

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Marion Moore. BY JAMES G. CLARK. Gone art thou, Marion, Marion Moore, Gone like the bird in the autumn that sloughs...

Old Men Shall Dream Dreams and Young Men Shall See Visions. BY DR. S. J. DICKSON. As I commenced to see, and while wrapt in mystic thought, moving leisurely up an inclined plane...

Will Come Like a Balm. THE RELIGIO-PHILOSOPHICAL JOURNAL.—Its contributors are the advance guard in art, science, philosophy and religion. To the non-sectarian and independent thinker it is indispensable, and deals heavy blows to all shams, tricksters, mountebanks and fraudulent mediums.

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For the Religio-Philosophical Journal. Brooklyn (N. Y.) Spiritual Fraternity.

Prof. Henry Kiddle gave the address before our conference on Thursday evening, May 1st, taking for his subject, "Baptism Spiritual." He spoke in a quiet, unassuming manner, and was one of his ablest efforts before our Fraternity, and was listened to with marked attention by an intelligent audience.

Mr. W. C. Bowen and Mr. Philbrick made addresses, commencing the lectures. Mr. Bowen paid a high tribute to Prof. Kiddle's previous lecture on "Christian Superstition," and he said that he considered it the best lecture that had ever been given by Prof. K. before the Fraternity. Mr. Bowen said the only criticism that he would make to the lecture of the evening, was with reference to what had been said in regard to mediums.

On Thursday evening, May 31st, the Brooklyn Spiritual Fraternity, held a regular meeting at the Fraternity Hall, No. 151, Broadway. The speaker was Mr. William Britten of Manchester, England. Mrs. Britten, who is speaking for the First Society of Spiritualists in New York City, cordially accepted our invitation to occupy our platform on this evening, and for an hour and a quarter she held the large audience, assembled in the midst of noisy streets and a rainy evening, in breathless interest.

She said that she regarded this attributing all the mischief and wrongs done by professional tricksters to the Spirit-world. She urged the necessity for a school of mediumship where latent forces could be utilized, and she claimed that mediumship is the result of physical organization. Mediums should study carefully their own requirements for the highest and best unfoldment.

These rough miners, invited the speaker to dine with them. He felt the necessity of declining, but said she would attend the fair in aid of the Sanitary Commission in the evening. Soon after this a body of thirty horsemen came to the door of the house, and wanted her to decide a wager for them—whether she spoke under her own normal influence, or was controlled by a spirit. She said she would call her horse, who would tell her what had been given to them in the morning before the lecture.

A Last Word of Explanation.

To the Editor of the Religio-Philosophical Journal.

Mr. Coleman is determined to make me out a liar, and to lament my falling in a Fossil, in a manner, do not forget that I have a copy of a statement in the paragraph quoted. What I denied, and still repudiate, is that intention to mislead and deceive with which Mr. Coleman is so anxious to accredit me. My emphasis was laid on the words, "the traditions," amongst which I parenthetically included both "Toledoth Jeschu," where I ought to have favored an undignified more costly. So usual, however, was the sense in which I used the word "traditions," en passant, that I never dreamed of limiting these merely to the relationship of Jehoshua to Queen Salome.

Mr. Coleman has also charged me with deliberately suppressing the truth, and now wants to make out that I have virtually admitted doing so. What I did was to take out the one sole bit of historic fact from the mass of lying (because post-Christian) legends, viz., that Jehoshua ben Joseph, who Mr. Coleman has just learned, and therefore, could not have been born in the year A. D.; that he was the son of Pandira and Stada, and therefore, not the child of Joseph and the Virgin Mary, and that, as he was hung on the tree at Lud or Lydda, he was not crucified at Jerusalem.

Anniversary Exercises at Shreveport, La. To the Editor of the Religio-Philosophical Journal: A meeting of the Spiritualists of this city was held on Sunday, March 30th, to celebrate the 30th anniversary of modern Spiritualism in this country, as inaugurated by the Fox family at Rochester, N. Y., in 1845.

The Sociologic Society. To the Editor of the Religio-Philosophical Journal: The above Society has this spring become an incorporated body, under the statutes of the State of New York, which relate to such institutions. It is now prepared to hold property and become responsible, and, as a result, will be able to take part with us, and become members, and assist in directing the use of such funds as they may appropriate.

Saved by a Dream. The Danbury (Conn.) News is responsible for the following "premonition" story: "F. S. Olmstead has for years had business dealings with the late President Seelye, and had a strong personal attachment for him.

