# KELLOO Jo <br> PHILOSOPHICAL K <br> ब. <br> Tept <br>  

VOL. XXXVIII.


 ccuunts of spitht phenomenan are

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\section*{ Nomin

 <br>  nid
 in tid worrd dimply to prepara for andetar

 Ti Whave taken tite pasition that thisig itit

 And that men and womenin this owiussid





## A restem of spifitial work,

 Past, Present, and Prosprective.
 Rop-TYinh,
Soppistrica.



CHICAGO, MAY 16, 1885.
No. 12
throygh gros imititaing are leadidg thon-






















 gracount woman for tharit sympathy in thi

 conauer and overcome them









We wion to oan right hare that the position


 treater iprtion of phyyiloal phonomenas













:
postures done in its names that we ean carrì
forward and orpogate
as

 ap the falshoods, the frands, and the thim
morailtes that have been attached to Sppirit In our work of the fature we shall be as
loyal to what we belitiere to be true, as we
 no our pasition on ot this groond, that pire
Spiritualsm needs no priesthood, and that
the hie noblest Work any man can do for it is to
ive hild philosophy. (applusus). For you and




 them thie trath of immortality. This being
go, how much have we as mediums, and Sipit


$\qquad$



 position to demantid that hism hand whas shall take


 We have s miont



 ports to eome trom the spiritual world or
rom hell below, it must be bad in its infu-
 $=2=\mathrm{w}$
 faithful as men and women in the perform-
ance of our daily duty to exercise such char-
ty toward all as will purify and sweeten our ty to arard all as will parify and sweeten our
life.
That wa will as far as possible divest selves on every subject; and as the petals on
the sul unfolu, like those of a rose to drink he soul unfold, ike those or a rose ho drik,
the suntand dew of our ppiritual philosphy,
we will help our fellow-beings to share this beanty and this sweetness Let us live un-
selligl devoted lives and thus make our relli-
cion a religion of every day life; our temple lion a religion of every day life; our temple,
the heart; and the inspiration that comes
from above or from our fellow-beings shall then bo so pure, so holy, that every man who
notes the stram of our ilfe as it flows on
seeing that it to pore-shall tarn and walk seeing that it is pare-shatl tarn and walk
with us in the light of this new spiritul
day. The work is noble. It needs loyal sonis. trern common sense, conrage, and the loye of
roth etanding above all other loves. It needd
aith in your fellow-being; contempt of all ggrandizement that ghandiows the intrinsic been paid to error in past the se shail now be
paid to truth, it will redeen the world
It shall be our work in fature to buila np. on the foundations we have laid; in the laws
 esant in this life may be. (Applatave). An
on will lend your ald. Whatever work any follow os on this platform, we kno
hat every noble sonimpent uttered will fill responges
cumpantance
blessed th
and that $t$ and th
til bear
ilted
night, tod to
ight, at
niabo
ind be

And now, dear friende, that time has come shall be here no more, and there will lie we
twein sur great space. But we know that it
 braken by onr voice will contiune to eche the
عarmest thounhti, the loving worid, the tender

 Charge of all business matters and made the
 We want to gay to yon and to him that the
great debte of gratitude we owe ena never be paid, save by gur utter devotion to that we
both believe saered and true; and that for-



 and fre-heareeduess, may at last brigy yoi

 fallot good to you. To yout, onr Menagerar, wo
 deptho of your own eonsciousness. and in thal
reading Inita a portion of your reward. (Ap
 vecially to Mr Woods the chairman, who by
his continual ministration and penerosity and by the giving of his moral support in al al
possibie wass has sweeteneed and briphteneid our labor;add to Mr. Dodige, wha hat hataoreal
antiringly from week to week to successfal ly carry on these meetings, wo would pay
tribute to them which would teave in thin
 ake of the humbe enstrument or the invisi couraremerst yon hrothers, the wor word of ein
 nnending. And to the various members of
 suranees that our work was being well done brightened haer angels par pathrument May the To the organist and to our choir who have





 and whech has worked silinently with us the
 gratefully acknowledge them in ifery nar
ticultr. We vrrast that the services which

 And to oir foweror anizell, what cani
 Which you have tendered us from sonaday to







We mates
Pathe

Incidents illastrative of Spirit Powete.
"(The Macon Telegraph and Yeangeng,)
"I will tell you a carions story," said a





 Mnd efe that thend did not not negiet the trail


 was amasy under lock.
































 Minn thyery diat that his vioiem was hard Holues yay among thi kilied por follow

 II dont protend to fyplaid this phenome















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and




 given. In terse language it deecriber th
coming up of the hurricane, the horrors o
the ter the tempest and final losing of every hope
and tre sinking of the cratt in the angry
waters, with all on board. Atter a brier but pathetic megsage to his family, the drowning
captain signed his name. in characteristic
tashion. "Did the ship go down" Noone knows. Al
that it certain is that she never came into
any earthly port. an gentlemany of veracity told me that for
three
fill three nights he dreamed that a man with
fill red Tace appared to him in his dreame,
carrying a hameer which he helo over his
 he passed a shop. The door was open, an
there stod with hammer plifted, the man
sean in the ream. The two men stopped an
looked at each other and said nothing. looked at each other and said no
queer coincidence?.

## Divine Eeonomy of Sin.

BYM. B. GRAYEN.
A deity, that according to Isaiah (40: 7)
creates evil and does all things, must necescreates evir and does ail things, must neces-
saill be responsibl for the consequenceso of
sin.
Hence if ail the misery and crime with which the world abounds is not in acquies.
cence with the will and pleasure of an almigh cence with the wilinad
the Reing, his omnipotence would conateract
the operation of evil, and cance righteongness to "prevail as the waves of the sea," An all
powerfil Being voold an easily anihilite a
devil as to create a being he alowed to be covil as to create a being he anowed to be
comil has bormed intoone. But a hypothiotical
devionly excogitated as capoocical necessity to work in an orthoriox
cappericial basis derogatory to logical conceptions of Divinity, by which his
socecesi is represented in zetting the yast por-
tion of mankind as his ghare of Gols in the inanlellectuas domain of oreation.
But, instead of Satan being the anthor and promoter of sin, as theologically taught,
serinture history shows from a heterodo
standpoint of exegesis, that he has been merely the mediam employed by an almighty
God to overthrow his own moral worke, there by surrendering mankind to his repnted wiles
or future contention in the fleld of theology The want of evidence that ither the Lord or
his Son ever made any effort to bring this al.
leged reprobate to repentance, and installed in the church by batism, shows that he was
not wanted there in Chistian fellowship
while lis gervices were Indispensable in the Without a mythical deril in the feld of
theology, he Lori would have been suecess cin in his goor intentions with man, and
heologians left to seek other employment analysis, the Christian' devili, onder thegegen
tile name of Satan, still holds his s roind in
 militant, and harnessed in the armor or help of the Lord, "for the help of the Lor
against the mighty, was not pssential in divine economg if for hu-
man man Bevelopment, thite ability, would have
cient Being of infite
prevented Its axistance. Evidence that God
in the plenitude of his wisdom intended thi Forld to abound with wivil in antithesis to
good, for man to contend with in the course
of intellectal expansion, is shown by creat
 ne a ifuation have been apprececiated without vice in
antagonism. Goodness would have had no merit withont wickedness in opposition
prove its excellece. Withont sin on eart
heaven wond have no claim to superiority a place for the enjoyment of perfection here-
after. Hence reformers in general, and our
esteemed goespel preachers in particalar, are estemed gospel preachers in particular, are
entirely dependent on sin in conlict with
righteonnoss for an avoation requiring ver
bal apolication in business to which the Lord
 to God, pardonable on petition, is tantamount
on logical principles of deduction to alicense
for sinning; for no one need fear the consequances of trangeression with remission
promitid in advance. It wonld be measaring
the inanite by fnite capacities and assigning hhe man qualities to a superhuman inntilli-
gence to infer that God thas concerns himgence to infor that God thas concerns him-
Beif athout absolution for the legitimate issae
of his own prescience. A man may overcome
 sin of another, bat gnit alone becomes an-
nulled in necord with God inseutable law,
which invariably acts as its own executor on all trangrgessors.
Man is not a
ture becange depraved being by nataught. No one has ever lived that was on-
tirely veil, or goon operfection; but on the
false plea of \& total depravity; theologians calse plea of "total depravity," theologians
have deviated from divine econony in repu--
diating what natural good gualitities man posi seating what naturai good quanties mailt of God, by denying his igit
to improvement on inherent merit. He is thus heologicaly placed wider seatence od
eternal ruin for what hio could not help, and
held responible for a nature received by coheld responsibli for a nature received by co-
ercion into existence irreppective ot his own
Sin can have no inimical bearing in coun-
teraction to God'g eternal law, for he never

