock, A. M., and putting up my horse. I went to my house across and through a porch and side door, that led into a narrow hall, thence into my bed-room.

My house is on a corner, fronting forty feet on Franklin street and fifty-six feet, in L shape, on Wilson street. It stands some distance back in the lot from both streets, and the distance from the porch to the fence and gate on Wilson street is about thirty feet. Directly across the street from this gate is another gate in the rear of a two-story frame house, with large front and rear rooms above and below, in which Mr. C. resided. At this time this gentleman and his two sons were just recovering from typhoid fever, but not yet able to leave their bed. Death had re-cently entered the family. The mother, a daughter, a son-in-law and a grandchild here, and a sister in another State, had passed away, and the widowed daughter was now keeping house for the father, nursing the sick family and caring for the children of the deceased sister. She occupied the room where a door opened leading to the

gate above mentioned. little boy, two years old, her sister's child, lay with the uncle in the room over-This much is necessary to understand clearly what follows. To return to my own house: On the porch spoken of before, between two doors, stands an old fashioned settee. On the night in question a small cart belonging to my son was placed on the porch to be out of the weather. By this perch and door was my usual entrance at night into my house. I had barely fixed myself in bed for much needed rest, when a perfeet avalanche of raps, loud and continuous came upon the head of my bed. Rapping upon the head-board of our bed was a very common occurrence, and night after night we enjoyed communing with our friends in this way, but the rapping this time was unintelligible and confused, and we failed to

find out its meaning. My wife, now fully aroused, as well as myself, wondered at this strange phenomenon, when suddenly a loud noise occurred on the porch as though a number of persons were present doing something unusual. I sprang from my bed and was at the side door in an instant. Opening the door, and seeing no one I stepped out, and to my surprise Iran against the back of the settee, it having been drawn in front of the door, the one end about the middle of the porch, the other about one foot from the wall. The little cart had been hurled off the porch and against the pump. It was a clear starlight morning. I was sure in my mind that this was the work of spirits in the body, but could not divine everywhere without finding the cause, and then, after replacing the settee and cart where they had been, I returned to my bed-

My wife had struck a light (an old fashioned burning fluid lamp, lighting the in-stant the match is applied), which set on the stand by the head of the bed, within her reach without getting up. I stood but a moment at the foot of the bed in mute astonishment at what had happened, when the light went out and again the shower of raps, loud and unintelligible as before, followed by the same noise on the porch. Again I passed out of the door only to run against the settee and find the cart on the pavement some ten feet away. Again I searched in vain for the cause, and then replacing the articles I returned to my wife to find her as much puzzled as myself over this mysterious affair. She had struck a light and everything had the stillness of death, when for the third and last time the light went out in the twinkling of an eye, the noise was repeated on the porch more terrific than ever, and certainly could have been heard a square away. In addition to this, as if in climax, arose the sounds as if a dozen persons in the form, with heavy shoes, came in a half-run from the dining room through this narrow hall way into my bedroom. The hall is 16 feet long and the floor was covered with oil cloth instead of carpet, causing as much noise as if the floor were bare, and in that still hour of night, it was unmistakable. I will use the word terrible, for a more frightened man than myself at this moment would be hard to find.

I felt sure now that burglars were in the house, for let me add (and my readers may smile) that like the trembling of houses when shaken by volcanic action, the floor creaked and the window sash and stove rattled. I thought the room full of desperadoes, and I was standing meanwhile with arms over my head in a protective attitude, ejaculating in a semi-hysterical manner, "Stop! Stop!! Who are you?"

To my great relief the little match then lighted up this terrible darkness, and lol the room was empty and all quiet again. No, not quiet either, for the servant girl in her room off the dining room and my eldest daughter, the second room from ours, raised the inquiring cry as to what all this noise was about, and were very much frightened.

Again I went to the porch and again found the settee across the door, and the cart this time against the gate, as far as it could go. When I returned into the house, determined to hold a council of war, I found my wife sit: ting on the side of the bed, her body in a swaying motion, and eyes closed, showing that she was passing into the trance, and noticing the whispering motion of her lips, I listened closely and heard her say, "Go to C—s." "Go to C—s!" repeating, but giv-ing no further explanation. This was the house across the street that I have described.

I walked to the gate and looked across, but all was dark. I hesitated; why should I go there? What excuse if I knock at the back door? Then a light flashed from the back window, the door opens and I recognize Mrs. G. running toward my gate where I was standing. I knew that if I allowed her to come to me without speaking to her she would be terribly frightened, and when in about the middle of the street I called her by name. Recognizing my voice she screamed

discovered by Mrs. G., and must soon have perished but for the timely notification. My wife joined me and we soon placed him in the bath, and by medicine and pathetism, we soon got him out of immediate danger.

The thoughtful reader will scarcely ques tion my assertion, that this is a wonderful test of spirit power, palpable evidence of the presence, sympathy and care on the part of those gone before, for the loved ones left behind; evidence of continuity in individual life; evidence that the love and affection we have for our family before so-called death, are retained on the spirit-side of life; evidence that at death we are not sent to some far-away heaven or hell, neither deposited in the ground until some future resurrec

Our spirit friend Jim gave us his explana-tion of the affair. The friends who had re-cently passed over were yet watching with the still afflicted family; they had learned to produce raps and use force; and they did so to attract our attention, but did not know how to intelligently reach us by the alpha-bet. They saw the child in peril, but could not arouse Mrs. G., and came to our medium. Prior to the death of these people they knew of spirit manifestations at our house, and of my wife being a medium, but were very much prejudiced against Spiritualism. Jim being alone could not control the medium until certain other help was obtained, but he arged them to go away, leave the house, that they interfered with his effort, and as soon as the weeking could be controlled by would as the medium could be controlled he would send the help required and he did so, and in time to save the boy's life.

Is there intelligence in this manifestation?
Is there motive? Is it not reasonable? Is the fact questioned? Why should the writer be found at the gate on a chilly October morning at three o'clock unless something very unusual and urgent impelled him? And that he was there, and there met by a member of the family is an admitted fact; a lady of the highest respectability, so too, of the family,—members of the Presbyterian church and in no way identified with Spiritualism.

E. W. H. BECK.

Spirit Materialization.

Delphi. Ind.

To the Editor of the Religio-Philosophical Journal

The reply of Brother D. Edson Smith breathes the right spirit. He does not care so much for the modus operandi as for the phenomena. I have never disputed the phenomena, but as a scientist am obliged to insist that it is impossible, judging by the known facts and analogies in nature. If it is a fact that a spirit can, in a few minutes, manufacture a material body with all its physical parts and functions, such a fact is not only at variance, but in flat contradiction with all other phenomena, so far as my observation extends, as regards every other fact in nature. It is a fact without a precedent, a lone fact among millions, a fact in opposition to general laws, and therefore, must friends. They would not admit that as a have special laws under which it manifests. If I admit these things I can no longer deny that God made this universe from nothing; I cannot deny annihilation, and as a necessity must believe in special providences. Having once admitted special laws under which the great spirit forces operate, I see no limit to the marvellous manifestations which must not be denied. Under special laws there may olate and heart-broken. be gnomes in the earth, nymphs in the water, salamanders in the fire and sylphs in the air, as taught in the dark ages. A witch may turn a man into a horse by putting her witch bridle over his head while he sleeps, and have a familiar spirit that will carry her have a familiar spirit that will carry her through the air to the witches' Sabbath.

I do not know but all these things are true, for I am not wise enough to know a negative fact. A man must be possessed of all knowledge before he can declare that he knows these things are impossible, although he may say that he knows them to be scientifically impossible. Such is my position regarding materialization. But the man who declares that any of these phenomena are true, must, by all rules of logic, prove the same. And it is a rule of logic that in proportion as the alleged fact is improbable, the proof must be strong. Viewed from what is known of science, materialization is as improbable as to make something from nothing, to have a virgin mother, or to raise one from the dead-not from a trance. And what proofs have hitherto been offered? Why the testimony of thousands of honest, intelligent men and women who have witnessed the manifestations, handled the materialized forms, felt the beating of their pulses, heard them speak and recognized them as loved ones of earth who had passed over the river. To one inexperienced in classifying and weighing testimony, or even if experienced, if he allows his emotions to govern him instead of his reason, this testimony is perfectly convincing.

Judge E. S. Holbrook no doubt possesses a fine legal mind; if called upon to weigh testimony coldly and mechanically, he might have but few superiors, but the moment his emotions come to the front, farewell to logic! I say it not in reproach, but rather as a compliment to the kindness of his heart and his trusting nature. Hence it was that he was deceived by the Crindle-Reynolds, and mark how thoroughly she deceived him. So clear and apparently logical was his account of the alleged materialization that one of the correspondents of the JOURNAL has declared that the experience of the Judge was the most satisfactory of any he had ever read. And yet the whole performance was merely a clever trick. Nor have we any evidence of a higher grade than this furnished by the learned Judge. His education, intelligence and experience qualify him most eminently as a judge in such a case, yet when he saw the frauds masquerading as spirits, like an electric flash the thought came that these were his loved ones. That moment he was metamorphosed from the stern Judge into the tender, loving husband. Reason no longer held her throne, but in her place sat undying love. Once more he beheld the companion of his youth and he was no longer an old man. Awakened affection bridged over the dreary past and all the philosopher was swallowed up in the lover as he once more beheld his angel wife. Friends, I know how it is myself, and if there is anything that would tempt me to forget that I am opposed to violence and give a person a good kicking, it would be to have this trick played upon me again. The whipping post is none too good for such vile deceivers, who, for money, will thus trifle with the most sacred feelings. I can feel a sympathy for the starving working girl who sells herself to keep soul and body together, but for the wretch who deliberately plans to excite my tenderest emo-

loathing and abhorrence. I have said that we had no higher evidence than such as has been furnished by Judge out in affright, "Doctor, is that you? Come over quickly, Charley is dying."

The little boy, sleeping with the uncle in have been mediums of undoubted veracity still a tyro after nearly forty years study of

tions, under false pretences, I can feel only

the upper chamber, was in convulsions when who have testified that they, clairvoyantly, discovered by Mrs. G., and must soon have witnessed the materialization from the nucleus to the complete form. How is this to be explained on the theory that such mediums were genuine and that they spoke their honest convictions? Before answering this query I must state a fact on which to base my theory of explanation.