Spiritualism in Newark, N. J. To the Editor of the Religio-Philosophical Journal: I thought it might be interesting for you to know that the Newarkites in this little orthodox corner of creation, have actually set the ball of Spiritualism in motion. I have often heard the remark that the so-called Liberalists are as bigoted as the church people, but I am happy to be able to say better things of our Newark Liberalists.

Acropolis of Immense extent has just been discovered at Ekhnaton, Upper Egypt. Five great tombs, or catacombs, already opened have yielded 120 mummies, and the sites of over 100 catacombs have been verified.

Jude's Light.

A Curious Apparition Which Comes from an Old Slave's Grave.

The Atlanta Constitution publishes a curious story told by Mr. Alonzo Lyon, and vouched for by hundreds of the best citizens of De Kalb County, concerning what is called "Jude's Light." On a farm now owned by Mr. David McWilliams "Jude's light" makes its regular appearance.

About forty years ago a man named Reid owned the farm, and he also owned a negro woman by the name of Jude. Reid had Jude punished for some offense by placing her in close confinement and on very short rations. Mr. Lyon's mother, who now resides with him, was young girl, and says she remembers slipping some food to poor Jude, and will never forget the eagerness with which the famished woman devoured it.

Into the hearts of the Reid family, that they sold all their possessions and hastily left the State of Georgia. "Jude's light" has continued to appear frequently from that time to this, but never seemed to inspire terror and uneasiness in the breast of others now living in the vicinity. After Edmund Bunt, grandfather of Mr. Lyon, purchased the Reid farm, Mr. Lyon lived several years with him. He saw the "light" probably a thousand times, at all seasons of the year and in all kinds of weather.

The Free Religious Association. The Convention of the Free Religious Association held at New Bedford last week proved a successful and interesting occasion. It was held in the handsome church of Mr. Potter's society, which was cordially offered for the purpose. A very fine audience, almost filling the house, greeted the speakers at the opening evening session.

Plain Words to Spiritualists. To the Editor of the Religio-Philosophical Journal: I am vexed at Spiritualists, whom I know to have resented much of comfort through our faith, that they are not more willing—more eager, I might say—to sacrifice a little for the support of the cause. Some express a willingness to take the JOURNAL, but when I ask them to give me the cash at once, they plead poverty, and do not seem to care for the cause.

Words of encouragement from Mr. John Winslow, of Bristol, Conn., President of the Western Connecticut Association of Spiritualists: "Allow me, Mr. Bundy, to express to you my gratification and pleasure at the well merited tribute paid to your efficiency by Rev. M. J. Savage in his Easter sermon.

Keshub Chunder Sen, Obeques of Keshub Chunder Sen: "It was just as the earthly remains and the flowery carpet upon which they repose were laid upon a pile of sandwood there. The hand rested upon the heart, outside of the winding sheet. As the body lay upon the pyre the vast assemblage shouted: 'As the true, the intelligent, the infinite and the blissful, he manifests himself. He is the peaceful and merciful God. He is one without a second. He is holy and sinless.'"

Sunday Schools. A Mr. J. F. Hartley has been giving some figures illustrative of Sunday-school progress in the Sunday-School Chronicle. According to this well-informed writer there are in Great Britain and Ireland 674,704 Sunday-school teachers, and of scholars (not including Roman Catholic schools, regarding which, it is stated, information could not be easily obtained), there are over 6,000,000. In the United States, which is held to represent 50,000,000 of people, it is estimated that there are about 1,000,000 of teachers and nearly 7,000,000 of scholars.

Notes and Extracts on Miscellaneous Subjects.

All the United States Senators but two wear spectacles. An old Roman coin of no intrinsic value sold in New York recently for \$71. The St. Louis Homeopathic Society has decided that women doctors shall be admitted and welcomed.

Joseph Cook has a stereotyped motto which he invariably writes in addition to his signature when solicited for an autograph, "Duty done is the soul's paradise" is the sentiment, and the same idea is the foundation of the reverend gentleman's favorite sermon.

Henry Labouchere, who is not only editor of an influential London "Commercial Standard," but also a mathematician, has been going into uncomfortable mathematics by showing that the cost of the royal family, about \$1,000,000 annually, would give a meal to 600,000 children on 400 days.

Julian Hawthorne says that his father, the novelist, wrote a number of tales having witches for their subject matter, but they were burned by their author because "they embodied no moral truth; they were mere trifling narratives, founded on history and tradition, and had not the spiritual balance and proportion of a work of art."

