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

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#### 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 Ancien

#### (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 scance 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 criticise the exhibitions that are given under the allembracing 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 con-flagration. The confession of Mrs. Hatch, the exposure of Mrs. Beste at Hartford, the discoveries in the various seance 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 in-stances 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 sub-ject 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 con-scientiously believes that he is an instru-ment of the Spirit-world and as a result of ment 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 biologized, psychologized, 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 criticisms which are so plenty. I baliste him to be houset. There is no reason why he shaped say that which is not true concerning himself and this work. And what he does say has a very important seating 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 Spirit-

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 impressional 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 be-fore they were uttered by these materializa-

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

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 "Mrs. Hatch gives a reasonable explanation advice or aid of the "power," and departed.

Mrs. Hatch gives a reasonable explanation of all the phenomena which she is asked to the phenomena of all the phenomena 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 scances 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. Caewell.

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 seance and pay the price of the lesson. References of adaptability re-

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 scances; but the experiences in the Star Circles were a little nearer to the heavenly, angelic, thirty-eleventh 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 emblematical 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 awe-stricken 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 barmony where the usual jealousies of mediums were so entirely dissipated!

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 confidents from the Star Circle and deliberately duplicated a scance, 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. Possible 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. Lit-tle 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 seances for the simulation 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 testimany veries from a manufacture of the star circles. 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 scances, 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,

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 treat ed 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 pre-paration 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 manifesta-tion of spirit whatever is offered at a ma-terialization exhibition, even though it be a masquerade of the medium in toggery sur-reptitiously introduced into the scance room.

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

#### THE RELIGION OF INDIA.

These three sets of writings-the Sanhitas, the Brahmanas, and the Upanishads—com-prise 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, gram-mar, 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 discorress. 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 orig-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 remembered that, when the Puranas were written, idolatry, and not the pure monothe-ism of the Upanishads, was the common practice in India, and the Brahmans (or priests) found most profitable employment in superintending the numerous sacrifices, and in managing the intricate ceremonies at-tendant on births, marriages and deaths. Though the priestly class of Brahmans were the handers 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 bedies; the ignorant in wood, bricks, and stone; but learned men in the Universal

But to return to the Veds and their Sanhitas. The Rig Veda Sanhita is specially 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 clients (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; immor-tal, 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 allpervading 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 ex pires 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 Veds. In Greek there is Sclas, splendor, and Sclena, 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, fied 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—or cows, as they were fancifully called—and earns the title of the Brilliant, the Awakener, the Destroyer, the Warmer, 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

Every fancied resemblance, each characteristic of the various personifications of nateristic of the various personifications of nature, gained them a new name, and this inevitably resulted in a commingling of delties 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 Kropes or the herrod 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 reputed parent of the gods; but the Dawn called all sentient beings to their daily work, even as a mother calls her children. She 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 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 immoral stories of the gods Review.

For the Religio-Philosophical Journal.

The Personality Versus the Omnipresence of Deity.

> BY J. M. KENNEDY. No 6.

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 affirming 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 those 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 hav-ing 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 sernestly are their reverence for "The Great Architect who designed and then built the univer-if such arewals could be harmanisms the dogma that each about a military element composed of spirit and making arably connected; and I dead if her in from this promise any literal and any

A CONTRACTOR OF THE SECOND STATE OF THE SECOND

BY W. WINTWORTH

I cite these sentences from your able article under the heading, "The Chicago Boom," and thank you for their truthful utterance: "Let us put down violence, but let us also, if we can, banish the slightest shadow of an excuse for violence. If men believed they were brothers, and cared for another's interest as well as their own, the use for dynamite would soon be gone.

It is because there is more than the shad ow 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 as against that of their own, that puts dynamite in the hands of reckless mobe. When men in the interest of capital engage in the contemptible business of figuring at how low a cost a workman can live without impairing his animal power to work, it is palpable that this branch of political economy is already discussed with the purpose to reduce the laborer to that lowdown standard. It foreshadows a worse form of slavery than that of the old time Southern institution. The master of the dark-skinned slave did at least feel bound to furnish a sufficiency of food, clothing and shelter, with medical aid and support in time of sickness and old age. But in this newer slavery, if a workman is sick or otherwise disabled, he may starve for all his employer cares for him, and when the disablement of old age has arrived he can go to the poor house and prepare for a pauper's grave. One thing thoughtful men must take note of; that the anarchists who commit these acts of mob violence are a mere handful as compared with the vast numbers of intelligent, law-abiding workingmen who are burning under a sense of grievous wrongs, and that they are animated by the same liberty-loving spirit that impelled their revolutionary fathers to take up arms and fight to the death against the injustice and oppressions of English tyranny. It is an immutable law of God's universe that wrong can only go so far. Throughout all the ages we have seen that wherever a nation has persisted in wrongs against humanity that nation has been swept out of ex istence. With every right-minded man I condemn the violence and bloodshed of the anarchists, because they are left free to seek redress of their grievances through the ballot-box, yet I cannot shut my eyes to the fact that we have larger criminals who deserve still stronger condemnation. From one end of the land to the other, from pen and pulpit of every sort and degree, the most unstinted and often extremely violent denunciations of the anarchists have been the order of the day. But not one word of these greater criminals more largely to blame. Even in the sermons of such excellent and earnest men as Dr. Thomas and Prof. Swing we have the same bitter denunciation of the mob communists and their deplorable lawlessness, but not a whisper of condemnation of the capitalists who, from no better motive than greedy aim to cut down the wage rate of American workmen. imported the scum of European serfdom by scores of thousands, from whose brutalized ranks these anarchists sprung. These are the men who deserve the heaviest meed of condemnation. For no better purpose than to cheapen production below that of opposing competitors, vast hoards of ignorant, animal-like men and women have been systematically flooded into our country beyond the power of healthy assimilation, reckless of sition of gain. Is it possible that men of such large experience and powers of observation as these eminent divines, were not aware of this deleterious element poured into the nation by the deliberate stimulus of forced importation?—and that in this the capitalists who brought it about are equally criminal with the miscreants who inject poisonous filth into a neighbor's well.

REV. H. W. THOMAS.

A few special words to this gentleman whom I greatly admire. Amid much that is eloquent, beautiful and right, he says: "For much of the development of this land we are indebted to the honest, hard-working men and women who have crossed the sea to make this their home. The genius of our govern-ment welcomes them all; they are welcome by every American." I say no, sir; a thousand times no! Our country is vastly too full of ignorant, penniless, mere brute laborers already. We are fearfully over-crowded by the workers. They stand like hungry wolves, oetling, tearing and devouring each other in the mad hunger to attain a living. There are to-day more than a million of workingmen idle, vainly seeking employment. The pitiless gnawings of want impel them to denounce each other in the constant reduction of wage rates in the fight for bread. It is the very state that was sought by the greedy capitalists who stimulated their importation The only effect of their presence is to sink the condition of our labor element to a constantly lower and more demoralized condition. Our industrial market is more than full. We rather need to drive away a ruinous, demoralizing surplus than bid welcome to more. As well tell a glutton whose stomach is distended to repletion until his whole system is in a state of painful disruption to keep on gorging. We need time and the wisest measures of relief to enable the country to assimilate the nauseous load of ignorant, low-grade foreigners that is just now inflicting so serious a blow to order and law. No matter what may be the feelings of the foreigner who comes here, when he finds that he cannot secure employment, or at least, only at such wages as will keep him in tit condition to work; that the land has become so monopolized into the hands of a few that he cannot possibly acquire a home; that every profitable avenue of industry is concentrated into the hands of merciless syndicates who effectually shut out all competition, while the same pitiless capitalists reduce the price of labor to the lowest stent, he spits with contempt on the claim "that this land **Mers to all—to rich and poor—the largest** Hiberty and equality, and the best opportuni-ty of success." And worse yet; when he sees And worse yet; when he sees the laws in large degree are made and twisted in favor of capitalists and against the interests of workingmen, he loses the revere that only justly administered law can

PROF. SWING. This eminent divine falls into the same wer-sight with that of Dr. Thomas. He save: Our government ought to require of every int an official certificate that he is an and the same of artisan—a man of good personners tarmer or artisan—a man or good hisracter, and not an abarchist and man of fined. I say: what ought to be demanded is, and avery expitalist who imports laborers this country should give bends for their hold behavior, and stand re-pencible that they are thereas a community

i be imprisoned and partition therefor.
More grave is the error into which the
put gentleman falls when he reaches ciucion that an iron-handed men-ould be preferable to the freedom of archy would be preferable to the freedom of a Republic that permits the needs of anarchy, destruction and disorder to be preached by these red-fing rictors. There have been vast-ly more destructive and bloodier labor outbreaks in monarchial nations than these we are called on to deplore, so it seems out of place to bejittle the quality of our govern-ment in comparison. If there is more of law, order and quietness under a monarchy than we have here, it is the quietness of helpless slavery under the iron heel of despotism. It is the obedience to law that is born of the menace of chains and dungeons and the butchery of armed soldiery. At the time the miscreant, Louis Napoleon, had erected a monarchy on the ruins of a Republic by the butchery of eight hundred inoffensive men, women and children in cold blood, he announced to the world that the empire he had founded "meant peace!" It was the peace of death. The whole nation lay manacled in his tyrant grasp, with no power to move nor cry. This is the calm of monarchial law and order. We want no such blind respect for law that is the more unreasoning instinct of fear. The days for monarchies are past. They are the relics of old-time barbarism, in God's immutable decree to be ultimately wiped out.

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 great danger lies in the enactment of unjust laws, and the greed of wealth that stops at no length of legal wrong-doing to attain its cruelly selfish purpose. I am firm in the faith that God's purpose is irresistibly in the line of evolution from the lowest germs to higher conditions, and that from out of all the grievous wrongs inflicted on the weak and helpless will ultimately come that which is right. To believe otherwise would compel the terrible conclusion that the universe, instead of being founded in infinite wisdom, is a bungling piece of botch workmanship unfit to exist. Cleveland, Ohio.

For the Religio-Philosophical Journal. THE WORLD MOVES.

The Bible and its Numerous Fallacies.

BY JOHN EDWARDS.

Whoever is the author of the allegory contained in the Genesis account of creation, possessed a fine imagination of poetic genius. The six days' statement of the creation was seldom called in question until within the last half century, after science pricked the bubble, and reason assumed full sway to investigate the fact. Old theology had found it the starting point in the inspired word of God, so ecclesiasticism dogmatized it to be received as literally true by a blind faith.

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. Nearly every planet in our solar system had become deified as gods and goddesses by the Greeks, Romans and Egyptians. Our earth-Planet was made the main objective point in the act of the six days' creation, for it was created on the first day, while the sun, moon and stars were created on the third day for the especial purpose of subserving and ridiculous?

It may be necessary, in order to impress the minds of the general reader by way of contrast to cite a few instances of other worlds, as developed through the science of astronomy.

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. The Christian theologians believed that theory down to the day when Galileo and Bruno declared the world was round, and moved, and Bruno was put to death. They continued in that belief even down to the day of Columbus, whom they caused to be imprisoned as a heretic for espousing the Copernican system that the world moved, thereby contradicting the Bible.

The sun, the centre of our planetary system which is represented to have been made after our earth to give light for it, is nearly ninety-five millions of miles from us. Its magnitude is one million four hundred thousand times greater than that of the

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, while Saturn's orbit is four hundred millions of miles beyond Jupiter, and is attended by eight moons or satellites, while Uranus is double the distance of Saturn. Neptune is the most remote known member of the planetary system, its distance being nearly three thousand millions of miles. A cannon ball flying at the rate of five hundred miles per hour, would not reach the orbit of Neptune from the sun, in less than six hundred and eighty years.

The appearance of more than seven hundred comete 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. In gazing beyond the planets, we behold millions of stars, all worlds, many of far greater magnitude than ours, while far beyond these and Neptune are other solar systems of worlds stretching out through illimitable space.

It is high time to look upwards, and cease to be dwarfed by the Jewish record. The same intelligent energy or God who made this world, created all other worlds, and permeates all, and cannot be localized nor be seen in human form, only as seen by His created works, nature in its beauty and glory. The untutored savage, looks through these, and beholds the Infinite Great Spirit. and the happy hunting ground held in re-

and the happy hunting ground held in reserve for him in his immortal destiny.

The reasonable assumption is, the billions of worlds we contemplate gliding so systematically through space, were created for some wise and practicable purpose as wall as our world; and that they are inhabited with people. Some have progressed far in advance of the inhabitants here while others not so

Now the question arises, does the orthodox interpretation of the creation and fall of

and did the dying God, the make an atendment for worlds, or only for this the people of ether worlds, or only for this world? Mighteen handred years elapsed before the theological doctors discovered the great mintake they were laboring under, for if Jesus was immandulate, destined to make propitiation for original transgression and sin, it was mecessary for Mary, his mother, to be without taint from original sin. Pope Plus the IX. was sagsolous enough to see that, so he convenes his Cardinals, and they declare the Pope infallible; then the Pope issues his dogma, declaring Mary, the Mother of God to be immaculate. At once the Catholies dropped down on their knees before the Madonna.

In accordance with the Genesis account, a contest ensued between God. (who created man) and the devil, as to who should gain the supremacy over man, and the devil came off victorious. By way of interjection, we would like to be informed, who made the devil? Now, if that Genesis story is a myth, as it is, away goes original sin and total depravity, and as the logical sequence, the vicarious atonement falls with it. Our orthodox Christian friends claim the Bible to contain all the revelation God ever has made or will make, to man-kind, therefore their minds have been narrowed and cramped, compelling them to oppose progress and tabooing nearly all the first discoveries in the sciences, and inventions in the art.

Within the last thirty-eight years a new dispensation has dawned upon mankindactual knowledge has superseded a blind faith. I have never been to China. All I know about China is what I have learned from people who have been there. All I know about the great hereafter, of spirit existence. is what I have had related to me by those who live in that country. I never have me with a spirit who claimed to have been to other planets, although some of them said they had met with a few high advanced spirits, who had visited other worlds; all the facts go to prove that there is a separate and distinct spiritual existence for the people of our globe, and also for all other inhabited worlds; that all these worlds are but the primary departments of education, in order to prepare for an endless spirit existence.

The Jews had undergone an oppressive bondage in Egypt for over four hundred years. Their sufferings and groanings were heard in the Spirit-World. The time had arrived when the Jews had to be liberated from Egyptian bondage. A powerful spirit who once lived on this earth, and most probably a Jew, was selected to lead the Jewish nation out of Egyptian bondage, and forty years through the wilderness in order to educate them; but they were not very apt scholars. I do not entertain a doubt that the historical account of the Jews in many respects was very much exaggerated; still it possessed much of the evidence of an overruling, guiding power in the various spirit phenomena wrought in their presence.

The powerful spirit who guided the children of Israel on one occasion had his name changed from God to Jehovah. It is no wonder the people recognized and called Jehovah God, when in their gross ignorance they witnessed so much of the spirit power through the phenomena. It has always been the practice of the Jews, up to the time of Jesus, to recognize their leaders or Captaius as lord or lords. If Jehovah believed he could govern the Jews better by indulging them in the belief he was their Lord God, we can see no reasonable objection to that. The record is angry, revengful and jealous, and often repented for what he had done. He conversed face to face with Moses, and then determined that no one should see his face again; so after that, Moses held a scance, when Jehovah appeared and shoved his "hinder parts" through the cliffs of the rocks.

Jehovah is represented to have been bloodthirsty, demanding the Jews to put to death all prisoners of war, including in some instances women and children; allowing the Jews to capture all virgins, to be used by them as concubines. On one occasion the army of Israel, fighting the enemy in the plains, Jehovah promising to command, they got whipped, when Jehovah declared that he could not overcome them in the plains on account of the number of iron chariots the enemy used in battle; that he could whip them in the mountains. In view of what is related in the foregoing I cannot accept the Jehovah of the Jews as my God. I can only bow down and worship that Intelligence (or God) of the whole universe, that permeates all spirit and matter—the loving Father of all his created children, who never can be localized or be seen in human form, recognizing Jesus of Nazereth, as my elder brother, a grand reformer, under the guiding control of that grand wise spirit. Christ; a Spiritual medium enforcing his teachings by signs and wonders, performed by and under the natural law created by the Father of the universe, which cannot be suspended. I record this in the face of a law on the statute book of the District of Columbia, which provides that whoever shall call in question the divinity of Jesus Christ, or that he is not one of the Gods of the Trinity, shall for the first offence be bored through the tongue with an awl; for the second offence shall be branded on the forehead, with the letter B, and for the third offence, shall suffer death, without benefit of The world moves, as Bruno and Galileo asserted, and charity and liberal thought greatly since the time of Calvin and Servetus, which has rendered the law cited above as a dead letter without having been

repealed. Washington, D. C.

