

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED  
L PHILOS

ROMANCE AND GENERAL REFORM

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

VOL. XL.

CHICAGO, JUNE 5, 1886.

No. 15

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

## CONTENTS.

FIRST PAGE.—Startling Frauds. The Personality Versus the Omnipresence of Deity.  
SECOND PAGE.—From Different Standpoints. The World Moves. An Angel of Mercy Gave Warning. The Dual Nature of Jehovah.  
THIRD PAGE.—Woman and the Household. Magazines for June not before Mentioned. Books Reviews. Miscellaneous Advertisements.  
FOURTH PAGE.—"Evolution and Design." Herbert Spencer. Loose Statements and Dim Views. Cursties of Henry Slade's Mediumship. Rev. Joseph Cook. Going to Europe to Spend \$1,000. "This is Dragon's Blood." The Salvationists, General Items.  
FIFTH PAGE.—The Soldier Heroes. Notes from Onset. General News. Miscellaneous Advertisements.  
SIXTH PAGE.—Vicarious Atonement. A Little Frozen Truth about Boston. Premunition of Death. "The Mind-Cure Craze." A Prophecy—Mound Builders. The Apostate's Creed. The Existence of God. Another Case—A Suggestion in Surgery. New Saviors of Society. Signs of the Times. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—Hints and Helps. A. B. French's Libera. Lectures. Saw Her Spirit Mother. Miscellaneous Advertisements.  
EIGHTH PAGE.—Jottings from Delaware. Divine Fragments. Disintegration. Sensible Words. Miscellaneous Advertisements.

## STARTLING FRAUDS!

### METHODS DARK AND DEVILISH.

The Deceptions Practiced in the Name of Spiritualism.

Jesus Represented by the Forms of Artful Villains.

The Spiritual Temple and its Builder.—Mrs. Dyar and Mrs. Beste.—The Female Element.—Mr. Caswell and Illuminated Spirits.—Mrs. Beste Brought the Ancient Spirits to Boston.—The Star Circles.—Ancient Egyptian Priests.—King Solomon Appears.—The Confession of Mrs. Hatch.—The Paraphernalia for Materialization worn in "Bustles"—A Young Man Beat Out of \$50.—Anderson's Ancient Spirits.

(Special Correspondence.)

To say that Boston Spiritualists are greatly agitated on the materialization question, only faintly expresses the situation. The veterans admit that never before has discussion been so free and denunciation so bitter. It pervades the sewing circles, enters the séance room and is familiar after-talk at the Sunday meetings. Even some of the older Spiritualists who have heretofore been conservative are now heard to sharply criticize the exhibitions that are given under the all-embracing name of materializations. Each day seems to add fuel to the flames in the shape of a new incident or some added proof of the unreliability of these manifestations. Boston has been the headquarters for the materialization business and it has also been the centre for numerous exposures. Each exposure has added new victims to the large list of those who have been humbugged. As a result, therefore, the anti-fraud ranks are bold and resolute, and it would not be surprising if the agitation should culminate in a long deserved reform.

For the past six months the Spiritual Temple has contributed as many sensations as the most hungry could desire. Considering the objects for which the Temple was founded it is curious that it should have furnished the spark that has caused so great a conflagration. The confession of Mrs. Hatch, the exposure of Mrs. Beste at Hartford, the discoveries in the various séance rooms of Mrs. Fairchild and other incidents of this nature not only follow each other closely but there is a connecting link between them, and what has been made plain in these instances only strengthens the inferences with regard to others who continue to offer similar manifestations under similar conditions.

To fairly understand the situation it is necessary to hear both sides of the question; and that having been done perhaps the subject can be treated best in the form of a story that shall introduce the events in the order they occur. The exact dates are omitted as they are of no material consequence.

The Spiritual Temple in Boston was built by Mr. Ayer, a merchant then and now in active business. He is not an old man, but rather in the prime of life. He is an enthusiast in the work he is doing. He conscientiously believes that he is an instrument of the Spirit-world and as a result of his cooperation some wonders will be accomplished; and perhaps they will. People say that he is biologically, psychologically, obsessed and so on. Be this as it may, Mr. Ayer is sufficiently clear headed to have made the money which is used in his project of the Spiritual Temple. As he pays the bills and this is a free country, we suppose he has a right to continue his work regardless of the opinions which are so plenty. I believe him to be honest. There is no reason why he should say that which is not true concerning himself and his work. And what is more, he is a very important hearing upon

this whole subject. It certainly demonstrates organized effort upon the part of some spirit-force to carry out some important work. What that work may be it would be idle to speculate upon. It is not impossible that it may be designed for a purification of Spiritualism.

Now Mr. Ayer says the Temple is his own work. It was not suggested by any medium, nor did he consult any medium in relation to it. He says the idea came to him as something that ought to be done; and in a few months the actual work was commenced. The rooms were finished according to his own impressions, if you may call them so. He superintended even to the selection of the colors in the several rooms.

And this Temple was merely a part of a project fully outlined in his own mind and carried out in its various details from time to time. Perhaps Spiritualists would call him an impressionist medium. Be this as it may, there is evidence of an organized effort, if, as I said before, Mr. Ayer is honest in his testimony, and I see no reason why he should not be. All that has been done in the Temple is an orderly development of his original conception. Mediums who were to come he knew before they came; materializations which were to appear he saw before they appeared; statements which were to be made by these materializations, he heard before they were uttered by these materializations.

The philosophical Spiritualist will discover in this state of affairs peculiar phenomena. It is not surprising to find Mr. Ayer bullet proof against any of the evidence which to those who furnish it is conclusive of absolute fraud.

The selection of Mrs. Dyar to hold the position which she has held in Temple affairs was influenced in the manner already alluded to. Mr. Ayer knew her to be the one who was to come at that time. When the influence using her organism gave out the edict that Mrs. Beste should come to Boston to bring the ancient spirits, or the "power," as they termed it, Mrs. Beste came. In her they found the "elements" they wanted. It appears, however, that Mrs. Beste would not lead the ideal life which was outlined for her. According to all accounts she did not have a high opinion of the "power" or the "elements"; she considered herself competent to manage her own affairs without the advice or aid of the "power," and departed. Her subsequent fall and exposure is attributed to her neglect to follow the outlined course. The most intelligent of the ancients abandoned her and the ignorant ancients could not keep her out of trouble. The threads it will be seen, are beginning to weave themselves into a web.