In Slam the women are agitating the question of their rights. They have gone so far as to petition the King that their husbands shall not pledge them for gambling debts. The spectacle of lovely women being swept away in the maelstrom of a jack-pot or exposed to the vicissitudes of a four flush is indeed a sad one.

One of the pleasantest points of President McCool's Western tour was his meeting with President Patterson, of the State College of Kentucky, at Lexington, where the two eminent Scotchmen had a struggle of most puzzling questions in metaphysics for an hour or two, and then sat down harmoniously together over a heaping dish of oatmeal cakes.

The Rev. Mr. Delo, who presides over a Lutheran congregation, near Troy, recently informed his hearers, during the course of a farewell sermon, that he expected to continue to preach the gospel when a majority of them would be in hell. This remark was bitterly resented, although it occurred in the course of a scathing denunciation of various members of the congregation, and it is proposed to tar and feather the pastor.

The sublime but atrocious self-sacrifice of Hopkinsonian, which encouraged men to be willing to be damned eternally for the glory of God, finds but a poor sympathizer in Roman Catholicism. As he says, "in the course of a year, I receive an anonymous letter containing the following words, always in the same handwriting: 'If there should be such a place as hell, after all? No doubt, the pious person who writes to me is anxious for the salvation of my soul, and I am deeply thankful for the same. But you must confess that the attribute of selfishness in it seems to reach quite as lofty a height as the Hopkinsonian sublimity of everlasting suicide for the glory of God.'"

Echoes.

Offtimes when Even's scarlet flag floats from the crest of distant woods...

City of Mexico.

The MEXICAN CENTRAL trains are now running from El Paso to the City of Mexico on a schedule of fifty-eight hours...

Alcoholization of Pigs. Men of low intellectual endowment with a taste for strong drink will derive much comfort from the result of one of the latest experiments...

Persecution. In the current number of the North American Review Dr. Philip Schaff lays down the proposition that "persecution dates from the union of church and State, and is of essentially heathen origin."

Knowing God. Dr. Price's Special Flavoring Extracts to be of rare excellence, we have no hesitation in urging and hoping that every housekeeper in the land will make use of them...

At Gotha, in Germany, on Easter Day, the corpse of an American lady was cremated, this being the one hundred and sixty-third case of the kind since the establishment of the crematorium there.

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A Spanish woman smoked her cigarette in a smoking car riding from New York to New Haven the other day. The men stated, but she appeared not to know any reason why she had not as much right as they to the place.

Cleanse the scalp from scurf and dandruff, and keep the hair pliable, by the use of Hall's Vegetable Sillian Hair Renewer.

A New York saloon keeps two big Muscovy ducks half drunk most of the time for the amusement of patrons.

An orthodox clergyman of St. Louis thanks God that he has not had to baptize any of Harrison's converts. He seems to be the only of the orthodox conversions are not more than skin deep and will not wear.

Facts and Reasons.

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WHAT WAS HE? JESUS IN THE LIGHT OF THE NINETEENTH CENTURY. BY WILLIAM BENTON.

CHRISTIANITY AND MATERIALISM. BY D. F. UNDERWOOD.

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism.

DEATH, IN THE LIGHT OF THE HARMONICAL PHILOSOPHY. BY MARY E. DAVIS.

AFTER DOGMATIC THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion.

FIVE CHAPTERS. 1. The Decay of Dogmas; What Next? 2. Materialism—Negation, Inductive Science, External and Dogmatic.

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On Certain Theological Dogmas Respecting Human Redemption and Salvation—The Trinity.

BY HON. JOEL TIFFANY.

The conditions under which the divine effluence operates to bless the individual, are those of harmony or concord, tending to produce oneness of character and action.

The theologian, perceiving that all men are not alike blessed under the divine government, and supposing that these differences are owing to different dealings with them on the part of the divine government, occasioned by a difference of motive and purpose in the Divine Being, have invented systems of doctrine in respect to the same, which are self-contradictory and absurd, and which can have no other foundation than that of ignorance or depravity; which systems have done, and are doing, more to keep the mind in bondage and in spiritual darkness, than all other causes combined.

The theologian assumes, that the conduct of man has an influence upon the mental condition of the Divine Being, and thus pleases or displeases him; and that he blesses and makes happy those who please him, and that he punishes and makes miserable those who displease him; that in this respect he is like man, and acts from the same or from similar motives; that as the Infinite and Perfect, he is subject to changeable feelings, and consequently to changeable actions based upon his feelings.

The theologian assumes the omnipresence of Deity, that is, the omnipresence of his every attribute; yet as things are continually happening, God finds it necessary to especially adapt himself to these happenings, to prevent every thing from going to ruin.