I have known Ada Foye, of California, more than thirty years. Her first husband, Coan, was a pupil of mine, in Exeter, Maine, when he was a young man. Ada has no equal in the world for having loud raps and giving the ballot test. A short time before I took editorial charge of the Spiritual, Age in 1859, Ada was in Boston giving public tests before audiences of hundreds. A magnetizer and slight-of-hand performer, whose name I cannot recall, published a challenge for Ada to meet him before an audience, offering to duplicate any manifestation, by sleightof-hand, that she might produce. Her guides warned Ada to have nothing to do with the man, or she would regret it. Dr. Gardner was then living and practically the leader of Spiritualism throughout New England. He was a Mars man, proud, fearless, combative and a natural leader. Whatever errors he may have committed, while he lived there was no dozen persons who did as much for the growth and popularity of Spiritualism as Dr. Gardner.

Well, he insisted that this challenge should be accepted. He always fought his enemy face to face and desired that his friends should do the same. Up to that time Ada's life had been very sad, indeed but little bet ter than that of a slave. I know this, not from Ada, but from Mrs. Coles, a medium of New York City, whose husband was employed as the agent for Ada, by Coan. Mrs. Coles told me that when Ada was making from twenty to fifty dollars a night for Coan and Coles, the poor child did not have suitable underclothing to protect her from the cold of those northern winters. At the time of this challenge Ada was just freed from Coan. She was very poor and from long oppression had nearly lost her individuality. Hence, when Dr. Gardner said in his positive way that she must accept the challenge, she tremblingly assented. The poor girl had been so accustomed to yield implicit obedience that she dare not disobey and risk the displeasure of

At the public trial Ada did not seem herself and was far from giving the satisfaction expected. Her opponent appeared to duplicate all that she did and performed several tricks in addition. Then he made a speech declaring that the spirits had nothing to do with it; that Ada was simply a sleight-ofhand performer and that he would make her confess it. Turning toward her like a master to a slave, he repeated his declaration and ordered her to co.ne forward and confess that what she did was all sleight-of-hand. Poor Ada, half-unconscious, in a dazed way, came slowly forward and admitted all that he required. This act, for which she was not in the least responsible, cost her the esteem and confidence of many of her spiritual medium she could not, under the circumstances, resist the control of a professional magnetizer. If a cruel teacher should whip a timid little girl for not reciting her lesson, she could not then recite even that which was to her perfectly familiar, and yet her environments in such a case would be no greater than those of the tortured Ada, des-

But even if in error in some of the details, the facts form a foundation sufficient for my present purpose.

The Crindle Reynolds is no doubt one of the most successful spirit frauds now living; nevertheless she must be a medium, (a) for she has not brains enough to design and carry out her tricks so shrewdly without some outside help. (b) After having been exposed so frequently she would never be able to draw people to her séances unless she had spirits, like Prospero, to send out and magnetize the credulous to come and witness her performances, then go away and cry: "Great is materialization, and Crindle-Reynolds is its prophet!" Mediums may come, in a passive state, be psychologized by the tricky spirits, and firmly believe that the materialization was real. Such phenomena are in direct line with the experience of Ada, for psychology is common to spirits either in the body or out of the body. And I can go still farther in the admission that Crindle-Reynolds is a medium. can admit that when her conditions are right there may be a genuine apparition, such as is called a materialization. Therefore those persons who deny that she practices fraud, have good reason for so doing.

But I fear that my allotted space is nearly exhausted and I have a word for my critics. Brother Evans flatters himself that by the aid of a camera he will be able to settle the point, for if a photo of a spirit appears, then it must be a materialization, for an apparition could not make a picture. Bless his in-nocent soul; he assumes as true what requires proof, namely, that an apparition cannot produce a picture. Nine-tenths of those who argue in favor of materialization assume facts in a similar manner. Bacon said that the true logician will always prove his premises. But in this case Mumler. the spirit artist, disproved the assumed fact of Brother Evans, more than twenty years ago. Mumler was arrested in New York for obtaining money under false pretences, that is, by pretending to obtain the pictures of the dead when there was no material form in the room to produce the picture. At the trial Judge Edmonds gave sworn testimony so scientific and so convincing that Mumler was discharged. I was living in New York at the time and know all about the case. So Brother Evans will find that he is dealing only with imaginary facts.

Another brother, Milton Allen, writes so learnedly upon the subject of materialization that I almost fear to allude to him. He does not call my name, but I know of no other correspondent to whom his remarks will apply and so conclude that he was thinking of me. He says:

"Only the tyro who has not advanced beyond the realm of theory knows there is no such thing! [Spirit materialization.] That it is contrary to science and all that. To one who speaks from experience and positive knowledge, theory has but little weight. One fact is worth more than a million theories; so the tyro may step aside and wait."

Brother Allen evidently speaks from what he deems "positive knowledge." So did Judge Holbrook, and yet we see how the Judge might have been mistaken. Is it a fact that Brother Allen is so superior in point of intelligence that he cannot be mistaken? Is he so superior to my humble self that he feels con-tempt for me as a "tyro"? I always deplored my ignorance and now discover that others

the spiritual phenomena, it seems to me that I should be an object of pity rather than con-

New Orleans, La. NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal: Since my last to the Journal we have had

our annual opening on the 17th of the present month, on which occasion there were happy reunions of friends of former years, whose hearts were made glad for the privi-lege of again meeting and enjoying the cordial How are you? accompanied by a hearty hand shaking. Incidents of the past winter and spring, of course, were in order, with a discussion of the prospect of the coming season. The day was beautiful, and a good company availed themselves of the opportunity to visit Onsec at the reduced rates the committee on R. R. had secured of the Old Colony Road, and came to the grove on Friday, and remained over Sunday, returning home on the following Monday. Services were held at the grand stand on Friday, Saturday and Sunday, the speakers as a whole giving good account of the angel ministrations through their mediumship. The hotel accommodations at this favorite

sea side resort are decidedly better this season than at any previous time. The Hotel Onset is not to be surpassed by any sea-side home along the coast. For particulars address Herschman & Collins, Hotel Onset, Onset, Mass. The above address will be sure to reach them. The Washburn House and the Glen Cove House are also in readiness to receive visitors.

The four hundred cottages at Onset are nearly all occupied at the present time.

The Onset Street Railway Co. is running its cars to meet all trains of the Old Colony Road at Onset Bay station, thus relieving passengers from a hard ride over a dusty road to the center of the grove.

Among the good and true mediums who have never departed from honest mediumship for the sake of a paying fraud business, who have arrived and taken up their abode at Onset, are Mrs. H. W. Cushman, the musical medium from Charlestown District, Boston. Mass., and Mrs. L. H. Parmenter, a worthy test medium from Lowell, Mass.

If the Journal hears of any of the materializing frauds travelling about the country outside of Massachusetts, be kind enough to try and send them to Onset. There is plenty of room here for them, and the old Bay State may as well be the fighting ground in which this defunct cause may breathe its last as any where else; and if they will all put in an appearance here it will certainly relieve the nation from this curse elsewhere during camp meeting season. Send them along. Perhaps the clerk of the court will conclude to say "paid one dollar," instead of "paid a promissory note of the value of one dollar" next time.

Among the good things that are to be enjoyed at Onset to-day are first of all the social gatherings, always in time and always enjoyable; then fishing, sailing, walking, resting and defending the right, while the committee of eight kickers in human form are trying to make the people believe that they are a working majority among the stockholders of the association.

Camp meeting commences at Onset for the season of 1887 on Sunday, July 10th, when Mrs. M. T. Wood, one of the resident speakers, will lecture in the forencon, and Walter Howell in the afternoon. W. W. CURRIER. Onset, Mass., June 28, 1887.

The many remarkable cures Hoo's Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these discases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulat-ed whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son. 305 King Street West, Toronto, Canada.

Southern Home Seeker's Guide

The Passenger Department of the Illinois Central Railroad have just issued a neatillustrated pamphlet entitled "Southern Home Seeker's Guide" that gives an accurate account of what is being done in the way of Agricultural, Mechanical and Educational development in the South. Every one contemplatneveropment in the South. Every one contemplating either permanent or Winter homes in the South should at once adddress Mr. J. F. Merry, General Western Passenger Agent, Manchester, Iowa, for a copy of this book, which will be mailed free on application.

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 free to any of your readers who have consumption if they send me their Express and P. O. ddress. Respectfully, Dr. T. A. SLOCUM, 181 Pearl Street, New York.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sun day at Avenus Hall, 169 22nd Street, at 7:80 P. M.

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

The South Sido Lyceum of Chicago meets every Sunday afternoon at 1:80 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal, Radical, Progressive Spiritualists and Medium's Society, organized May, 1884, meets in Spirits Liberty Hall, 13 South Halsted Street, at 2:30 and 7:30 P M, every Sunday. Admission five cents to each meeting.

DE NORMAN MACLEOD, Chairman,

Spiritual Meetings in New York.

The Ladies Ald Scolety meets every Wednesday afternoon at three o'clock, at 128 West 43rd Street, New York.
The People's Spiritual Meeting of New York Uty, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 P. M. West N. F. Loyler Conduction. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mrs. T B Stryker, services Sunday at 11 A.M. Officers: Geo D. Carrell, President; Oliver Russell, Vice-President; Dr Georgo 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 2½ p. m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Bedford Ave Services every Sunday at 11 a. m. and 7% p. m. Everatt Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratega Springs, N. Y.
meets every Sunday merning and evening in Court of Appeals Room, Town Hall.
W. B. Millis, President.
E. J. Hulling, Secretary St. Louis, Mo.

Organised August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Braudt's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:H0 P. M. Friends invited to attend and correspondence solicited.

H. W. FAY, Pres't, 620 & Broadway.

ISAAC S. LEE Cor. Sec., 1422N. 12th St.

Lassed to Spirit-Life.

At the home of his parents, in Euclid, Onlo June 22d, Mr. James Eddy, of consumption. Mr. Eddy had been suffering from a lingering filness, and for the last few months had suffered a great deal of path. Mr. Hudson Tattle gave the funeral discourse, which though replete with Spiritualism was received with great favor by the many church members tresons.

At his residence in Cleveland, Ohio, in May, Mr. Alvin Barnes, aged 79. He was one of the piencers, and had seen the city expand from small beginnings to its present import-ance. Mr. Hudson Futtle conducted the funeral exango. Orciges.