After Mrs. Beste went the way of the world to make a name and win a fortune, the influence discovered in Mrs. Hatch the female element which could be utilized for the great work which was to be perfected. She was selected for the purpose and the materialization séances and other manifestations were continued. For a few months satisfactory results were obtained by the inner circle, and then the one thing needful was added. This was the male "element," and it was found in the person of Mr. Caswell.

And who was Mr. Caswell? One who had been an ordinary test medium for a number of years. He developed the phase of producing illuminated spirits at the time Mrs. Beste was in Boston. Truly, as the influence through Mrs. Dyar has said, "Mrs. Beste brought the ancient spirits to Boston." Caswell embraced the remunerative scheme of classes. Each member of a class was to be present at every séance and pay the price of the lesson. References of adaptability required.

With the male and female elements in harmony, the sitters selected with great care, were inaugurated the "Star Circles" at the Spiritual Temple. For several months they were the rage. Wonderful stories have been told of materialization séances; but the experiences in the Star Circles were a little nearer to the heavenly, angelic, thirty-eighth sphere than had ever been given. The Ancient Egyptian Priests, who had been perfecting their knowledge for thousands of years, came in the Star Circles to teach earth's children. Hiram Abiff, who perished at so important a moment, had found the conditions when he could again walk the earth without any fear of "Jubilee" or any of the other fellows. I have not heard that he imparted the lost word; perhaps he left it at home. King Solomon deigned to appear and the sound of a hammer was not heard in the temple of materialization. To the inner circle, the very elect, even Jesus Christ appeared.

Each of these personages was clothed in emblematic garments, and always the same and therefore were at once recognized when they appeared. Some of them were rather choice; they came high, and only under favorable conditions. Sometimes only one appeared at a séance. Perfect stillness reigned when the materialization found itself in working order. It walked among the awestricken sitters and was voted to be a long ways ahead of what was seen elsewhere.

Sometimes several sitters would be called up to the medium to give the "power" for the materialization to come; and after it appeared, others, or the same, as the case might be, were called up to dissolve the elements. Among those who served in this relation was Bro. Albre, manager for the Berry sisters. Beautiful harmony where the usual jealousness of mediums were so entirely dispensed!

Like a clap of thunder out of a clear summer sky came the awakening for some of the

Star Circle. It appears that the post of female element held by Mrs. Hatch was desired by some other person. Or at least Mrs. Hatch had reason, to her sufficient, to think that she was to be unloaded. Naturally she resented it. To think that the male "element" was to receive all the money as well as all of the honors was too much for her. She selected her confidants from the Star Circle and deliberately duplicated a séance, and then brought out the dresses to show how it was done. The revelation was a shock. To think of kneeling to Jesus for his blessing, and then to learn that it was a man masquerading! Among those who had taken an interest in the matter was Mrs. Abbie Tyler. She thought that Mr. Ayer ought to know of the imposture and the case was laid before him. He offered a reward for Mrs. Hatch to produce the garments and duplicate before him what he had witnessed. Result, a missing link. She did not do it, alleging that she had been threatened with a suit for obtaining money under false pretences. The evidence was to be her own confession before witnesses.

This confession came in October last. Little by little Mrs. Hatch imparted the secrets of the business. In a few weeks Mrs. Tyler was able to go into a cabinet and produce an illuminated materialization of an ancient spirit. About this time came the exposure of Mrs. Beste and her memorable sentence alleging that mediums at Boston and Onset Bay were using the same methods which she had been detected in practicing. Mrs. Tyler's séances for the stimulation of materializations were freely attended. Among the sitters were some of those who had attended the Star Circles. I have conversed with a number. The testimony varies from a complete acceptance to an evasion that it is merely a poor imitation.

Mr. Ayer has attended her exhibitions but will not accept them as explaining what he has witnessed. He continues his séances, and claims to have had continued experiences. He has impressions of forms that are to come, what they are to do and say, and the programme is carried out. Suggest to him that Caswell learned illumination of Mrs. Beste, and was a pupil with Mrs. Hatch, and Mr. Ayer will accept it, and explain that the "power" seized them at that time because each had the "elements."

Mrs. Hatch gives a reasonable explanation of all the phenomena which she is asked to explain. I have heard the question asked: How can a woman introduce these garments into the cabinet? and the answer came, "In her bustle!" It will be readily observed that a man does not wear a bustle, and it would seem to be an insurmountable obstacle. With a male and female medium working in harmony the latter could furnish illuminations for two. In the absence of the female the male must depend upon the sitters to give him power by bringing the garments and utilize the same force to dissolve them when he has finished his masquerade.

I heard of a case to-day where a Spiritualist applied for food to eat and a roof to cover his head. He was a young man, drawn here to become developed as a medium. He had joined a class of Caswell and paid out fifty dollars, besides neglecting to pay attention to some business which should provide him with support.

It is told also that the source of the idea that was carried out in the make-up of the ancient spirits has been discovered. The forms are duplicates of spirit pictures obtained years ago by Anderson, the spirit painter. They were photographed and the similarity thus discovered. But the ancients furnish the explanation. They say that Anderson saw them with his spiritual eye, but it was reserved for the members of the Star Circle to see them with material eyes.

A wonderful effect is produced by the use of the chemical which Mrs. Hatch says is the beginning and end of all illuminated spirits. A piece of the most delicate lace, almost cobweb, I might say, in its texture, when treated with it, becomes so luminous in the dark, that a form enveloped in it, is seemingly transparent. If the lace is figured, the figures stand out boldly and the remainder appears to be in the background. Even when you know that there is a form enveloped in it, the desire comes to make it an absolute surety by touching it. The contrast is so violent that the face and hands are black. Lay your own hand against this lace and it becomes ancient in its darkness. Another preparation produces a different effect. Common white cotton is used and the pattern of any dress desired when painted in this preparation and exposed to the sun becomes brilliantly luminous when shown in the dark. One treatment with either preparation is sufficient for many weeks. It does not readily evaporate. Each exposure to the light gives it the life required.

Your readers have now had a plain statement of the case. It virtually represents the great issue that now divides Spiritualists: On the one side those who are convinced that materialization as a whole is unreliable and an absolutely unknown and under present conditions an unknowable quantity; on the other side those who accept as a manifestation of spirit whatever is offered at a materialization exhibition, even though it be a masquerade of the medium in tawdry surreptitiously introduced into the séance room. Boston, Mass.