An Angel of Mercy Gave Warning.

About twelve years ago Mrs. George Sherman, living with her husband on a farm in Western, Kan., was left with her little boy. four or five years of age, and a half-breed in-dian known as Jack, while her husband paid a business visit to Ellsworth, thirty-five miles away. Jack had been with the family two years, and though at times morose and sulky, he had always proved faithful. Sherman visited Ellsworth to get a large sum of money sent on from the East by a brother, for whom he was to invest it. The subject had, of course, been talked over between him and his wife, but neither of them had the least idea that Jack suspected the nature of the errand.

Mrs. Sherman could use firearms and ride horseback, and was a brave hearted, selfreliant woman. She had a navy revolver for her protection, though as a matter of fact she would have smiled at the idea of any danger coming to her. The country was clear of lawless characters, two or three savage dogs were at hand to take onto of strangers, and Jack could be depended on with his carbine

Minimum rimi away an hurse back. It would have him the best past of a day to reach Etiaworth, as he had to make a stop on rouse. He would be detained there a day, and would reach home, leaving as he did on Monday merning, on Wednesday morning. This was based on the calculation that he would leave Etiaworth on Transfer with the would leave Elisworth on Tuesday night and ride all night. It was in the latter part of June, with beautiful weather and good roads.

Nothing out of the usual routine occurred until Tuesday night—that is, Mrs. Sherman observed nothing to rouse her suspicions, aithough she afterward recalled several strange incidents. For instance, the husband had not been gone an hour when one of the dogs howled in the most dismal manner, and when the half-breed sought to quiet it, the animal showed his teeth and seemed revengeful. It was remembered, too, that Jack appeared independent and defiant, and when the wife gave him orders he took his own time about obeying them. He slept in the stables, and one of the dogs generally kept near him, but when night came on the first day both canines were determined to sleep in the farm house, and both were admitted. It was the same on the next night. On Monday night the brutes seemed to hear some one walking about outside, but Mrs. Sherman gave the matter little thought, believing the noise to have been occasioned by a loose horse. On Tuesday night she went to bed at 9

o'clock, having seen that everything was secure, and she had scarcely dozed off before she began dreaming. The dream began with the arrival of a letter from the East that the money was coming. It was in the evening, and husband and wife talked the matter over as they sat near an open window. This was just what did occur in reality, but in her dream Mrs. Sherman saw the halfbreed crouched down under the window outside to listen. She saw him creep away in the darkness, and realized that he was in possession of the secret. She dreamed that her husband rode away to Elisworth, just as he had done, and that after he had gone a vicious-looking half breed, with a scar on his left cheek came to the stables in the night and had a long talk with Jack. She could not hear what they said, but their looks and actions indicated evil. By-aud-by they left the stables, and she saw that Jack had his carbine and the other a revolver. They went down the road toward Ellsworth about two miles. and halted at a ford. This was a lonesome spot, being in a dip, with wild plum trees

growing thickly on each side of the road. Then the dream changed and she saw her husband come riding up. She knew that the men were hiding to waylay him, and she tried to motion or shout to warn him. Her voice would not come, and she hadn't the strength to lift her hand. As her husband crossed the creek the two men sprang out and fired at him, and she saw him fall to the ground and the frightened horse dash away. The scream she uttered banished sleep in an instant, and as she found herself wide awake one of the dogs uttered a long-drawn howl. It was only three-quarters of an hour since the woman had got into bed. The dream had been so vivid and the impression so strong that she at once dressed herself, determined to investigate at least the point from which it start-

d. Leaving her child asleep in bed and taking the revolver in hand, she softly left the house and proceeded to the stables. reached them to hear the low voices of men in conversation, and as she put her eye to a crevice she saw that Jack had a companion. They were cleaning and loading their fire-arms by the light of a candle, and the stranger was marked on the cheek as the woman had dreamed. It was well that she had the clear, however; Jehovah exhibited the human | heart of a brave man. Had she betrayed herpassions, and must have once lived on this self by any act of womanly weakness, her planet. He is said at times to have been death would have followed. She retreated as quietly as she had come, and when again in the house, she tried to think what should be done. If her husband left Ellsworth at say seven o'clock, he would be home by two in the morning-by 3 at the latest. She need not make any new move for two or three hours

Fortunately for the woman the little boy was in robust health and a sound sleeper. She equipped herself for a night walk, and then turned out the light, and sat in the darkness. Both dogs came and lay at her feet, but at intervals were nervous and uneasy. Their wonderful powers of scent must have warned them that some stranger was about the place. At midnight Mrs. Sherman attached a rope to the collar of either dog and passed out of the house, locking the door behind her. She walked down the road about a mile, and then made a detour across the prairie and struck the creek half a mile below the ford. The waters were waist high and very cold, but she was soon across. She struck the highway half a mile from the ford, and walked on, but had not gone above a mile when she encountered her husband. In a few minutes he was in possession of her story, and he was not long deciding on a plan of action. His wife mounted the horse and led it until they reached the creek. He then left her, called to the dogs, and went forward to uncover the would-be assassins. The dogs were furious for the hunt, and they had not been gone from his side five minutes before they had found and flercely attacked the half breed. Three or four shots were fired, and then came calls for help. Sherman ad vanced to find Jack on the ground, badly wounded, and one of the dogs guarding him. The strange man had taken to flight, hotly pursued by the other dog. This dog did not return for two hours, and then his chops were red with blood, but it was never definitely known whether his victim escaped or was pulled down.

The sudden attack of the dogs confused the men in hiding, and a shot meant for one of the brutes struck Jack in the chest. Knowing that he had only a short time to live, he confessed that the pair had planned to way-lay, murder, and rob Sherman, and had they been successful in this they would have afterward murdered the child and carried the woman away with them. He died in the thicket within half an hour, having been told how it came about that the plot was discovered, and saying in answer to the expla-

"Surely, there must be a God, and He sent an angel to give warning!"-New York

Emperor William takes a deep interest in the illness of Von Ranke, the historian, and recently relieved his son from duty as captain to attend at his father's bedside.

A grotesque drawing on an envelope sent by young Clarence Bigby of Youngstown, Ohio, to a friend on a New York newspaper, was seen by the editor and led to an order for several illustrations, and probably to a per-manent and incretive place on the paper.

Horsford's Acid Phosphate, MAKES A COOLING DEDIK. Into half a tumbler of ice water put a tea-spoonful of Acid Phosphate; add sugar to the taste. THE DULL NATURE OF JEHOVAN.

COLUMN THE STATE OF THE STATE O

Gradually the mists are clearing away which obscure the human vision. Higher and higher the mental and spiritual faculties are becoming developed, until at last we shall fully comprehend the true nature and character of Jehovah.

The dual powers of the Godheed are begin-

The dual powers of the Godhead are beginning to be dimly apprehended, but like shadows seen through a fog, the true nature cannot be clearly discerned until the dark atmosphere which envelopes the lower faculties is dispersed by the unfolding of the higher faculties. The key which unlocks the 'mystery of God" and of human life is the key which opens to human knowledge the meaning of the name Jehovah.

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. I will copy a portion of that article as it embodies what

wish to say here. Dr. West asks: "Where shall we go to learn that the ultimate reality is a real, personal, moral being, the first cause of all things, the supreme object of human knowledge, faith and worship? Where if not first of all to self and self-consciousness? And if self is a real, personal, moral, contingent existence, not its own cause, then, in the knowledge of self, are we to find the knowledge of God."

Here we find two postulates: 1. That through self or self-consciousness we learn that there is a supreme personal being, possessing all the characteristics and attributes of men, whom we call God. 2. That in the knowledge of self we are to find the knowledge of God.

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. Second, for woman to have a conscious-ness or knowledge of herself, and thus of God, is to have a consciousness or knowledge of an absolutely perfect type of herself, or

We have then a consciousness or knowledge of a plural or dual God, or two beings under the common name of God (Elohim) or Jehovah (both names being plural), representing two "types," the typical man and the typical woman under the common or plural name of man.

So far as stated, however, we have only a consciousness of ourselves and of God, since knowledge is something definitely ascertain-This we may obtain, however, since we now have the science of man and of living forces by Sidartha. Through this knowledge thus ascertained we know that God is the eternally existing and perfect type of man, embodying in himself the same laws and forces which exist in man and in the universe, the same powers, faculties, attributes, and the same shape and form as man.

"Man is a microcosm," says science. That is, within him reside all the forces of the universe. He is related to every part of the universe. But he is not, therefore, as large or widely extended.

A great man is one in whom these powers and forces have found unusual development and expression. He is not necessarily large as to the limits of his person.

In God resides the absolutely perfect embodiment, expression and power of control of all existing forces. His is the perfect mind, the perfect vision, the perfect love, the perfect will, the perfect expression of every faculty. But this does not make him of immense size, nor a diffused essence. He is not larger than a large, symmetrically developed man. He is not personally present every-

Man has a latent power of spiritual sight. In many cases this is already partially developed, so that occurrences and scenes at great distance may be perceived by the spiritual

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. In the uncultivated brain these are not sensitive to the finer impressions. As with the body, so with the brain. As the gross materials are eliminated it becomes more refined, and these little eyes are more clear, and all the avenues become sources for receiving and transmitting the

most delicate impressions.

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 knowl-

edge. We may have consciousness without knowledge, but we cannot have knowledge without conscionaness.

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.

Recent scientific discoveries have given us some new facts of yast interest and importance which throw a new light upon the subject of the nature of Jehovah and of man. These also explain facts of history and language. The character of Jehovah is expressed in his name. This name has always been regarded by the Jews as having a secret significance. Its number is twenty-six. In the Hebrew language, in which it is written. each letter has a number which indicates its meaning. Yet no Rabbin or other teacher has ever been able until now to discover this meaning; but have regarded it as the "mystery of God" which should be revealed in the

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

Within the meaning of this name and number is the sum of all truth which relates to man. It is the masculine and feminine attributes of man and Jehovah!

The human brain which is an image of the divine brain in its structure as well as its attributes—since there can be no attributes without structure—contains twelve groups of faculties, each dual in its nature—making twenty-four. The names of these twelve groups of faculties are: Culture, Religion, Rulership, Science, Marriage, Labor, Letters, Familism, Wealth, Art, Home and Commerce. Each of these subdivides into classes or parts. I will give a list showing the primary and dual division—the first name in each group-ing being masculine, and the second femi-

The group of Culture subdivides into Amily and Beform; Religion into Faith and Love; Rulership into Dignify and Laudation; Science into Reason and Inspiration; Marriage into Devetien and Mathig: Leber into Justice and Industry; Letters Into Memory

and Attention; Familism into Parenity and Reverence; Wealth into Defence and Econo my; Art into Form and Color; Home into Apmost truly natural women, frank and outpetite and Feeling; Commerce into Locomotion and Aversion. A reasonably close examination will show the correctness of the

We readily recognize that in each of these faculties the feminine dominates in woman, and the masculine in man. The brain has also two centers. The back center governs the sensitive nerves, and is strongest in woman, woman being the most sensitive. The front center governs the muscular system and is strongest in man—man being more muscular than woman. These two centers are called by the physiologists the "Throne of the Brain," because all its fibers and faculties center in them. These twelve dual groups of faculties and their dominant centers count twenty-six-the number of the

name Jehovah
Note this significant fact!
Each brain is dual; that is, it includes both masculine and feminine faculties in its structure, the masculine dominating in man and the feminine in woman.

It is a well known fact in science that all the creative forces in the universe are masculine and feminine, or positive and nega-

The Hebrew characters or letters which form the word Jehovah, and which are regarde i by the Jews as involved in the secret of the name, are two vowels and two consonants, or two masculine or two feminine letters, representing the repeated duality, or the mother and father, the daughter and son. The family on earth is a copy of the family

There is an eternal Daughter as well as an eternal Son!

In another article I will consider the theory put forward by E. Whipple in your issue of April 17th, of the Dual Unity. K. V. G.

### Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

#### NOT LOST.

The look of sympathy, the gentle word, Spoken so low that only angels heard; The secretart of pure self-sacrifice; Unseen by men, but marked by Angels' eyes: These are not lost.

The sacred music of a tender strain, Wrung from a poet's heart by grief and pain, And chauted timidly with doubt and fear To busy crowds, who scarcely pause to hear: It is not lost.

The silent tears that fall at dead of night Over soiled robes which once were pure and white; The prayers that rise like incense from the soul, Longing for Christ to make it clean and whole: These are not lost.

The happy dreams that gladdened all our youth, When dreams had less of self and more of truth, The childlike faith, so tranquil and so sweet, Which sat like Mary at the Master's feet: These are not lost.

The kindly plans devised for others' good, So seldom guessed, so little understood; The quiet, steadfast love that strove to win Some wanderer from the world ways of sin; These are not lost.

Not lost, O Lord, for in Thy city bright Our cyes shall see the past by clearer light; And things long hidden from our gaze below Thou wilt reveal, and we shall surely know They were not lost.

Mrs. J. L. Buckingham of Sonoma, is the richest fruit farmer in California, owing a mile-long orchard of pear, peach, cherry and apricot trees.

The appointment of Dr. Sophia Kowalew-ski to a mathematical chair in the University of Stockholm, has provoked comment in foreign literary and scientific circles. A Swedish journal states that Mme. Kowalewski is the first lady who ever attained a recognized academic position as a professor of mathe-

Miss Kate Stoneman, a sister of Gen. Stoneman of California, and a graduate of the State Normal School at Albany, has successfully passed an examination for admission to the bar, and if she is permitted to practice she will be the first feminine lawyer in this State.

Mrs. Helen M. Gougar has just gone to Europe, commissioned by the Inter Ocean of Chicago, and the Indianapolis Journal, to study the labor question and the Irish question. She will make a short visit to the Continent, then return to England and Ireland, where she will spend several months in the great manufacturing centres of England, and in the disaffected districts of Ireland, applying her keen, womanly insight and large experience in studying social problems.

The following account of the re-appointment of a woman to a very important posi-tion, is published in the Washington correspondence of the Herald. The Senate in ex-ecutive session to-day confirmed Mrs. Thompson, the Postmietress at Louisville, Ky., who has been nominated to a third term. She received her first appointment from Mr. Hayes and her second from President Garfield. Her father, Alexander Campbell, was the founder of the religious sect of which he was a member. Mrs. Thompson's re-appointment was asked by Senator Beck and Congressman Willis. The committee on postoffices and postroads made a unanimous report in her favor, and she was confirmed with only six or seven votes in the negative, and they were cast by the personal friends of Mr. Blackburn who wished to compliment him.

Mme. de Struve, wife of the Russian Minister in Washington, is considered the cleverest woman in that city. A writer recently said of her: "One would hardly see in the little, pale, gray Russian woman the magnetism, brilliancy and fascination which are hers. Mme de Struve has a short, thin, figure, colorless complexion, blue eyes, and prematurely gray hair. As dress goes, she could not be called a well dressed woman. Her clothes, though always of good material, seem to be the one thing she is most unconscious of and on which she spends the least thought. But with all lack of taste in shade and fashion, her appearance never suggests want of harmony. Without beauty and without the art of dress, she is acknowledged by the entire diplomatic corps to be their aleverest member, and Mr. Biatne gives her no equal and no rival in Washington. The Russian Minister's wife is thoroughly well read in beoks, and knows the newspapers of all countries from beginning to end. She is master of haif a desen languages, speaking Emplish almost as well as her native tongue. Ber knowledge of medicine is large, and was grained by a course of study. She is inclined in he what is chief strong minded in this country, and it she were an 'american would be calculated in the word an 'american would be calculated in the strong minded in this country. clothes, though always of good material, seem

cy as Mme. de Struve. But she is one of the spoken and just. When a young American abused her hospitality by appearing at one of her evening parties in a half-intoxicated condition, she quietly requested his friends to take him home. The next day she wrote the young fellow a note recalling the invitations, which prevented him from going again to which prevented him from going again to her house. At the same time she was even more kind than before to his sister, whom she continued to welcome as her guest. Though a very busy woman, she is a devoted mother, and her five children get a good deal of her time. Mme. de Struve is an accomplished horsewoman, and handles the reins most skillfully. She had, when here, a wagonette large enough to hold the five children. She did the driving herself, sitting on the box, sometimes accompanied by her husband."