Dear Editor: Three years since, from seeing an advertisement, I procured Tokology. As I read, I seeined to be receiving a message from heaven. I seemed to be receiving a message from neaven, a followed its teachings in two instances with the happiest results, and cannot say enough in its praise. I ask every young married woman, "Have your read Tokology? If not then get it at once; its value cannot be estimated in money."

MRS. M. S. RAMSEY, Cedar Gay, Mo.

Tokology, a book for every woman, by Alice B., Stockham, M. D., teaches that the divine mission of maternity need not be accompanied by suffering. Post-paid, \$2.60. Sample pages free. Sanitary Publishing Co., Chicago.

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PUBLIC SEANCES.

Mrs. Rate Fox Jenesen and Margaret Fox Rane will give Public Scances every Tuesday and Thursday evenings, at 8 o'clock sharp. Private Scances, Wednesday, Thursday and Saturday of each week. Residence No. 217 18th Street. South Brooslyn, N. Y.

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H. W. WILKES, Florida Commissioner,

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Voices From the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio Philosophical Journal. Lines to Hazle.

BY DELLE BUSH.

Once more my heart, dear Hazie, Grows tremulous with song, And music waves are throbbing Its tuneful chords among. I feel their soft pulsations
Like the waving of a wing,
And I hear a sweet-voiced angel Saying softly to me, "Sing."

So while the stars, dear Horie. Are blessoming on high, Like lilies of the valley Transplanted to the sky, While busy Thought is straying Along the builde of dreams That opans the meaning river Of wild pastic thomas,

Moro from my heart, dear Mazie, I cond theo greetings true. And pray come ewest voiced angel Hay whisper them to you. Think not that I've forgotton . Your token kindly east On my pathway, lone and lowly, In the early autumn pact."

For in my heart, dear Hazle, Will its memory ever dwell
In freshness and in beauty,
Apparl-light in its cell;
A "God-epced" and a blessing Wag your gweet and tendor lay, And dear as love's caresses. 'T will be to me alway.

Wo have not met, dear Hazie, And we may never meet, While Time's dark tide is rolling Ito billows at our feet. In patts by duty guided 's may wander far and wide, And only in our fancios Sit by each other's side.

But if my words, dear Hazis, Breaths a spirit true and warm, Abithen believe me present And forget the grosser form; For the prot-sent that worships The beautiful and good, Drawe from all things created The life sustaining food.

So when you find, dear Mazie, A timid, star-cycd flower, A daicy in the meadow, A violet in the bower, Then think of me as present. A charer in your joy, Before which worldly pleasures Reveal their base alloy.

And when my soul, dear Hozie, Enjoys the sunset sky, Or views the white sail streaming From cloud-ships fleating by, Then I'll think of you as with me, In spirit and in love. L'on as we all are present To the Holy One above.

Ah! call me then, dear Hozie, By the tender name of friend, And lot our lives and labora To noble ojects tend: And as our bearts grow stronges, And loftice our laye,

Let us lift to heaven our voices.

And give to God the praise. In allusion to a poem written and dedicated to the writer, by Hazle, an unknown friend. Belvidere Seminary, N. J.

The "Sacred" Scriptures.

To the Editor of the Religio-Philosophical Journal: I have read your splendid paper for several years. and have been entertained by the number of sub-jects presented, but have never ventured to criticise or give an opinion regarding any article published; but after reading Alfred A. Green's article in the Journal of June 11th, it seems to me that some of his statements should be noticed. He says:

"The most ignorant, projediced and unphilosophical, are those who deried and condemn the sacred Scriptures. In their concented ignorance they assume Christians and all outside of the so-called spiritual meetings are poor, ignorant, deluded people. If these blinded bigots had a little love and charity in their couls, they would discern Spiritualism every-

Mr. Green has read spiritual papers, literature and teachings but little or not at all, or to very little purpose, or he never could have made the foregoing statements. There is no religion or church extant that teaches the necessity of love, charity and good works as do the Spiritualists. We are all brothers, and to do good, to love one another, and to build up good characters, is to build our foundation for hapiness. It is certainly strange one so well informed in geology, and reasons so well about evolution, should apparently be so ignorant about Spiritualism; but we can see where the trouble is: he believes in the sacredness of the Scriptures and in the divinity of Christ, and those who differ with him are considered by him as ignorant bigots. The old myth has cloud-ed his reason, and even the great seer, Swedenborg, has only partially torn the cloud away. It is well known that evolution and progress are taking away the special divinity part of the bible, and that nearly all of our best and deepest thinkers and greatest scientists outside of the churches, do not believe in any extra divinity for that book, but consider it the out-growth of the earlier ages, a product of evolution, a shade above many of the so-called heathen productions. We do not feel disposed to ridicule the Christians because they differ with us, believing that evo-lution which has raised them out of the mud, will in time lift them off from the lower rounds of the ladder, when the chains of ecclesiasticism are broken. We do, however, believe we have better views of man's origin and destiny; and no wonder that we sometimes get a little impatient when we see how close Christians shut their eyes when we present such a glorious light.

Mr. G. calls Swedenborg "the greatest man of any age;" this belief is shared only by the followers of the great seer. Will our author please read A. J. Davis's analysis of Swedenborg's character. Again: "Swedenborg talked with an angel," etc. Let us be informed what angels are. Are they more re-liable than the spirits who speak through our best mediums now?

During the last 60 years many attempts have been made to reconcile geology with the bible, but they have been entire failures, and they only show how men will prefer tradition and superstition to reason and truth. Swedenberg says "that the first chapters of Genesis contain no true history; that the history of creation in the bible treats of the creation of a spiritual man from the lower to the higher forms under the parable of a creation of the natural world." So it is a parable, this history of creation, but the language in which it is written is divine, and Swedenborg and those educated like him can understand it. In other words, God can make a statement without a word of literal truth in it, and permit people to believe for thousands of years, and then educate a man to hunt up a para-ble to clothe the statement, and the parable becomes

It is not necessary here to discuss the divinity of Christ; the foundations of that myth are being pulled down; time, reason, intelligence, and the natural results of evolution, will put every book, creed and religion, where it belongs, and the pure light of truth will shine when and where there is wisdom enough to see and appreciate it.

Let those who accuse Spiritualists of ignorance and bigotry, of a lack of love and charity, remember that we have thrown off a great weight from our spirits; that our chains have been broken and toat darkness is disappearing, and we do claim the right to at least pity those who will not see the light, and enjoy the blessings of truth which makes us free. Let them look down into their own hearts right there and then, and see if some of the love and charity they think we lack, would not be beneficial to them.

Every one's belief is the effect of a previous cause. and errors will be eliminated in accordance with the Progressive laws of the age. Poway, San Njego Co., Cal. E. D. FRENCH.

A Seance with the Emperor and Empress of Russia.

This same morning I was informed that the Czar had requested me to give a scance on the following Friday, and wishing to have the most complete suc-cess, I refused all scances in the interim—no easy matter, as I found, when people of distinction were matter, as I found, when people of distinction were pouring invitations upon me. I was kept in ignorance as to where the scauce was to be held until the last moment, when an Imperial sledge drove up to my residence and carried me off in a biting snowstorm to the palace of the Grand Duke of Oldenburg. It has not often fallen to the lot of an Englishman to see a Grand Russia and although I am by this time family. Czar of Russia, and although I am by this time familiar with Royalty, I confess to an exceeding nervous-ness in the consciousness that I was no not to make the personal acquaintance of the Czar if All the Russias. The day before, M. Aksakof and I, desiring to retain some souvenirs of this scance, searched St. Petersburg for some suitable slates, and finding some to serve our purpose, I armed myself with a number before proceeding to the Palace. I had imagined I should find the parcel opened and scarched by the servants for fear of its being dynamics. mite, but, to my surprise, on stepping from the sledge, I found not the slightest evidence that there was any one present to protect his Imperial Majesty from the terrible Nihilists, of whom I had heard so much, there being no other guard beyond the usual sentries stationed at the gates of Royal palaces. A pleasant interchange of ideas with the Prince and Princess Oldenburg and their accomplished son, and other notabilities, preceded the announcement of the coming of the Emperor and Empress, and be-yond a hurried scamper across the salon to meet their Imperial Majesties on the part of our best and hosters, and the drawing in line of the assembled guests, there was no more estentation shown than in any ordinary drawing-room. The Empress entered— place aux dames—first, a small, slender-figured womon, bearing a strong resemblance to her sister, the Princess of Wales, but without the latter's beauty. Behind her came a veritable giant, a man standing, perhaps, six feet three or four inches in height and pernaps, six feet three or four inches in height and proportionately stout, altogether an exceedingly fine specimen of healthy manhood. Dressed in the ordinary military frock coat, and wearing but two orders, with his saber daugling at his heels, there stood the terrible Czar of Russia—that man-eater and fiery monarch whose autocratic will made thousands tremble! But how much his face belied the opinion which we have forward of him for every line of tremple! But how much his face belied the opinion which we have formed of him, for every line of it spoke of a simplicity, geniality, and cordiality which chased away every thought of wrong or harshness. A highly intelligent head, with a huge forehead and projecting brows, keen and observant, but withal kindly eyes, with an expression in them at once revealing the good nature of their owner; a mose not well-shaped and somewhat inclined to be preceding; has giving no indication of the least nose not well-shaped and somewhat inclined to be spreading; lips giving no indication of the least traces of sensuality; and a chia which betokened great firmness of purpose, formed my mental photograph of the mighty person in whose presence I then stood. After greeting their friends and acquaintances, I was duly presented to their Majesties, the Emperor stepping forward and grasping my hand with a grip that made me wince, and saying in good English, "I am giad to have the pleasure of making your acquaintance, sir." The Empress advanced and merely bowed. They were accompanied by his Imperial Highness the Grand Duke Vladimir. by his Imperial Highness the Grand Duke Viadimir and their Imperial Highnesses the Grand Duke and Duchess Sergius, the Duchess being a grand-daughter of the Queen, and strongly resembling After some time spent over tea, during which the