Queen Victoria's reign is now the fourth in point of length chronicled by English history—Edward III. having reigned fifty, Henry III. fifty-six, and George III. sixty years.

## THE RELIGION OF INDIA.

These three sets of writings—the Sanhitas, the Brahmanas, and the Upanishads—comprise the sacred Veds (or Vedas), and their authority is unquestioned and unquestionable. Other works founded on the Veds, or acknowledging their supremacy, and called "traditions," are regarded as sacred in a secondary sense. Such are the laws of Manu, various treatises on sacrificial rites, grammar, etc.; the great epic poems of the Mahabharata and the Ramayana; the Puranas\* (eighteen primary and eighteen secondary), dating from about 600 A. D., and which are legendary histories of the gods, chiefly of Vishnu and his incarnations; and the sixty-four Tantras of a still later date, which are similar legends, with Siva and his wife—notably the latter—as their principals, and ceremonial discourses. The Tantras are full of mysticism, and, to a large extent, are accountable for the licentiousness characteristic of certain forms of modern Hinduism. The Puranas are evidently of Brahman origin, for they forbid the reading of the Scriptures (the most holy Veds) in the vulgar tongue; the Sanskrit is the sacred language of India, and was regarded as the only fit vehicle for the Scriptures. But it must be remembered that, when the Puranas were written, idolatry, and not the pure monotheism of the Upanishads, was the common practice in India, and the Brahmins (or priests) found most profitable employment in superintending the numerous sacrifices, and in managing the intricate ceremonies attendant on births, marriages and deaths. Though the priestly class of Brahmins were the hands down, by oral tradition, and the expositors, of the Veds, they encouraged a superstitious idolatry, as it paid them best. Thus has it ever been with the priests: they have kept the people ignorant and preyed on them. Nevertheless, the Puranas had some lofty thoughts; the Vishnu Purana, for instance, has this verse: "God is without figure, epithet, definition, or description. . . . The vulgar look for their gods in water; men of more extended knowledge in celestial bodies; the ignorant in wood, bricks, and stone; but learned men in the Universal Soul."

But to return to the Veds and their Sanhitas. The Rig Veda Sanhita is especially interesting; for it is not only the basis of the others (the Sanhita of the Sama-ved is taken bodily from it), but it is the oldest, and therefore reveals the early human mind in contact with nature. In so hot a climate moisture was absolutely necessary, and the firmament from which this came was, of course, deified. Heat was no less useful; hence the sun was personified and invoked. So also were the winds, or *Maruts*; the Asvins, or twin sons (rays) of the sun; Ushas, the Dawn, etc. Indra, however, has the largest number of hymns. The following are from the Rig Veda Sanhita:

"I declare the valorous deeds of Indra, which the thunderer has achieved. He clove the cloud; he cast the waters down; he broke a way for the torrents of the mountains. He clove the cloud; seeking refuge in the mountain; . . . the flowing waters quickly hastened to the ocean, like cows to their calves."

"Ushas, nourishing, comes daily like a matron, the directress (of household work) conducting all transient creatures to decay. She animates the diligent, and sends elixirs (to their patrons). This auspicious Ushas has harnessed her vehicles from afar, above the rising of the sun; and she comes gloriously upon man with a hundred chariots."

"Agni [the god of Fire; Latin *Ignis*] is within the waters, within woods, and within all movable and immovable things; immortal, and performing pious acts, like a benevolent man."

"The spacious chariot of the graceful Ushas has been harnessed; the immortal gods have ascended it, and the noble and all-pervading Ushas has risen up from the darkness, bringing health to human habitations. She, the daughter of heaven, is beheld in the East, gracious and arrayed in light. She travels steadily along the path of the sun, as if cognizant of his pleasure."

"The Dawn comes near to him; she expires as soon as he begins to breathe—when the mighty one irradiates the sky."

"The Dawn 'does not despise the small or great.' It 'brings wealth, and is always the same, immortal, divine—never grows old.'"

"Shining forth, he rises from the lap of Ushas, praised by singers; he, my god Savitar [the sun] stepped forth; he never misses the same place."

"How long is it that the Dawns have risen? How long will they rise? To us Ushas is now visible, and they come who will behold her in after times."

These are strikingly poetical imaginations, and forcibly remind us how the Semitic race gave birth to poets, who similarly described natural phenomena; the sun coming out of his chamber, and rejoicing as a strong man to run a race; the stars, whose line is gone out into all the earth, who have neither speech nor language, and whose voice is not heard; the moon that walketh in brightness.

Professor Max Muller says that, before the great Aryan emigrations, there existed a root, Svar or Sval, signifying to warm or to glitter, and that words compounded from this root are to be met with in the old languages. The Sanskrit "Savitar," the sun, has just been noted as appearing in the Rig Veda. In Greek there is *Selas*, splendor, and *Soleas*, the moon; in Latin, *Sol*, the sun; etc. It has been said that "sunrise inspired the first prayers," so impressive must the sight have been. The sun seemed born of the

night. In another sense he had overpowered the powers of darkness, he was ushered in by the Dawn, who, his beloved though she was, fled from his approach. In the twilight he meets her again as the gloaming; he struggles with the serpents of the night, and, in the midst of the conflict, he is lost to view; but he gets the mastery, and rises gloriously on the morrow. During his career he chases away the summer clouds—our cows, as they were fancifully called—and earns the title of the Brilliant, the Awakener, the Destroyer, the Warner, the Ruler. Life depended on him; without him all was cold, and death was cold; hence all living things contained some warmth—Agni was in them all!

Every fancied resemblance, each characteristic of the various personifications of nature, gained them a new name, and this inevitably resulted in a commingling of deities and qualities. The first steps to mythology were thus made. The sun was hidden in the west at his setting, so he was called Stur, or the hidden one; the sun "put forth" rays of light, so he was called Kronos, or the horned one; but the Bull was a horned one, too, and the name, Shur or Tur, was used for both, and the way thus prepared for marvellous stories and curious myths.