 fringment of whieh man necessarily acts in
civil judicature. The nnversality of Goit
law is not to to enelosed within the lids of
 book of naiore eholitd alone be eonsidered in-
fallible on the rational assumption that
ever tis, is right under the emeient control of


 minatoroe, $\mathrm{Pa}_{\mathrm{a}}$

The Easter Hope.
Whatever M. J. Savage says is well said; is utterances are strong, clear, hopeful and
encouraging. He never strives for mere oratorical effect, but his wealth of soul, deep
seriousness, peetic imagination and thorough candor make him eloquent without effort tian Register, is the hest that can be zaid by
any one not possessed of the absolnte knowl edge of a fatare life which spiritualism
finally affords to the pationt, earnest seeker: Doss't it seem strange that this old world
ourr still persists in believing that there
ont any death? it is one of the most wonS not any death? It is one of the most won-
derfal thing in the world to me that men
nave not gurrendered this faith ages ago have not surrendered this faith ages ago
Why, the whole human race, from its begin-
ing down there in the dark until now, at every step of adivanee has marched over a
grave. And still the world says there is not
any death. It all an ilnion. Ony yite
peraists. And it tells itself this tale of faith persists. And it tells itself this tale of faith
in story after story, marable quter parable
legend after legend, linging to it and refus ing to surrender the trast. And yet what
have we as a ground of beliet? Scientific evdence, perhars, we have none The wise
men of the world tell us that all these storles
rom the ancient time were illasions or dreams, They tell no that Jeesus slept like
nyy other mand has never wake again.
 leeps there forever; that these divine and
human legends are only fairy tales that the
vorld croons over to keep ap its courage and
 terly impenetrable. We listen. Now and
then, we fancy we catch a whigner, and then
it is gone; and we wonder whether we only dreamed that we heard a friend speaking to
us, Now and then, we catch a pleano
face, and we rob our eses and wonder if we us, Now and thea, we cateh a yeaw of a
face, and we rabourese and woulder if we
were eleeping, it it wes na illusior. And,
though the majority of the race has passed vert the other side, we quse one another
thil whether the are wandering ghost
hin as air, whether they are reale heope
tie us, or whether they have utterly ceased to be. have learned one thing as to matter,
We han kow atout that to a certainty, that
nothing in this physical world ever dies. Not ne slightest particle of matter, not one unit
of invidible, intangible force, has ever ceased
o be. This dust we tread beneath our feet o be, This dust we tread beneath our feet
o-day, or that the wind blowi in onr facese, is
or dead it is alive. Next year. it will come not dead,
np in a grass blade, it will be a part of the
tint or pertume of allower. Next yar per-
chanc it will be a part of the bloomof alit
tle child's cheek, a part of the shining of a
 ver dies, only, Proteus-like, changes infoite-
ly ist form; disappearing, eloding as now on-
irely, to take another mhave more beautiful Irely, to take anothar Bhape more beautifal
somewhere else. And in spite of the fact that
we so often-mothers, husbands, wives, chit

 ge love, Where is the thonght, where is the
generosity where is the friendship. Whero is
Ilt that suthe combination of qualities and powers that made my friendse those are not
here. And so the world moves on and marches
 "Ist this the whon poest, Holmes, , , has of sung:-
thention,

And our hearts cry ont , This universe can
come to no such aimless and contemptible Ioffer not. argument that elaims to be de-
montrative. Ismply want you to fasten Your thought on the grand significance of
this fact: that in the face of univergal death
from the begining, in all time, this won derfally contradictory human race of our
says: I will not believe it:
difeath an mo the reality. There is no death: wha seems so is trangition."
I wish to emphaity of this Pact,
and to hint its meaining, by pointing out the signidicance of the trath that this growth o
hope that we set forth and celebrate year by Year on our Easter morning seems to be na
itve to the heart of man. That is, it is real.
it has a right ox orow here becane it does

 a sead, it found congenial air and soil; and so
it is part of nature, apart ot the order o
things. And so it semme to me, in spite or he lack of demonstration that, we qeek many
nd many a time and art not satisfied we
have found, the simple fact that in all ages his white eweet tower of hape has grown in
the soil of the human heart is so signifcant
as to make it little lene than demonstration





The Futare of Modern Sporitualifim.
BY CHARLES DAWBARN.
We judge the fature of a man from what
we ese of bls present life. and know of his
past career. The boy is ather to the mant
 and prifie of Intellect, soon to be followed by
the petting sun of an old are. The great re-
igions of the world have hat their boyhood, ligions of the world have had their boyhood,
their manhood and all -ave pesilly Hoham-
medanism - seem to have passed into the last medanism - seem to have passed into the las
stage of a deerepit old age.
Ye often speak of a religion as it it were a distinct entity, a personality with a yonth,
manhoon, and an old age of its own; yet
reality there is no such oristence as a rell
gion. It is only one of the varied expression gion. It is only one of the varied expressions
of manhoot't thought and feeling at that
gpeecial epoch in its devolopment. It is the
embodiment of the whole man to embodiment of the whole man, for emotion
and intellect in every shade and detail, and
with every conceivable degree of foree com. pel manhood to exhibit that concentrated es-
sence of his mentality which we call religion. Gevenge a anation a liftle more of hate on thill formulate itseif in tha
nations religion, just as a loving nature wi zoften the harsh conception of Deity. Yo it is not in harmony; nad a the res with whom
expresses the nations thought at one era, will be replaced when it acts as a drag upon
the mental growth of that poppe. that may be defineet, but yore can have no thought of the hour into creed and dogma
and bedecied it with ceremony; yetron tha
moment its may stand ilike the great prramid and stake
ity enormors bulk against the sand storms of
time; but since growth is impossible, sooner or later it will go buried out of sight.
If we aceept the thonght, that religion
the expression of manhood looking upwa the experecepion of of manhood that religion is
apde untward from itself, we see that creed, compel the cerowing are simply attempts to wear the jacke mid knickerbockers of his boyhood. Could
we discover a people of deep feeling, who had
refused to formalate their belief, and had encouraged eager mental search for new trath,
then we ghould gurely find a religion of the
peoppe, by the people, and for the people, that would blossom in time and frait in the com-
ing eternity
Manhood has ever been reluctant to recogManhod has ever been reluctant to recog
nize its inability to comprehend a whole
trath. The percetion that we call truth to
day, becomes strangely incomplete in the day, becomes strangely incomplete in the
graater experience of to-morrow; yet ever
relig religion in the world has demanded of in
votaries that they shall zeek no further; and
so that one fragmeitary idea, that haman conception of trath, is wrapped, in pricstly
creed and bandaged in dogma, lest hnmain
reason shall gaze uponit so closely as to dis cern its imperfection.
changes are incessant and perpetnal, for
manhood inquires and learns till the belie manhood inquires and learns till the belie
of the father stand to his son agsuparstition
founded npon ignoranes so it he creed of the religion remain unchanged, it stands as
folly tot the thiner, thenghit still commands
support from fashion, wealth and ignorance. But it is costomary, when the growing man
will not come the rifigion, to make an at-
tempt to bring the religion to the tempt to bring the religion to the man. in his
Bnt the thinker rtands with a truth is
goul that was not born of the old religion. He cherishes it as divine. If the old charch
will accept the new-born truth as born of
lawful wedlock between human reason and the immortal soul, then that man amitiates
with the old chnrch and it is strengthoesed
and broadened by the new truth; but if the and broadened by the new trath; bot if the
new light be all dark to the old faith, then
we lave claiming its right to a share of the family
inheritance.
We have an illnstration of this in Univers We have an illinstration of this in Univers-
aligm, which was born a hundred years ago
of the trath that ceme to Murray. The dec-
 the eristing religion, so it crystallized as a
central minds mightg gather, But trath is eentre,
mircumference and the boundless whole. Woo betide the man or church who claims a cee
tral thought It is soon framed in creed
hung as holy cearm in every home, an
used as an emblem of superiority in, dail

 an endersg monotony that left no hour for
another of cetetial harmony.
st has
diod towards its central trath like a gnar stood towards its central trith like a grar
dian apointed by the court whose work is
done, whon the cili, has reached its man-
hood. Other churches have caught the trath
 I propose that we now enderaror to take an
intelligent view of Spiritaalism in the light of philosophy and experience, so si to asceer
tainitititoto, has a centrat truth so focassed
as to leave every other truth dim and distorted. When we havo settled that question
Fe shan have iltte dificulty in determining
ite A bying quakeress and Her childrem.