Emperor and Empress both engaged me in conver-eation, from which I learned much of their connection with Spiritualism, but which I am, for obvious reasons, not permitted to record here, the Emperor requested me to give a dark scance in preference to the one for psychography which I had proposed. Of course, I complied, and a party of ten, including the Iragaical Mojectics, addingnessed to a dischiping the Imperial Mojesties, adjourned to an adjoining the Imperial Mojesties, adjourned to an adjoining room. Scated next to me on my left was the Empress, my right-hand neighbor being the Grand Duchess of Oldenburg. Next to the Empress on her left was the Grand Duke of Oldenburg, the Czar, the Grand Duchess Sergius, the Grand Duke Vladimir, General Richter, Prince Alexander Oldenburg, and the Grand Duke Sergius. All hands being joined. the Grand Duke Sergius. All hands being joined— the Empress firmly grasping my left hand—the lights were extinguished. Manifestations followed soon after the most striking being a voice which addressed itself to the Empress in Russian, and with which she talked for some mignets. What was said which she talked for some minutes. What was said cannot of course say, because my knowledge of Russian, like my German, as my friend Baron du Prel says, "isn't worth mentioning." A female form was then seen to materialize between the Grand Duke Sergius and the Princess Oldenburg, but it only remained a short time, and then disappeared. l omit a narration of the less striking phenomena because they are so familiar to students of Spiritual-ism, but it is interesting to note that a huge musical box, weighing at least fotty pounds, was carried round the circle, until, resting on the hand of the Emperor, he had to call out for it to be removed, which was at once done. All this time the many rings covering the hand of the Empress were mak-ing and heave with my flesh until I was convelled. ing sad havoc with my flesh, until I was compelled to beg her not to hold me so hard. I began to ascend into the air, the Empress and the Princess Oldenburg following me. The confusion was something indescribable, as I rose higher and higher, both my neighbors clambering on to their chairs as best they could. It wasn't conducive to the mental equi-ilbrium on the medium's part to know that an Empress was performing such antics, and might get hurt, and I repeatedly begged, during my flight, to be allowed to break up the scance. All to no purpose, and I continued to rise until my feet came into contact with two shoulders upon which I rested, and which afterwards proved to be those of the Emperor and the Grand Duke of Oldenburg. As some one facetiously observed afterwards "it was the first time the Emperor of Russia had been under anyone's foot!" When I descended the seauce terminated, I being quite exhausted, and the party delighted. The Empress acted throughout with great coolness and judgment, and even asked to be ransported with me into the next room! As a rule find the ladies are much more courageous at dark eances than men. Notwithstanding our success both the Emperor and Empress begged me to give them another dark scance there and then, but this I was compelled to refuse, owing to my weakened condition. I however proposed a slate-writing scance, to which their Imperial Majesties were pleased to give assent.—W. Eglinton in Light.

What Is It?

Mental Cure, Mind Cure, Christian Science, Met aphysics, Mesmerism, Spirit Cure.

To the Editor of the Religio-Philosophical Journal:

I have been investigating this Boston and Chicago craze (?) for the last year. I have waded through two volumes by Evans, and several periodicals; took one of the healers into my own family, and dis-cussed the subject, pro and con, as it were to ex-

As to the theories advanced, they are all too sub-lime for my understanding, or too ridiculous. There is a motto, I think, to the effect that there is only a step between them. I have, however, become a thorough believer in the practice. When Homeo-pathists came I watched them practice and satisfied myself that their method was much more successful than the old Allopathic system, and did a great deal less harm. There is a wide difference in the old school practice now and that of fifty years ago, which demonstrates that medicine is not an exact science; neither is the theory of disease.

But let us return to observations on our mental

healer. She performed several cures speedily, such as felons and chronic cases where patients have been

made drug shop. Our mental healer prevailed upon the patients to lay aside their medicines during her treatment. They got better very soon; so would most people if they would let medicine alone. Dr Jas. Johnson, Editor of the Medico-Chirurgical Re-view says: "I declare as my conscientious convic-tion, founded on long experience and reflection, that I there was not a single physician, miliwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality that now prevails." Some of the success I have witnessed may fairly be charged to leaving off the witnessed may fairly be charged to leaving off the use of drugs. I have not witnessed any cure so prominent as those following mesmerism, or laying on of hands, though I do not doubt that cures occur as claimed. Are they all one and the same, differently applied? What is it? I take no stock in their mind theory of cure, nor in the Hahnaman theory of the operation of their medicine. They do not account for all the facts. Somethey cure: some not account for all the facts. Somethey cure; some they do not help.

For the Religio Phlicsophical Journal. How I Became a Spiritualist.

Number One

My experience in circles began early in the year 1879, some half a dozen being held in my father's house, at the urgent instance of my brother who had made the acquaintance of a few advocates of the cause living in the city or suburbs of Sedalia, Mis-

Souri, our home at that time.

Among this number were Dr. B. F. Hughes and his wife, who were numbered among the pioneers of that locality, the former a life-long initial, the latter until a few years provious a devoted member of the Baptist church. Another member of this circle was William W. St. John, reputed brother of the late candidate for President of the United States. Those circles developed nothing that served as a test for

Those meetings were held principally in the months of May and June. About the middle of the month of August Dr. Hughes died. My father's family (except myself) moved to the State of Cali-fornia. Mr. St. John, who is an inventor and an artificer in iron, when returning from a trip to Washington D. C., stopped for an interview with the renowned medium in Terre Haute, Indiana.

This was late in the fall of the same year. He was at some three of Mrs. Stewart's scances, besides having private sittings with one or two other mediums in the city. On his return to Sedalia he sought me out and gave me such glowing and en-thusiastic accounts of those sittings and scances, that I soon made up my mind that I would go to Terre Haute sometime, for the express purpose of seeing for myself some of the forms of my friends who might be attracted by my presence there. This who might be attracted by my presence there. This determination was strengthened by the saddest news of all that ever came to me. My father and mother died in their now home on the Pacific coast, within twenty-five hours of one another. This was early in December, 1879 The determination to see their faces (materialized) and hear them speak to me, made me at once an enthusiast, so rank, if you please, that my associates looked at me with many a shake of the head; yet I was not a

so rank, ir you please, that my associates looked at me with many a shake of the head; yet I was not a spiritualist. My determination was of course conditioned upon the possibility of its fulfilment.

Mr. St. John, whose integrity I had neither eccasion nor disposition to doubt, alleged that in the three different scances with Mrs. Stewart he had seen Dr. Hughes above mentioned, and in the last two had shoken his hand and another to him. In two had shaken his hand and spoken to him. In the last one he had quite a lengthy conversation with him, and in all three saw him in the process of dematerialization. He took my hand and des-cribed how he had held the Doctor's hand, white his form gradually disappeared—sunk downward in a cloud at his feet—still holding on to his hand, his head seen last; then opening his hand there was nothing there. He ended by saying to me, "There is no last;"

I occasionally met other Spiritualists whose ripen-ing experience was told to me with befitting en-thusiasm, taxing my credulity and firing my zeal for knowledge, so that I felt in my very soul, that for knowledge, so that I felt in my very soul, that should such convincing experiences ever be mine, and the light of immortality thus burst upon my view, the world would very soon come into possession of this glorious truth. This I declared, almost vehemently. Of course it would; for I would inform the people still in darkness when I should find the light, and they should find it too. I could not help feeling that the joy and gratitude rising up within my soul at such a discovery would overstep all possible obstacles in the way of putting the world in immediate and complete possession of this glorious knowledge.

this glorious knowledge. Full sixteen months passed before I was able without seemingly too great a sacrifice, to make this visit to Terre Haute. I called at Pence Hall a little before nightfall about the middle of the month of April, 1831. I made a casual examination of the cabinet, had some conversation with Mrs. Stewart and manager Pence, and agreed to call again in the evening. Were I to undertake to express my disgust at the result of that evening's scance, my words must needs be few and strong. The apparitions, some half a dozen (or more), were such as to most thoroughly convince me, in this, my first experience at a scance, that the whole performance experience at a scance, that the whole performance was unmixed fraud; its utter purility alone being balanced by the wide spread mischief thus perpetrated upon an enthusiastic but overcredulous peotrated upon an enthusiastic but overcredulous people. Hence I could not help being gratified at finding some two and a half years later, that on his ground of condemnation of what I considered diabolical fraud, I stood in company with Mr. Mott, the materializing medium then of Memphis, Miseouri. Whether a second visit at this distant day, under similar outward circumstances would have essentially modified his views or mine, I am, of course, not prepared to say.

· BENTON. Los Angeles, Cal.

For the Religio-Philosophical Journal. Unthinkable.

BY E. R. ANDERSON.

There is a familiar argument used by superficial easoners, to demolish the probabilities of spirit ex-stence, which has for its fulcrum the "unthinkableness" of spirit-life. Again, counter-arguments without number have appeared from time to time in the JOURNAL, showing how the various attending phenomena of spirit-life might be rendered conceivable. A little reflection will force us to the con-clusion, that if we grant any mode of life of which we have had no experience, it will be wholly incomprehensible to us; yet the proposition that there may be a mode of life or existence of which we have no experience, will not strike us as absurd. But it is my intention just now to consider the (so-called) absurdities of rejecting the incomprehensible. We may say generally that it is very startling (at least) to conclude that we must accept only the comprehended. Possibly, however, there is a logical distinction between that which we can think and that which we can comprehend. There is much thinkable which is really not true and much unthinkable which is true. If from some point on the earth's surface a diameter be drawn, we shall find i impossible to fully comprehend every part of this line, it is, indeed, unthinkable so far as its analytical parts are concerned. The direction towards which gravity propels matter, has long been designated 'down." Since this diameter moves at first 'down,' and then finally appears emerging from the earth, we are forced to think of it as a half circumference. Or, suppose a person to be placed in an open cube in the earth's centre, a side of which is forty miles; please think out the situation. Which one of the six sides of that cube will be up? Think of the phenomena of that cube will be up? Think of the phenomena attendant upon a ball thrown in the direction of one of its diagonals; yet there is a center to the

earth and gravity must cease there. If a line be drawn from the earth in any direction and produced eternally, it can never terminate. Is this thinkable? But if it do terminate, is its termi-nus thinkable? These thoughts suggest self-evident facts not thinkable.

A very slight change in our physiological con-struction might wholly revolutionize our modes of life, our habits of thought, and in fact our entire

There is in nature a well known principle of equilibrium; in consequence of its existence, the ool air floating in through my office window, coming in contact with my heated hand, causes the hand to become cooler. If now the processes of life were all so changed that the hand attracted and assimilated cold, even when warm, then we might speak of snow burning the hand, and of fire freezing it. Should any one say, in response to this, "You can not conceive of such a condition," I would remind him that we can not conceive of our physical condition as it is. My point is simply that a lack of power to conceive of a thing, is no proof that the thing does not exist. Concordia, Kansas.