Another hymn says: "Mother of the gods, rival of Aditi, illuminator of the sacrifice—Mighty Ushas! shine forth; approve of our prayers and dawn upon us." Now, Aditi was the earth, and, in still earlier times, was the reputed parent of the gods; but the Dawn called all sentient beings to their daily work, even as a mother calls her children. She ushered in the morning, and gave birth, as it were, to the sun. Thus she was, figuratively, the parent of a god, and then his beloved; finally—in the myth of Saturn eating his children—she was his morning meal! It was thus that mythology was produced. As the real meaning of the original stories was forgotten, as it would be in the growth and alteration of languages, the mythology would settle down into a religion; and poetical descriptions of the powers of nature would crystallize into hard-and-fast dogmas of popular theologies. It was thus that most, if not all, of the immortal stories of the gods first originated.—W. A. Leonard, in *Secular Review*.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

No. 9.

All agree that matter is a part, if not the whole, of each atom embraced in the universe. The disputed problem is whether each atom is composed of two distinct substances termed spirit and matter, or whether each is composed of one substance only or matter, the term spirit being used only to define its special condition and attributes.

It seems to me the error of the schools in their efforts to solve this problem has been in assuming that the original atoms recognized as the immediate germ-source of the physical universe, were self-existent, for though the self-existence of matter be conceded, it does not necessarily follow that it was originally particled or atomic in condition of being, and error in determining this as their premise to reason from, will taint all their conclusions however logically reached. The Materialist who affirms each atom is a simple element, composed wholly of one substance, may consistently assume that matter was originally particled; but the spirit and the Spiritualist who affirm each atom in the universe is composed of two distinct and co-existent substances termed spirit and matter, will when he attempts to define the origin and the economy of creation, find himself inevitably landing in materialism if he assents to or accepts as his premise, that the original atoms were self-existent, or that matter was originally particled. If he claims that spirit is an essence or principle incorporated in, and inseparable from, matter, I ask him to carry out this premise to its logical conclusion in explanation of life, conscious identity, and intelligence, for he may find that the difference between him and the materialist in their respective conceptions of Deity consists mainly in the terms used to describe and define "The Supreme First Cause, or God."

Why some of these spirits and Spiritualists who so confidently and zealously impeach our faith in the personality of Deity do not meet the question raised, to wit—Why did the alleged self-existent atoms first begin to combine in new and compound states of matter? I cannot understand, for if they cannot solve this question they should, it seems to me, hesitate before dogmatically determining what and where is God. To intelligently comprehend our own nature we must have a rational conception of the source of our being, and if we accept that all animate and inanimate organizations are effects having their origin in self-existent atoms originally in non-cohering and uncombined relations, how can we consistently recognize a "Great Designer" as "The Intelligent First Cause," and yet those who deny the personality of Deity eloquently and earnestly avow their reverence for "The Great Architect" who designed and then built the universe, as if such avowals could be harmonized with the dogmas that each atom is a self-existent element composed of spirit and matter, and that from this premise conclusions are drawn? (Continued on Sixth Page.)

DEPARTMENT STANDPOINTS.

The "Expanding Problem" as Seen Through a Workman's Eyes.

BY W. WERTWORTH.

To the Editor of the Independent-Philosophical Journal: I cite these sentences from your able article...

It is because there is more than the shadow of excuse for violence, and that only too large a number of men of wealth and those in power show by their actions that they do not care one jot for the interest of their less favored brethren...

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

THE WORLD MOVES.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius.

It is a patent fact that no reflecting mind will deny, that the Bible writers possessed little or no knowledge of geology and astronomy, and very little knowledge of geography.

This earth is nearly eight thousand miles in diameter. The bible writers, who are claimed to have been inspired by the Holy Spirit, supposed the earth to have been flat and immovable, resting on four corners.

More than ninety members of the group of asteroids, planets exterior to the orbit of Mars have been discovered, while Jupiter, the first planet exterior to the asteroids, is nearly five hundred millions of miles from the sun, and is ninety thousand miles in diameter, and is attended by four moons or satellites.

The appearance of more than seven hundred comets belonging to our system, have been recorded. These are new worlds thrown off from the sun, in gaseous form, travelling through space for millions of ages, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through.

This eminent divine falls into the same over-sight with that of Dr. Thomas. He says: "Our government ought to require of every citizen an official certificate that he is an honest farmer or artisan—a man of good character, and not an anarchist and man of violence."

From lack of energy, these men of wealth and those in power show by their actions that they do not care one jot for the interest of their less favored brethren...

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

THE WORLD MOVES.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius.

It is a patent fact that no reflecting mind will deny, that the Bible writers possessed little or no knowledge of geology and astronomy, and very little knowledge of geography.

This earth is nearly eight thousand miles in diameter. The bible writers, who are claimed to have been inspired by the Holy Spirit, supposed the earth to have been flat and immovable, resting on four corners.

More than ninety members of the group of asteroids, planets exterior to the orbit of Mars have been discovered, while Jupiter, the first planet exterior to the asteroids, is nearly five hundred millions of miles from the sun, and is ninety thousand miles in diameter, and is attended by four moons or satellites.

The appearance of more than seven hundred comets belonging to our system, have been recorded. These are new worlds thrown off from the sun, in gaseous form, travelling through space for millions of ages, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through.

This eminent divine falls into the same over-sight with that of Dr. Thomas. He says: "Our government ought to require of every citizen an official certificate that he is an honest farmer or artisan—a man of good character, and not an anarchist and man of violence."

From lack of energy, these men of wealth and those in power show by their actions that they do not care one jot for the interest of their less favored brethren...

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

THE WORLD MOVES.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius.

It is a patent fact that no reflecting mind will deny, that the Bible writers possessed little or no knowledge of geology and astronomy, and very little knowledge of geography.

This earth is nearly eight thousand miles in diameter. The bible writers, who are claimed to have been inspired by the Holy Spirit, supposed the earth to have been flat and immovable, resting on four corners.

More than ninety members of the group of asteroids, planets exterior to the orbit of Mars have been discovered, while Jupiter, the first planet exterior to the asteroids, is nearly five hundred millions of miles from the sun, and is ninety thousand miles in diameter, and is attended by four moons or satellites.

The appearance of more than seven hundred comets belonging to our system, have been recorded. These are new worlds thrown off from the sun, in gaseous form, travelling through space for millions of ages, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through.

This eminent divine falls into the same over-sight with that of Dr. Thomas. He says: "Our government ought to require of every citizen an official certificate that he is an honest farmer or artisan—a man of good character, and not an anarchist and man of violence."