A farewell testimonial was presented to Mrs. Caroline B. Buell, corresponding secretary of the N. W. C. T. U. in New York City. April 19th, on the occasion of the removal of Mrs. Buell to Chicago, to continue her work in that city. The Asbury M. E. Church was filled on the occasion, in spite of the strike of the car drivers, and the church presented a beautiful appearance with its rare profusion of flowers, of which Sorosis presented a portion. Many of the ladies of that club, of which Mrs. Buell is a valued member. were present, and the president, Mrs. M. L. Thomas, made an address, among others, during the evening.

The speakers were Mrs. Mary T. Burt, President of W. T. C. U. of New York State, Mrs. Bottome, Dr. Funk of the publishing firm of Funk & Wagnalls and editor of the Voice, Mrs. Dr. Kidder, Mrs. Lathrop, Mrs. Thomas, Gen. Clinton B. Fisk, and others. All united in expressing an ardent appreciation of the noble character and faithful work of Mrs. Buell, and their regret at her departure. The tributes given were not mere conventionalities, but came from hearts that had been won by the real worth hearts that he were here. by the real worth and unselfishness of her whose presence loses no sweetness because it inspires strength, confidence and hopefulness. Chicago is to be congratulated on its gain through our loss.

During the evening presentations were made by the friends of Mrs. Buell, from dif ferent localities, including Sorosis, of a Wooten desk, and a stylographic pen, to which Mrs. Buell made fitting responses.

Bloomington, Ill., is justly proud of her physician, Dr. Frances Bundy Phillips. She sailed from New York, February 3rd, directly to Germany, whither she went to perfect herself in the German language, and do some special work in the treatment of diseases of women. Having spent some weeks in Berlin, studying the language, she has lately proceeded to Vienna, Austria, where she has commenced the study of medicine and surgery. From a late paper, published in Bloomington, we take some extracts from a private letter which was sent to a friend in that city. She wrote from Vienna, where she was then attending lectures, which she expected to continue in Zurich during the coming summer. She writes: "It is dreadful to see how little value is placed on the poorer classes of women in Austria. They are apparently re-garded as lightly as the very dogs that bank in the streets. A woman of the poorer classes here looks as old at thirty as the average American woman does at lifty; and the more I see of these wretched creatures the deeper is my gratitude to God that my lot was cast in free America. The women of the United States do not half appreciate their favored

"During the latter part of my stay in Berlin, I learned something of the sufferings of the poor people of Germany. God knows it was bad enough there, but in Austria it was far worse... I never saw so many cases of physical deformity as I have seen in Prussia and Austria. Everywhere one meets with poor little weazen-faced, deformed children, and the

sight is truly pitiable...... A short time since there appeared in a Vienna paper an extensive sketch representing the recent floods in America. Men, women and children were pictured floating about in the water mon rafts and logs. The houses in the water upon rafts and logs. The houses were also affoat; and the explanatory article said about the whole of Boston was under water as the result of the overflowing of the Mississippi river.....

"I have worn the gold badge presented to me by members of the Grand Army Post of Bloomington, ever since I came here, and shall continue to wear it constantly until I again see my native land. It would not help an American woman to flaunt her nationality too much here; but this modest emblem of the heroism of my American brothers I am resolved to exhibit as a token of a love that burns all the brighter in my heart amid this strange world of criticism for the goodly land of corn and wine across the sea. Certainly nothing is so well calculated to make Americans better patriots, as a sojourn upon the Continent of Europe."

Dr. Phillips of whom mention is made previously, is a sister of the editor and proprietor of the JOURNAL.

Magazines for June not Before Mentioned.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) This issue opens with William Henry Bishop's serial, The Golden Justice; and the number also contains portions of Henry James's novel; The Princess Casamassima, and Charles Egbert Craddock's romance, In the Clouds. Under the title of a Roman Gentleman under the Empire, a lifelike account of the younger Pliny, and of his times, is given. The short story, Valentine's Chance, is excellent. Edward Stanwood contributes A Glimpse of 1786, and an important critical article on Honore de Balzac—the man and his books—is written by George Frederic Parsons. James, Crawford, and Howells form the subject of an able piece of writing, and there is a brief criticism of the statue of Lief Erikson, by the architect Henry Van Brant. This number is concluded with good poetry and the usual Contributors' Club and Books of the Month.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) In the opening article of this number, on Evolution bounded by Theology, Mr. Le Suer replies to a paper by Dr. Lyman Abbott in the Andover Review. In his paper on Mexico, David A. Wells considers the condition of that country as to agriculture, etc. Herbert Spencer contributes the third paper of his series on The Factors of Organic Evolution. In the Millennium of Madness; Ethnology of the Blackfoot Tribes; What May Animals be Taught? and Primitive Clocks, we find much to interest the reader. A delineation of one who made a figure in American science is given in a sketch of Rafines-que. Many articles of a variety of subjects are added to the above to make this a valua-ble and instructive number.

Buttelaught Forms Folks' Journal. (D. Adigus Alla. Buston.) Interesting articles of results, state, schools and betwee will be could be stated by the stated

WIDE AWAKE. (D. Lothrop & Co., Boston.) F. H. Langren opens the June Wide Awake with a charming frontispiece illustrating Prof. Morse's article, Japanese Boys and Girls. Prof. Morse's article itself is full of naive facts about Japanese children. There is an exciting tale called the Apples on the Crane; a good historical story entitled A Tender Heart, and a story of adventure, Bear vs. Birch-bark. The Little Lady of England is finely illustrated and the True Pe Bear is an interest. ted, and the True Bo-Peep is an interesting contribution to folk-lore. Other good articles and poems are: Royal Girls and Royal Courts, Siamese Hair-Cutting, The Talk of the Two. York Garrison, 1640, and the Crew of the Cas-

Youth. (148 Monroe St., Chicago.) This monthly, which is devoted to the interests and pleasures of the youth of every family. contains fresh and spicy reading for the

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Casself's Family Magazine for June has much that is entertaining in it, and there are pretty poems, stories bright pictures, and an unusually well filled Gatherer and fashion letters from London and Paris.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PHILO-SOPHICAL JOURNAL]

VIEWS OF RELIGION, by Theodore Parker, with an Introduction by James Freeman Clarke. 446 pages. Boston: American Unitarian Association. Price \$1.

This valuable book should have a large sale. It is a solid, handsome volume in clear type, and the price is much below the usual price of books of its size and style, showing the chief aim to be a wide circulation among the people and not profit in money. From the fourteen volumes of his sermons, addresses, etc., nineteen discourses have been selected to make up this work. They treat on The Religious Element in Man; Naturalism, Supernaturalism, Spir-itualism; Atheism; Theism; Just'ce; Conscience; Plety; Belations of Jesus to his Age and to the Ages; The Bible; Transient and Permanent in Christianity; The Immortal Life; Beauty in the world of Matter, and other kindred themes.

The Introduction is written by Mr. Clarke, who edits the book, a fit task for one who stood by Parker in the days when many forsook or assailed him, doing this, not because he agreed with him, but because he believed in freedom of thought and speech. He says:

"The theology of Theodore Parker was at first thought to be very radical, and was much censured. He returned the condemnation in full measure, using sometimes very bitter speech. But his disposition was kind and affectionate. He never forgot a friendly action, for his heart was as large as his brain. Time and death soften animosities. The Unitarians have forgiven and forgotten his sharp speeches against them, and - what is often harder to forgivetheir own sharp speeches against him. They only remember his loyalty to truth, his devotion to hu-manity, his scholarship, intelligence and loving

manity, his scholarship, intelligence and loving heart."

In his day Parker pioneered a great change in the mode and spirit of religious thought. He denied Bible infallibility and miracles, yet believed in Deity and duty and immortality with his whole heart and mind, and affirmed his belief in words glowing with earnestness. Not on the shifting foundations of book or creed, but on the soul, older, helier and greater than these, would he build his faith. A profound scholar he had no fear of science, was not disturbed by Darwin's early works, when they were held as bad and irreligious, but no materialist could shake his abiding confidence in great spiritual truths planted deep in the soul. Full of flaming courage in most trying hours he did his duty for the slave, the poor and the drunkard. A progressive immortality he held vital to a true view of man's dignity, as a high motive for noble daily life, and as satisfying the heart-hunger for meeting our departed friends. the heart-hunger for meeting our departed friends. For a score of years thousands heard him speak each Sunday, millions read his great discourses in the newspapers, hosts of devoted friends gathered around him, and his views gave a wider outlook and a clearer faith to many souls. His influence in the world of thought lasts and grows, and so competent a judge as Dean Stanley said that no man in any American pulpit had so greatly helped the religious

thought of our age. Passing from earth soon after the advent of modern Spiritualism he was not convinced of the signifi-cance of its facts, but gave it fair treatment and in-vestigation, and his leading ideas had much in unison and sympathy with those held by the best Spiritual-ists. We commend the good work of bringing into this portable shape such a selection of great words on great themes, and of sweetly tender utterances which heat, and help, given in simple words full of light and life. It should be in every home. We quote but a few sentences taken out here and there as fol-

lows:
"To obtain a knowledge of duty, man is not sent away outside of himself to ancient documents for the only rule of faith and practice, the world is very nigh him, even in his heart, and by this word he is to try all documents....Look at the history of the Athanasian creed and the Westminster Catechism. They have done more, it seems to me, to retard the religious development of Christendom than all the ribaid works of confessed infidels, from Lucian, the ribaid works of confessed inheis, from Lucian, the king of scoffers, down to our own day.... Familiarity with the grass and trees teaches us deeper lessons of love and trust than we can glean from the writings of Fenelon and Augustine. What lessons did Socrates, Jesus and Luther learn from the great Bible of God, ever open before mankind? The great sermon of Jesus was preached on a mountain, which preached to him as he to the people....Shall we know our friends again? For my own part I canpreached to him as he to the people....Shall we know our friends again? For my own part I cannot doubt it, least of all when I drop a tear over their recent dust....I could not slight this wondrous world. I love its day and night, its flowers and fruits are dear to me. The more I live the more I love this lovely world. But yet I feel my immortality the more. In childhood the consciousness of the immortal life buds forth feeble, yet full of promise. In the man it unfolds its fragrant petals, his most celestial flower, to mature its seed through eternity. The prospect of that everlasting life, the perfect justice prospect of that everlasting life, the perfect justice yet to come, the infinite progress before us, cheer and comfort the heart."

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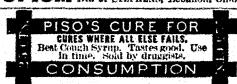
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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. We are glad to find such an article in the Advocate, as its publication implies that the editor of that journal is not opposed to the evolution theory, while it also implies that the Advocate favors such rounding out and perfecting of the theory as shall include its spiritual side and take in the controlling power of mind ever guiding matter up the spiral pathway of progress. We are in unity with our Methodist neighbor in regard to these views. It is, indeed, a noteworthy fact that several of our well known Spiritualist writers were early advocates of like opinions, and held evolution, as explained by inductive scientists who deal only with matter and leave out mind, as valuable yet quite imperfect and fragmentary. That clear and fearless thinker. William Denton, tersely said:

Leaving out of view, as Darwin and his school do. the spiritual side of the universe. I regard his theory as radically defective. I could as soon believe that s boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments.

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 half. You can conceive the development of compli-cated material structures from simpler forms of matter. You can conceive, for example, that the original cloud of fiery gas may have been split up, under the influence of gravitation, into several distinct masses of nebulous matter, and that each of these separate masses may have become a solar system, by throwing off rings of vapor which eventually condensed into planets. You can conceive that protoplasm may have been formed by the union, under chemical influences, of certain inorganic elements; that from protoplasm came, first monera, and then cells; that these cells multiplied by subdivision, and afterward united together for the building up of complex vegetable or animal organisms; and that organisms have gone on developing into more and more complicated and perfect forms. But you can not conceive that, from any combination of materia atoms, immaterial consciousness has been evolved A being conscious of his unity cannot possibly be formed out of a number of atoms unconscious their diversity. Anyone who thinks this possible is capable of asserting that half-a-dozen fools might be compounded into a single wise man ..... Evolutionists have taught us that the present system of things cannot be due to a purpose which continually con tradicts itself. They have shown us that the devel opment of nature is not interfered with by a capricious and changeable mind; and upon this import ant subject the world stood much in need of their teaching. Men have too often made gods after their own image. Even civilized nations have frequently believed in a deity who was but a man " writ large -a very indifferent, sixth-rate kind of man into the bargain. Think, for example, of the old kind of creation, which, owing to the authority of Cuvier and Agaseiz, was long received as the orthodox doc-trine. According to this theory there was a series of quite distinct periods of creation, and each period had its peculiar flora and fauna. These periods were separated from one another by revolutions of an un-known kind, called cataclysms or catastrophes; and each revolution resulted in the utter extinction of the then existing animals and plants. Afterward a empletely new set of organisms was created; and see existed on the globe for thousands of years, il they in their turn perished suddenly in the crash

a new revolution.

But purpose is not necessarily fickle. The inten-ms of a reasonable being, just in proportion to his which because, will be steading and fixed. To prove nature bears no traces of the one kind of pur-is certainly not equivalent to showing that she me traces of the other. Though she is not irinterfaced with she may be, nevertheless, controlled...It may be said that the controlled is an existatific, and should be got dien is not at the does has not unfre

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. Now the fact that bodies attract one another in this way cannot be explained by the law; for the fact is the law, and the law is the fact. To say that the gravi-tation of matter is accounted for by the law of gravitation, is merely to say that matter gravitates because it gravitates. And so of the other laws of nature; which, taken together, are the expression, in a set of convenient formulæ, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say, then, that nature is explained by law, is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer—though the alternative is seldom recognized—either through purpose or by chance."

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. He is an independent and conscientious thinker, a wide observer, a ripe scholar, spending his life among great libraries. The books such a man writes have their value, even if their method be imperfect. His books are in the libraries of clergy and laity, orthodox as well as heterodox; his opinions have a weight and authority at which agnostics rejoice; his statements are accepted without question; it is heresy and folly to many minds to doubt him; yet to spiritual thinkers he is limited, inductive and external in his thought, dim and confused in his philosophy, faulty in his method, and therefore often superficial in his conclusions.

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! He goes with the old Hindoo vegetarian who crushed the microscope with a stone because he would not see any proof that he swallowed animals in water. Is there not a tinge of absurdity in writing a book on psychology, when the writer is not sure that a man has a soul which is a living entity, but really rather thinks said soul to be a result of bodily organization-body cause, soul result, both to die together? Such being Spencer's dubious mood his psychology must be dubious, unsatisfactory and perplexing.

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, which developed all kinds of supposed supernatural beings," is an illustration of an egotism as absurd as it is stupendous. It is saying: "The world, Pagan and Christian, learned and simple, has believed only in illusions. Their devotedness, their consecrated faiths. their knowledge and experience has been illusion. Modern Spiritualism is the last and most absord illusion. For thousands of years I illusion. I, Herbert Spencer, have just found this out and hasten to proclaim it!"

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." But this admission finds very small place in his argument, in which he fails to make us know whether he is treating the great illusion or the little germ of truth, or whether he is tracing the progress of truth or error. The last so hides the first that the reader may conclude that there is not enough besides illusion to be of any moment. Surely Mr. Spencer would have us put dreams and ghosts, and all like psychological and spiritual experiences and phenomena, among the illusions-poor, shallow, contemptible in his august mind. It is hardly probable that such a man will on this earth, live and learn his own shallowness, for these deeper truths must remain in that 'unknowable" region of which he tells us until his mood changes and his interior life is opened; but others will see his defects and limitations while they will be just to his merits, his philosophy will be set aside, his name will not be great,—a zealous miner working on the surface, turning up some gold, but blinding his own and other eyes by a deal of dust, not a skilled discoverer of deeper and richer precious veins, will be the verdict.