A Mysterious Ring,

To the Editor of the Beligio-Philosophical Journal: Two years ago, as I was preparing dinner, there came upon the third finger of the left hand a silver ring. The first that I knew of its presence was the feeling that the ring I was wearing, and had been for years, was losing off, and looking at my finger, there was the second ring above the old one. All of my family were in the house,—my husband in the same room read-

ing. I still wear the ring, but have no explanation to offer. We were living at that time near St. Charles, Iowa. Having been a Spiritualist for some 14 years, I have seen a number of strange things and bad odd experiences. MRS. N. B. STANLEY. Grand River, Iowa.

Dark.

Extraordinary Manifestation in the

MRS. MAUD E. LORD AT SISTER

LAKES, MICHIGAN.

to the Editor of the Religio-Philosophical Journal

Ever since coming to this "summer paradise." I have striven to remain quietly within doors a sufficient length of time to give you an idea of its beauty and comforts. Its attractions are so varied, the scenery and comforts. Its attractions are so varied, the scenery so enchanting, the air so invigorating, that hatless I roam or recline under the lofty trees and drink to the depths of my weary, hungry soul from God's pure fountain of life, love and hope. "Nearer, my God, to Thee," have I come in this way-station heavenward, than for many months before. Upon land or lake the same uplifted feeling permeates my being till it hardly seems possible that contact with the outer world could ever again greatly annoy or depress. I believe if we could more frequently take from out our busy lives time for the purpose of from out our busy lives time for the purpose of mind or soul rest, we should live the year round nearer to God than we now do, and my experience tells me when we drift from that anchorage we are in poor condition to meet and master life's obliga-

The boating and fishing here is fine as Mrs. Maud Lord can attest; she is fast becoming an expert fisherwoman,—has caught up to date nearly two hundred fish, thereby helping largely to keep the cook supplied with the toothsome "brainfood." In the meantime her, daughter is exploring the surrounding country or hereshock or stigming country or hereshock or stigming country. rounding country on horseback, or skimming over the water so blue, lightly plying the oars herself. The water is skirted with the lovellest water-lilles that water is skirted with the loveliest water-lilies that mine eyes ever beheld. We have just returned with a boat-load of them, that I wish might be distributed among those less favored than are we at the present time. Sweet emblems of purity,—what a flood of feeling encompassed me as I saw their beautiful heads rising-just above the water's surface. Silently the soul of the lily and my soul communed,—fragrance and thought wafted heavenward together. I prayed that from out of life's turbid waters my soul might come as purely, and its power for good be as great as was the greeting of my little lily to me this morning. Many are our pleasures. Clarance and Snow Drop give us nightly entertainments, going from room to room, talking to us, and beautifully lighting them with phosphorescent lights and playing upon the banjo, the only instrument we have with upon the banjo, the only instrument we have with us. Many are the calls for Mrs. Lord, but Clarance wishes her time for the present to be devoted to the writing of her most wonderful life history. Next month she intends going eastward to attend camp-meeting, and I must go westward to my little home circle, with a heart full of thankfulness that such pleasures as the past weeks have brought me, have been mine.

MARY H. GARDNER. Sister Lakes, Mich., June 29.

EXTRAORDINABY MANIFESTATIONS.

To the Editor of the Religio-Philosophical Journal:

This letter will so closely follow my last that it This letter will so closely follow my last that it may have the appearance of a belated postscript; but is it not sometimes the case that the most important part of a message is contained in the postscript? The very night after mailing my letter Clarance gave us such a grand exhibition of his power that I cannot let it pass without record. Our rooms, five in number, ranging side by side, open into a large hall where we had passed an exceedingly pleasant evening with friends visible and invisible. We felt upon returing that something was in preparation for us, nor were we disappointed. A little after two A. M. Clarance, after moving things about after two A. M. Clarance, after moving things about to suit himself in Mrs. Lord's room, took the banjo, tuned it, then opening and closing the door so as to be distinctly heard, he passed into the hall with the banjo; then pausing by each door he gave us a banjo; then pausing by each door he gave us a serenade, improvising as he sang, weaving into poesy our names, using words especially appropriate for each one. A greater volume of voice I never heard in song than he displayed on that ever to-be-remembered occasion. He must have sang ten or more verses of four lines each, with never a faltering note during the time. One elated guest said: "It was worth the travel of a thousand miles to hear, and know the source." I am not sufficiently versed in music to know how to classify the voice, but should think it was barytone.

think it was barytone.

To be with Mrs. Lord is to feel yourself in direct and constant communion with the unseen world, in a variety of ways, causing you to know that your spirit friends are ever present; and of still another important fact are you convinced; i. e., that demands upon Mrs. Lord's time are incessant. Here in the quiet retreat where she has come for recreation, her mail-matter would require nearly all her time, if answered in detail, as in most instances she is requested to do. Letters reciting life sorrows with a wish that spirit friends may communicate some word of hope through her mediumship; letters from motherless children; letters from business men in trouble: letters to know if she sees mediumistic qualities in the writer; letters telling of the wonderful predictions made by her controls that have been fulfilled to the letter, and wishing for still further advice or prophecy. From all of these only one writer, and probably the one the least able, has thought proper to enclose a stamp for the al-

ways expected return message.

The more I see of this wonderful medium, and our friendship runs back nearly twenty years, the more convinced am I that it is unjust to allow a single falling to cloud so many virtues—her entire life, sleeping or waking, has been given for the one purpose,—spirit communion. We are all human— "Prone to wander even as the sparks are to fly upward," as a good old uncle of mine used to say in a prayer that I never knew to be varied in word or tone for more than twenty years. How can we outline for more than twenty years. How can we outline laws for others, expecting them to follow our dictum, or incur our displeasure, when we ourselves are so "Prone to wander." May God and the angel world help us all to make the "Golden rule" our rule.

MARY H. GARDNER,

Sister Lakes, Mich., June 26.

The Saloon Problem.

To the Editor of the Religio-Philosophical Journal: There are a few remarks in the article, "Saloon Problem," in your paper of June 25, which I think are entirely wrong and out of place. For instance: "Careful observers [who are they?] assert that it [beer in large quantities] is more brutalizing in its effect than either spirituous or vinous liquors, in partial proof of which they point to the disproportionately large number of German names among the perpetrators of especially atroclous crimes published in the daily papers." daily papere.

Now don't this look something like cunning sland er? If there is any truth in his statement would it not have been more proper for the writer of said article to gather the number of Germans imprisoned for atrocious crimes, and also the number of imprisoned for the same kind of crimes of other whisky drinking nations, and compare? But perhaps that would not have given the desired result. I am pretty sure it would not. Some Germans like to quarrel and sometimes fight, but a cruel murder, for instance, was a seldom occurrence when I used to live among them in the old country some 25 or 30 years ago, and whether the cruelty that is found among them can be ascribed to the beer they drink is very doubt-

For hard working people, beer is considered beneficial. It is extensively recommended by physicians for the weak and infirm. I know a spirit doctor for the weak and infirm. I know a spirit doctor (control of a healing medium) who uses beer and liquor extensively for his medicines and with good success. Of course taken in excess it is hurtful; so are potatoes, pork and beans, roast beef, etc. Now shall we prohibit all these good things, because there are a few intemperate who cannot comply with nature's design?

A drink of wine, whisky or beer at the proper time is for some people a blessing. If our good temperance people mean to promote temperance, and not a tyranny over the great majority of working people, they should find means to restrict those that cannot restrict themselves; which can be done if people only want to have it done. I will give a plan how to do it. Make it a law that every one indulging in alcoholic drink shall have a pass extended to him by a commission of physicians and members of the family showing how much he or she is allowed to drink a day, every drink to be punched on such a pa s, and withdraw liscense of every saloon keeper who does not comply with the law. If this don't work, make the liquor traffic a government affair and every barkeeper a government officer, under oath and bond to carry out the laws. I am, how-ever, afraid that the latter part of my plan has too much socialism in it to make it acceptable for the next fifty years. Chicago.

Memorial Services.

At the memorial services of J. C. Butterfield, held by the Spirit Covenaut, at their parlors, 629 Fulton street, Prince Rameses, leader of the invisible section, spoke as follows:

"I cannot but chant the pean of victory, although the dirge of mourning and wee sounds throughout the earth section of this Covenant. Whenever passes

the earth section of this Covenant. Whoever passes through the veil separating the two conditions as a man dual, and not as an animal solely, may well say:

Thave fought the fight, I have kept the faith, and are ready to near on.

Thave fought the fight, I have kept the faith, and am ready to pass on."

"When an earth-dweller journeys from the visible to the invisible, his friends sit in ashes, attempting to console themselves with the dry husks of recollections. It is not forbidden you so to do, for the presence of a true earthly friend is beyond the value of rubies or fine gold. Still in the depth of your griof, you are likely to forget that the real is still as real as ever; the sun behin a cloud is the sun still. If you yet desire your friend, seek out the way that shall bring to your ear his voice, and to your goal his bring to your ear his voice, and to your soul his thought. It will be growth for you and gratification for him. The same promotion from the lower to the higher circle is promised you all.

"We are covenanted with you, as you are covenanted with us. As you live in harmony with the principles of the Covenant, shall there come to you instructions and explanations made a hole.

to you instructions and explanations, made plain by the knowledge and kindness of those who have

gone before.
"Remember that our brother while sitting in the darkness of the earth-life struggled constantly against the obstruction of the physical condition, for the light and knowledge of spiritual truth. He now rejoices, as the strong man winning a race. He realizes of how little importance in the summing and of the universe are all earth-elization. It is from up of the universe, are all earth-clingings. It is from the earth section of the Covenant to the spirit section. It is out of the physical habitation, with all its drawbacks and perishability, to the higher and purely unending life.

"Can you for a moment doubt progress and consequent happiness? Does any tremor of uncertainty mislead you? Permit me to say that the light that never shines over land nor sea, rests full upon the spirit form.

"Rejoice with me, that one of your number is deemed worthy of advancement. Exchange all feelings of grief and sorrow for those of triumph and Joy, over the release of one soul heretofore bound under the carnal law of the physical. Ro-

joice! Rejoice always."
W. P. Phelon, M. D., Secretary.