A tract was put into my hands in traveling,
other day, with this title. The tract dis? ributor dild not wait for an anger. Had he
done so. I hould have ben obliged to reply,
In your sense of the word prohbly oo not, been charitable enoggh to ask, "Are
lan?", then any other sense a Chrislan?" (the remark would be charitable, ob-
serve, simplylg that there might be some
ther respectable defanition beid should perthaps haye answered, "I hope so."
For many people simply mean by Chistian
ne who calculates to do about right," as a good woman one said to me. And t shonla
besorry to bo lett wholly out from that list
Yet, if he had tanen the trobloto follow
the matter still farther, and had said, "But do you call yourself a Christian, patting your Tobe sure, \& general word like." Chistiani-
ty hecome, by much ning, 1ike a box witha
alse bottom, Into which you can put as mnch ir as little as you please. There are senses
in which Imght feel prond to be called a
Chiritian, just as, if as I know that the wordis not generally used
n that sense, and ar we, cannot spend our
ives in giving definitions, I should prefer to
 I remember that onee, when studying at
Divinty Hill
Hambrige, I happened to in the cellari and we passed very rapidily, as
tundents will, rom the knoty wood to some iner hard knots. I said: "Why, if we be.
ieve Jissus to to cave heen sampll ourselves christianghinold
He answerid, "I have no wish to be ealled a fe as a Frothinghamian," His position
hen geemed o me very conistent, and I am
ure has adhered to it well. ian is, first, that itilis a very vague worid,
nised in a preat varieto of meaning. Seond-
y, that, in you do not believe Jgsis to nd-
 iow these domineering persomainies in re-
ing, is in. Budlhism and Molammedanhrow one's influence on that side. Every
great religions pensonality frist helps the
vorld and then hinders it. When we leave ame among the Calvinists and Weglegans narrowness and imprisonment. The greater
the man, the more he appears to imprion
ther men. It seems the divine compensa other men. It seems the divine compensa-
tion for the good that great men do-this he-
littling they leave behind them. The profoundest writers of the ape have cmy of genius by onitil mitation. The En-
glish difine have Shaksperianized now for

 imselt has very little reason to be proud of
his mater." We need teachers; butitis the
xelnsive acceptance of any one teacher, even exclugive acceptance of any one teacher,even
though he be the higheat, that dwarfs a man.
 all other creeds. To them, this worship will
do good, because it is a step forward. But,to
tose who have been accustomed to a simple Natural Religion," this personal idolatatry
would be a step backard and it better to or an extlusive exemplar really get moter
good from his example in one way than those "Shakspere was not made by the study in the senge of dependence on another-who-
over else is. If to be Christian meant to
get spiritual Inowledge at arst hand, as Jesus iid, the name wonld be iudeed worth assum-
ing. But, if his disciples are to be trusted,he ended. like inferior other prophets. in teach-
ing that no man could come to the Fathir
bnt through him; and it is now too late by
oighteen conturion


## The Doctor and His Vision

When Dr. Morm Landon Soctety.)
Ouna attudentat Cambridge, n Queens College, he was standing at the
door of the elinimg-room one dag, when he saw
Mr. Bonnell ome out of the hall, looking
is he always did in ife. A friend near was stre a ways did in life. A friend near was
 personal appearañe. That ovening the pray-
ors of the pollege were desired for one who
wras in a iek and dangerous condition. More
 his bet for a considerable time. had not Mort More
inisted that he had seen the man, and
brought his friend to witness to the truth of his gtatement. The same day Bonel ditad,
and the stranger Whowas with More, and had
goent the figne, identified the bory of Bonnell
as that of the man he had noticed coming
 American mowers, horse-forks and hay-
rakes are very pxtonavively used in Saxony,
bellap paeferred to the home make because of
hefr ightness. their lightness.
Speckled tront come pp in the water of
some artesian wells in Nerand. The Bapposi-
tion is that they came from subterranean lakes.
The en
The custom of decorating rooms by strow-
Inx ropes on farnitura, beding and foors is
oxteading in Paris. Horsford's Acid Phosphate.

## 

BY Mestrir M. poole.
NOMORESEA.


 And sanduished hearts, sick with remorns
Moaninilike the wavesat set of autumn day.

nd depp and dark the fearfol glonu unlighted
 Yeal in thy lifo our lithle lives are ended,

 Mins Ida Knirtz, the depaty sheriff of Frank-
 Dr, Sarah J. MeNutt of Now York, has been
received as an active member of the Anerican Neurologieal Association, She is th
first woman to obtain admittance to this so ciety. Her thesis was considered a paper of
pecuiar excellence, it being the first recog nition given in th
infantile disease.
Mifss Helen Gladstone, danghter of the Pre-
mier, who has been for sometime mistress of the South Hall, at Xewnham, is engaged to b elected to Pariament in place ot the deceas
ed Postmaster General Fawcett. Both ar
 Sister Mary Frances Clare is the fonnder
of the Sisters of Peace, in England, a new mestic service. Would thare were other disters to nudertake the same work in all our
towns. In may casse, howerr, the mistres of the family needs traininger, the mint a mistress
her hel
the welp. slie neither knows how to do the

$$
\begin{aligned}
& \text { The journals dequrih } \\
& \text { Wisa }{ }^{2} \text {. }
\end{aligned}
$$

The jonrnals describe it in this way:
Miss Mary $F$. Sevmour, a well known ographer and aw-reparter of New York City,
has been receutly appointed Commissione
of Deets of that State. She was the firsternor wab that
over took testimony in a New Jercay and is well known to the bar of that stat
as well as in New York City. Miss Seymour is managing a large business in stenograph-
is work and type-writer eopying, in which
ehe employs ten regolar assistants. It is transactedin four offices, , opatatantin two dit
ferent buildings, and eonsists of a uumber of departments; law and lecture reporting
typewriter and pen copying; a hurean for supplying stenographers, type-writing opera
tors, knd copyists to lawyers and conmercial houses; fornishing stenographers temporari mannscript for the press. Alsa a a chool for ography, Typowriting, and Bookkeoping.
All vacancies in the bsiness are suppied
as fai as as far as possible, from the school.
Miss Segmour a a very rapid short hand
writer, has fine literary taste and great ex ecutive ability
fros elizabeth cady stanton
These extraets are from a letter in the
Woman's pribume, in answer to an appeal for a erosade against polygamy: 1 I see earn
It is with infinite sorrow that est women wasting so mach enthusiasm on
intemperance, polygamy, prostitution-al out growths of woman's degradation-in
stadad of ntterly and completery renudiating
and stead of atterly and completely repadiating
the inea her "divinely ordained subjec-
tion" wherever they ind it, whether in state scriptures. If one generation of women would tate the initiative in an active crusade the afterthought in the ereation, the author
of sin, made especially for man's pleasure and convenience, her sex a crime, marriage
for her a condition of slavery, and maternity
a curse, and demand of the state and church an expargated edition of Blackstone and the Bible, placing the mother of the race on an
oven platorn, at least, with her sons, polyg
amy, prostitution and intemperance would amy, prostitation and intemperance would
soonreceive their death blow. The same per-
verion of the religious element that holds woman an abject slave in the Tarklish haree
and ander a Mormon theoeracy, holds he passive in the chruches, though denied al tis honors and priviligeges, and compels her to
listen to the demoraizing tozching in regari to her origin and desting.......ich Mormon ism rests? The ""divinely ordained" inferievery form of religion, in every age and long
itune, In all charch canons and holy books and ehoed to-day in all our palpiti. The ame
deat that zuder monogamic relation makes prostitution a recognized neeessity, and di-
vorce from drunkards and libertines so difl cult to obtain in some States of the Union
The same idea on which the old English com mon law for woman was based; the founda
tion of the American gyatem of jurisprudence tury. The same lide that ha robbed woman under Christianitity of all participation in the her unfit to enter the sacred altar or to touch
the vertments of the high prieat; nfitit to be elder, deacon, a member or the vestry, to have an equal vocicisise of the chiorchee. The same of all voice priverintelingent, irituous women norant orders of men ean vote, and logisiat on their political, civil and social status, The same idea that has caused ug such a prolong
ed struggle to open the college doorg, the
trades and professions, to our daughtere." One of the most marked women in New
Yori is deseribod as follows. The writer doose
 Ma catile
Midas "Mday Morgan is attached to the
atif of the Now York Times. Mks Morgan'
depart