The London Athenœum criticises him with a frankness which is quite refreshing. I

"He always writes didactically. He expounds his opinion on some subject, and then proceeds to illus trate it by facts drawn from any race or age, for such purposes of illustration one traveller's tale answers as well as another. But when these illustration have served to make clear what Mr. Spencer's opin on is, the reader is still at a loss to understand how it is proved. His assumption that ancestor worship is the foundation of all worship is then taken up, an the suggestion made that 'It is difficult to understand erted derivation of other primitive religious rites from such a definite cultus as the worship of a dead parent,...hard to understand why primitive men, who scarcely recognized family ties in life, should attach such weight to them after death. Mr. Spencer seems not to have been careful to distinguish two different conceptions—worship on behalf of anstors and worship of the ancestor himself. Assuming the latter as earliest he has been guilty of diere-garding some important evidence to the contrary. This is not the only example of carele s a strange confusion in regard to the facts which are grouped together as instanton of the blood of Cruel sacrifices and the shedding of the blood of priests or votaties are probably propitiatory rites, connected with gross or materialistic views of a Deity grouped together as instances of asc connected with gross or materialistic views of a Deity that can be nourished with blood or with the smoke of a sacrifice. Basting, on the other hand, is a per-sonal discipline for the worshiper, undertaken in the hope of inducing mental or bodily conditions which are favorable for plous emercies. Both prac-tices are partial and agreement the conditions to the conditions are partial and agreement. which are inversible for phono-market to this extent; but the accidental recombiance is a very insufficient reason for treating them as similar when they differ so much in import. The creal rites are propititieity and not disciplinary, while assistic discipline has not Ary, while -

While the aims of Herbert Spencer may be high and true, measured by his own vision his facts and arem south are so errayed and hazed, his mood and mothod are such, that 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. He has somewhat modified his tone toward popular theology of late, but it is "all a muddle" with him whether man is a spirit served by bodily organs or the spirit is only a transient effluence created by the body on which it depends, and this muddle goes down into the mud and ends in dissolving darkness.

#### 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. Four scances were held at the residence of Monsieur X. Mr. Kevlemans asserts that unfortunately Slade was caught cheating on the last two occasions, which somewhat minimises the value of the phenomena previously witnessed and considered to be genuine. However, some very good results were obtained on all occasions. Mr. Keulemans thinks that Slade often resorts to cheating in order to induce the "power" to manifest itself in a more regular way. In how far such manifestations can be considered as being produced by "spirits of deceased human beings," he says that others must decide. To those present it seemed that spirit intervention seemed probable only on such occasions when no tricks on the part of the medium were noticed; whilst, on the other hand, when Slade indulged in his usual hocus pocus, or was "fidgetting" uneasily, or trying to divert the attention to something else, the manifestations were such as would lead one to suppose that either some strange magnetic force peculiar to himself or else some skillful "manœuvre" with his feet would account for it all. As to undoubted trickery, it was noticed (1) that raps were produced by his right foot, his legs being crossed underneath the table. (2) That the table was moved by Slade pushing the leg with his left foot. (3) That a couch was 'hooked" and drawn forward by his left foot. (4) That on the last occasion he was seen to hide a thin black thread about fifteen inches long underneath the table, and bring it in connection with his left foot (having more than once put his hand to his shee. which seemed to "hurt his corn"). The phenomenon produced shortly afterwards consisted in the sudden projection of a table bell, which stood on the carpet underneath the table and near Slade's feet. Besides, saints, sages, seers and apostles have follow- Slade always arranged the circle on one-half of the table, keeping the other half entirely to himself. He invariably wore low, loose fitting shoes, he rarely kept his legs quiet, and, it must be added, the majority of manifestations occurred underneath the table just at the moment when the attention was directed to something above it. Mr. Keulemans claims, however, that some very good examples of direct writing, the slates in full view and in a well lighted room, were obtained. Writing was even produced between two slates upon the table and by Slade merely placing the tips of his fingers upon the hand of the person holding the frame. Also the message in perfect French and signed with the initials of a deceased friend of M. X. between closed slates held against the chest of M. X., cannot but be considered as a genuine and very satisfactory manifestation, no matter whether Slade's "somnambulic omnipotence" or the intervention of some spirit of a deceased human being were the actual cause of it. Then again, the traveling of slates underneath the table from the hand of the medium to that of the person sitting opposite, and the stream of extremely cold air which was felt to accompany the traject, is certainly a highly important feature of his strange mediumship. Of the more interesting phenomena witnessed with Slade, Mr. K. also mentions the movement and agitation of the magnetic needle placed on the table at some distance (varying from two and a-half feet to about five inches) from Slade's hands. The needle turned round twice before Slade had placed his hands near it, he being at least two feet away from it. Once, a slate held by Slade underneath the table suddenly burst into fragments, frame included, the most mysterious part of the explosion being its perfect noiselessness. On another occasion a small chess table rose one foot from the ground by Slade merely putting his two fingers on it. Mr. K. concludes his report as follows:

I think that but for his strange behavior Slade would be an exceedingly useful subject for scientific experimentation, because, unlike mediums in gener-al, he does not mind skepticism, and even direct opettion on the part of his visitors. It seems cer-inly inexplicable that with his unusual powers, he should indulge in bare-faced trickery. The remarks of Mr. Bobert Wissendanger, (p. 197) that "these apparent" (why apparent?) "frauds are a necessity from which the mediums cannot escape," may per haps tend to exonerate the mediums, who, as inter mediaries between the two worlds, are mere toys or instruments, and, as such, not accountable for their actions, premeditated imposture included. But it certainly does not speak much in favor of the beings who are working behind the scenes."

#### Rev. Joseph Cook.

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

It would be profitable to due on the case of the conversal wide he had not merely the lead the marrialogs proposed.

rought him out of Gehenna into spiritual strength? It was self-surrender to the best he knew. It was total affectionate, irreversible yielding to the loftiest light he had. I fear Carlyle repressed evidence; I fear he was not candid with himself in discussing Christianity. But I solemnly believe that Carlyle had yielded in a sense to God in conscience; and he himself calls his greateres a convenion. It was the himself calls his experience a conversion. It was the open secret of his spiritual power.

There is no proof in his writings that Carlyle ever changed his "merely theistic faith' and accepted a single dogma of the evangelical church. The trouble with Cook and his Pharisaic friends is that they think no man can gain "spiritual strength," or realize "God in conscience," unless he profess a belief in the creed of some orthodox church. As such strength and such realization of oneness with infinite truth come to great uplifted souls, these creeds shrivel up and fade away. Carlyle made the good in all faiths his help but no word of man his master.

#### 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. The parlors were crowded with leading members of his congregation and friends, who had gathered not only to bid him good-by ere his departure for Europe, but also to express their appreciation of him as man and pastor in a most substantial manner. Little Edith Bingham, eight years old, bore in her arms a small floral ship which was freighted with a check for \$1,000 and a list of the names of the subscribers As she handed it to Dr. and Mrs. Thomas both appeared deeply affected, and the Doctor said: "Friends, our lives for six years have been so much like a dream to us that this like other things scarcely looks real. Six years ago the Peoples' Church was undertaken, and it seems a surprise that the people should have been so steadfast and the church have grown until now it numbers nearly as many strong families as any church in the city."

Miss Mary Prescott read the following appropriate anonymous farewell peem:

God bless the ship that bears thee on, Across the waters blue, Be oak and iron staunch and strong, Be sails and cordage true. May only sweetest sunshine smile, And only gentlest gales Urge it across the waves the while, And fill its spreading sails

May each new morning bring new life, And peaceful night restore The health and strength that toil and care Have robbed thee of before. Long, long and sunny be the days, And far between the showers, And stead of stony city ways Thy footsteps fall on flowers.

Perchance the plains of Palestine Shall spread before thy eight, And o'er Judea's vales of green In some still, starry night, The angels to thy ear their song Of love shall sing again-That which thy lips have breathed so long, Peace and good-will to men.

Dear friend, God's ocean is so wide, And man's small boat so frail, We trust thee to its heaving tide With hearts that almost quail. But though the storms shall sweep the sea And tempests shake the land, We leave thy life with God, for he Holds all within his hand.

O precious freight that ship shall bear, A thousand hearts will yearn With anxious thought and earnest prayer Intil thy safa return. God speed the ship! cry loving lips, Till hand shall clasp with hand And we shall greet thee, well and strong, Returned to this dear land!

#### "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 Brook-Ivn Sunday School Union children, which is managed by the evangelical orthodox young men of that union. Referring to their action in barring out the Universalist and Unitarian children, he said: "This is dragon's blood. It is most contemptible from a human standpoint and disgraceful from the standpoint of Christian churches, which are nearer together than ever before. It is a foul blot on the escutcheon of Brooklyn churches. I protest against it every year, in the hope to see it dissolve like snowflakes under the progressive sun. It is an insult to the face of Jesus Christ. Under the pretense of orthodoxy it is the essence of damnation and the devil." This is strong language, but it must be remembered the situation was a strong one that drew it out. It is one of those acts of intolerance which seem incomprehensible in these latter days of progress, liberality and charity. In "good old colony times," when sect was persecuting sect in the name of God, such action would have been natural. That it should have occurred in the City of Churches in the year of grace 1886, only shows that fanaticism is not dead yet in some places, and that its crust is particularly tough in Brooklyn. A few more such blows however, as the Plymouth pastor deals it. will eventually break it through.—Tribune.

#### 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. The Salvationists have held nightly parades on the streets and pounded brass drums until Mayor Parker has ordered them to desist, but they have failed to obey. While the meeting was in progress that night the Mayor commanded them to return to their quarters. The words were hardly out of his mouth when a portion of the crowd made a rush upon the now terrified Salvationists, and eggs and missiles were thrown premiscusuely, some of the Salvation soldiers being considerably herry. A wild poons answed for a short the desting willest uply throats were the against the soldiers and the leaders were t

in the lockup. Among the Salvation soldierswere several women and children, residente 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 Osawatomie, 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

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. His address is Meadville, Pa.

H.C. Pierce of Colorato Springs, Col., writes: 'I present the following query in the hopeof 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 Heckessin, Del. On the 27th day of June, 1556. 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 scances were fraudulent, as is now asserted, so much the worse for that individual. But this fact we asseverate from ocular demonstration, that Mr. Caffrey is a legitimate medium for the independent slate writing phase." And if this is the case. Mr. C. is evidently a d-d scoundrel as well as a dishonest medium. The Banner's endorsement of his mediumship adds whatever weight it is entitled to to his infamy .- Social Drift.

The Paris correspondent of the London Telegraph gives an account of a feat performed by a new conjurer, Buatier de Kolta, 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. He threw over her a piece of silk, which barely covered her from head to foot. He then rapidly removed the drapery, and the chair was empty. As soon as the amazement of the spectators gave them time to appland the young lady walked on from the side and bowed her acknowledgments. There certainly was no trap in the floor, the chair was of the ordinary kind, and the trick was done in a strong light. The lady, in fact, disappeared before the very eyes of the audience; but so quickly was the trick done that no one present saw her escape.

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. Illuminated 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. I believe that Spiritualism has thrown a light upon the real nature of what we call temptation, by the instruction it affords us of the nature of many of the influences working on the human, will by the operation of spirite, the value of which in the development of virtue it is impossible to or nethinate. Do long as we are without if

I believe that the time is coming to many of us, because I know that to some it has come already, when we may be able absolutely to identify the temptation of the moment with its original source, to see the infesting spirit, to enforce its departure, and to feel the malign influence passing away with it like a cloud before the sun."

A Viennese professor has founded an institution for the treatment of nervous disorders, whose subjects are especially proper for experimenting in magnetism. This professor at his clinical class one evening drew from his pocket a letter addressed to him by an English correspondent residing in London. This letter, which he had not yet opened, he placed in the hand of one of his subjects after putting her into the magnetic sleep, and asked her to tell him the contents of the letter contained in the unopened envelope. She said that she saw the writing, but it was English, which she did not understand. The professor said. "I will that you know English." The subject then read the letter in English, and as well as an English person might do. "Now," said he, "translate into German." The translation was exact and lucid. The subject of the letter was upon a certain point in physiology, and it abounded in technical terms.

Presley Forrest of Rutland Township, O., has been suddenly developed as a trance medium. A correspondent of the Albany (N. Y.) Telegram says that when in a trance he converses with spirits of well-known deceased persons, often strangers to himself, speaking to them in the language and characteristic way in which they were accustomed to do. even in German or other foreign languages; and, while under the same influence, gives examples of their particular habits and individual actions when alive, so that friends readily distinguish the spirits of those they were formerly accustomed to see or associate with. He also reads and translates German into English and English into German with great rapidity, though he never was taught German, being but an inferior scholar, and having few or no advantages for schooling. He has also astonished many by describing infirmities that they thought were known and could be known only to them-

Lyman C. Howe writes as follows from Elmira, N. Y.: "Our Spiritual Society is growing, and seems healthy and promising. I hear of some uneasiness in church circles on our account. Is it because they love truth and fear our little Society will subvert the Omnipotent will and lead captive the elect? or is it because they fear the truth lest it should liberate their slaves?. Bro. F. M. Chase, our President, is a man that has the respect of all who know him, and his influence is quietly harmonizing and strengthening. He holds a seat in Beecher's Church and attends there in the morning, but unhesitatingly expresses his faith and interest in Spiritualism whenever and wherever the occasion invites it. I go home next week, and to Yorkshire, Cattaraugus Co., for the first Sunday in June. Then Tuesday evening, June Sth. I speak at Ischua, then back to Elmira for last three Sundays of June. The last word I had from home my good wife was slowly improving in health. I hope to have her with me here this month."

#### The Shrine Where Hundreds Leave Their Crutches and Go Home Cured.

The opening services of what is known as "Holy Hill." located twenty-five miles north of Milwaukee, Wisconsin, took place May 24th. The hill is noted among Catholics for the many remarkable cures that have been worked on invalids who have made a Pilgrimage there. The hill, which is crowned by a little stone church, the objective point of all pilgrimages, rises out of a rolling prairie. From the top the range of vision embraces seven counties. The church inside is well filled with crutches and staffs left by pilgrims who have gone away whole. The attendance was extremely large, reaching into the thousands, many coming from great distances to participate in the opening.

The scene as the opening chants rang out on the still air was interesting. Not near all those who were in attendance could get inside the church, and the unfortunate ones were scattered about the church and at the stations of the cross which have been erected along the parkway that winds up the hill. Solemn high mass was celebrated by the Rev. N. M. Zimmer, assisted by Fathers Sputt and Shimers. The service was elaborate and impressive and was entered into with the greatest earnestness by the pilgrims.

The cures wrought at these shrines, are no doubt performed by those spirits who are interested in working in connection with the Catholic Church. At "Holy Hill" is one focus of their power.

#### Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL WILL be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list

of such names to this office. The date of expiration of the time paid for, is printed with every subscriber's address. Left each subscriber examine and see how

tides of the Journal will be

The Soldier Heroes.

Memorial services were held at most of the Chicago churches last Sunday. The special memorial services under the auspices of the U. S. Grant Post 28 at Farwell Hall were largely attended. The "assembly" bugle call opened the exercises. Mr. Dibble on taking the chair said that the Grand Army of the Republic had at present about 300,000 men enrolled and that a still greater army had passed over to the Great Beyond. To commemorate the beloved dead was the object of the present assemblage. He defined the objects of the Grand Army of the Republic as follows: To preserve and strengthen the kind and fraternal feelings which bind together the soldiers, sailors and marines who united to suppress the late rebellion; to perpetuate the memory and history of the dead; to assist such former comrades as need help and to extend aid to the widows and orphans of those who have fallen; to maintain allegiance to the United States and fidelity to the National Constitution and laws; to discountenance whatsoever tends to weaken loyalty, incite to insurrection, treason, or rebellion, or impair the efficiency or permanency of our free institutions; and to encourage the spread of universal liberty, with equal rights and justice to all men.

The Rev. M. Wolsey Stryker then preached the sermon of the day. "The day we celebrate," he said, " is a day of sober and sacred remembrances, a day of tender and manly handclasps, a day of muffled drums and reversed arms, a day when only a remnant of veterans remain to drink the wine of freedom, a day of hearty thanks and stirring doxologies." He spoke of the honored dead who fell in battle and of those who had passed away since last year's celebration-those present were the living memorials of the men who slept in battle-graves and shotted hammocks.

Memorial services were held in McVicker's Theatre, the Rev. H. W. Thomas presiding and delivering the sermon. Members of the George H. Thomas Post, No. 5, G. A. R., to the number of 150 occupied seats on the stage. The body of the house was literally packed and a number of people had to stand. A number of floral emblems were displayed on the stage. The sermon was closed in the following language: "A new generation has come since the War: children born since the War are men and women. And when, one. by one, this army of veterans shall be gathered to rest; and when, in the coming years, few shall be left to carry flowers to the many cemetries; when over the last one shall close the tomb, then may their children, and their children's children, and all the happy millions of our country keep forever sacred to liberty, and union, and the rights of man this memorial day."