From lack of energy, these men of wealth and those in power show by their actions that they do not care one jot for the interest of their less favored brethren...

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

Our country will not be ruined by a handful of anarchists. Their teachings are so atrocious that there is small fear of the seed bearing fruit except in the low slums of the beer house.

THE WORLD MOVES.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius.

It is a patent fact that no reflecting mind will deny, that the Bible writers possessed little or no knowledge of geology and astronomy, and very little knowledge of geography.

This earth is nearly eight thousand miles in diameter. The bible writers, who are claimed to have been inspired by the Holy Spirit, supposed the earth to have been flat and immovable, resting on four corners.

More than ninety members of the group of asteroids, planets exterior to the orbit of Mars have been discovered, while Jupiter, the first planet exterior to the asteroids, is nearly five hundred millions of miles from the sun, and is ninety thousand miles in diameter, and is attended by four moons or satellites.

The appearance of more than seven hundred comets belonging to our system, have been recorded. These are new worlds thrown off from the sun, in gaseous form, travelling through space for millions of ages, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through.

This eminent divine falls into the same over-sight with that of Dr. Thomas. He says: "Our government ought to require of every citizen an official certificate that he is an honest farmer or artisan—a man of good character, and not an anarchist and man of violence."

THE DUAL NATURE OF JEHOVAH.

Gradually the mists are clearing away which obscure the human vision. Higher and higher the mental and spiritual faculties are becoming developed...

When Nathaniel West delivered his lecture here on the "Personality of God," I took for a text two statements of his, upon which I formulated an argument which was published in the Inter-Ocean at that time.

From either of these postulates we must argue first, that for man to have a consciousness or knowledge of himself, and thus of God, is to have a consciousness or knowledge of an absolutely perfect type of himself, or God.

So far as stated, however, we have only a consciousness of ourselves and of God, since knowledge is something definitely ascertained. This we may obtain, however, since we now have the science of man and of living forces by Sidartha.

In God this power is perfect. He observes what is taking place on this planet, also everywhere in the universe, through this power of perfect spirit vision.

Science tells us that the brain is full of little cells. These are little eyes. They are the avenues through which the brain and spirit perceives.

I quote from Dr. West: "In the knowledge of self we are to find the knowledge of God." Consciousness of self is not knowledge of self, in any clearly defined sense; but consciousness must be at the basis of knowledge.

When I speak of God as "He," using the masculine term, I do so in the same way as we use the word "man," which represents both sexes of the human kind.

John the Revelator, speaking of the same period, says, "the mystery of God is finished." This prophecy finds its fulfillment in the discoveries here given, and in the further discoveries given in the "Book of Life" by Sidartha.



Religio-Philosophical Journal

PUBLISHED WEEKLY AT 99 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

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

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

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

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

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

Advertising Rates, 50 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, June 5, 1886.

"Evolution and Design."

Under the above heading we find in the Northwestern Christian Advocate copious extracts from a late paper by Prof. A. W. Momerie of Kings College, London, published in the Homiletic Review.

Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective.

In his "After Dogmatic Theology What?" G. B. Stebbins makes a longer argument to the same end, and now college professors and editors of religious newspapers are beginning to walk in the paths trodden by these and other spiritual pioneers.

We quote from the able paper of Professor Momerie as follows:

The theory of evolution leaves one-half the universe completely unaccounted for—viz, the mental life. You can conceive the development of complicated material structures from simpler forms of matter.

But purpose is not necessarily fictitious. The intention of a reasonable being, just in proportion to his reasonableness, will be steadfast and fixed.

While the aims of Herbert Spencer may be high and true, measured by his own vision, his facts and arguments are so strayed and shaped, his need and method are such, that he is a leading exponent of agnosticism and

which things happen. The law of gravitation is the fact that all material bodies attract one another, with a force varying directly with their mass, and inversely with the square of their distance.

Herbert Spencer—Loose Statements and Dim Views.

This eminent Englishman has a reputation greater than he deserves. This can be said without detracting from his real merits.

How can a man command high respect who refuses to investigate Spiritualism, saying that he has "settled the matter on a priori grounds"—that is, has decided certain facts cannot be, and so shuts his eyes!

Describing the evolution of religious systems as the growth of illusions more and more complicated by what he calls, the "slow modification of that original theory of things in which, from the supposed reality of dreams, there resulted the supposed reality of ghosts,

True, he reluctantly admits that "a germ of truth was in the primitive conception,—the truth namely, that the power which manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness."

The London Athenaeum criticises him with a frankness which is quite refreshing. It says: "He always writes didactically. He expounds his opinion on some subject, and then proceeds to illustrate it by facts drawn from any race or age, for such purposes of illustration one traveller's tale answers as well as another.

"He always writes didactically. He expounds his opinion on some subject, and then proceeds to illustrate it by facts drawn from any race or age, for such purposes of illustration one traveller's tale answers as well as another.

While the aims of Herbert Spencer may be high and true, measured by his own vision, his facts and arguments are so strayed and shaped, his need and method are such, that he is a leading exponent of agnosticism and

treats Spiritualism with pitiful contempt. Such a man, in this day, has much to learn but is a poor teacher. Something we may learn from the facts he has gathered with such patient care, but to make his facts of much value we must pay small heed to his conclusions.

Curiosities of Henry Slade's Mediumship.

Henry Slade, the medium, is in Paris, France, and is exciting a great deal of attention there. It appears from Light, London, that Mr. J. G. Keulemans, a critical and careful observer, has paid him several visits, and has been somewhat mystified at the phenomena observed, though he claims that Slade himself produces some of the manifestations.

"This is Dragon's Blood." Henry Ward Beecher has rarely been more vigorous and searching in his denunciation than he was on Sunday, when speaking of the forthcoming annual parade of the Brooklyn Sunday School Union children, which is managed by the evangelical orthodox young men of that union.

There was an exciting scene at the corner of Bridge and School streets, Beloit, Wis., the night of May 27th, that nearly assumed the proportions of a riot. It grew out of a street meeting of the Salvation Army.