 cipant. Yan Phou Lee writes of Chinese
schoolife. Mrs. Champneg and E.S. Brooks Charles Egbert Craddook brings down the popular writers contribute that which helps
to make up a most interesting issue, and the Chantanqua Readings furnish fine art. his-
torical and literary napers. The Echeoric. (E. R. Pelton, New York.
 itelleschi, is an admirable sarvey of the
Eropana situation as it appared prior to
the Ango-tuasian complication. froldwin Sith has. capatal artiele on thie organizaEmpire Among the scientifie paper are A
very old Master: Organic Taturers Ritile,
and Sir Wiliam Siemens. The other articles fill up a readable number.
The Homineric Review. (Funk \& WagThe ditoriat department and the resume of current literatare in Continental Europe,
and in Great Britain and the United States,
are np to the nsual high standard. The Library Mafazinge (John B. Alden,
New York.) The contents of the May number shows some goon, strong reanng rom able
and popular writers. The publisher aims to give the best current literature covering
wide scone of thought and investigation.
Chautabgua Young Folks Journal. (D.
Lothron \& CO.. Boston.) A monthy deveted Lo reading clubibs schools and homes. In this
number we find The Children of Westminster Abbey; Sonvenirs of my time; The Temper
ance Teachings of Science; search-Ques
tions in Americau Literature, and others. The Maccination Ingoiner. (E. W. Allen, Conion, Eng.) A health review and the organ
of the London society for the abolition of OUR LITTLEE ONES AND The Nurserx. (The and illustrations in this number are equal
to those in previons ones and will please the
young readers.

Book reviews.







 PLIOT FORTUNE. BBM Marian C. L. Revers and
Emily Read. Booton: Houghton, Miffin $\mathbb{E}$ Co.



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THE PILLOW-INHALER!



##   <br> CORPULENCY: <br>  <br> DOMINOES <br> ..... absolutely given awayi

## - Wilson's Pat. <br>  

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Povery and sutferiug.

$B^{\text {ARLOW'S INDIGO BLUE; }}$
OPIUM Morphine habit
LOVE$=$
"Cutler" DESKNICHOLS:BARK \& IRON





 G JOHN 0 . BUNDY TERMS OF SUBSCRIPTION IN ADVANCE. opy, $\frac{y}{}$ montho............... $\$ 2.58$
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drebset, and an remitanices nade payathe to
JoHN C BUNDT, Chicago, m.
 Enterea at the postofitee in Chieago, min, as


Gearge Eliot-A "Not Hersells" Trom her life of this gifted writer, as compiled journals, with the few needed explanations by her husband, J. W.
Cross, is a valuable work-autobiographic aud interesting, and giving an ideag of the
excellent perronal qualities and cordial af action of one admired heretofore as a writer of world.wide fame, but
kindy and sincere woman
Her story-writing began with donbts and
tears, and with no thonght or expectation of the extenivive reading which a waited her
bue it opened and went on in a way especial hut it opened and went on in a way especial
ly ineresting as a pyychological study. She wawzudududz


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 nflux and illumination, combined, in her case, with mental powers of singolar clear-
ness and force, and with high moral quali-
Hers would seem to be an illustration of
He truth of that old sayinge "The gede selp those who help themselves:" She godsed her her affections for family and friends, read
argely of the best books, but made those books her helpers, not her masters, and was probably also the recipient of light and in-
spiration from the Spirit-world-a mediam spiration from the Spirit-world-a medium
for the higher thought of wome gitted spirits facaltiee was instinctively so attuned, that
halp came in ways that she but partially halp camé in ways that she but partially
realized." oubbtless there is much light from reaized.
the spirit-world which comes through like chanuels. If Mitton or Channing would help and would eare little to do so, but they conld quicken and glority the royal soul of some rare genine, adding their inspiration to the mental and spiritual power they found en-
shrined in some mortal form, and we should shrined in some mortal form, and we should
be the gainers. Sometimes they might think well to reveal and identify themselves, but What joy for a company of gitted spirits to help such a woman as George Eliot in her task of writing books that have stirred many souls in
many landst May not really the best mediumshit come when we use our own facultee, hold ournelves open for Inspiration? It may be said that George Eliot had no
olear view or faith in personal immortalit or in a Supreme Mind. This is true, and It marks her limitations, and sometimes mars thought. But she was reverent in spirit sand nover seofted at any sincere person; took
geod trom all, and walted for more light.
still greater, happler, and even more gifted $=$

She taught fidelity and devotedness to Hindly The ohoir invisible," of whieh she sang so great woman, in giving her own experience of her best work, frankly said that a "not her as "merely the instrament." That mediumship, as ou
in their experience

Dr. Shedd on Hell.


Mind Care" and "Swear
We learn from the current news of the day men of Boston had a very lively disenssio on the subject of mind cure or Christian science. The Congregational ministers also ton
it pa, and Prof. Storey Fowler read a pape by the many divines of the faith present among them being leading Congregational
ists in Boston and vicinity. Prof. Fowler said that his idess and knowledge of the "Christian science" were the results of his
own observations and thinking, and were not gathered from books or works of other gen
Hemen. He recognized the strong hold the science of mind care had taken in Boston and
vicinity. His attention was called to it by riends, whom he arrst refused to listen to and whom he later called eccentric bings,
Subsequently, however, he noticed that liter ary people began to take stock in it. Som
of his acquaintances began to think that they were benefited by it. He saw the prin
cipal scientist teachers, among them Mrs Eddy, and he called upon a number of heal ciples from the see the science and the founders and beprinciple, not a person. He is, in their opin ion, the only mind in the universe. Mrs fact, of all natural laws. She denies the ex-
istence of a human body and of all senses. She denies the human porsonality of God
Man has what she calls the mortal which is the direct ppposite of God's. The generated in himself. With this mortal mind he thinks he is sick, but he is in error. It is Towler says: Speaking of Mrs, Eady, Prof







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Under the above titie the Kawsas Oity
Journal for the 27th ult., contained a column ditorial from which an extract is made a follows
 jected to inveetigation, seigence not feoling
its dilgnity impairrod by joining in the inve
tigation. Stine physical manifestations, or
materiailizations, have been pretended in


 truth of modern Spirituailsm as shown by
materializations, have been foremost in th "No one has been so earnest and houest in
his iveretigations as Col. J. 6 . Bundy, of the
 Ho has deemed it a duty to investigate, as far as posibibe, every medium who has pretendid
to materiauizing powirs, and has nover heil
tated to expose a fraudulent medium. Convinced of the truth of spiritualism, he ha
held it a duty to expose every one whom he
 like a belitit in any other rolition, muatt and
doos appeal to the better bentlments and
most acered feltings of mankind, and impose
 Sp

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 famods
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how hon 2. Thare is no attack on Spiritualism, when
Hradulant medium is exposed any more
hanan attack is mado on Coristanity when
w wolf in sheeps's clothing is discovered in a a wolf in sheep's clothing is discovered in a
church, stripped of his diggaise and triven
from the fold. In the exposure of Sauer he was caught at net, and while he was returning to it atter having failed in secaring the paraphernalin
rom his wife who sat at the farthest point rom the cabinet.

Influence of the Mind on the Body.
The wonderful potency of the action of the
mind on the body is illustrated in an incimind on the body is inlustrated in an inci-
dent related by the Chesterton Times. There dent related by the Chesterton Times. There
moved to that place a midde-aged man and his wife, together with a large family of
children. They came from New England, and purchased a place on which stood one
of the oldest and best known honses to he of the oldest and best known honses to be
found in the whole country. They mover in early spring, and when May came, naturally degan to explore the place more fully. One man, with a strong religions temperament almost verging upon superstition, came upon times, but loug ago abandoned. As Mrs Charles's family was large, she determined to make use of the oven for the next Satur--
day's baking. She heated it, put in her dough, na the tempting was six magnicen lowes very tempting bread. But on the bottom
of of the loaves appeared the statemen "Died June 15, ," in old-fashioned but well
defined text. The fact disconcerted the famy, and their feeling amonnted to consterna ment appeared on the bread-" died June 15, Mrs. Charles, with her slightly superstitious turn, thought it ineant her, and, as the date approached, gradually grew ill and was conuness spread abroad and finally reached the rs of an old residenter, who lost no time He found her in what she thought her last hours, but quickly explained that, many
years before, he had helped to build that bake-oven, and had used for one of the bottom labs a part of an old tomb-stone that had the neighborthood, he said, knew about this ty of old Hannah Kendrick's bake non and should have told the newcomers. It stition rapidly gave way, and her health has rapidly improved.