Dr. Kittredge preached at the Third Presbyterian Church. "We catch," he said, "this bright morning the perfume of the flowers which decorate the graves of the heroic dead. Twenty buried years have not dimmed the lustre of their fame. When in England during the War a prominent Englishman said to me: 'I will tell you frankly why we are hostile to you: it is because you are too large and too proud, and if you continue to grow your republicanism will overthrow our monarchical governments and institutions. By dividing you we will keep you weak.' Thank God, however, we are still one Nation, with a destiny glorious for others as well as ourselves."

The announcement that the Rev. Thomas E. Green would preach a memorial sermon drew a large congregation to St. Andrew's Church, northeast corner Robey Street and Washington boulevard. He said: "This is the day the whole Nation makes its annual pilgrimage to the graves of its dead soldiers and places upon them the floral evidences of its love. It is twenty years since the stormy times of the great crisis, and the men who gave up their lives did so for the great principle which lies at the base of our institutions. Decoration-Day is the flower-decked monument of the recollections of the stormy times of war, and it is not that the Nation remembers a victory of North over South but the God-given victory of right over wrong and of truth over falsehood. The great Republic of the West scoffed at the idea of equality among men and cracked the lash above the heads of human beings, but still prosperity smiled upon it."

The Rev. Dr. S. J. McPherson preached to quite a large congregation in the Second Presbyterian Church on "The Significance of Decoration-Day." He said: "The very flowers of Decoration-Day ought to be held as sacred. Decoration-Day recalls 'our bereavement." It is truly a Christian thing to lament those who are gone-who had given up their lives for their country. The flowers scattered Decoration-Day could only represent or tell the losses of the friends of soldiers who fell only as they were faded. Those who glared fiercely in another's eyes in battle now looked calmly at one another as friends. This Decoration-Day ought to usher in a new era of union between the North and the South and enmity of heart of a sectional nature ought to flow away in the tide of good-will. However mistaken any of the leaders on either side might have been, they were not actuated by bad motives as might be said of Napoleon."

The Rev. H. W. Bolton preached a memorial sermon at the First Methodist Church. "There are newly-made graves into which many of our most honored leaders have stepped since last we met to contemplate their deeds, said the speaker. "The gallant Hancook, the gentle McClellan, and our peeriess Ulyases have gained the Appenation of life. They died to save the greatest Nation that ever spread out under the san. Would it not have been better for North and Equils to have

held the conquered territory under discipline for ten or fifteen years, and given them to feel some responsibility before they came back to the rights of citizenship? Yes, but that day is past. There is but one thing left for us to do. We must perpetuate the memory of those who died and the cause for which they gave up their lives."

The Rev. William Fawcett preached at the Park Avenue M. E. Church on "Lessons at a Soldier's Grave," taking for his text the I. Samuel, xvii., 47. "The battle is the Lord's." He said: "We must learn to deprecate war; it is unnecessary. We must learn the value of our Government. Any spot under our flag is too good for any Anarchist to stand upon. The value of the private soldier to the government should be recognized and he should be rewarded for his toil, his heroism, and his self-sacrifice."

At the Sunday-school of the Central Church. corner Paulina and Madison Streets, there was a memorial service, beginning at three o'clock. The hall was very prettily decorated with evergreens, flags and flowers, and the seats were all filled. Dr. Samuel Willard delivered an address to the Sunday-school, and the Rev. Thomas E. Green of St. Andrew's then delivered an address. He told the children that from the lives and deaths of the soldiers whose graves were decorated to-day they should learn that not only was it true that "the noblest way for man to die was when he died for man," but also that "the noblest way for man to live was when he lived for man." Prof. H. M. Dickson recited a prose article appropriate to the day.

At Centenary M. E. Church the Rev. H. G Jackson said that the terrible suffering of the Civil War was a scourge for the great evil and guilt of slavery. It would have been just as cheap financially had the United States paid \$1,000 for every slave. The War had the good effect of showing the resources and fighting quality of this country; it produced mutual appreciation of all the citizens of the Republic, and would make them more homogeneous than ever before. Decoration-Day served to impress these lessons of history on the minds of the people. In decorating the graves of the soldiers we should consider them only as soldiers and men, and honor the Confederate as well as the Union

Rev. Mr. Conkling of the Church of the Redeemer, Robey Street, corner Warren Avenue. preached a sermon on Decoration-Day. He said that his feeling for the veterans of the War of the Rebellion was one of reverence. He spoke for the young men of the Nation when he said that they would not fail to hold in precious remembrance the price paid for and prosperity they now enjoyed, and which they never could have realized but for the unselfish devotion and courage of those who died and those who bled that these things might be.

#### Notes from Onset.

To the Editor of the Religio-Philosophical Journal: The Lyceum Industrial Union of Onset, inaugurated by the ladies of the place who are in sympathy with progressive work, are doing honor to themselves and also the cause of Spiritualism in the good task they are carrying forward in behalf of the children, and the needy poor whom we always have with us. The officers of this branch of the good work at Onset are as follows: Mrs. Susan E. King, President: Mrs. Hattie Sheldon, Vice-President; Mrs. V. Briggs, Secretary; Mrs. Mary E. Williams, Treasurer. Directors: Mrs. Hattie Sheldon, Mrs. Katie Woodward, and Mrs. A.

Sunday, May 22nd, the Lyceum held its second session in the Temple with about 200 persons in attendance. The sessions opened at 2:30 P. M., with full school singing in chorus the beautiful song, "Far Away," piano accompaniment, followed by the Banner March, with 70 members in line, and all stepping in time to the notes from the piano. When the writer thinks of a Children's Progressive Lyceum at Onset, with 70 members in attendance thus early in the season, he feels proud in making a note of the fact for the public in the hopes that other camp meeting associations may at no distant day have like institutions in full operation for the good of the rising generation and the cause of Spiritualism.

The regular Lyceum work followed, consisting of marching song, duet and chorus singing, recitation and answers to questions, completely filling bill in a very acceptable and enjoyable manner.

INVESTIGATION. A series of scances have been started at Onset to investigate the possibility of independent picture painting in oil colors, through the mediumship of Mrs. De Bar. We hope to be able to state attested facts in the matter at no distant day, as the parties interested seem to be in earnest.

Summer arrangements on the Old Colony Railroad go into effect on Monday, May 31st, more trains and quicker time. Blue fish arrived in the bay Saturday, the

21st; Sunday 100 sail were out after them. and all were successful in taking a few of the delicious creatures. Cottagers are arriving at their summer homes by the sea, and all prophesy good times

Inquiries for the RELIGIO-PHILOSOPHICAL JOURNAL were made last Sunday, the 22nd inst. Shall want a bundle sent there as soon as I am sure to be there regularly on Sun-

Parties intending to visit Onset the coming season will do well to secure rooms in W. W. CURRIER. Onset, Mass., May 23rd, 1886.

General News.

Five thousand citizens of Minneapolis as sembled last Saturday at the corner of Main Street and First avenue to lay the corner stone for an exposition building to cost \$250, 000.—The banks of New York hold \$13,860,000 in excess of legal requirements.—There is no foundation for the report telegraphed from Washington that a son of Senator Legan is engaged to Miss Andrews, of Youngetown, Ohio.—Real estate transactions in Chicago for the past work aggregated \$1,108,918.—At the grave of Senaral Empton, in Resolutionary, Ohionest, Ohionest, in presents of two hondred comrades from St. Louis, General W. T. Sherman delivered an eloquent address. Fifty ex-confederate soldiers placed floral crosses and columns above the remains of the union and confederate dead at Oak Woods .- In Lake Winnepesaukee, New Hampshire, a storm caused the loss of Rev. T. C. Jerome, his two sons and daughter, and a friend named Davis. The bodies have been recovered .- The residents of three hamlets in Tennessee requested the postoffice department to suggest names for their new postoffices. They were accordingly christened Mikado, Yum Yum, and Nanki-Poo.—The decrease of the public debt for May is estimated at \$9,000,000.—There is every probability of a cabinet crises at ienna on account of the duty on petroleum proposed by the Austro-Hungarian treaty. The Alton road threatens to make a rate of \$10 a car-load on live stock from St. Louis to Chicago unless the Illinois Central and Vandalia abandon their plans to secure a share of that traffic.—Patrick D. Tyrrell, a famous perator of the secret service, asserts that District Attorney Bliss, of St. Louis has forwarded to Washington a bill for \$17,463 in connection with the Missouri land-fraud cases, upon which he never did a day's work. -At a cost of several thousand dollars per month the Black Diamond Steel company, of Pittsburg, voluntarily made an advance of 10 per cent, in the wages of all its employes. the home-rule bill before the British parliament will pass its second reading by the determination of Mr. Chamberlin and his supporters to abstain from voting on that occaion.—A Paris cablegram states that Prince erome Napoleon is about to visit the United tates to meet his son, who is returning from trip around the world.—Andrew 'Carnegie, the steel manufacturer, has given to Allegheny City \$250,000 for the erection of a free ibrary and music hall.—W. B. Porter an aged citizen of Mattoon, Illinois. is about to receive from the government \$92,000 on account of the destruction of his grandfather's vessels on the Atlantic by the French navy, early in the century .- A constable at Sedalia. Missouri, has levied upon the household goods of Martin Irons, to satisfy a debt of \$7 for rent.

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Church of the New Spiritual Dispensation meets, during the month of May, at Judge Dailey's pariors, 451 Washington Aye., Brooklyn, N. Y. Mr. J. J. Morse will lecture each Sunday evening at 7:45. All interested in the Society and its work cordially invited. John Jeffrey, President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at Fraternity Rooms, corner Bedford Ave. and South Second St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 128 West 48rd Street, New York, The People's Spiritual Meeting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 P. M. No vacation for hot weather.

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The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army W. B. MILIS, President. E. J. HULING, Secretary.

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#### CAMP MEETING AT ORION

The First District Association of Spiritualists of Michigan, will hold a ten days n ecting at Orton Lake Oakland (70, Mich., commencing June 5th, and ending June 14th. 1886. The programme will be arranged each day by the ex-committee as speakers and mediums are expected to be present, whose services may not be secured only on certain days. Mediums are cordially invited to attend. The election of officers on Saturday the 12th inst. All endeavors will be made to make this meeting the most successful yet held by the Society. The privileges of the grounds for tenting, etc., free to all. The scenery is lovely, and the boating accommodations unsurpassed, and this occasion is one that should be enjoyed by all interested in progress and growth.

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#### Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Vicarious Atonement.

BY T. D. CURTIS.

Why make yourself a party to a crime Committed ninetern hundred years ago? Why travel backward o'er this lapse of time, To justify a murder black and low?

Who thinks our modern sine to Heaven that cry, Are purged by murder foul committed then? Who now believes the innocent should die To explate the sins of wicked men?

And who believes that a belief in this Can save from pain of violated laws? Or that a cowardly repentance is Enough to stop the force of evil cause?

No matter what belief or unbelief May fill the mind of the offending one, How can it save his guilty soul from grief, Or consequence of deeds that he has done?

Yet 'tis assumed that innocence can die By bloody-handed wrong and wipe away The foulest guilt that's found beneath the sky And turn the blackest souls as white as day!

Who cannot see that doctrine dark like this Must lead to countless sins and countless crimes Who dull enough to nothing see amise
In this vicarious myth of ancient times?

Belief alone will wipe his sins away! But this the church called orthodox proclaims

It is an invitation to the wretch

From all its pulpits once a week, or more, while it condemns to everlasting flames Whoever doubts this piece of heathen lore!

A sacrifice!—Christ was a sacrifice! That we might live, the Lamb of God was slain! While crosses from their towering steeples rise, Saying, "Let him be crucified again!"

And he is crucified by all within, Who every principle he taught reverse; They make themselves a party to the sin Of those who murdered him, and share their curse.

The churchmen of his epoch murdered Christ,
The churchmen of to-day condone the crime; The same infernal spirit has enticed And made their souls as dark as sooty grime.

What matters it if Gentile or if Jew, Or Catholic or Protestant, the name, Or even Christian they their hands embue, Confessedly in Christ's own blood the same?

It was no sacrifice by God's design,
But murder foul by mammon's brutal throng.
Because he talked of principles divine
And scathingly denounced all selfish wrong.

He no atonement made for wicked men; But all participators in his death Must make atonement by repentance, then
Live what he taught until their final breath.

Through this alone can they salvation find. For being's laws they cannot shun or change; No earthly power can either loose or bind What God ordained beyond its selfish range.

Then why commit a murder in your heart By making God the author of the deed? Why stultify your reason at the start, Subscribing to a vile and bloody creed?

Christ asks you not to worship him, but live And follow in his footsteps, doing good By works of justice and of love, which give

The blessed joys of common brotherhood. You cannot serve both God and Mammon; leave The dross of earth, which ends in poison rust;

Hoard not, but to your needy brother cleave And rise superior to sordid dust. Are we not men and women fully grown?

Have we not reason given us to guide? Why should we superstition's dogmas own?
Who claims free-thinking is to us denied?

Let us receive the truth that makes us free, And judge ourselves of what is wrong or right; And by its fruit let us adjudge the tree, Nor follow after those who have no right. The world is wide, our life is all to come,

And human weakness calls on us for aid; Strike nobly out, be not like creatures dumb, But active moral heroes, not afraid.

Turn from the past, with all its horrid dreams; No longer stand and gaze into the night; Live in the present, turn to noble themes, And hall the future's rosy morning light.

Think not because you murdered one who taught A better way that you are purged from sin; Your soul must stand for all that you have wrought-For every deed without and thought within.

#### A Little Frozen Truth About Boston.

To the Editor of the Religio-Philosophical Journals

The references in your Journal to the mercenary use of the columns of the Boston Traveller have been considerably illustrated since. A recent issue of the Traveller contained nearly a column of the most fulsome laudation of one of Boston's mindcure healers as a paragon of refinement, wisdom, eloquence, religion, etc., far superior to all her con-temptible rivals, for which a dollar a line was paid by the subject of the puffing.

The Regald of the 15th contains a report of an in-terview with one of the editors of the Traveller, which throws a flood of light on the interior of that which throws a hood of light on the interior of that establishment. The commercial editor, Mr. Duncan McLean, after many years of faithful service as editor and stockholder, found his salary of \$30 a week reduced by Mr. Worthington to \$18, while the paper was financially prosperous, although paying him no dividends upon his stock. Mr. McLean put his case in the hands of Gen. Butler, who had the books of the Traveller examined and found that Mr. Worthington had drawn a salary for himself of \$10000 a ington had drawn a salary for himself of \$10,000 a year without a vote of the Directors, and had not for twelve years paid any dividend to stockholders.

As soon as the suit was instituted Worthington began to pay dividends, but as the suit was pressed, he concluded to settle with McLean by paying him \$2,000 a share on his stock. Mr. McLean held four shares and there were eighty-eight shares altogether, of which Worthington held fifty-six. Further developments may be expected in the

suit of Jas. W. Clarke, a former editor of the Traveller, against its proprietor, Mr. Worthington, who ployes while drawing a handsome salary as Collector of the Port, and prostituting his paper for mercena-BOSTONIAN. TY DUIDOSCE.

#### Premonition of Death.

To the Editor of the Religio-Philosophical Journal: Some two months ago while seleep, or only par-tially awake, I seemed to bear a noise, as if a sudden discharge of firearms and some one was, or seemed to be, instantly killed. It left an impression on my to be, instantly killed. It left an impression on my mains that I should hear that my son in Washington Territory had been hurt, or perhaps killed. This was shertly after the difficulty with the Chinese at that place. On the 17th of lest month my oldest mains living here in Nebraska, was taken sick on This say and died in the night of the next day. She was all about forty hours. We wrote to him impression and here is what he writes in return, from and here is what he writes in return, from

is another your latter a few days ago, with the stated shear's donly. It don't seem that it is see a state all die and it is hard to left who i seek. I may a strange warraing of her doubt. It was foreship tangerment to the seek of the seek. It was foreship tangerment point has I may watch ever stopped replies a bould get away all doubt in the handly, where they are these, by a complete which may be seek and the seek of the day the took date, say a complete and it first another whom it will and some again while order it.

"The Mind-Cure Crase"! BY DR. DRAN CLARKE.