Rev. Joseph Cook. Joseph Cook is trying to make out that Carlyle was "almost persuaded to be a Christian" after the Cook ideal. He said in a Monday lecture lately:

It would be profitable to dwell, if time permitted, on the case of the conversion of Thomas Carlyle, while he held yet nearly the same dark and gloomy views as those which he had at the time he was converted.

brought him out of Gethsemane into spiritual strength? It was self-surrender to the best he knew. It was total effacement, irretrievable yielding to the loftiest light he had.

There is no proof in his writings that Carlyle ever changed his "merely theistic faith" and accepted a single dogma of the evangelical church.

Going to Europe to Spend \$1,000.

The home at No. 535 West Monroe street of Rev. H. W. Thomas, pastor of the Peoples' Church, was a specially happy and pleasant one on Friday night, May 28th.

Miss Mary Prescott read the following appropriate anonymous farewell poem:

Dear friend, God's ocean is so wide, And man's small boat so frail, We trust thee to thy heaving tide With hearts that almost quail.

"This is Dragon's Blood."

Henry Ward Beecher has rarely been more vigorous and searching in his denunciation than he was on Sunday, when speaking of the forthcoming annual parade of the Brooklyn Sunday School Union children, which is managed by the evangelical orthodox young men of that union.

The Salvationists.

There was an exciting scene at the corner of Bridge and School streets, Beloit, Wis., the night of May 27th, that nearly assumed the proportions of a riot. It grew out of a street meeting of the Salvation Army.

in the lookout. Among the Salvation soldiers were several women and children, residents of the city, and they have some public sympathy in their behalf.

GENERAL ITEMS.

Mr. and Mrs. Bundy are in Boston, Mass., this week.

Giles B. Stebbins has returned to his home at Detroit, from his Eastern lecturing tour.

Geo. D. Search, the medium, writes that he would like to correspond with parties in Iowa and Minnesota. He can be addressed at Osawatimie, Kansas.

Dr. George B. Nichols, formerly of this city now of Barre, Vt., called on us last week. The Doctor has established a lucrative medical practice at Barre. He has a host of warm friends in Chicago.

Jesse Shepard gave a séance at the residence of Mr. Smith in Wichita, Kansas, on the evening of the 16th ult., that elicited a very favorable report in the Beacon of that place.

Capt. H. H. Brown spoke for The Friends of Progress at North Collins, N. Y., May 23rd. He will speak for the Spiritualist Society at New Richmond, Pa., June 6th, and for the Society at Columbus, Pa., June 15th.

H. C. Pierce of Colorado Springs, Col., writes: "I present the following query in the hope of calling out some response on a question which greatly puzzles a Spiritualist who has been reading Theosophy a little: Can Theosophy and Spiritualism both be true?"

The following speakers and mediums are engaged for the Lookout Mountain Camp Meeting in August: Mrs. Sarah F. DeWolf, Chicago; Mrs. S. A. H. Talbot, Galveston, Texas; Miss Zalda Brown, Atlanta, Ga.; Dr. Samuel Watson, Memphis, Tenn.; A. C. Ladd and G. W. Kates, Atlanta, Ga.

The American Forestry Congress, in response to an urgent invitation from the Colorado State Forestry Association, seconded by the chamber of commerce of the City of Denver, will hold its fifth annual meeting in that city, in the month of September (probably 16th to 18th), the exact date to be announced hereafter.

On May 4th was born to Thomas and Anna R. Jackson of Fort Wayne, Ind., an infant son named John Ralph Jackson, only grandson of John Griffith and Elizabeth Jackson of Hockessin, Del. On the 27th day of June, 1856, Ralph Jackson of ancestral strain with twelve others suffered martyrdom at the stake at Stratford as religious non-conformists for conscience sake; and a few months later John Jackson under the threat of a like fate undauntedly faced his persecutors and defied their power! Thence comes the name selected by the parents.

Commenting upon the New York World's exposure of the fraudulent medium, Caffray, and his confession, the Banner of Light says: "If Mr. Caffray has acknowledged that the manifestations at his séances were fraudulent, as is now asserted, so much the worse for that individual. But this fact we asseverate from our denunciation, that Mr. Caffray is a legitimate medium for the independent slate writing phase."

The Paris correspondent of the London Telegraph gives an account of a feat performed by a new conjurer, Buiatier de Kolts, who has just made his appearance in that city. After spreading a newspaper on the floor the conjurer placed a chair upon it, and then asked a young lady to sit down.

A. A. Walls speaks as follows in Light: "If we reflect on the power of spirits—as visibly and tangibly manifested in the experiences of Spiritualism—on matter, we cannot escape, and should not desire to escape, from the conviction that their power is likely to be infinitely greater and more universally operative for good and ill upon the individual mind and the individual will.

illumination by this light, we shall find ourselves in a position to account for many of the inconsistencies and aberrations which so painfully perplex us at times in the actions of naturally well-willing men and women, and surely also of ourselves, in the affairs of life. We shall find an intelligible ground, as we would so willingly do, for making many allowances for our neighbors, and for increased watchfulness as respects ourselves, over the impulses and desires by which so much of the action of human life is directed; many of which we shall begin increasingly to perceive do not originate in ourselves but in powers behind us.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Vicarious Atonement.

BY T. D. CURTIS.

Why make yourself a party to a crime... Why travel backward over this lapse of time...

Who thinks our modern sins to Heaven that cry... Who purged by murder's toll committed then...

And who believes that a belief in this... Can save from pain of violated laws...

No matter what belief or unbelief... May fill the mind of the offending one...

Yet 'tis assumed that innocence can die... By bloody-handed wrong and wipe away...

Who cannot see that doctrine dark like this... Must lead to countless sins and countless crimes...

It is an invitation to the wretch... To wreak his vicious will on whom he may...

But this the church called orthodox proclaimed... From all its pulpits once a week, or more...

A sacrifice!—Christ was a sacrifice!... That we might live, the Lamb of God was slain!

And he is crucified by all within... Who every principle he taught reverse;

The churchmen of his epoch murdered Christ... The churchmen of to-day condemn the crime;

"The Mind-Cure Craze"

BY DR. DRAN CLARKE.

To the Editor of the Religio-Philosophical Journal:

A year ago March 31st I officiated as speaker at the anniversary exercises in Lynn, Mass.

The age that we live in is full of strange notions... And manias are raging of many a phantasm...

A woman has discovered the Great Panacea... The "Elixir of Life" and the "Fountain of Youth"

The doctors and druggists are now laughed to scorn... The practice of medicine must soon be resigned;

The ailments of the flesh we are told are a myth... Disease of the body is a phantom of thought!