A Symbolic Premonition.

to the Editor of the Religio-Philosophical Journal

Sunday, March 6th, 1887, it so happened that I was the sole occupant of my house, and did not retire until twelve o'clock, midnight. The moment my head struck the pillow I heard the sounds of wailing and meaning, as of many persons in distress. I got up and looked out at the windows and doors, but perfect stillness reigned without in the quiet village. No sooner was I in bed again than I continued to hear those means and wails. Being somewhat startled my first thought was that, perhange somewhat the sound of the sound o haps, something terrible was about to happen to me in person; but in answer to the thought some-thing seemed to say: "No, not you, but to others." The next thought was of some accident impending in the village, to which this answer was given: "Not here, but elsewhere."

Those sounds continued some five or ten minutes and then ceased being supplanted with many spirit

raps.

Happening in to one of my neighbor's house, that of Mr. William C. Hoyt, a day or two after, I told this story, and Mrs. Hoyt, who is a medium well known in this vicinity said: "There is going to be a terrible accident on the railroad. In spirit-life, time and space are annihilated, and what is to be is sometimes represented as though it was now."

About one week after this premonition, Monday

About one week after this premonition, Monday morning, March 14th, the Bussy bridge disaster (near Boston) happened; a train of passenger cars broke through an iron bridge and crushed on the ard street 25 or 30 feet below; and when I read in the Boston Horald, of the mouning and walling that was heard on that occasion, I recognized it as the fulfilment of the premonition.

South Sutton, N. H. Frank Chase.

FRANK CHASE. Ringing Resolutions from Kansas.

Resolved—By the First Society of Spiritualists of

Delphos, Kansas: 1.-That we are opposed to fraudulent practices in mediumship, and that we believe in holding

everybody responsible for their actions.

2.—That we believe in sustaining honest mediums, and exposing those who are proved to be untruthful and practicing fraud.

3.—That we, as a society, will not invite to our camp meeting, any person who is known to practice fraud, or who does not sustain a good character. 4.—That we, as a society, have never endorsed or ecommende i as a public medium, George D. Search. Joy N. Blanchard, President Delphos, Kansas, May 28th, 1887.

Notes and Extracts on Miscellaneous Subjects.

In Paris they now make paper bottles. A girl in Wisconsin has horns on her forehead

which she covers with her hair. Artificial honey in England is made of corn-starch

reated with oxalic acid.

The South church in Peabody, Mass., has not missed a regular service since 1713.

A Missouri farmer sows salt with his wheat and raises twenty-five bushels to the acre.

One person the other day killed 753 bats in a Flor-

ida town in one hour and a half. In Garfield County, Col., there are 1,100 single

men to only twenty-eight single women.

A violin said to be 236 years old is owned by Louis Dutrow, of Franklin county, Pennsylvania. Years of tea tasting has finally made blind the wealthiest tea merchant in the world, M. Moloka-

noff, a Russian. Martin F. Tupper, the author of "Proverbial Phi-osophy" for several years past has been scarcely

able to read or write. There are 35,000 newspapers in the world, of which 15,000 are in the United States alone. Great Britain

and Germany own nearly all the rest. The monument to Gen. Grant at Mansfield, Vt., consisting of a pile of stones to which every visitor is requested to add one, is growing large and tall.

The inventor of the gatling gun lived in the same city and in the adjoining house with Mark Twain for nine years. They never became acquainted. A Decatur, Ill., man who has been testing the ca-

acity of the sparrow to withstand the effects of poison gave one bird a grain of crystal strychnine Isaac Harlow, of Phillips, Me., who was a drum-mer in the war of 1812, celebrated his 92d birthday recently, and when his friends assembled gave them

an exhibition of how briskly he could still handle the drumsticks. If James Smith, of Freeport, Ill., had lived until July 20, he would have been 102 years old. He cast his first presidential vote for Madison, his last for Cleveland, had never ridden on a railroad train,

and never eaten at a hotel. One effect of prohibition in Iowa is said to be the

appearance of new signs on certain small buildings in back counties. Some of the signs read thus: "Druck Sto," "Drog Staor," "Drugg Stower." But they furnish the "booze" all the same. There is a decimal clock in Wiesbaden which is

constructed on the following principle: The day has 10 hours, the hour 10 decades, each decade 10 min-ute each minute 10 seconds and each second 10 rays thus dividing the whole day into 100,000 parts.

The manuscript of a comic opera, "The Musician," y the late Friedrich von Flotow, has been discovered at Mannheim. The theme treats an episode in Mozart's early life, and the libretto is written by Bichard Gence. It has been presented to the Mannbelm Court theater by the widow of the composer, and will probably be brought out before the close of

Mme. Minnie Hauk lately appeared in "Carmen" in Ameterdam, the local performers singing Dutch words to the prima donna's Italian. Once or twice, however, one of the artists, Desforsez by name, addressed Mme. Hauk in Italian. Mme. Hauk awaited her opportunity, and when Desforesz sang out "Car-men, io t'amo," he was considerably asionished at the soprano's very musical answer, "Dot geloofuk well," which of course set the audience in a roar.

Psychometry.

Rev. John Pierpont was interested in Psychometry, and in his poem on "Progress," delivered at the 150th anniversary of Yale College, he referred to it.

and its discovery thus:
The very page that I am tracing now,
With tardy fingers and a careworn brow, To other brows, by other fingers prest, Shall tell the world not what I had been deemed, Nor what I passed for, nor what I had seemed, But what I was! Believe it, friends, or not, To this high point of progress we have got. Westamp ourselves on every page we write! Send you a note to China or the Pole— Where'er the wind blows or the waters roll-That note conveys the measure of your soul!

The Art of Giving.

Prudent thrift—the art of saving—is a virtue that all should cultivate. The accumulation of property as a shelter and protection for old age, or as a sheld against sickness or misfortune, is always commendable. But in the exercise of this virtue it is not necessary that one should be so wholly wrapped up in self as to be unmindful of one's obligations to so-clety, or to the wees and wants of the unfortunate members of the household of our common humanity.

In the churches, everybody, from the toddling infant to the gray-haired sire, is expected to give for the support of their religious institutions. Note the the support of their religious institutions. Note the costly churches, in this and other cities of California, representing millions of dollars given for their erection and maintenance; see the colleges that have been endowed, the foreign missions that are maintained, the charitable institutions that are supported. What vast sums have been, and are continually required for this work. Where does it come from but from the pockets of the charitably inclined, or from those who give as a Christian duty.

We see what Christianity is doing for the spread of its doctrines, and for the alleviation of wants and wretchedness in the world. May not Spiritualists

wretchedness in the world. May not Spiritualists profit by the lesson? What temples are we building? What grand charities are we founding? What schools are we endowing? Are Spiritualists not as amply supplied with this world's goods as their fel-low beings? Most certainly they are. Indeed, they number in their ranks many persons of exceptionally

large wealth.

But it is not the wealthy alone that should give; it is a moral and spiritual duty devolving upon all alike. The exercise of charity is a necessary means of spiritual unfoldment. It enlarges one's nature, and brings one nearer to the heart of God. In proportion as we take an interest in the welfare of others, and aid in promoting the happiness of our common humanity, so shall we lay up treasures of soul that shall stand to our credit in the coming time, and far outweigh all the baubles of earth.

When one has enough for all reasonable earthy

time, and far outweigh all the baubles of earth.

When one has enough for all reasonable earthy needs, what does he want of more? He can only appropriate a certain amount of this world's goods for himself and for the needs of those depending upon him. All else, which he must soon be called to leave, will go, perhaps, to feed the earthy vanities of those who have done naught to acquire it, and who are often anxiously waiting the time that shall put them in possession of their inheritance.

How much there is that needs to be done. Our periodicals and speakers need a better support. We periodicals and speakers need a better support. We need homes for our poor, and schools for psychical research. We need a better paid and more intelligent mediumship. We need an organized missionary system for the dissemination of our gospel. Indeed, the harvest is ripening for the sickle all around us; where are the laborers to gather it in?

Is it not time that we were up and doing? for lo, the shadows are thickening, and the night cometh apace when no man can work.—Golden Gate.

⁶•The Mystery of the Ages.**

It is impossible, without entering into a lengthy analysis for which our limited space affords no scope, to give our readers any reasonable idea of the author's arguments. Rather than mutilate, we prefer to recommend to those whose taste lies in this direction a perusal of the book. Lady Calthness believes that the reign of the Spirit of Truth, the Comforter, has already commenced: and that we are living in the very time when the new development of Christ's teaching is being outwrought. The knowledge of God comes to the world in cycles or waves, and old systems of religion recede as the new advance. Certainly popular Christianity has re ceded far enough from the primitive teaching of the Christ, and the world sadly needs a new baptism of Truth. And what is the conclusion? "The true Theosophy is universal, and not merely a momentary or ephemeral mystic craze, or badge of party, but is and has ever been the highest, because truest, aspiration of the soul, and its secret is the union of God and man."

We are struck, as we conclude a notice which has no higher aim than to introduce the book to our readers, with four things:-1. The wide grasp of the subject everywhere dis-

played.

2. The enormous range of authorities consulted

3. The clear and unpretentious style in which the book is written.

4. The gentle and tolerant spirit that pervades it.-Light, Lordon.

"The Mystery of the Ages Contained in the Secret Doctrine of All Religion," is by Marie, Countess of Calthness, Duchesse de Pomar. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL. Price

Mrs. Brigham at Newark, N. J.

To the Editor of the Religio-Philosophical Journal: Mrs. Helen J. T. Brigham, who kindly offered to speak for us semi-monthly on Monday evenings, has just finished her term of engagement. She had not so large an audience as we had hoped for, but it is quite evident that there were very few that heard her once who were not eager to catch every word that fell from her lips each time that she came; that she did an efficient work in loosening and in some instances eradicating the bonds of superstition and ignorance, there is not a doubt, and she is certainly entitled to much praise for maintaining a good temper in patiently answering numerous questions varied from the sublime to the ridiculous. At the close of her last lecture, part of the audience remained in the hall, partook of cake and ice-cream, and enjoyed a good social time. Notwithstanding our financial compensation was by no means equivalent to the favor received, Mrs. B., in the goodness of her heart, has offered to come back to us when she returns in the fall from her summer home. May she live long to share with humanity the blessing of that gift so munificently bestowed upon her, is the prayer of her many friends.

Newark, N. J.