To the Editor of the Religio-Philosophical Journal:

A year ago March 31st I officiated as speaker at A year ago March 31st I officiated as speaker at the anniversary exercises in Lynn, Mass. A gentleman present was called upon to speak, and said: "I was formerly a Spiritualist but have now got beyond it into 'Christian Science,'" etc. Reflecting upon what he said, I was led to examine the pretentlons writings of Mrs. M. G. Eddy, and finding them a tissue of absurdities, contradictions and sophistries, I wrote the following lines to express my contempt for such shallow sciolism which masquerades under a title as incongruous as her thesis is unphilosophical and unscientific. As several intelligent people to whom I have read my verse have desired its publication, I send it to you, knowing that you its publication. I send it to you, knowing that you its publication, I send it to you, knowing that you are not afraid to rebuke error, regardless of its popularity. I believe in the power of mind over body, but not to the extravagant extent claimed by these credulous fanatics who ignore mesmeric and psychologic science so long practiced by spiritual healers—"by the laying on of hands," as Jesus is said to have done. I am sorry to say that Mr. W. J. Colville, one of our brilliant Spiritualist lecturers, is teaching substantially the same "theory and practice." as Mrs. Eddy, and many lesses spiritual lights. tice" as Mrs. Eddy, and many lesser spiritual lights are being captivated by the sophistry of these transcendental mystics. Hence the need of showing up "the foolishness of (their) preaching."

The age that we live in is full of strange notions. And manias are raging of many a phase; And there's one that defice the use of all potions, Which is known by the title of the "Mind-Cure

Craze.

A woman has discovered the Great Panacea, The "Elixir of Life," and the "Fountain of Youth"; No longer is needed a Pharmacopeia, That's what she declares, and of course 'tis the truth!

The doctors and druggists are now laughed to scorn, The practice of medicine must soon be resigned; "Christian Science" comes in to the sick and forlorn And heals all their ills by the practice of Mind!

The ailments of the flesh we are told are a myth, Disease of the body is "a phantom of thought;" Of the science (?) called "Christian," this is the pith—The marvelous "Secret" so many have bought.

All diseases e'er known, of whatever kind, These magical healers profess to cast out By casting the thought of 'em out of the mind! Homeopathy boasts of its potent little pill,

Consumption, or Cholera, Fistula, or Gout-

And its similta similibus curantur; But "Mind-Cure" outdoes it by potency of Will, Which acts on the spirit and heals it instanter!

So M. D.'s "must go" with their pseudo Pathology, Their nostrums and pills are a drug in the mart; The M. C.'s will displace 'em with quast Theology, For "Mind-Cure" has come as the ALL-healing art!

Whether "Old School," or "New School," it matters not which, Neither one can be saved by the Law-makers' Acts; They are all out of date, and are near their "last

For "Mind-Cure" saves all—excepting such quacks! It was said Mother Eve first made the world sick By coquetting with the d—l for knowledge; But Mother Eddy now shows the d—l a trick By opening a Metaphysical College!

Let all now speed on this queer "Christian Science," And all clear the track for this Female Mahomet; "THERE'S BUT ONE CURE" for all future appliance, And Mother Eddy is its recognized Prophet!

"Christian Science," Forsooth! but "What's in a name When both the words play so incongruous a part?

No impostor audacions e'er before came With such a MISNOMER applied to his art. To call such a doctrine any sort of a "Science," Which ignores the great facts that Science has taught,

Puts Nature, and Reason, and Truth to defiance; By no such imposture was Christ's healing wrought!

Which claims there's "No MATTER"—we "Imagine disease "? To believe it we surely must be idiotic, And might as well think the moon is green cheese.

Such "Theory and Practice" for healing the sick Is quackery bald and a gross imposition; To palm on the public such a mountebank trick Needs a dupe for a patient, and a quack for physician. "Christian Science"! For shame! but why should

we blame? While fishing for gudgeons in the orthodox brook, Like the hunter who puts on the skin of his game, She used the word "Christian" for baiting her hook!

Whate'er we may doubt, there's one thing that's Sure,— And for such a boon let the world give her thanks— By making them students of her mystical "cure," Mother E. has disposed of a great many "cranks"!

When sophistry wild and withal transcendental, As the science of healing is by many believed, 'Tis a palpable fact their weakness is mental And only by a " Mind-Cure" can they be relieved!

When the Fool-Killer comes and takes his last round To reap his best harvest in these latter days, Then none will survive but with minds that are sound, And no more will be heard of the "Mind-Cure

Boston, Mass., May 25th, 1886.

#### A Prophecy-Mound Builders.

To the Editor of the Religio-Philosophical Journal:

The great loss of life and property by storm and flood recalls to mind a prophecy made in March by a young colored girl, living, I think, in or near Kansas City. The prophetic words were spoken in a trance, and described in the most graphic language the destruction that would soon be wrought by the ele-ments. I cannot now say what paper I saw the ac-count in. While the matter is fresh in the minds of all, would it not be well to call attention to the prophecy:

A late Journay has a short article on the Mound Builders by "M. B," of Galena. In this connection I will say that some twenty years ago the writer opened a mound at East Dubuque, some twelve miles above the Portage, and situated on the top of a rocky bluff overlooking the river, and about 150 feet above the water. A number of skeletons of very large men were exhumed. The skulls were filled with earth. Every skull had been crushed by some blunt instrument. Several pieces of pottery were found, some stone arrow-heads, shell ornaments, etc. A great many mounds are to be found on the high bluffs overlooking the Mississippi river. I have ex-amined a number, all of which contained human re-mains. In all cases the skulls have been crushed. Paris, Texas, May 16, 1886. C. H. MERRY.

#### The Apostate's Creed.

To the Editor of the Religio-Philosophical Journal: Austin Bierbower of this city has wittily devised an agnostic ritual for the New York Independent. A part of it is "The Apostate's Creed," which is to stand instead of the Apostie's Creed of the theologians, and reads as follows:

THE APOSTATE'S CREED. I believe in the chaotic Nebula, self-existent Evolv-

I believe in the chaotic Nebula, self-existent Evolver of Heaven and earth.

And in the differentiation of its original homogeneous Mass, its first-begatten product, which was self-formed into separate worth; divided into land and water; self-organized into plants and athinale; reproduced in like spanies; further developed into higher orders; and finally selfeed, rationalised, and parfected in Man. He described, from the Menkay, acousted in the Philasophia, had stated down in the rites and environs of Chillington, under the laws of a developing Sectioney. From these he shall come again, by the distriction of the culminated Heistonessonness, heak to the original Homogeneous

testions in the wholly animovable Anathres, the first of the first of

The Existence of God.

To the Editor of the Beliefe Philosophical Journal Mr. H. M. Williams, in a letter in your issue of April Srd, commenting on an article of mine which appeared in your lease of March 6th, says: "The idea of God in everything he has made, does not to me necessarily involve pantheism." If Mr. Williams had defined his meaning of pantheism, I might have answered him. I said in my letter: "We cannot consider of an experiment God except as Christ answered him. I said in my letter: "We cannot conceive of an omnipresent God, except as Christ said to Philip, 'Believe that I am in the father, and the father in me,' which is panthelsm.—the totality of all is God." This was my definition of panthelsm, and I added the well known lines of Pope, which is quoted with the same idea by Abraham Perry Miller in his address on "Will Power." He server. The penthelstic idea is approximately properly. says: The pantheistic idea is expressed by Pope, of

"One stupendous whole, Whose body nature is, and God the soul." Webster says that panthelsm means: "The doc-

trine that the universe is God."

We are not the creators of our children. We are merely propagators. The idea of God wishing for some being to love him proves his imperfection, and Lo finite being could reciprocate infinite love and manifest infinite intelligence. So soon as any beings can manifest infinite intelligence they will be infinite intelligence. A plenipotentiary must know all the opinions of the court on the subject, or he cannot fully manifest or represent them; and if the court expected their will to be fairly and fully manifested, and did not give absolute and unmistakable instructions, would we call the court wise or intelligent? trine that the universe is God." tions, would we call the court wise or intelligent? Where, then, shall we look for a manifestation of

God's love and 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 ity, 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? And how could he close his conscious connection without this result? Surely no theist would call such a being a God. But to carry out the idea of individuality and a creator, did the creator not make them with an object or purpose in his mind? If he did and they have failed, who is to blame? If not, where do the opposite thoughts and consequent actions come from? If they come from any other source than their creator—God—then, he any other source than their creator-God-then, he is not infinitely intelligent, nor can he control intelligence. If it is admitted that thoughts enter the heart, mind, brain, or soul, of man which is not of

God, then our position is admitted.

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. For me, this grand idea, answers all the problems Mr. Miller has reasoned on. Being infinite, his children and his creations are infinite; being a human being his relations to them must be somewhat similar.?

The question here would be, what is a human being? We speak of the "human family," thus including all men and women, both good and bad, wise and foolish. "Infinitely perfect" is pleonastic. Infinite means without bounds. Perfect means nothing wanting. Perfect does not admit of com-We cannot designate one person perfect, parison. We cannot designate one person perfect, another more perfect, and another most perfect, much less infinitely perfect. Neither can there be an infinite human being. One infinite being excludes all other beings. We may conceive of a "perfect human being," but what we want is one in registry who can infinance and control all the in reality, who can influence and control all the others and thus destroy "Man's inhumanity to men," which "makes countless thousands mourn." Where are God's children? If God exist, and is infinite, he cannot have any children nor creations; there would

be no room for them. An infinite being cannot have any unconscious life—he is "All in All," "His conscious life being his continued effort to beautify, improve, create new forms, change evil into good, good into better and

Such language cannot be applied to an infinite being. An infinite being cannot improve; neither can a perfect being make any thing imperfect. If any thing comes from him wanting in any part, it proves his own imperfection. Christ says: "A good tree cannot bring forth bad fruit." So a perfect God cannot bring forth or create imperfection, therefore he can have nothing to improve, nor "evil to change

The idea of an infinite progressive human being, instead of answering the question, why does he not make things better? forces the remark, infinite nonsense! There cannot be infinite progression. infinite being cannot progress, he has, and is, "All

In reference to "being subject to conditions, does not necessarily detract from his attributes or make him less a 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. I would like to have an example of God improve ing man by appealing to his moral and intellectual faculties. Were the Jews? Were the Egyptians? Were the Romans? Was George the third? Men

are being improved by appealing to their intellectual faculties, but God has nothing to do with the work, for they are infidels and atheists who are doing the work. The man of God does not, nor never did appeal to the intellect. He never would reason; be lieve and obey is, and was, the word. No one can stand against an improving influence,

if the influence be strong enough. Influence is force, whether it lead or drive.

We agree that "it is only a false conception of God which is hurtful. A false conception of God

has blighted the world and is doing so to a great extent now. In proportion as God and godly people have lost power, the world has improved. As soon as we get rid of the dogmas of God and godliness, we will pay attention to that which we can under-stand, and utilize for the comfort and peace of all

Timberline, Montana Ter. JOHN MILLER. Another Case-A Suggestion in Surgery.

An instance of pain in an amputated limb, attributed by a poorly informed reporter on a New York paper to the "effect of the imagination," was lately reported in Elizabeth, N. J. Samuel Morgan an employe of the Singer Machine Works, had his arm caught in the machinery, so badly mangling it as to necessitate amputation. He afterward complained of a sensation of pain in the shoulder, as if the amputated limb were still on and the hand cramped and aching. He caused the arm to be dug up, when it was found that it was bent at the elbow from the manner in which it had been buried, and the hand partly closed. The arm and hand were straightened and reburied, since which time the unpleasant sensation has disappeared.

It is no longer a matter of doubt that an amputated limb retains a sensory connection with the body of the individual, and that any injury to the member is promptly transmitted to the sensorium. This may occur at any distance, but of course ceases when de-composition takes place. A few years ago it was demonstrated by actual experiment in a case of amputation of the hand that the pain caused by a string, designedly tied by the surgeon around a certain finger of the severed member, was promptly transmitted to the patient in the next room. It was removed to another finger and tied around a different joint, with the same result.

ent joint, with the same result.

We have been led to think that recovery from amputations would be more prompt and satisfactory if, instead of waiting the slew process of decomposition, the limbs were at once cremated. The physical limb is not only severed, but its spiritual counterpart is also involved, and is attracted by this mysterious affinity to the buried member. When the amputated limb is cremated this attraction is overcome, a readjustment of the disturbed spiritual and physical elements takes place, prometive of comfort to the patient and a speedy recovery. It would be advisable to place the patient under the influence of an anaesthetic to avoid possible shock to the system from the sensation of burning.

We have made many inquiries of persons who

sensation of burning.

We have made many inquiries of persons who have lost limbs by amputation, and find in all a consciousness of the presence of the lost member, the fingers and toes of which modily move in response to the will, although years may have shaped since the operation. Instanting one on record where this impression has continued thesisty years, and although the perception may be efficiently years, and although the perception may be efficiently to bunded in as many months in certain temperatures, if does not change the first of the existence with relating of the spiritual counterpart to the physical limb.—The Prostlosi Papelicans.

New Saviors of Society.

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

The stage of Chickering Hall, N. Y., was transformed into a beantiful bower May 16th, and amid the profusion of plants and flowers Prof. Felix Alder and his many friends celebrated the tenth anniverand his many friends celebrated the tenth anniversary of the founding of the Society of Ethical Culture. Far above the heads of the distinguished people who thronged the platform hung conspicuous, in letters wrought of roses, the motto of the society—"Deed, Not Creed." The parquet was thronged with Mr. Adler's regular congregation, and so many of the outside public came to enjoy the celebration that the balcony was crushed full of people, too, before the doors had been opened five minutes. The addresses lasted over three hours. A strain of delicious harmony was worsen through all the exercises. It was the ny was woven through all the exercises. It was the superb singing of the choir. Half a hundred of the Arion's best male choristers were on the stage to help make the music.

Congratulatory addresses were made on behalf of the Ethical Culture Societies of Chicago and Phila-delphia, which grew out of the New York organization. Prof. William M. Salter spoke for Chicago. He said that ten years of ethical culture had proved that morality could propagate itself without the aid of religious dogma. The ethical movement had been able to disappoint those who would wish to see it sterile because it was based on sincere conviction, and had some live ideas behind it. Were the Christian Church to be similarly stripped of all mere sentiment and forced to stand on ideas alone it would lose three quarters of its influence because its ideas are three-quarters of its influence, because its ideas are

out of harmony with the spirit of the age.

Dr. Frances Emily White told Mr. Adler and the
New Yorkers how proud their Philadelphia sister
was of them. Dr. White received a welcome of ex-

ceptional cordiality.

Secretary John Frankenheim read a historical sketch of the growth of the New York Ethical Culture. Society since its foundation in the centennial year. It has grown to a strong society, with a membership of 600. It has a body of workers who go about of GUL. It has a body of workers who go about among the sick and the needy. It has a free kinder-garten and workingmen's school that costs \$20,000 a year, and is lodged in a building that cost \$80,000. It has an attendance of 350 pupils of all races. The society will start in the fall the work of elevating the tenement house life of the metropolis by putting up eight new model tenement dwellings, and within a fare worker beauty it will have enother beauty in St. a few weeks it will have another branch in St Louie.

Editor William J. Potter, who hails from Boston, eulogized the ethical movement. He said that any-body who read the papers would recognize the great need of ethics in politics. "Particularly New York politics," he added, amid laughter. He chided the Governors of Harvard, the pet Boston university, for proposing to force the students to attend chapel prayers by making attendance at prayers count as did attendance at mathematics or geology. It savored of bribery; it was setting a standard of improper ethics to the students. Editor Potter added that he hoped the Harvard trustees would take steps to suppress gambling and the other vices of collegiate life. He recalled, with sorrow, the instance of a student who had been driven to filch money from the pocket-books of his classmates to cover his losses at gam-

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. It was a pretty spectacle. The little girls were all in white and gay ribbons. The boys were brown suits and happy faces. The children came to present their good wishes to Prof. Adler. A bright little girl handed the Professor an ivy wreath, on which was inscribed the single word, "Gratitude." The little ones said in unison that they will try to live such good lives that the society will always be proud of us."

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 manly dignity. The proudest achievement of the Society of Ethical Culture was that it had set its face toward that new continent and bent its steps thither. It had set out to refresh the world, which was parched and suffering from the dry rot of secularism, with the reviving waters of a new morality. The task before the society was to win to itself the allegiance of the intellectual in the

work of saving society.

Prof. Adler stepped back, bowing to the applauding listeners, and the Arion singers suddenly massed themselves before him and made the great building ring with the melody of a German hymn. It was the impressive close of the anniversary exercises. In the evening delegates from other cities dined with Prof. Adler and his New York friends in the Liederkranz Society hall in East Fifty-eighth street.