To one familiar with the life and teachings of Jesus, it becomes evident that he recognized an ultimate status to which man might attain, which would bring him into conscious communion with the Divine Spirit. And it becomes evident that he claimed to have attained this ultimate status.

Such substantially are the teachings of the theologian known as orthodox in respect to the Trinity; and such is its philosophy respecting the creation and fall of man; respecting the nature and consequences of sin; respecting the means of redemption and the essentials of salvation.

First, the Christ of theologian Christianity is considered to be one of three persons constituting a Divine Trinity; that as a second member in the Trinity, he has a special function to perform in the work of human redemption; and without which, human salvation from eternal death would have been an impossibility.

There is but one living and true God, who is the Creator of all things, and the providence by which all things are sustained; that this one living and true God consists of a triune personality, known as the Father, the Son and the Holy Spirit; that essentially they are one; that executively or operatively they are three; that the particular office or functions of each are distinct, the one from the other; that there is a Divine plan, according to which all things have been created, and in pursuance of which they are sustained and operated; that such plan was established by the triune personality in Divine Council, in which the office of each particular person was recognized.

That by this Council, it was determined, that the second person in the Trinity, known as the Son, should become a sacrifice for sin, in order that the Triune God could be just, and yet justify the sinner upon certain conditions placed within his power to accept and perform; that this second person, in pursuance of such plan, appeared as Jesus of Nazareth, begotten by the third person of the Trinity, and born of an immaculate virgin; that when he was about thirty years of age, he entered upon his public ministry in the land of Judea and its adjoining countries; and that he continued in such ministry for about three years, when he was taken and put to death; that on the third day thereafter he arose from the dead; and after remaining on the earth for about forty days, he ascended into heaven and resumed his place in the Trinity as the friend and advocate of the sinner before the Triune Tribunal; that the ignominious death of this second member had been pre-determined in Divine Council, to be

a necessity which could not be obviated; because man could not have been so created that he would not sin, and that having sinned there could have been no forgiveness except by the shedding of the blood of the sinless. Such, according to the system of theologic Christianity, are the essential facts pertaining to the Trinity, and the divine method of human redemption, which facts must be accepted and believed by all who have any right to hope for salvation; and such faith, when believed and professed, and accompanied with proper religious observances, and a fair moral character, is to be considered a saving faith.

The philosophy of these doctors of divinity is represented by them as follows. They teach that Christ, by his sufferings and death for the sins of all men, has become the savior of the world; that is, the savior of all who will accept him as such upon the terms prescribed; that in the Council of eternity when the subject of creating humanity was under consideration, it was foreseen by the Trinity, that humanity would necessarily become involved in insuperable difficulties, through the exercise of the faculty of human volition, with which man must be endowed to make him a responsible being.

This grave difficulty was solved in this manner: Christ, the second person of the Trinity, voluntarily offered to incur the awful penalty due for such disobedience; he said he would subject himself to such suffering as infinite and eternal wrath could inflict, to make grace and mercy to the sinner possible; that he would do this as a member of the Godhead, to the end that the honor, authority and dignity of the Council might be fully vindicated; and that by so doing, the salvation of the sinner would become a matter of grace merely. In this manner it would become possible for the Trinity to be just to itself, to its own dignity and character, and yet save the repentant sinner. It was then determined that God the Father should give the law and exact obedience thereto; and that he should insist upon inflicting the penalty justly due the offender; that God the Son should be the sinner's friend, and that he should take it upon himself to satisfy divine justice by suffering the penalty due for sins he had not committed; that God, the Holy Ghost, should undertake to influence the sinner to accept of salvation upon the terms prescribed; and thus the Divine Trinity proceeded with the work of creation according to such plan, all of which was to be done for the honor and glory of the Holy Trinity, to be expressed in the eternal songs of the redeemed.

The foregoing represents substantially the fundamental ideas taught by that branch of professing Christians styling themselves orthodox. Such they teach to be the nature and character of Christ,—of his mission and of the means of human redemption. They teach that Christ, as a member of the Trinity, has already performed his part in the work of redemption, having suffered the full penalty for all sins committed, or hereafter to be committed. Therefore, the debt being paid, nothing further remains to be done by the sinner but to recognize these facts, and accept of the salvation provided for him, upon the terms prescribed; that Christ also has performed his part as redeemer; and that there remains for him nothing further to do, but to remain in the Trinity as the sinner's counsel and advocate with the Father, pleading that the Father become lenient and forgiving in consideration of what he, as Christ, has done and suffered in the premises, keeping constantly in view his bleeding hands and feet and side; that Christ will continue to perform this office of counsel and advocate until the end of the world. Then he will cease his advocacy and will become the Judge, ascend the throne and pronounce the doom of all who have not repented of their sins and accepted of him as their redeemer and savior. In respect to all such, he will become the angry God, and will consign them to endless woe in an eternal hell, where the worm dieth not, and the fire is not quenched.