R. N. Chane.

Brain Work

requires for its successful and pleasurable pursuit a full, uniform and continuous supply of pure, rich blood to the brain. If, through the torpidity of the liver, the blood becomes foul with bile, the brain is poleoned and over-stimulated with the excess of blood which the irritated heart sends to it with franor of which the irritated neart sends to it with fran-tic impulses. Dizziness, heaviness, loss of memory, impossibility of application to any kind of work, re-weal the truth. To relieve this, and preserve not only the brain but the whole system in the best working order, Dr. Pierce's "Golden Medical Dis-covery" will be found invaluable.

An Inquiry.

To the Editor of the Religio-Philosophical Journal:

Can some one give me the address of a good medium who would like to give public tests of spirit presence in the West? It is not material whether she is a speaker or not, if she can give tests in pub-lic. There is an immense field here in Nebraska, and I have no doubt that much interest would be and I have no quote that taken in such manifestations.

T. E. CASTERLINE.

Scott's Emulsion of Pure

Cod Liver Oil with Hypophosphites,

For Children and Pulmonary Troubles. -Dr. W. S. Hoy, Point Pleasant, W. Va., says: "1 have made a thorough test with Scott's Emulsion in Pulmonary Troubles and General Debility, and have been astonished at the good results; for children with Bickets or Marasmus it is unequalled."

Furniture in original designs, beautiful and attractive at Holton's 226 Wabsab Ave.

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the factthat it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast lesing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me., and numerous

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Aver's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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Weak Points in Spiritualism. (Continued from First Page)

to refuse admission to all such as cannot show a certificate of good moral character. 6. A sixth objection I find in the fact that when talented men, men of broad education and thoroughly developed intellectual faculties, pass away and are alleged to return, their utterances as given through me-diums are invariably far below the utterances of those same men while on earth. A notable illustration of this will be found in a book recently published by a medium. The work purports to contain accurate interviews with spirits of men who were distinguished here in various pursuits; among them Mill, Greeley, Agassiz, Lincoln, Dickens, Thiers, Emerson, Disraeli, Bulwer, De Quincey, Darwin, Longfellow, Carlyle, Franklin and Bishop Colenso. Now, I have grave doubts regarding the genuineness of those pretended interviews, for this reason, that the thoughts as well as the diction are far inferior to the writings of those same persons while on earth. If they still live in a conscious existence, I hardly think they have so far lost their wits as to give utter-ance to all the nonsense attributed to them. True, the means of communication may be imperfect and the surrounding circumstances may be untoward; but I do not think the ordinary men of the world will accept fool-ish platitudes as coming from another and higher existence, because of some distin guished name attached. The purported utterances of the great departed are regarded, and justly so, with extreme caution. It has often been remarked that the physical manifestations of Spiritualism are commonplace. I have been more interested in trying to find out just what does occur, than in deciding whether it was commonplace or not. In this instance, however, it does make a difference whether the utterances of a departed William Pitt are above those of a ward politician, or the lines of a Shakespeare or a Longfellow are anything above doggerel.

7. No truer words were ever uttered than those spoken by Jesus so long ago, when he said. "By their fruits shall ye know them." I am not so much interested in what my neigh-ber believes, as what he is. If his conduct meets the approbation of right thinking people, I shall be quite willing to overlook any follies which he may believe. It will be hard work to convince the world of the truth of any ism which does not raise its followers to a higher level, and make their lives better for their belief. The world will not be converted to Spiritualism half as readily by an amount of evidence, however startling, as it will be by the daily lives of those who believe it. I know many who have been thus brought up to an appreciation of a higher life, and also many who have not. The great trouble in such cases is, that the bad examples are much more conspicuous than the good ones, and attract the larger notice. I do not think people generally are impressed with the idea that a supposed knowledge of the continuity of life necessarily makes such believers better, or brings them up to higher planes of thought, to nobler conceptions of duty, to better modes of living. I know too many, whose chief intellectual employment consists in running after mediums to get communications from their friends, which, if obtained, would only prove that of which | the a deserving much consideration. Will they were before convinced; namely, that it have sufficient vital force to overcome those friends still existed. When Spirit- these difficulties which beset its pathway. unlists show by their daily walk and conversation, but that it is a well-spring of knowledge regarding the future, resulting as well in right living here; when they cease of these are questions which I will now leave for others to determine. For my of taking cognizance. There are a number own part, I desire to live forever. To return of similar facts recorded in the Old and to fellowship with mediums and others whose morals appear to best advantage when dissolving in the shadows, then will the world lend an attentive, nay an eager, ear to the statement and proof of their claims. Further, no amount of evidence will demostrate what one's daily actions belie.

8. The eighth objection I have noted is one which will apply with no more force to Spiritualism than to any religion or ism, when carried to the extreme. It is this, that many who believe over-much in the future, neglect present opportunities. Instead of living this life as they should, employing it to its fullest capacity of enjoyment and usefulness, they dwell in the other world entirely, using this only as the basis of material supplies. This is one great fault I have to find with many Spiritualists. Realizing, perhaps, more keenly than their orthodox neighbors the fact of immortality, their attention is absorbed by their friends who, they believe. have passed on before; while proper attention is not bestowed on their friends who remain here. Now, if I had a child who was numbered among the dead, as well as one among the living, I should consider the latter as entitled to the greater share of my thoughtful consideration; because I would believe that the other, if still existing, was being cared for by others. I enter no complaint against those who have investigated these things, and claim they realize what before they only hoped for; no more than I have against those who say they find nothing. It is only when the contemplation of the future takes time which should be given to things temporal, that the objection lies. For if a man has sufficient intellect to grasp only one of these two states of existence, by all means let him hold fast to this. Nothing would result more disastrously than to relinguish our energies ward our betterment here, trusting to the inhabitants of another world to make up the deficiency. Those who count too much on laying up treasures in heaven, rarely lay up any on earth. Perhaps the treasures in heaven may in time be the more valuable, but it is our duty to leave enough of the grosser and more material sort behind to pay funeral expenses, while common justice would suggest that creditors had the first claim,

This consideration appeals to us more strongly when we observe what the prosecution of other-worldliness has done for mankind, as shown by the condition of Europe in the 16th century after the spiritual powers had ruled the temporal for over a thousand years. Draper has well described it in his "Conflict between Religion and Science." I will quote his words:

"The surface of the continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous missms and spreading agues far and wide. In Paris and London the houses were of wood daubed with clay, and thatched with straw or reeds. They had no windows, and until the -invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw scattered in the room supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. In such habita-

ment; not unfrequently domestic animals were their companions. In such a confusion of the family it was impossible that modesty or morality could be maintained. The bed was usually a bag of straw; a wooden log served as a pillow. Personal cleanliness was utterly unknown; great officers of state, even dignitaries so high as the Archbishop of Canterbury, swarmed with vermin; such, it is related, was the condition of Thomas a Becket, the antagonist of an English king. To conceal personal impurity perfumes were necessarily and profusely used. The citizen clothed himself in leather, a garment which, with its ever accumulating impurity, might last for many years. He was considered to be in circumstances of ease if he could procure fresh meat once a week for his dinner. The streets had no sewers; they were withont pavement or lamps. After nightfall the chamber-shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through the narrow streets, with his lismal lantern in his hand.

"Aeneas Sylvius, who afterward became Pope Pius II., and was therefore a very com-petent and impartial writer, has left us a graphic account of a journey he made to the British Islands, about 1430. He describes the houses of the peasantry as constructed of stones put together without mortar; the roofs were of turf, a stiffened bull's hide served for a door. The food consisted of coarse vegetable products, such as peas, and even the bark of trees. In some places they were unacquainted with bread.

"Cabins of reeds plastered with mud, houses of wattled stakes, chimneyless peat fires from which there was scarcely an escape for the smoke, dens of physical and moral pollution swarming with vermin, wisps of straw twisted round the limbs to keep off the cold, the ague stricken peasant had no help except shrine cure!" Such was the result after other-worldliness for centuries had had full sway, and should have developed its best fruit, if it ever intended to."

Note on the other hand what the pursuit of this-worldliness has accomplished for mankind. Material experiments and intel-lectual efforts devoted to mundane affairs have given us: Newton's Principia; the discovery of the circulation of the blood; of inoculation; of the aberration of the fixed stars; the thermometer, chronometer, microscope and telescope; Cook's circumnavigation of the earth; the voltaic pile; Herschel's survey of the heavens; illuminating gas polar expeditions; Davy's safety lamp; the electro-magnetic discoveries of Faraday; the steam engine; ccean steam ships; modern chemistry; railroads; telegraphs and tele-phones. All these things have diminished time and space, and increased the possibili-ties of a human life. Whoever will examine what other-worldliness has done during its long career, and what this-worldliness has done during its brief period of action, cannot but draw the contrast. If then otherworldliness has done so little and this-worldliness so much, can there be any question as to which demands the larger share of our at-

tion? There are other: objections which I might cite as standing in the way of the triumph of Spiritualism, but I think I have noted all to dust, whence we came, seems an inglorious conclusion of the grand and terrible conflict we are here waging. I should be glad if I could present the evidence of immortality to you so clearly and strongly, as to leave no room for further doubt; but l cannot. Rest assured, however, that whatever may be the truth, it will ultimately establish itself. In the meantime, if we live well our part here, the hereafter will have no terrors for us; but when the summons comes to us which must come to all, it will not be like as to "the quarry-slave at night scourged to his dungeon; but like one that wraps the drapery of his couch about him, and lies down to pleasant dreams."

For the Religio-Philosophical Journal. Bishop B. T. Roberts on Spiritualism.

4, Review of a Free Methodist Bishop's Attack on Spiritualism. By Samuel Watson, D. D., for Thirty-three Years a Preacher, Elder and Editor in the Methodist Episcopal Church.