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

"A wicked and adulterous generation seeketh after

a sign, but there shall no sign be given them."
But the world is full of signs and omens to those who "have eyes to see and ears to hear" and minds to interpret. In the New York Herald, May 19th, may be seen some Episcopalian pointers. At the 20th regular convention of the Protestant Episcopal Church of the Diocese of Long Island, Rt. Rev. A. W Little john, presiding, fifty-one parishes were represented. The Bishop's charge contains among other items, the frank acknowledgment that the "Affairs of the church are not in an entirely satisfactory condition. The mission fund of the Diocese is inadequate to the demands upon it. It will require at least \$20,000 to carry on the mission work of the Diocese. A plan has been formulated for raising s fund of \$1,000,000 for church mission work through out the United States. It is proposed that 200,000 members of the church contribute \$5 each. At least 10,000 of the 17,000 communicants in the Diocese of Long Island should contribute." When I read this plan for raising one million dollars for one religious body in the United States and realized how easily they would do this, I could but ask, what is the in-centive? The Bishop urges that ten-seventeenths of the whole Diocese of Long Island should contribute \$5 each, and that is not a large sum. Probably ninetenths of them use \$5 a year in ways that do them no good, but harm. If 200,000 Episcopalians can find incentive enough in the mission work of that body to draw \$5 each from their pockets, what in-centive is requisite to draw one dollar each from one million out of the ten million of Spiritualists of the United States to endow a free college, or a mission for the dissemination of spiritual truth and moral education? Is there not as much inspiration in our living gospel to stir the souls of men and touch the springs of generous emotion to answer in deeds and dollars for the cause of all causes as there is in the Episcopal creed? But in Bishop Littlejohn's charge there is a greater obstacle presented than a deficient treasury. That can be remedied at a small cost to each of 200,000 members. Are there not 200,000 Spiritualists in the United States who burn more than \$5 a year in tobacco? They get no benefit but harm from all they burn. If it were all saved and put into a fund for building free temples for spiritual worship, or is founding schools and asylums on a liberal plan for educating the young and providing for the helpless, what might not be accomplished in a decade? And is there nothing in these high aims to inspire Spiritualists to act? Is there more incentive for self-sec-rance and liberal giving in the dry dogmas of the Episcopal Church, than in the melting skies that breath of immortalities and wreathe the world with the rosy splenders of an infinite dawn echang with this mysterious affinition the amputated is overcome, a readual and physical elecomfort to the pawould be advisable advisable and the land of the state of

elegant edifices and artistic attractions. There is emiture, 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 iooks as if the worship of a dead God and ancient myths was losing its charms amid the flashings of modern thought and a live world pulsing with the energy of an omnipresent soul and echolog the cry of starving millions, who, asking bread, do not want a stone. The "Applicant for Holy Orders" should be a man of brains. And these find more attractive (because more useful and fertile) fields for the exercise of their genius, in the Church of Science, Philanthropy or Spiritualism; and the latter in its broadest interpretation includes the former. The science est interpretation includes the former. The science

of sciences, is the science of life.
"Holy Orders" are now issued from headquarters, and the applicants for them come to the altar of Silence and received, according to their fitness and devotion, of the abundance of the spirit, warm and sweet with love.

LYMAN C. HOWE. Elmira, N. Y.

Notes and Extracts on Miscellaneous Subjects.

A hotel is talked of in Florida on the St. Sebastian Biver, which, with its grounds, will cost \$10,000,000. A man was fined \$5 in a New York police court recently for shouting "scab" at a Third avenue car

driver. 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.

Mrs. T. C. Linney of Bohon, Ky., is bragging be-

cause she set a hen on three goose eggs, and the faithful fowl hatched out four healthy goslings. The Connecticut Railroad Commissioners are investigating fifty-seven accidents to persons on railroads, not reported to them last year, but reported in

the newspapers. The Maseachusetts Civil Service Reform League suggests to the President that reinovals and appointments be posted for a specific time in order that the

public may be heard from. A drunken man paraded the streets of Wakeeney, Kan, lately, with a coffin on his shoulder, yelling to the people that a well-known prohibitionist was in-

side of it. He was arrested and fined. A singular phenomenon has been observed at Carrollton. Near the residence of A. F. Sharp the rain fell in a circle of about ten feet, and in no other spot.

It came in huge drops, and lasted fally ten minutes. The snapping of a dog at her legs, though no bite was inflicted, so frightened a little girl in New Haven the other day that she became ill, effusion of blood to the head ensued, and she died in convulsions before morning.

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. Until very lately only one copy of the first edition of the "The Pilgrim's Progress" was known, but recently two copies have been picked up in London

at sixpence each. One was immediately sold to the British Museum for £65, and the other to a London publisher for £25. A blast furnace and rolling mill have been erected lately in Bogota. The machinery was bought in the United States, and it cost the owners as much to carry this machinery from the head of navigation, 800

miles up the Magdelena, as the purchase money and the ocean freight combined. It appears from a recent book on sea legends that there are many ways to raise the wind. You may suspend a he-goat skin at the masthead, you may log a boy at the mast, you may burn a broom and let the handle turn toward the desired quarter, you may blow out to sea the dust from the chapel floor, you may stick a knife in the mizzenmast or scratch

the foremast with a nail, and so on. The largest dynamo in the world is being set up in Cleveland, Ohio. It will be 13 feet long, 5½ wide, and weigh ten tons—four times the size and ability of the "Jumbo" machine exhibited by Edison at the Philadelphia Exposition in 1884. Five hundred horse power will be required to drive it, and its current will furnish incandescent lights of 20,000 can-

dle power. 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. So 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 harloot beans, costs 2 cents; half a plate of roat veal (the quantily being ample for an ordinary man) 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 in-cluded, for 15 cents.

The American hen is not doing her duty. There are 16,000 000 dozens of foreign hens' eggs brought into this country every year free of duty. The American hens must scratch around, says a New England paper, if they are to avoid the reproach of allowing the egg industry to be crushed by the competition of the cheap pauper fowls of the effete menarchies of the Old World. With incubators to help them the American hen ought to make a better record.

There is a good story told by Mr. Boehm about the appearance of Mr. Gladstone's eyes when he is ex-cited or is angered. The sculptor was taking obervations of the great statesman for a statue one day. Mr. Gladstone was laying down the law to Prof. Blackie in some Homeric question, and the sturdy old Professor declared his great friend was talking nonsense. "Then," said Mr. Boehm, "I learned for the first time that Mr. Gladstone's eyes could open in two directions, like a vulture's."

The Gobelius was so called from its founder, Jean The Goodins was so caused from us founder, sean to go the first site, near Paris, in 1662. Here are executed with the needle splendid specimens of carpet and tapestry. Some of the pleces of work have cost as much as \$30,000, requiring the labor of five or ten years. The building, looms, and many pieces of tapestry were destroyed by the commune in 1871. Here were made the tapestries and carpets which adorn the various palaces, that have been presented to royal for-

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, ransacked the wardrobe, and finally carried off the handsomest reims downs. Many Party and the money destricts and downs.

**Affections** 

By Taking

proved itself unequaled.

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 creedal limitations of the writer. He casts flings at Spiritualism, does not appreciate it, yet has many views in common with the best Spiritualists. His articles are divided into brief paragraphs. It is a good sign of the times that such sentiments find honored place in an evangelical journal. We select some of the best as follows:

To be a spirit, then, is not to be extinguished, but to be by so much the more distinguished and valid. I do not care whether you invoke the substantial philosophy or the transcubstantial, you cannot get

philosophy or the transsubstantial, you cannot get rid of something by calling it a spirit. To be a spir-itual being is to be a being in a more real sense than ever. I know not what fineness of organization this subtle spirit of ours may possess, but I know it is the breath of God, of a divine life, in a vehical that has the graces of ubiquity and the intense life of per-fect health. To be in a world where there is a per-fectly working organism, where rest is action, and where best powers have a best arena for useful exer-

"God is a Spirit," a regally organized unity. No man ever saw him; no man can see him. No man ever saw heat; no man ever saw heat; no man ever saw electricity; no man ever saw hydrogen. We should stop believing anything if we believed only what we saw or if we saw only what we believed. The fact is, four-fifths of the habitable globe would be invisible if it weren't mixed with something else that was originally invisible.

What is the conclusion of the whole matter? That we must not learn to think of God as an inconsiderable ether in a considerable vacuum. To be a spirit able other in a considerable vacuum. AD 00 B' spirit is to be the highest form of matter, organic and energized by the highest type of life. It is to have new gifts both as to time and as to space; to have new powers of vision both as to things external and things internal and eternal. The surcole of art, the radiant matter of science, the transfiguration of inspiration—these are not fictions, but the most substantial facts. God who is thus a spirit, a being of stantial facts. God, who is thus a spirit, a being of untold goodness, life, and light, of matchless love and energy, of perfect omniscence and omnipresence, is to give us in our spiritual life the lineal title of his facility of knowing and moving. We shall not be ghosts wandering by some misty Acheron; but we shall be spiritually clothed upon, individuals in the kingdom of God and versatile in the kingdom of

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. We never get a calm till these positive and negative invisibles meet in a holy kiss. The prophet heard the still, small voice as distinctly as Moses heard the thunders of Sinai. Force and mind are not identical, but they are correlated. Description over the first chicken. lated. Darwin is yet brooding over the first chicken, and he is yet as dazed at the universe as the birdling which has just pecked through the shell.

#### A. B. French's Liberal Lectures.

To the Editor of the Religio-Philosophical Journal: Sitting by the window, looking out on the pleasant hills, and the green valley with its sparkling stream, I have just had a good hour. I have been reading in the volume of his lectures which my friend A. B. French has published. I want a great many others to have an hour of enjoyment and profit many others to have an hour of enjoyment and profit in the same way. This they can have by getting this valuable book, in which they will find help, strength and inspiration. No doubt some things in this volume might be criticised. Did ever mortal write anything that could not be? That task I do not care to take up, but prefer to say: Here is an eloquent and able book, full of food for thought; it should be read by thousands and I hope it may be.

I am In old Connecticut, "the land of steady habits," but there's a good deal of the same kind of human nature here that we find in the West, and a good many ingenious and busy men and women. The newspapers all about are sounding the notes of preparation for the 250th anniversary celebration of the settlement of the good city of Springfield, Mass.,

the settlement of the good city of Springfield, Mass., twenty miles from here, which comes off next week. It is my birthplace and the home of my childhood. I remember it as a small village, now it has city dignity and is beautiful in situation on the meadows and up the sloping hillsides on the eastern banks of the blue Connecticut River, the great hills standing like mute and stalwart sentinels in the distance to guard the enchanting valley. Next week I leave the quiet of these pleasant homes and go to "the great city called Babylon," which is, in modern phrase, New G. B. STERRINS. Stafford, Ct., May 22nd, 1886.

#### Saw Her Spirit Mother.

To the Editor of the Religio Philosophical Journal:

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 teachings can give or take away. It is built upon the rock of truth which no winds of adversity can shake. No frauds that may be perpetrated can take

aught from that which is genuine.

My mother passed to spirit-life October 31st, at the ripe age of eighty years, a believer in the spiritual philosophy. Some six months after her departure, philosophy. Some six months after her departure, as I suddenly rushed into another room, what was my surprise to see her standing by a table, as though looking for something. She turned and gave me a long lingering look, and I saw she was dressed as when in the body. This sudden and unexpected occurrence gave me a powerful shock, and she quickly vanished. I often see spirits and hold conversations with them. They tell me many things which at the time I do not believe, and which always occur just as they tell me. They forewarn me of accidents, fires, burglaries, and sudden deaths (sometimes a year in advance).

Mrs. Emeline S. Fairchild. Newtown, Conn., April 21, 1886.

#### 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. Even more important is the arrest of a disease which, if not checked, will blight and destroy a human life. The frequent cough, loss of appetite, general languor or debility, pallid skin, and bodily aches and pains, announce the approach of pulmonary consumption, which is promptly arrested and permanently cured by Dr. Pierce's "Golden Medical Discovery." Sold by drug-

It is related that hungry rats devoured a five-pound package of yeast cakes in the freight house in Middietown on Sunday, and a few hours later, when the yeast worked, the noise of popping rats was heard, and their fragments strewed the neighborhood.

For delicacy, for purity and for improvement of the complexion, nothing equals Pozzoni's Powder. For sale by all druggists and fancy goods dealers.

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."

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is the exciamation of thousands suffering from catarrb. To all such we say: Catarrh can be cured by Dr. Sage's Catarrh Remedy. It has been done in thousands of cases; why not in yours? Your danger is in delay. Enclose a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphlet on

The visitors at the London Zoo during 1885 numbered 659,896, against 745,460 in 1884.

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Moody says 1,000,000 Southern negroes can read, write, and talk intelligently of citizenship.

Weak lungs, spitting of blood, consumption and kindred affections, cured without physician. Address for treatise, with 10 cents in stamps, World's Dispensery, Medical Association, 668 Main Street,

s Sheshpon, Oal, Mall mys that the craze there is not big speet, and one hat been grown in that tide spring 15 inches in diameter.

## Scrofulous

Humors are caused by a vitiated condi- Of the Eves, Lungs, Stomach, Liver, and tion of the blood which carries disease to Kidneys, indicate the presence of Scrofula every tissue and fibre of the body. Ayer's in the system, and suggest the use of Sarsaparilla purifies and invigorates the a powerful blood purifier. For this purblood, and eradicates all traces of the pose Ayer's Sarsaparilla has always serofulous taint from the system.

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. I have also prescribed it as a tonic, as well as an incomplete the script of the scri alterative, and honestly believe it to be the best blood medicine compounded.—W. F. health generally.—Lucia Cass, 260 Wash-Flower, M. D., D. S., Greenville, Tenn. ington ave., Chelsea, Mass.

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Since then, whenever she feels debilitated, a few bottles of Aver's Sarsaparilla my she resorts to this medicine, and always eyes and stomach have ceased to trouble with most satisfactory results.—Geo. W. Fullerton, 32 W. Third st., Lowell, Mass. E. C. Richmond, East Saugus, Mass.

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Nichols, 8 Albion st., Bostou, Mass.

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When we invoke aid and strength from our Father in heaven we need to have some clear mental conception whether we shall address a principle, or an essence incorporated in natter, or a living, conscious identity external to us and to all the atoms embraced in our organization as an entity; and it is better that we should cautiously consider these points than thoughtlessly and blindly adopt new phrases, such as "Father and Mother which some of our teachers seem so partial to. What they mean by this and kindred forms of expressions, I am unable to discover and doubt if they themselves know, but I feel such transcendental phrases should be satisfactorily explained or be abandoned, if Spiritualists desire to escape the ridicule and pity of many who have not yet accepted either the fact of spirits communicating or their infallibility as teachers, though they

do so communicate. Philadelphia, Pa.