Theologic Christianity thus teaches that the righteousness by which the sinner is to be saved is a righteousness to be imputed to, but not to be actual in him; that being saved by the righteousness of Christ only, it is not expected that the sinner will cease from sinning and become actually righteous; in fact, that he is so impregnated with original sin that he cannot do so; and that, fortunately, his salvation does not depend upon righteousness in himself, because through faith in, and acceptance of, the righteousness of Christ, that is to be accounted as his; that Christ has righteousness enough for all, even the dam-

ned, if they would have faith in, and acceptance of the same, and that no other righteousness will be required or accepted; that faith and trust in the righteousness of Christ in Jesus, instead of actualizing it in oneself, is the only qualification which God will recognize or permit the sinner to possess in the work of his own salvation.

Theologic orthodoxy teaches that man, in his conception, constitution and birth, under the divine administration, is so impregnated with sin, that even his holiest and best efforts are worthy of eternal damnation; that while God, our most loving Father, has done his best to create man in his own image and according to his likeness, his work, having that end in view, if left to the operations of his general providence, would have culminated in a failure; that to prevent such failure, he has been obliged to incarnate himself and take upon his own head the consequences of such failure, to protect man from the same. Thus it is assumed that the Presence and operation of infinite wisdom, love and power are not sufficient to secure the best results possible in the works of creation and providence; that if the Divine Father did nothing other than what is accomplished under his general providence, an eternal hell of wretchedness and woe would be the ultimate of all his operations.

To a rational and thinking mind, such views and such teachings become a terrible impeachment of the divine character. They lack but one essential element of blasphemy, which is true spiritual enlightenment. It cannot be a matter of astonishment that such a faith and such a philosophy does not save in this world, whatever may be its efficiency in the next.

"Puritanism to Spiritualism." "1817 to 1884."

We commence this week the publication of a series of articles under the above title, by Giles B. Stebbins of Detroit. The opening chapters will be autobiographical, and will give glimpses of phases of life in New England, in the writer's boyhood, which are now modified or passing away. Then will follow sketches of reforms and reformers, showing how one onward step led to another; brief biographies of men and women who have passed from this life, but who were personal acquaintances of the author; views of the progress of varied industry; incidents illustrative of the upward tendency in religious thought and life; of broader views and finer charity, and of the great worth and need of steadfast courage and unswerving fidelity.

G. W. Bates, editor of Light for Thinkers delivered two lectures in this city last Sunday—one in the afternoon at Martine's Hall on Ada St., and the other in the evening at Lester's Academy, 619 West Lake St. Both lectures were well received. In his evening lecture he dwelt particularly on the Spiritualism of the South, showing the great progress it has made there among all classes. He referred to Gov. Alex. H. Stephens as having been a Spiritualist, not afraid to publicly express his belief. The spirit of this distinguished man had communicated through different mediums, and had predicted a great outpouring of spirit power upon the South. The speaker regarded the celebrated "electric girl" who had created so much excitement there, as a powerful medium. In various parts of the South mediums are being developed and new interest is being manifested. While he was delivering a parlor lecture on one occasion lately, a lady was entranced for the first time and gave some excellent tests. In closing he referred to the forthcoming camp meeting at Lookout Mountain, and he believes that it will be a great success. The lecture was interesting throughout, and elicited frequent applause.

Mrs. Helen J. T. Brigham, who is lecturing this month at Grand Rapids, Michigan, paid Chicago a brief visit last week to spend a brief time with a sister. Her friends took advantage of the occasion and hastily arranged for a lecture on last Wednesday evening, at Martine's Hall. Despite the short notice, the hall was fairly well filled with friends always enthusiastic to hear this gifted woman. On Thursday, Mrs. Brigham called on friends, spending several hours at the JOURNAL office, and on Friday returned to her engagements. Mrs. Brigham has a large constituency in Chicago, who would be delighted to hear her every Sunday in the year.

Mrs. S. F. Pirnie, of 425 West Madison St., is not a medium for independent slate-writing, as some have supposed. She is, however, a most excellent magnetic healer, as we can personally testify; and also often gives fine tests of spirit presence we are told by trustworthy callers.

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