## An Important Gatherin

The committee of arrangements for the coming Protestant Episcopal mission, to be
held In New York, is abont to issue a pamphlet setting forth the princinal evil sought to be corrected by the miseion, such as: 1. The evil resulting from making distincpoor in the chmochation between the rich and
2. The lack of personal spiritual ministry

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 Hat dim pressod at the recenishment thterance of has bpeonpulpite capital and labor, servioes will be held
orndne afteruon, and evening. Canons Bland, whill tarepe and Knox int ittie
will be held in different charehes. Torking in the right direction, and will, unoubtedly, exert a great influence.

Mrs. E. Le Watson in Chicago
Mrs. E. L. Watson, who has oo long and
faithtully offliated as locturer for the Socieaithtully officiated as lecturer for the Socioty of Spiritualista in San Francisco, arrived
in this city on Thursday of last week, and
hecame the guest of Mrs. Bundy (Mr. Bundy being absent ou an Eastern tour), who tendered her a reception on the following Friday ovening. The honse was thronged with friends
of the cause, who were anxious to extend greetings of welcome and good cheer to this eloquent champion of a pure and exalted
Spiritualism. At an early hour Mrs. Bundy, a a few appropriate remarks, alluded to her distinguished guest and the great pleasure she felt in welcoming her. She then called
apon Dr. Thatcher for a short address. He upon Dr. Thatchar for a short address. He
reaponded in his nsual happy vein, concluding of Mr. Bundy. He was followed by Judge Holbrook in a fow brief but pertinent remarks. enthusiastic call of those present, and for twenty minutes, she delighted her andisentiments. She is certainly worthy of the high praise bestowed upon her by the prominent Spiritaalists of San Francisco and elsewhere. Miss Holbrolusion of Mrs. Watson's address, Miss Holbrook read a poem in excellent style,
atter which those present enjoyed social conatter which thoee present enjoyed social con-
verse for a season, then took their departure, feeling delighted with Mrs. Bundy's honored guest, and rejoicing that they had the priv-
ilege of seeing her and making her acquaintilege of
ance.

General ITEMS.
The revised version of the old Testament ill be published in Now York the 21st inst Capt, and Mrs. H. H. Brown have removed
o Saratoga, N. $\mathbf{X}_{5}$, where they nay he addressMis. E. L. Watson'g address is in care of Wehiester, N. X. Mrs. S. Fr Dowol, unconscious tranes
 Prof. Alexander Wilder will in the future canduct hate Platonizs. It could not be in provement in its pages.
The Supreme Court of Georgia has just suef for a salary because the gospel is fre and therefore no man can make a charge for stripped of all verbiage.
The Roman Catholic churches of the Dio cese of Massachusetts, under the direction o mass. Free seats will be given to those to do pay.
Chief Justice Morgan of Tdaho has decided
that Mormons who practice or believe in polygamy cannot sit on a jury. Eleven juror were recently challenged in Juage Morgan is doing nobly in her efforts to stampont thi .
The attitude of Catholicism toward ou pablic schools-a problem of grave concern
to the present tima-is to be discussed from opposite premises in the June number of the North Carolina, against the Roman Catholic ense of its policy Keane of Virginia, in de
Rudger Clawson, who controls the grea sentenced to floe and imprisonment under the Edmunds law, not because of his co-oper tive store, but because of houpekeeping on he same slyer. His convilion is at on Am.
ains thram from the City of Mexico contains the annexed budget of news: "In reed States to Mexico, the Government official announce hat nons comlag will have any to come as other emigrants, subject to th la of the country, which forbid polygamy. It is said that little Baron Magri, brother Gen. Tom Thumb, was lately married, ha been arrested for being a gay deceiver. He
is aceased of being the father of a child in New York, while he has a wife and three childrến awaiting his return in thre taly. The Baron is but thirty-four inches tall and weighs bat forty ponnds.
Carroll, our Baltimore correspondent, write as follows: "Krs. Walcoll is slowly regain ing her health, and is giving us lectures, or we might rather call them lessons, of the
most interesting and instructive character. say leseons, because the members propose the mabjeck, ath aselvoe, the argumentses are
them among theme
concluded by the control. The moelety i comploed of a small number, ill of whom are
carneet and determined."

The Firat Spiritual Ampociation of Kansa City. Mo., at its aunual meeting the firat
sunday in May, elected the following oft cers: Dr. F G Granville, preeldent: Dr T s Kimmell, vice-president; A. Beggg, secretary Mrs. E. Kimmell, Mrs. Dooley, Mrs. Clary and The Pope has
Rose privately decided to send the Golden who, though not a Catholic has quietly nse her influence on many occasions to protect Catholic German subjects from persecution
and to smooth away the dimeulties dividing the Empire from the Holy See.
Faith haaling, it appears from a letter in girl, whose foot had been twisted in childsole, was cured by a visit to the Pagoda Beth shan, and an Eaglish offeer sent to investigate the matter reported that the cure was squired to sutain criminol as woald bo It is certain that a great amount of fetish miles from the walls on the east, is an a fe mous tree, which fell more than two cent ries ago, and which has been there ever sinc It is called the divine tree, and a temple has ieve a spirit dwells in or near the tree, an should be worshiped from motives of prud
once. The immense size of the trees is th result of the spirit's energy tree is the divinity
Mrs. Russell sage is as benevolent as he requently created with being close. She for her proteges, and going into her kitchen nutition aside to prepare with tender car nutritious and grateful delicacies for "he
patients" Not a little proud of her skil with the neede and other homely honseholl arts, she makes not only her own clothe but her husbands sirts, and takes infinit pains to tickio the grim old speculator's fal

The Positivists through their representa war in the Soudan." They close by saying hat they protest in the "name of Humani . "against the decision of the government noences to our material and moral interests as a nation, but as in itself essentially and trength" And yet the Churd abse of on ng the humble Jesus, allies itself with the
war faction, aud has not a word of rebake. Herbertus writes as follows with referenc o the Parker Spiritual Society, N. X.-"On
the first Sudday evening in May, Mrs. M. E. Wallace filled the oflice of moderator with ure, taking his subject from the th th verse: 'Commune with your own hear apon your hed and be still?' At the close of the address brief remarks were made by Mr.
Gaden, Mr. Mc Carty, Mr. Henry Kidule, Mrs. Gaden and Mrs. Higgins. The meeting elosed hymn, 'Come Ye Disconsolate'"' Claudius V. Spencer is the name of one of I Salt Lake the other da y and hegred off Clauding had three wives. One of them ran away sixteen years ago and he has not seen
her since. When the Edmunds law was passd he notifed his second wife that he intendhe gave her a job in the kitchen as a servant ne saw her thereafter only in that capacity form and suspended the an evidence of rerood behavior; Spencer promising to cleave his first wife and to persuade all his friend about seventy years old, perhaps he will prove very exemplary citizen for the rest of his
Capt. H. H. Brown spoke at Woonsocket, R. , April
April 12 and and 14th; Manchester, N. H. April pril 12th and 14th; Manchester, N. H. Apri
16th; Berkeley Hall, Boston, April 19th and 3th; at 30 Worcester Square, April 20th and (ay ; Brockton, Mass, April 21st and 28th coomister, Mass;May 13th and 14thatWeston, t. He will be at Bartonsville, Vt., the A. M.
and p. m., and in Bellows Falls the evening of M. M, and in Bellows Falls the evening
Moth; at Mt. Holly, Vt., May 19th; West Windsor, the 21st Woodstock, the 25th. He can be addressed this appointments; bat he wishes his friends ot to Saratoga, N. X. He would like to pass une and July in Western, N. X., Ohio and and address him
It is said that several months ago a rich Catholic priest died at Erie, leaving the bulk Hie sate to the Harvey family or Titusarvey, the eldeest son of the Titusville family, gained a greater portion of the estate.
In January last William parchased the Brawoy Houe tating posesion March fraw Soon atter he experioncedereligion, and of ate he proclaimed himsell a man of God. He requents the streete barefooted and clad in alf attire. Being a large, powerfal man, forcible persuasion can induce him to dis* Cemetery daily sind epends hours devoting them to exaltation and prayer, bathing himolf in the waters of the cemetery, calling the water holy water. He sprinklies his friends
trom water carried in botiles in his pocket
tud blemess them.