I find in the Saratoga (N. Y.) Eagle, copied from the Earnest Christian, a communication from Bishop B. T. Roberts of the "F. M. C. H." He has nine paragraphs of grave charges which I propose to notice in their regular order:

1. Its adherents have departed from the faith. Some of them were once preachers of the Gospel. Others were members of the churches. But in embracing the new doctrines they have given up the old. In turning to demons for help they have for-saken God. Those who think they get communications from spirits have no longer any need of the

If he means by "departed from the faith,' the creeds and dogmas of some of the church es, then he is certainly correct, for some of them slander the character of that heavenly Father "whose tender mercies," as the Bible says, "are over all his works." I plead guilty to the charge of having been once a preacher, and was kept by the church for over thirty years in the most important positions in the largest city and vicinity in the conference. Seventeen of those years were after I had avowed to my charge, which was the largest in the conference, that I was a Spiritualist. Ten of those years was the editor of the Memphis Christian Advocate, the official organ of the Methodist Episcopal Church South; then four years in the Memphis district as the presiding

At the General Conference which met in his city in 1870, I was elected to edit the Christian Index, which I did until I felt it due to the church as well as myself to withdraw from it, for I was not in harmony with some of its doctrines. I believe the Old Testament to be a good spiritual book, adapted to the ages in which it was written,—much of it written under spirit control, as Ezekiel says, second verse of second chapter:

'And a spirit got into me. When he spake unto me I heard him that spake to me." On another occasion, third chapter, twentyfourth verse he says:

"Then the spirit entered into me and set me up upon my feet and spake with me." The Spiritualism of those ages was all that the people could appreciate or improve. This. tions there was scarcely any protection from like every thing, has been progressing and the weather. No attempt was made at draindeveloped as fast as mankind were prepared going to Mac age, but the putrefying garbage and rubbish for it. We "have not forsaken God," but to him by nig were simply thrown out of the door. Men, have more rational views of His dealings and help us."

women and children slept in the same apart- | with His children than was taught in those | *I have been carefully examining the docdays by Moses and others.

2. There are genuine manifestations of supernatural agency. This is established by testimony that we cannot set aside. These spirits are "seducing" to a high degree. They draw Christians away from Christ, husbands away from their wives, and wives away from their husbands. Much of the looseness in modern society is owing to wide-spread influence upon community of modern spiritism.

He may well admit "There are genuine manifestations." There are many of these manifestations recorded in the Bible. Why is it not as easy to believe that spirits can com-municate with men now as anciently? We cannot question the one, nor can we doubt the other. Human testimony is used for ancient as well as modern manifestations. If man ever had intercourse with spirits it was in accordance with a law which has never been abolished. These manifestations, when properly understood, come to the aid of the church. They supply to atheists and infidels the lacking evidence of immortality, while those who reject them cannot give what this age demands,—its demonstration. The doctrine of immortality must ultimately rest upon proof, or be rejected. The tendencies of the present age are to reject everything which cannot be demonstrated.

If all the phenomena attending the mod ern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sen-tence by scientific men. Little as some think of it who ridicule these things, there is more at stake than they have ever imagined. The phases of modern Spiritualism are nearly all recorded in the Bible. God's laws, like himself, are immutable. The church should meet this question as its importance demands. They cannot, they dare not, ignore the facts of these manifestations. They are in harmony with the universal law of God as it existed from the beginning. The Bible opens with a spiritual scance, and the New Testament closes with communications from one of the old prophets to John in the lonely Isle of Patmos.

3. The doctrines they inculcate are "doctrines of devils." They say to the sinners of the Nineteenth Century as Satan said to those he enticed to become sinners in Paradise, "Thou shalt not surely die." It is the old doctrine which devils have taught from the beginning. They throw aside the fear of God; they restrain prayer.

I will reply to this by simply quoting from Genesis, chapter 3, verses 1 and 5, and the 22nd verse of the same chapter:

"And the serpent said unto the woman, ye

shall not surely die." "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life and eat and live forev-

er, so he drove out the man." Does not God testify to what the serpent said? Spiritualists do not "restrain prayer." They believe in its efficacy and use it freely in their public assemblies as well as in their private invocations.

4. There is no doubt but that the materialization of spirits, of which so much latterly has been said, is all an imposition knowingly practiced for the sake of gain. Some of the most noted spiritists have been proven to be the rankest impostors.

This is one of the most reckless falsehoods I have ever read. There are hundreds of thoualso in the New Testament.

5. But they do not appear to be troubled with any compunctions of conscience for any thing they do. Thieves and murderers sometimes become conscience-stricken; but spiritists seldom do.

I do not think I ever read a more slanderous falsehood than the above. However much Spiritualists may differ in regard to some things, so far as I have ever learned they do agree that what you sow in this world. you have to reap in the next. The "outer darkness" mentioned by Jesus I never realized until I heard it from those who were thus surrounded by it. They believe, as he taught, that they have to pay the "uttermost farthing" before they can be released from their prison.

6. Many of their speakers openly advocate abolishing the marriage relation. They would have a man and a woman live together as long as they find it agreeable and convenient.

Another base falsehood. I have associated with most of the prominent speakers from Massachusetts to California for twenty-five years; have attended many camp meetings in New England and the Northwestern States, but have never heard of any speaker advocating such theory. Nor have I ever seen, that I was aware of, more than two persons who advocated what is called "Free Love." As to the consciences of Spiritualists. the Bishop says:

7. It is claimed that there are about seven millions of spiritists in the United States. The claim is, we think, an extravagant one. They are perhaps half that number.

It cannot be ascertained, the number of Spiritualists in the United States. There are thousands in the churches who are Spiritualists that are not known to the world. Hundreds of pastors are preaching the doctrines of Spiritualism, and are doing more for the advancement of our heaven-born philosophy than they could if they were avowed Spiritualists.

8. One striking feature of the delusion is the fact that the most of those who come under its influence are persons of more than ordinary intelligence. Some of them are in high official positions. In the old world, spirit-sittings have been held in the courts of royalty.

I am glad to see one truth among those many falsehoods. It is an obvious fact that the most intellectual men who have not found in the teachings of the churches demonstration of a future state of existence, have sought and found it by receiving communications from their loved ones gone before, satisfying them of their individuality by proofs palpable, hence they have become Spiritualists. We have many of this class all over our land and in Europe.

It is a notorious fact that the royal family of England are largely Spiritualists; also among the English clergy is Mr. Gleason; so is the Queen of England. After many years of careful investigation I am fully convinced that the teachings of good spirits and the declarations of Jesus are identical, from his first Sermon on the Mount to his prayer for his murderers. In a word, Primitive Christianity was Spiritualism. The apostles held a harmonious scance on the day of Pentecost, when three thousand heard through the mediumistic disciples, in their own native tongues, the gospel and believed it. The gospel was first preached to the Gentiles by Peter through Spiritualism. It was first preached on the continent of Europe by the same means. See Acts of the Aposties and Paul going to Macedonia by the "man" who came to him by night soliciting him to "come over

trines taught and the principles inculcated by spirits and they offer the strongest inducements to live a life of purity, practicing the golden rule in their daily life. I believe that the teachings of good spirits is the only system that does fully justify the ways of God to man. This, our momentary life, has been given to us to obtain that moral fitness for he Spirit-world which we enter after the change called death. We make our own heaven or hell and gravitate to the place we have fitted ourselves for by our conduct during our natural life, and then receive the just compensation for the earth life. Memphis, Tenn., June 10, 1887.

Answers to Questions Telegraphed from the Spirit-World.

To the Editor of the Religio-Philosophical Journals

There is a new phase of spirit power developed through the mediumship of Mr. Rowley, of Cleveland, that is certainly worthy of note He is the only one in the United States whom the spirits employ in this way—using the telegraphic alphabet and an instrument specially constructed for the purpose. It appears from the Cleveland Plaindealer that Dr. Wells, who communicates through the telegraphic mediumship of Mr. Rowley, in answer to a question, said: "The spiritual world is not a great way off, as some people think. It is here. It is everywhere. You who are in the flesh are in it, but you do not know it. Heaven is relative. You make it or you lose it, as you most desire. To the good it is goodness; to the pure it is purity to the holy it is holiness, while to the evil it is evil—evil in its fullest sense and greatest significance. Beware, then, how you live, for when you change from your physical to your spiritual form you do not escape from nature's laws. The same causes produce the same effect. In the physical body you are subject to physical laws, in the spiritual body you are subject to spiritual laws, but all law is nature's law and there is no escape from it there nor here. When you drop the clog of mortality you take upon yourself spiritual conditions, as when a coal is burned it changes its form and is acted upon by new elements. But nothing is lost and it is still subject to nature's immutable laws. "Is pantheism a true doctrine?"

"No, I am not a pantheist, an atheist, nor an agnostic. The nature of God is beyond human comprehension, but pantheism does not express the truth. Life in the body is an incident, one link in an endless chain."

"Does not existence begin with birth?"
"Only in part. Your physical existence began then, but spirit has no beginning, as it has no end. Your spirit always was, even as it always will be. You cannot conceive of spirit as having a beginning. Mind, soul or spirit is a part of our stupendous whole, but this is not pantheism. There is a beginning of conscious identity, but that identity is stamped upon your spiritual and physical natur, as the stamp of the dollar is placed upon ellver. That identity is never lost."

"Do you take an interest in scientific sub-

"Very much, indeed." "Have you ever found out what electricity

"You would like to know what electricity is, what magnetism is, and what gravity is. We know more about these things than you can possibly know, but do not pretend to understand them fully, and yet it is not possible to explain to you, incumbered with your physical being, what we know of these force because the explanation leads into more and deeper mysteries than the thing itself. Words cannot convey its truth. There are thoughts that can find no expression in words, depths that cannot be reached. Nothing but an opening of the vision to things spiritual can make the whole truth plain. Life is like a carpet of intricate figures. You are looking at the wrong side. You cannot see its full beauty. A plan of the pattern, and how shall we who do see make it plain to you who have not seen and cannot see?"

Notes from the East.

To the Editor of the Religio Philosophical Journal,
Mrs. Helen J. T. Brigham spoke most accept-

ably before the Brooklyn Progressive Spiritual Conference Saturday evening, June 25th. Messrs. Brown, Harris and Ellsworth followed with brief remarks, and the largest number we have yet had in attendance went away pleased and profited by the exercises. Mr. Charles R. Miller is expected to address the conference Saturday evening, July 9th.

Mr. Charles Dawbarn will speak for the People's Spiritual Meeting, Spencer Hall, 114 W. 14th St., New York City, Sunday evening, July 10th, on "The lesson of to-day for Spiritualists." This topic is of vital importance to all adherents of the spiritual philosophy and they should listen to Mr. D. on that oc-

The conductor of the People's Meeting will attempt by the aid of the spirit forces and cooperation of the mediums, speakers and people, to keep the meeting open during the summer. Four years have passed since the inauguration of these meetings without a break or interruption in the exercises. We think this is a good record for an humble enterprise without organization.

Mediums and speakers passing through this city are cordially invited to call on us any Sunday afternoon or evening, and introduce themselves to the chairman and take part with us in the exercises.

F. W. JONES, New York.

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