Consumption, or Cholera, Fistula, or Gout... All diseases e'er known, of whatever kind...

Homeopathy boasts of its potent little pill... And its similia similibus curantur;

So M. D.'s "must go" with their pseudo Pathology... Their nostrums and pills are a drug in the mart;

Whether "Old School," or "New School," it matters not which... Neither one can be saved by the Law-makers' Acts;

It was said Mother Eve first made the world sick... By coquetting with the d—l for knowledge;

Let all now speed on this queer "Christian Science"... And let clear the track for this Female Mahomet;

The Existence of God.

To the Editor of the Religio-Philosophical Journal:

Mr. H. M. Williams, in a letter in your issue of April 3rd, commenting on an article of mine which appeared in your issue of March 6th, says: "The idea of God in everything he has made, does not to me necessarily involve pantheism."

"One stupendous whole, Whose body nature is, and God the soul."

We believe that pantheism means: "The doctrine that the universe is God. We are merely propagators. The idea of God wishing for some being to love him proves his imperfection, and so finite being could reciprocate infinite love and manifest infinite intelligence."

If God closed his conscious connection with his creatures, and gave them an independent individuality, so that he knows nothing of their minds till he is told, the same as we are connected with our children—does this not necessarily make him a very limited being?

Mr. Williams evidently doubts that there is a God. He says: "If there is a God the best conception we can have of him is that he is an infinitely perfect human being."

Such language cannot be applied to an infinite being. An infinite being cannot improve; neither can a perfect being make any thing imperfect.

In reference to "being subject to conditions, does not necessarily imply a limit, or a restriction, or a want of God?" I think it detracts so much from him that the popular theological idea of God and providence is gone altogether, for we can have no reliance on a person who is subject to conditions.

Timberline, Montana Ter. JOHN MILLER.

New Saviors of Society.

They are Trying to Redem the World Without Revealed Religion—Kindergartens and Model Tenements do their Share.

The stage of Chatterbox Hall, N. Y., was transformed into a beautiful bower May 16th, and amid the profusion of plants and flowers Prof. Felix Adler and his many friends celebrated the tenth anniversary of the founding of the Society of Ethical Culture.

Congratulatory addresses were made on behalf of the Ethical Culture Societies of Chicago and Philadelphia, which grew out of the New York organization.

Secretary John Frankenstein read a historical sketch of the growth of the New York Ethical Culture Society since its foundation in the centennial year.

Editor William J. Potter, who hails from Boston, eulogized the ethical movement. He said that anybody who reads the papers would recognize the great need of religious reform.

O. B. Frothingham sent greetings to Prof. Adler. He considered the ethical culture movement a success. Lecturer Sheldon endorsed that sentiment, and then the younger pupils of the workingmen's school marched into the hall amid the triumphant pealing of the great organ.

Prof. Adler said that there was spread before the world to-day a continent of new spiritual life, on which would be developed a new type of character, infused with a sort of martyr spirit.

For the Religio-Philosophical Journal. Signis of the Times.

"A wicked and adulterous generation seeketh after a sign, but there shall none be given them."

There is a good story told by Mr. Boehm about the appearance of Mr. Gladstone's eyes when he is excited or is angered. The sculptor was taking observations of the great statesman for a statue one day.

The Gobelin was so called from its founder, Jean Gobelin, in 1480. The state purchased his present site, near Paris, in 1662. Here are executed with the needle splendid specimens of carpet and tapestry.

The oldest fire engine in the United States and probably in America is in the possession of the William Penn Hoe Company, of Philadelphia.

elegant edifices and artistic situations. There is culture, wealth and refinement in abundance in the Episcopal Church. What, then, is the matter? It looks as if the worship of a dead God and ancient myths was losing its charms and the flashings of modern thought and a live world pulsing with the energy of an omnipresent soul and echoing the cry of starving millions, who, asking bread, do not want a stone.

Notes and Extracts on Miscellaneous Subjects. A hotel is talked of in Florida on the St. Sebastian River, which, with its grounds, will cost \$10,000,000.

There are ten newspapers published in Hamilton County, Kansas. This county has less than 4,000 inhabitants. The girls in the public schools of Brooklyn are compelled to commit to memory the Constitution of the United States.

A cat's eye valued at \$15,000 is one of Ceylon's gem exhibits (among a great number of lesser gems) at the London Colonial Exhibition.

The superintendent of a railroad in Connecticut denies himself the luxury of a private palace car, and makes a practice of going over the whole line every year on foot, in order that he may critically examine everything pertaining to road-bed.

The so-called peanut factories of Norfolk, Va., handle and put on the market a million and a half dollars' worth of peanuts each year. The factory is simply a cleaning, polishing, and sorting establishment, and the work is all done by machinery.

Two young women and one young man went boat riding on a recent Sunday, and the boat tipped over. The young man was tall, and by standing on tiptoe was able to keep his head out of water, and the girls hung to his hair and ears, and were saved.

The largest dynamo in the world is being set up in Cleveland, Ohio. It will be 18 feet long, 5 1/2 wide, and weigh ten tons—four times the size and ability of the "Jumbo" machine exhibited by Edison at the Philadelphia Exposition in 1884.

Mr. Brown of San Antonio, Texas, became angry and swore in the presence of Mrs. Williams. She objected, and he told her to help herself if she could. She told her husband and Mr. Williams at once loaded his pistol, sought Brown, and found him eating supper. Did you swear in my wife's presence?" asked Mr. Williams. "I did," answered Mr. Brown. Thereupon Mr. Williams shot Mr. Brown dead.

A Bordeaux journal describes the dinner usually provided for workmen in that city. A large plate of vegetable soup costs 2 cents; a large plate of red meat costs 2 cents; a small plate of red meat costs 4 cents; a plate of rice 1 cent, and half a bottle of vin ordinaire, costs 4 cents; so it will be seen a fair dinner was provided, with half a bottle of wine included, for 15 cents.

A band of robbers, dressed as Indians, came into the little town of Peto, near Merida, in Yucatan. A traveling company was playing in the theatre, the best people of the town forming the audience. The robbers surrounded the theatre, a sufficient number of them going in and plundering every one of all the money and valuables on their persons, sometimes with violence. A party went on the stage, mimicked the wardrobe, and finally carried off the handsomest prima donna, Mme. Bull, and two good-looking chorists. During the tumult a son of Mme. Bull was killed, defending his mother, and \$5,000 ransom for the ladies had to be paid.