Mr. Garland is a Roman Catholic, the second to ocenpy the ple
of the United States.
R. W. Herbert, a Pittaburg enitor, is being a dog fght on a Sunday afternoon
J. W. Matony of London, Eng, dramatic may be addressed at 1500 North Thth Street iladelphia, P
Mrs. E. L. Watson lectared last Sanday,
morning and evening at morning and evening, at Martine's Hall, to the largest audiences that have occupied that able seat. was occupied. Those present were highly gratifed with her answers to ques-
tionsin the morning, and her lecture in the tionsin the morning, and her lecture in
evening on " Our Treasures in Heaven."

A very good story is told of Abraham Lin-
coln: At an early day he held an office in an coln: At an early day he held an office in an
Inlinois town, which made it his duty to give address the people, and no one was allowed to do so without this permit, given freely on came to him, gave proofs of his character to him: "Lat me ask what subject you propose to preach on," and the aswer was, "On advised him not to try, as it would be a usereply was: "Well, my friend, the fact is that very few people in this town know that Chris nothing about any second coming."
Though we recognize all days as equally holy in themselves," satid Theodore Parker, day blameless and holy, we yet learn from history and from observation that the custom of devoting one day in the week mainly
to reat from common work, and to the various purposes of spiritual culture, has pro-
duced many happy results, and is still important to the greater part of mankind should be sorry to see Sunday devoted to ment. I would shun the superstitions which now rob us of half the blessiugs of the Sun-
day, hut would not, like our Puritan fathers go from one wrong to another wrong. would not keep the sunday like a it,"
would not, like a fanatic, destroy it.
A few week ago a diamond dealer named Kennedy. rrom New York, Bopped at the Pal
smer House for a fer days and then went on to New Orleans. Upon his arrival at that city a packnge coutaining 11,000 worth of mi-
cut diamonds was found to lo missing. Ken nedy returned to the Palmer and ransacked
his former room, but still the diamonds were not found. He then went back to New Yori dream, in which he found the precions pack age in a heap of rubbish at the ond of the othe Crescent City. The vividness of the Iream impressed him so strongly that he took car by that time, of course, had been long since cleaned out. He was told where the rubbish was thrown. After digging in it
for an hour or more, the package with it mudisturbed contents was found. Kennedy once more went bacer
liever in dreams.

Mr. J. Clegg Wright of Philadelphia writes J. W. Mahony, of England, lecturer, debater gave one of his noted entertainments at the rooms of the First Association, South Spring Garden Street, on Thursday evening, May 7th of Shakespeare's sublime tragedy, "Hamlet." Mr. Mahony recited and acted each characte with a distinct voice and gesture, and sus fect, and elicited the applause of the audi stands in one place on the platform and sim ply moves his body in the assumption of the scene is perfect and complete. He has no assistance, but goes straight on from scen o scene, from act to act. To the lovers o onjoyable evening. His entertainment wa an artistic success. Mr. Mahony has earnes sormand repatation in England for these per ful study and painstaking rehearsal. H should be heard to be fairly apprecia ted."
Last week we publisbed a communication,
from Mr. Coleman, giving an account of Mrs. from Mr. Coleman, giving an account of Mrs
E. L. Watson's Farewell Address in San Francisco. He sent the following addition thereto, bat too late to appear last week
"The floral decorations of the rostrum on lied, fitten hune many, elaborate, and va ried, fitteen hundred roses alone being used y all being fornished by Mre Nowell, who with her two daughters also deftly and tastiy arranged the floral wealth of ornament so larishy digplayed. During the past year thewer erimabie laiy has been in charge of the sunday has sheant at the Temple, and every Lycenm's most zealous workers, not only conributed a beautifal floral gifts in adornment of the rog rum, its furniture and appliances, but with heir own hands have performed the major portion of the work of their proper and artist uable assistance has been given them from natter of furnishing flowers and in their distrum."

Mesars. Jansen, Meclarg \& Co. will pub-
lish at an early day, "Camp-Fire MemorialDay," and other poems by Mrs. Kate Brown lee Sherwood. Miss Rosamond Date owen intends to re turn engagements after July 1st, at camp
ture ent meetinge, etc. She can be addressed at 142 East 18th Street, Now York City.
Under the new arrangement whereby The
Century is issued in this country on the firt Century is issued in this country on the firs of the month and copyrighted here, copy
ight protection is also secured in Great Britain by issue there a day or two in ad vance,- - a great advantage to contributors, Bince their articles are now protected in both countries. Arrangements are now in progres
whereby $S$. Nicliolas will also be issued in London in advance of its publication here, so It appeare from the Tribume of this city that a small company of people assembled
last Sunday in the honse of Mr. Wison, No. Luder the influence of Mr. Meyers, faith
und If St. John, the story of Christ giving sight to the blind man. Mrs. Lutberg said she had been bedrideen for five years. the last two
years being too weak to dress herself. She was completely and suddenly cureal hy faith.
a little mute boy was brought forward that A little mute boy was brought forward that tather said he was "an awful sinner,"" but that the boy could not be healed until the head of the family was eured spiritually. Among those who were prayed for and who
atterward professed to be healed were Mrs. Ison, a resident of Morgan Street, who had Mrs. Peterson of Wicker Park, internal troubles, the woman claiming to feel instantaneous reliof. Emma Hansery of Wicker Park, 1 little girl who had a very crooked face, vent away with her visage apparently much
traightened ont. Several others were re jected because they lacked faith.

> The Progress of Thought.

The following article from The Christian Register, the able weekly exponent of the
cultivated thought of the Unitarian churches cultivated thought of the Unitarian churches Eastern Massachusetts in particular, is very ignificant of the hold that the teachings of piriansm uave taken it morth caretul reading as indicating the plain aritt of religions thought in that highly intelligent ioneered the way for other denominations
or the last half century, We will not italicise, ing senterees.
 rickien Mary, the impulsive Peter and the
oving John, the question comes, What do we
nd there? Are we seeking the living among find there? Are we suaking the living among
the dead? Is the tomb sealed for us, or, has
the stone been rolled away? Muen depends upon the attitade of mind
nd heart with which we approach the tomb gud that atmosphere of tradition in which
it is taveloped. That if wo gin the spirit
of the doubting Thomas, asking the fingermarks of proof at every step of the way' And
yet Thomas must not be withheld. Let there be no repas nach for the do dobuther. The path of
bkepticism which leads to the tomb of Jesus must be trodden as feariegsiy as the high-
road of unchallenged faith. Shall we not
apply with the utmost rigor every test which apply with the utmost rigor every test which
the reason may suggest
the reord of an man experience? Let every doctrine which
mppeals to our faith be stadied through the
ap light of the knowledge and the half-knowl-
edge whinh we have.
What have we then to say when the doubtWhat have we then to say when the doubt-
ng Thomas meets us with his inexorabde
condition, " Except shail see in his hands the print of the nails, ,and pat ryy finger into
the print of the aris, and thrust my hand
into his gide I will not boliovo"? into his gide, I will not believe"?
The Scripure
liberalist offis the are gospel record. Yet the record itseif im-
medintely invites the operation of the reason,
or It containt diffeulties which at once require explanation. All the incidents it emthe story that Jesus rosi from the dead and Thomas is asked by the Protestant portion
of the Chribtian Charch to believe that the resurreetion and reappearance were phe-
nomena pecular to Jofing himself. There
are even those who maintain that the gift of mmortality i is brought through the death
and resurrection of Jegus. But the Thomas
amily is to-day a very large one, and the ar. nument of the Socriptary literalist is is ot equal
o the sum of his doubt. Nor doee it avail to urge the authority of
Hhe Church and its traditions, as is done by Roman Catholicism. The mere fact of the founded. Some of the moat loug-lived and pergigtant traditions have been those which
criticism has tinaly oxploded. The dogma
of an infallible book or an infalible charch
 The doubting Thomas tarns in another difay of the risen Josus? We say materialistic
selence, for that is all that many people mean when they speak of science. it it it he
science which deals wholy with things that are tangible, that may be weighed in seales,
melted in erucibles, exhaled in chemical

 baked on a fire of cools, physical selenee
Wonld have some talerum with whitch dobut
milght might be pprooted. But it cannot acoept as
proof fact not fill atteeted, and not rePrysical science knows nothing of the rieen
Jesis.


of the human sonl itselt. It is necessary,
also, to show that the rearrection after death and the reappeutrane ot to humanity may be
as univerai as the factotimmortality. Hhile
Protestantism concedes the natural immorProtastantism concedes the natural immor-
tality of the soul, its influence has rather tality of the soul, its influence has rather
been aganint regarding the reappearance of
Jesua to his digciniles as anything but an exceptional fact. It has illogieally cut of the
aago of miracles with the apotles, and has lett Catholielism to maintain their continuity.
It is a singalar and gigninicent faet that it is the whote Thomas family-in other words,
those who have been regarded by the Church
as skeptics, those who stand outside of its B skeptics, those who stand outside of it
pala- who have done mort in seaking to es-
cabish the fact of the universality of the dorine of the resurrection and reappearance o the spiritual body than has the Churchitself,
Phyaical science has bean inexorable in it
demands for tangible evidence. To satisfy cmands for tanibibe evidence. To ratisfy
his claim, we have been pointed to a vast
 have been asked to believe that these forces
are exerted by disembodied spirits, The
apathy, docmatism, and bigotry with which seie
nom
ited who aband Geld of phenomena has bioen largely
abe impostors, and to those who ack the scientifite training to determine the
weight and nature of the facts and forces
with which they are dealing. Sclence may with which they are dealing, Science may
turn over to mythology or to historical criti-
cism a narrative of events which took plach eighteen hundred years ago; but it should
not thut its yes and pluge its head into the
gad with referen to not ghat its eyes and plunge its head into the
gand with eference to phenomena which ex-
ist within its reach, and which challenge its ist within its reach, and which challenge it
severest tests. It is a significat fact. Which
can by no means be overlooken, that a vas number of people whom the charch cast
Bkeptics, those who do not accept its creeds Ekeptics, those who do not accept its creeds
and standards, itit popes and Bible, have yet
come to believe in the resurrection of Jesus upon entirely different premises, A census
Fonld probably show that the number of
these people runs ap into the millions to-day theas people rans up into the milliomber to of
in our land. Putting aside all the frand and in our hand. Putting aside all the rrand and
imposture . Which have been detecteu, there
still remains a residuam of phenomena of the most extrordinary character, which sei-
ence is yet too timid to accept and too weat to explain.
We have We have learned at least that there is a
science of mind. We have discovered how
little on unusual conditions under which it may of ther ate. Until we know more, this much must
be conceded that the story of the reappear-
ance of Jesus to his disciples cannot be dog ance of Jesus to his disciples cannot be dog-
matiecill and imperiously denied. A myth-
ological explanation will not alone suffice. Pogical explanation will not alone sunfice
Pychology must render some more satisfac
For centuries, the story of the resurrection
has chained the interest of the world. It stil cons chained to hold it. And there is no mor
contin interesting splanation of the power which
lies behind this story than the fact that a
vast number of people accept it to-day wlie vast number of people accept it to-day wh
belive that its truth is verifid in their ex
perience. For onrselves, weare not prepare
toacet thin fact of immortality solety upo
gny to accept thin fact of immortality solely upon
any evidene which has ar yet been present
ed to the genses. To us, it seems a spiritual
 world. Whatever we may say alaotit its spe-
cial incidents, the story itrelt embodies
deen deener truth than any which appears on its
surface. It proclaims to the word the fiith
of these diseipleg, that the Jesus whom they
invel and who had wrought such transforma loved and whop had wrought such transforma
tion in their hearts conld not die. Nails an
ipea speare might transfix his body; they could no
transsix hiss spirit. No sealed tomb cound im
prison him. The ancels of God prison him. The anges of God wond rol
away the stone from its door. His influence
shonild he deathless and the beagtiful spirit shouid had ceatheatesg, and the beand forever be exalted
wt the right land of God.

The wool clip of Oregon will this year
reach $11,000,000$ pounds. The ship state of Maine recently made the distance aceros th
Pacific in twentydays, the fastest time on
record. The first steamship to cross th
 of the most remarkable men of this or any
age is Ganeral Von Motitke. He is eighty-forn
years old, and takes long walks every day for yearrold, and teken long walks every yay for
exercise. A recently originated New York
novelty is a glove store in the window of
 vestecles is \$15,000,000, employing 8,000 per-
tricys.
sons. At Ash Ford, a station on the Atlantic aud Pa suphly is brought by rail a dizstance of
waitry miles and sold for 50 cents per barrel
Theoldest book in the Congressional Library is said to be "The Olive Leat"," by one Hau--
ser.
Gef Georgia, a tune book concocted "for The glory of God and the good of mankind.
Tho intereet bearing national debt of Great
Britan in 184 was
annual inteno,
 will reduce the present price of bread in that
city by something lize 25 per cent. When
pou dine with the Viceroy of India you present yoursilf win the reception oroomian in your regu
lation swallow tail, but before you go to finner you ehange it for a nice, cool, whit
linen jacket. Christopher Saur, a Dankard printed and poblighed at Germantown, Pa,
three editions of the Rible in the German
language before any edition in English hai anguage before any edition in English ha
beon printed in America. The first Eaglish
odifit Mon of the Bibie was the "Aiken,
Mune. A portrait of will leave England in
execretary Eincolm is June. A portrait of ex-Secretary Lincolm ins
bing palinted for the War Department. M1Me.
Corlin, who won the prize at the late beauty Corlin, who won the prize at the late beauty-
show in Paris, is twenty years of age. Canon
Liddon of St. Paul's, Englana. has hecome an ardent advocate of cremation. Charle
Longellow, the son of the poet, is ahout to
gtatt upon a journey around the world. Prot Tooso of Covington, Ky, at the advanced age
of eighty-three, is livig on a moderate in

 C.D. Bradee of Boeton thanking him for his
felieitations on Sir Moses attainment on the
contennil anniversary ofis brithay. Mrs.
Ella R. Bracketr is Register of Deeds for Frankin Connty, Majne She was appinted
by Govi hobie to maceed her hasband, wh
died has fall, when ony two of the foni
years term for which he haid been elected
had expired. Kossuth has a poor opinion of
Gladstone ar a Premerif H H thinkss the grat-
est two man in the world to-day are Bismarek est two man in the wordid today are Bistuare
and the Emperor of Japan-the latter be
cause of the wonderful progress his countr cause of the wonderful progress his comntr
has made in the last few years. The tota
length of the submating length of the submarine cables now in use is
quoter at 68,00 miles, During the monthot
Aprit the Postmaster General filed foofourthApril the Pootmaster Gunerai filed bo fourth
clasp postofices. A letter writer amnonces
that Daniel Webster was never known to us a profano word. Cleveland, Blaine and But-
ler are the Christian names given to triplets
in An a Southern family. The ancient name or
Afghanistan was Betria.. It was among the conquests of Alexander the Great. A swees
named Ditman has discovered a process for
converting keroseno oil into a substance having the appearance of tallow,
easily be converted into candes.

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 まuaw zi wav
 $=$ Mx: waw way wowaywaway Fusiutss y lotictes.

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 IN THE PASTR ouphers , 2AGORNT EX PACTS
 FOR STRENGTH AND TRUE FRUIT
FLAVOR THEY STAND ALONE Price Eaking Powder Co.,

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Cream, Black
and Colors.
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 a Summer resort guide


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## ROOFING.


SPIRITUALIST CONVENTION.




Spiritualist Camp Meeting in Oregon.


 MAGNETIC GARMENTS No

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ADVICE TO CONSUMPTIVES





The report of the Superintendent of Public Schools




 provisions


Edumated and Experienced.




The authoritles of Datoon, Ga, have probibited
marbie playing upon the pubict thoroughtaree of the
town
The binious.
 The largent vineyard in the world is in California,
and contalise between, 3,1000000 and 4000,000 vines.
 alige poring or or beatha and strength.
The ties and wood fuel uegd by the railroads of
the United States, cost annually about $\$ 25,000,000$.
 This enemon's orauge erop is Florida is the largest A A meiton on a a ahrab is the lateat truit novelts reTho Mormon Church ham mors mislon
the Anvoricail Board of Foretgn Miselong. In a sico mill a man recontily taved 49.100



## A Sensation In Court

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| Judge | Lynch |
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| Saved an | Happy |



## Ayer's Sar saparilla





LYDIA E. PINKHAM'S * VEGETABLE COMPOUND * *** * IS A POSITIVE CURE * TVor all of thenc Patiful Complaints and
$* *$ Wexkurneen so common to our heit



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Washing and Bleaching



ROSS TABLE BED.



## Our Handy Lists

Shrewd Alvertiser's For 1885,


Lord \& Thomas,


pastite and negtite pohiders.