(IN ORDERING PICTURE, MENTION THIS NOTICE.)

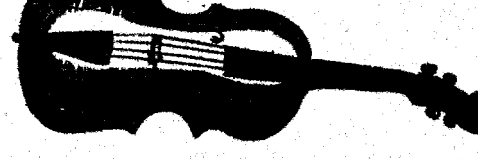
10c.

A Beautiful Panel Picture.

We will mail a fine, beveled, gilt-edged panel of our beautiful... F. L. PEIRO, 206 Opera House, Chicago, Ill.

VIOLIN-OUTFITS.

We have made arrangements with one of the largest importers of VIOLINS in the United States...



Complete Outfit, consisting of one Italian Violin in Box, Bow & Teacher.

Prairie City Novelty Co, 45 Randolph St., Chicago, 1

ESTEY ORGANS

PIANOS... ESTEY & CAMP, 188 & 190 State Street, CHICAGO.

WANTED - Agents in every town for Dushnell's... VAN LOREN & MAYNARD.

CURE FOR THE DEAF

FROM PATENT IMPROVED... VAN LOREN & MAYNARD.

A TREATISE ON THE HORSE



AND HIS DISEASES

By DR. J. B. KENDALL. This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each...

FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS... DANIEL AMBROSE, 45 Randolph-st., CHICAGO, ILL.

NEW BOOKS.

Suggestive Outline Bible Studies and Bible Readings.

The Western World Guide and Hand-Book. Mental Gymnastics; or, Memory Culture.

Halsey's Homeopathic Guide. The Planchette.

THE PLANCHETTE. WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. FROM THE BOSTON TRAVELER.

FROM THE BOSTON JOURNAL OF CHEMISTRY. FROM THE BOSTON JOURNAL OF CHEMISTRY.

Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility.

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body.

The many remarkable cures which have been effected by the use of

Ayer's Sarsaparilla, furnish convincing evidence of its wonderful medicinal powers.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing.

I was severely troubled, for a number of years, with an affection of the Stomach, and with Weak and Sore Eyes.

A few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sarsaparilla

are speedy and permanent. It is the most economical blood purifier in the world.

Sold by all Druggists. Price \$1; six bottles, \$5.

PILES. Instant relief. Final cure in 10 days...

PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world.

AGENTS WANTED IN EVERY COUNTY. A Day Guaranteed. Elegant line of samples...

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching.

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY.

SAVES LABOR, TIME and SOAP AMAZINGLY. Sold by all Grocers.

\$100 can be made every active lady each month by EVERY selling our New and Popular WIFE AND MOTHER.

AGENTS WANTED FOR CIRCULARS. 159 La Salle Street, Chicago, Ill.

JUST PUBLISHED 12 Articles on PRACTICAL Poultry Raising.

THE GREATEST OF ALL AMERICAN WRITERS ON Poultry for Hens and Poultry for Profit.

DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

AUNT MARY'S



CATARRH CURE

The Famous Quaker Remedy. A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER, and kindred diseases.

GUARANTEE A CURE. If used according to directions, or refund money in case of failure.

THE VISITORS AT THE LONDON ZOO DURING 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

THE BOSTON, CALIF. MILL SAYS THAT THE CRASS HERE NOW IS THE BIGGEST, and one has been grown in that city this spring 18 inches in diameter.

DR. JOS. RODES BUCHANAN 6 James Street, Boston.

I now give attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered.

THE ELECTRIC THERMAL BATH, as given by us, is far in excess in Nervous Diseases and General Debility.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL".

Office: 481 N. Gilmore St., Baltimore, Md.

THE AMERICAN LUNG HEALER. Prepared and Magnified by Mrs. Danskin.

DICKSON SCHOOL OF ELOCUTION.

9th YEAR - OVER 200 GRADUATES.

BUSINESS AND MEDICAL PSYCHOMETRY.

MIND-CURE AND SCIENCE OF LIFE.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh.

BOOKS ON Spiritualism, Psychical Phenomena, Free Thought, and Science.

THE GREAT SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders."

THE GREAT SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders."

THE GREAT SPIRITUAL REMEDIES.

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders."

Hints and Helps.

The Christian Union has a weekly column under the above heading which is often valuable and suggestive, yet sometimes marred by the sectarian views and credulous limitations of the writer.

To be a spirit, then, is not to be extinguished, but to be by so much the more distinguished and valid.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility.

What is the conclusion of the whole matter? That we must not learn to think of God as an inconsiderable either in a considerable vacuum.

Mystery is our environment; but spiritual is our environment also. Electricity is the modern miracle worker; yet we never touch it but we drop it, and we never see it but we die.

A. B. French's Liberal Lectures. Sitting by the window, looking out on the pleasant hills, and the green valley with its sparkling stream.

For many years the JOURNAL has not failed to make its weekly presence felt. It brings with its bright pages a peace of mind which no orthodox teaching can give.

My mother passed to spirit-life October 31st, at the ripe age of eighty years, a believer in the spiritual philosophy.

An Important Arrest. The arrest of a suspicious character upon his general appearance, movements or companionship, without waiting until he has robbed a traveler, fired a house, or murdered a fellow-man, is an important function of a shrewd detective.

A small Hartford boy quarrelled with another, and, having too much conscience to wish any one dead, said: "I wish there had never been a birth in your father's family."

"I Don't Want Relief, But Cure." Is the exclamation of thousands suffering from catarrh.

Weak lungs, spitting of blood, consumption and kindred affections, cured without physician. Ad-dress for treatise, with 10 cents in stamps, World's Dispensary Medical Association, 608 Main Street, Buffalo, N. Y.

The Boston, Cal. Mill says that the crass here now is the big-gest, and one has been grown in that city this spring 18 inches in diameter.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

The visitors at the London Zoo during 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

The visitors at the London Zoo during 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

The visitors at the London Zoo during 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

The visitors at the London Zoo during 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

The visitors at the London Zoo during 1885 numbered 650,396, against 745,460 in 1884.

LOST. All my dyspeptic troubles, since I used N. K. Brown's Ess. Jamaica Ginger.

MOODY SAYS 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