## Light for Thinkers.



DESCRIPTIVE PLATES, Exaractef fram Theraputic Sarcognomy a Sceientric es-


## FREECIFTI APodemai




DR. JOS. RODES BUCHANAN
F Fort Avenue, Boston,
 , ind

## DR. SOMERS

arkish, Ruspian, Electric, sulphur, Mor-
curial, Roman, and cther Mepicatod Baths, the FINEST in the contry, at the GRAND PACIFIC HOTEL, on:
tranee on Jaekson-st., near La Salle,




SARAH A. DANSKIN
Mighigan Central


The Niagara Falls Route.
The mast comfortahe, apd the onty runte under single man
agement, betwees
Chicaco, buffalo, and niagaba falls



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HOMS




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 $3 \overline{3}$ Stuyeesat $\mathrm{St}_{2}$ New York.

The Wonderful Result of a Dream









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 Toise my stepmotiter wis sisping wilized in the morning it was on oresioperg that molitad yon amo, Ho sial notinirg bit







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## narra palana wai Win planatit was itp Wina

$\qquad$
After Phenomena, What Next We have had presented to our minds the
lphabet of phenomena, from the simple ra o foll materialization, as the basib upol
which to build a true religion-a true indi vidalal and coll eetive life-ani now that the
ovidence With it? As a science simply, we need men
of scientite attainments to clasilt the faets
presented and from them deduce general aws, to cover manifestations of a similar na
ture. Inthis morkithtiondon and American not of a spiritualistic nature, will assigit as cientific mon, who are prejadiced agains
anything bearing the name of spiritualism will invostigate nataral phonomena, in this im by the spirits controlling. Reports made by these eocieties of their in Iready a new magazine has appeared in
 seption of spiritual things than the old lite
al one of the churches, though at the sane tual trath which hes heen covered up so long
the hir ecanse viewed from a material standpoint
and becauseo the want of the living words
and phenomena of to-day. As a religon-a life ombodying "Love to-
ward God and nann"-we have, as a whole, not made very great progreass. Noble exam-
les we have of self-sacrifice (the one great ond lion for spiritual growth) all through women leave home and friends for the cause
they Iove, to battie in its interest for the ele-
vation of humanity: but in g men still hat from the the ina a goneral way,
seeking phenomena and knowedge withont much thought as to others or their wefare. family, it is but nataral to find it also in
Spiritualigm, But an Spiritualists have re-
ceived mo much enlightenment from the oth. or world, ghould they not in turn expect and han themseives-not merely in providing who are needy), but in alil manner of praeti-
cal humanitarian work as well? The angels are bringing a knowledge of
the higher life to us day by day; do you not see hey want to bring thay ilifititgedif to you no swell,
0 bring heaven on earth as well as beyondit? O better way can we bring out an apprech-
ative interest in our carse, coupled with its ouly a brotherhood-of gen and women
jivig the life taight them as the higher
 3aw much of the community life there. Hore
we have a hoily of men fud women who re-
ceived phenomenal manifeatations betore our
 the Bible teàches, ina aliteral wary, there shall Al, they ineraly obey that idea and sacriace
If mother, of father, def so thild, that the names thing forbidden. Order, cleanliness, honesty-the whote
listof homely virues-ragn throughout Sha-
kerdom; but they went one step too far in eir idea of duty and sacrificed marriage ure an example in trying to sot as as good and an else they In the much talked of adept of the East, in ho deny sell in every way, that the spirithey claim to possess powers which now we
tribute almost ntirely to spiritc. free from The body. With all we may say azainst the
Iother Church, we must admit the preva-
ence of self-sacrifice, of sell-hamiliation. nd of much that goes, to chasten the spirit
and bring out real virtne.
Now seeing what others can do, in the mat
 as abody make a strong effort for all that is good, true and beautiful-nil the real good
prached in the church and in Spiritualim.
In this way, littio by little, nueleus willbe In this way, ilttil by litile, a naeleus will be
formed, which, continually drawing other
to itself, will finally revolationize she world. Only by controliling the animal natare caneal struggle for the mastery over seif can wo
enhood. true spiritual manhood and w.
W.C. anhood.
Brooklyn, N.

Leaves From My Life.

Facts in the life experience of each and
very one of ris relating to spiritual phe-
 beyond our own, that often shapes the desti-
nies of our lives. I Bend yon fow leaves
from my own exnerience. In the latter part
 ie ovening was several time
 nakes in spasms. She was impressed at the Timewn counsel with tear and trembing,
s51, pand the ovening, my fatherth of Jannary, lidid down
 rom home, mother beling slone in her accua-
Omed geat at the table, evilg, whan hat,
her, terrible but familiar sognd broke the tiliness. She rushed to tho bed and found
her foars fully realizod. Father was in a
orrible spaem, lasting but a few seconds, Wrrible spasm, lasting but a tew seconds,
Whan told of tha fact, he almost donted the
ruth of his alckenes. The spasms contlinued
 iron constit
looked for.
My mothe
My mother died in the year 1871, and mome danghter weres alone there came her load rape
thine front door. My slater itepped to the
 Wiz
her death she droemed soveral times that she
was dead and
dind
the peribed minutely and
and
and seen; also the poikr. whom whion hat stood, bearers, with many other sircumentances con
neeted with hor doath nad faneral, sil of
which came to pase ma she saw it in her Whien
Yeames Years afterwards a medium who lived five
hundredmiles from me, deseribod my dead
wife, with many other facts connected with
 ago, a young lady in her seventoenth year,
after a long illiness. She was the only idal
ized dang ized daughter of fond parents, who could
give her all the advantages that make life
fesirable When first taken sick she said her earthly
pilgrimage was done, and she must leave

 Lorin a young man to whem: "There is uncle
ago) and such bright ones with himene year

 River Styx, Ohio

The Michigan State Association.
 Liberalists coneluded its ningteenth anuual
meting at this place yesterday. Al things
considered, it was one of the most successiul considered, it was one of the most successful
over held. At the closing exercises lasteven-
ing an atudience of fally fye hundred was ing an audience or fuly ave hundred was
present. The exerciiges throughoot wer
marked hy harmoy, earnesthess and deter
mination. TTe speakers trom the State wer
J. H. Burnham and Mrs. L. A. Pearsall whil Mination. The speakers from the State wer
J. Harrham and Mrs. . A. A. Pearsall, while
M. Babocock, as a citizen of St. Sohns, was
cordially received and attentively listenedit to
 the high order characteristic of the spazkers.
W. A. Mangeld, ihe slate writing medium,
was present, and gave good satisfaction by

 hospitality, and nothing was wanting to
round ont the genera satisfaction of the oc-
casion. The expenses were all iberally met

 fill the vacaury eaused by the advancement
of Mr. Barnham to the pregideney.
Mrs. M. Bincock.

| 1 Disturbance and What Followed. <br> (krom the Leods Mercury) <br> A respectable family residing at Myrtle hill, Caermarthen, were eeated in the parlor recently, when they were suddenly alarmed by a tremendons noise, as though a coach and-iont were running down stairg trepldation they ran ont to ascertain the cause, but were unable to discover anything In a few minutea their son was brought to them lifeless, having accidentally fallen overboard the veasel on which he was engag ed as a mate, and been drowned. I do not pretend to offer any explanation of occar- rencees such as these, but the truth of this one vouched for. |
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|  |  | The examination of Mr. and Mrs. Miller, cluded in St. Louis. May 6th, and the defend ants were held for the grand jury in the sum of $\$ 1,000$ each. The court held that the pros-

ocating witnesses and others had parted with their money upon faith in the statement belleve that something could be created ou of nothing and would have to follow the beat others who hald thet doped by scientists and sarted phonomena were victims of delusion, illusion, and morbid faculties. The medium
was caught outside the cabinet in a fraudu was in the cabinet. The evidence regarding the phase of Spiritualism called "personamore conchasions of witnegses. He wonld ing to trice defendants under the action relat






St. Jotur, Mich., May 4th,


## Ist-Washing clothes in the usual manner is decidedly hard

 a wo2d-The labor never can be made less until a new method is
adopted. Are you willing to learn a better way? 8d-More clothes are torn to pieces on the washboard than

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## $=2=2$ MACNETIC  SOAP.

Persons who are obliged to use hard or alkall water for
undry purposes will be dellighted with MACNETIC. It will

## ELLEGANT Panoes Pioture FREE

Consumers will recelve with oach 12 bars of Magnotio soap an elogant
panel Ploture, size $14 \times 3$ fiches, itithographed on cloth backod papor, in 14 difforent colors, representlag a Rose Vine in full
art, and worthy to adorn any lady's parior.

If Your aroonre does not keep the $M A C N E T / C S O A P$
can order it for you of the Manufact.

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HCKER, MOCULLOUCH \& DIXON,