#### Jottings from Delaware.

To the Editor of the Religio-Philosophical Journal:

Having learned from your brief note, as well as from the pages of the good old "Jour-NAL," that you are again at the post of duty, and would be willing to hear occasionally from your friends in Delaware, it has moved me this morning to gossip with you for a short space. That, however, I am strongly tempted to make it, for after an uncommon spell of cloud, mist and rain, the all vivifying sun now shines forth in its fullness of glory upon the May-bloom in its richness of foliage, blossom and incipient fruit. The clear northwest wind rustles through the bending branches of the trees and travels in shimmering waves across the grain fields. Everything is instinct with life, health and growth, inviting us out to breathe in freshness, strength of body and spirit, and to feel the throbbing of the great heart of Nature as she leaps forth in glad willingness to fulfill her mission, obedient to the occult laws pulsing in every one of the thousand arteries of her abounding life. Ah! my friend, how can I sit still at a desk such a morning as

You in your great city of modern growth together with your readers from the wide spread prairies, from the slopes of the worldribbing "Rockies" or from the mighty empire of California, fronting on the "Ocean of Peace." may think we have nothing to inspire us in little Delaware. You regard our eastern home, perhaps, as an old odd corner of creation where still flourishes the "whipping post," still rules the Democratic party, and still reigns the whisky ring. But let me tell you, no! Delaware is in many respects a favored land; whether you listen to the sighing pine forests of Sussex County, stretching southward, by the side of "Maryland, my Mary-land," below the parallel of Washington and laved on the east by the great ocean of "Atlantis;" or whether she shows us between Maryland and the great Bay of Delaware, the less sandy and more highly improved, grain and fruit lands of "Kent" (wherein, at Dover, the Solons of the State are went to congregate); or whether her more populous and wealthy County of New Castle, reaches along the Delaware River, for many miles, spreads out its southern portion into rich alluvial or diluvial grain fields and far-famed peach orchards, or rises with its northern swells into the hill-country, through which the historic "Brandywine." the Red-clay Creek ("Kiamensie") the White-clay Creek, and the Mill Creek, find their tortuous ways to the Christiana: beside whose graceful

"Upon her bill, fair Wilmington

Looks to the river over marshy Meads,"or whether (most of all to this scribe) at the source of Mill Creek, in this beautiful and fertile "Hill Country" nestles his native valley which

.... "Was called 'Hockesein." O'er its hills High, wide and fertile, blew healthy air. There was a homestead set wherever fell A sunward slope, and breathed its crystal vein;

-(Bayard Taylor.) whether you look at her in any or all of her features she is physically and geographically a favored land. Famine never pales the faces of her people; pestilence steps lightly and lingers not long upon her bosom as she "walketh in darkness;" cyclones and hurricanes drive not her dwellers into "dug-outs," nor crush them beneath the wreck of their own homesteads. The Appalachian chain, with its wide skirting parallel ridges, breaks ere they reach us, the strength of these wild, vandal-like offspring of the frozen North, begotten upon the arid heats and unsheltered plains of the "American Desert," from which they sweep in resistless fury with their besoms of destruction, on fire with electric strength and speed, across your less favored though more boasted lands. Here with us, it might be said, as by old Cowper, "Man alone is found refractory." Here, as over you and as over every region of our country, boasted of as free, as civilized, as enlightened, still largely spread the lingering clouds of superstition, hiding from us by their shadows the rays of truth and knowledge ever ready and striving to break forth. Here as with you and as with all, the demon of intemperance

permits, and maddens, and destroys. Then, my friend, since health and strength have not yet fully returned to nerve you in the continued battle, for the good and true, why not fly eastward for a season, and light at "Sunset Cottage?" Perhaps you might catch the inspiration of its sheltered home, and direct its dwellers to what division of the long line of truth's marshalled battle they should add their mite of strength;-or in what part of the ever plenteous harvest they should try to reap? Can you not at least advise what line of thought, you think most needs presentation for the pages of the "JOURNAL," which always seems so full of good, that we "little ones" feel poor in aught

we have to offer. Truly we have marked and pondered over the unrest that seems to have fallen upon large masses of the people and apparently rebbed them of all sense of right and justice either to themselves or to their fellows; and we have questioned earnestly, "Where is this to end?" "Where shall we look for the lasting remedy?" At times we query: comes the our own institutions, and false practices, remiting in the blood of our own people, or is the disease an imported epidemic, firing the blood of ignorant and misied masses? Or is the source to be found in both or all of

imes it bursts upon me: "Knowlrath, obedience in every field of in every line of life, will alone per-

We must move and act as we know! Of one terrible evil we do know: the drinking of ardent and stimulating liquors that intex-icate. Abundant statistics teach us of its over-whelming magnitude, and is it not evident that the inciting cause of the unreason and blind rage of mobs mainly comes through the overheated brains of habitual drinkers; and that their headquarters are ever discovered in the purlieus of the beer saloon and the grog shop? One of the ripest, needs therefore, it would seem for immediate action in the direction of remedial movements is a hearty uniting of all order-loving people, regardless of selfish or partisan interests, in a grand effort to overthrow and subject this mighty and strong entrenched demon of intemperance. This great spirit of evil can not be cast out by the "prayer and fasting" of the few; but must be conquered by the general, well-informed, determined and practical action of cultivated masses, striking with a will for the salvation of society.

Unless we can in some way correct the present excitable conditions, we will be compelled to limit the importation amongst us of so large a foreign element as now appears upon our shores, ignorant of our institutions and unprepared to understand and fulfill the duties of enlightened citizenship.

One other main cause may be named as existing in our professedly enlightened modern society that will forever prevent, while it lasts, the rounding up of a full and complete manhood in its most general sense. What this may be gathered from the remarks of the grand old Theodore Parker as published in the Journal of May 8th, which commences thus: "I have preached against the errors of ecclesiastic theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. I do not pro-pose to extend the extracts which all your readers may refer to, but to express my unity with the positions he takes and the arguments he advanced, for I verily believe that an accepted confidence in the dogmas of the orthodox Christian churches—especially a cultivated faith in the virtue and efficacy of the atoning blood of Jesus of Nazareth, as a divine plan for the salvation of men, has sapped and is sapping to this day the real virtue, purity and strength for good of the so-called Christian nations of the earth. And, moreover, that just so far as the people discard these false and hurtful religious theories, cultivate a rational, natural and practical religion, founded on the nature and attributes of man, as he exists under a universal and inevitable reign of law, just so far and so much more will they be able to attain the wisdom and the strength that will conquer their own salvation from the evils now so rampant. Is it not in the line of these truths, so briefly and plainly told, that all Spiritualists, especially, should work with their might, and entreat the aid and strength of the wise ones who have gone before?
Oh! that these roots of true and lasting

reformation may be cherished by influences from the Spirit-world, and strike deep into the conscious hearts of all enlightened people, is the earnest wish of your sincere friend and brother.

Hockessin, Del.

#### DIVINE FRAGMENTS.

Rev. J. H. Harter and his Unique Church.

To the Editor of the Religio-Philosophical Journal:

Frequently, in writing and verbally, have been asked to answer the following questions, and if my answers are considerd worthy a place in your valuable paper, will you have the kindness to make room for

"Mr. Harter, we see that you are styled Minister of the church of Divine Fragments, located wherever a fragment of humanity can be found." "How did you receive or obtain this title,

and what is the object of your mission?" In reply, allow me to say that in my reform work or lecturing, I frequently have persons (who, learning that I am from Auburn. N. Y.) come to me, requesting that I should visit and carry a message of love to a husband, father, brother or son, who is a convict in the Auburn Prison. With these requests I have often complied. Having received from a mother, in the western part of this state not only the name of a dear son confined for life in the prison, but several presents for him, as tokens of a mother's affection and love for her boy, though confined in prison and clad in the striped garments of a convict. Thus commissioned, and with presents in hand, I appeared in the office of Chaplain Rev. Wm. Searls, (Methodist) desiring an interview with Henry H.

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison, he stating in sub-stance that "Ministers of the Gospel, having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prison. You are not settled. You have no church or congregation, over which you preside in the city, and are thus excluded." To this I replied by saying, that Jesus was never settled over any particular church, parish or congregation, but that he "went about doing good," and in this respect, I wish to imitate him; further saying, I am glad, Mr. Searls, that you were not chaplain of the prison spoken of in 1st. Peter., III. chapter and 19th verse,the prison that Jesus visited after he was "put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison;" for if you had been chaplain there, you would, in all probability have said, "Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are

Now, Mr. Searls, I wish to inform you that am minister of the Church of Divine Fragments, located wherever a fragment of humanity can be found, and some of my church members are in Auburn State Prison, and I desire, especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, nearly heart-broken mother.

To an inspirational impression and to like Rev. Wm. Searis, D. D., chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the lengthy title which I have borne

since the time above refered to.

Meeting again the mother of Henry, while on a lecturing tour, I was for the second time implored by her to visit in prison the unfor-

tunate son of a leving mether.

Again standing before the chaplain, in his office. I was referred to the Rules and Laws,

any. I was in prison and ye visited me not." In the vast mislifudes "which no man can number," he may possibly single out Harter and say, "Are you guilty or not guilty." To which I will say, "Guilty, my Lord, guilty." If he should say, "Why are you guilty?" My reply will be, "My Lord I tried to visit you when in prison, and got as far as the office of when in prison, and got as far as the office of the chapiain, whose superior authority would not allow me to see you." It is probable that he will be heard to say, "Harter, come on the right with the sheep; Searls, go on the left with the goats." At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searls said to an at-tendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glist-ening in his eyes, received the comforting and inspiring messages brought to him free one bearing the name of mother.

"What is the object of your mission?" In answer to this question I will reply: The improvement or amelioration of the condition of the lower classes of humanity. Believing as I do, that there is a spark of the 'divine" in every human being, wicked and sinful as he may be,

"There is a gem however small, (Off-times infinitesimal), In every heart of humankind, Which may be polished and refined, And fitted for a higher sphere Than was allotted to it here, Where on, and on it may progress In wisdom and true holiness

Though at present not a "Settled Minister, but like Jesus, who went "about doing good, or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I go for

those that stray from the fold. As the sick belong to the doctor till restored to health,—as the ignorant pupils belong to the teacher till educated—so the wayward wicked, sinful, intemperate and ungodly belong to my church of "Divine Fragments," whether in prison or out, till made better, when they graduate, or cease to be "fragments" and in turn become "Divine Helpers in the great work of reform and salvation. till all "come unto the knowledge of the

truth. Ministers of churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons belonging to other churches, by stumbling or becoming bad, lose their standing or membership, and are expelled or thrown out, but the only way people can get out of "The Divine Fragment Church" is by becoming good, when they become divine helpers, "Mighty in deed and word before God and all the people." Luke xxiv,

Some ministers labor to keep people out of hell, while I work mostly to keep hell out of the people. There is a difference as to whether the fire is in the stove; or the stove in the fire,-whether the man is in the whisky or the whisky in the man. The "Hebrew children" were in the flery furnace, but there was no flery furnace in them. Their souls were filled with the sweetness and joys of

I regret to say that many members of other churches, in conduct are so much like the conduct of "Divine Fragment" members, that they can only be distuinguished by the label or church-mark put upon them. They look like "fragments," and they act like "fragments." They even assist by voice and vote to keep in force laws, to license my "Divine Fragment" members, to do that which is evil, and only evil, and yet claim to be followers of the greatest reformer the world ever knew.

It seems to me that I can hear this reformer says, "Wo unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you, scribes and Pharisees hypocrits! for you are like unto whited sep ulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so you also outwardly appear righteous unto men but within you are full of hypocrisy and iniquity." Mat. xxiii. 25-28. Persons having the characteristics here mentioned, are evidently "Divine Fragments," whatever they may say to the contrary, and very much need to be converted into "Divine Helpers." This conversion is an individual personal work.

People are notall born at the same time, neither are they all converted from "Frag-ments" into "Helpers" at the same time.

It is said, that Socrates at one time found in one of the streets of Athensa man in tears, and asked him why he wept was answered "I weep because I cannot move the world." Socrates replied, "You will do something toward it, if you will get up and move your-

self.' Thus do I desire each person to "move himself," or in other words, to do something for his own good, and the good of humanity of which he is a member. The tree is not known by leaves, the limbs, the trunk, the roots, the location, nor even by the label, but by the "fruit;" so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deeds, his acts, as "actions speak louder than words."

Meeting a man recently who talked loudly in favor of Christianity, I asked him if he was a Christian? He said, "Yes, but I do not work at it now." The world needs more workers—more "Divine Helpers"—more Divine "Do-ers of the Word," and to this end do I iabor.

J. H. HARTER. Auburn, N. Y.

DISINTEGRATION.

The Protestant Church Decaying in Australia.

To the Editor of the Religio Philosophical Journal: Treating the above subject, The Age says: Commenting on a recent debate in the Presbyterian General Assembly of New South Wales relating to the difficulty of obtaining an adequate supply of candidates for holy orders in the various Evangelical Churches, a Sydney paper offers the following suggestive remarks: "It is rather singular that while all the other professions in Australia are able to recruit their members as required from the ranks of educated young colonists it is only possible to keep up the supply of clergymen by importing them from home." The same journal, alluding to the failure of the clerical profession, in this age of historic learning, theological criticism and widespread akepticism to bindle ancelfish authorism in carrecism, to kindle unselfish enthusiasm in earn-Again standing before the chaptain, in his office, I was referred to the Rules and Laws, serving as barriers to my visiting Henry in prison.

Pointing to a Ribie on the shelf near by, I said. We read in this book that the "Son of man shall come in his glory and all his holy angels with Rim... and before Rim shall be gathered all instinut." New, Mr. Souria, as we are both "before Rim," we will, without doubt, among many other words, hear Rim

class in all Rurogean and American se well as colonial communities. If there is a single exception to the rule it is in the case of religious bodies in which intellectual culture is at the lowest ebb, and spiritual emotionalism, carried to the verge of fanaticism, is the supreme test of ministerial capacity. But in an article in the Edinburg Review dealing with the subject, some years ago, the statement of an Oxford professor was quoted in regard to the dearth of students preparing for ordination. He said that for a considerable period previously he had not known a really talented and scholarly young man continue his studies for the English Church at Oxford until deacon's orders were reached. The proportion of men of the stamp referred to seeking admission to the Anglican pulpit was found to diminish so rapidly at both the great English universities a quarter of a century ago that the church authorities were compelled to relax intellectual and educational tests, in order to draw students for the ministry from a lower stratum of society: and it is in the recollection of men scarcely past middle life, that St. Bees, Durham, St. Aidan's and Cuddesben, came to be looked to as among the leading sources for the supply of candidates for orders. Renegade preachers from the Methodist. Congregational and Baptist communions, who could with difficulty pass muster in their original circles, were welcomed to take positions once occupied by the sons of squires and wealthy merchants. Indeed, it is largely through these back doors to the clerical office in the Church of England that men still come to take the place of the superior class of candidates that positively rushed the profession at the time the Tractarian movement arose, which Sydney Smith facetiously christened the "Newmania," with obvious reference to the distinguished Cardinal whose name is associated with the pun. It is true we can still boast in the parent country of a Temple, a Jowett, a Stubbs, a Liddon, a Knox-Little, and a Scott-Holland. But these "bright particular stars" shine now amidst a host of twinkling mediocrities, and even of this latter it is no easy task to keep up the supply. On the contrary, mental giants were not uncommon in any of the three great church parties in the days of Whately, Pusey, Manning, Newman, Thirlwall, Keble, Hook, Maurice, M'Neil, Miller, Wilberforce, Tait and Kingsley.

If we pass to the more intelligent English Nonconformist sects, the famine of strong minded clergymen is not less conspicuous. When the late Thomas Binney died, about a dozen years since, the Times, in an obituary notice, pointed to him as the last of a race of men of commanding power in the Congregational body who, judging by the depreciated estimate in which dissenting creeds and parsons were now held by the cultivated classes could have no successors. The labor of inducing young men of the most ordinary qualifications to prepare for that sect of Puritan descent is acknowledged on all hands to be very hard. Owing partly to the difficulty of filling up the accommodation provided for dissenting students at central Nonconformist colleges in England like Springhill, Rotherham and Hackney, a number of these institutions are already merging in one college, to be founded at Oxford. Moreover, from the doleful account given of the state of the ministry in that denomination by Dr. Parker, of London, who was recently president of the Congregational Union of England and Wales, i tis only by a miracle that any perceptible improvement in the supply of effective ministers could be effected. The words of that

eminent divine are: We have about 2,000 ministers in Independency, and if the Government called upon' me to make out a schedule this would be my entered it; 800 of them want to make a change of sphere; and the rest of them are tolerably contented, because of good congregations, good salaries and opportunities for doing real good. I am not an evil speaker.

but democracy in our churches is a failure."
A perusal of the latest printed report of the Congregational Theological Hall of Victoria contains melaucholy evidence that the system of Congregationalism lacks sufficient vitality to inspire young members of the flock to qualify for the pulpit. The Metho-dist body professes to be slightly better off in the respect we have mentioned, but the Baptists, despite the exceptional popularity of their Spurgeon, do not grow a large crop of able and cultured pastors. The complaint as to the inconvenient paucity of Presbyterian divinity students, reiterated at meetings of the General Assemblies of Victoria and New South Wales, is echoed by all sec-tions of Presbyterians at home. When Titans like Robertson, Blair, the Erskines, Gordon, the first Sir Henry Moncrieff and Brouse of Haddington lived, thought and learning were valued, and families of social influence were proud to give their sons to the Scotch churches. Nor had the faith which drew that high order of men to the pulpit quite ex-pended itself when Chalmers, Candlish, Guthrie and Tolloch swayed plous assemblies in Scotland. The names of a Caird and a Cairns almost exhaust the list of distinguished worthies now remaining of the same rank. The physiognomy of the majority of Presbyterian ministers who meet at intervals in Collins street to forge miserable anathemas against the minister and members of a church in the immediate vicinity reveals for the most part their calibre and the extent of their acquaintance with the science of comparative religion, the history of the New Testament canon and the relation between Genesis and Geology.

What is the cause of this decay in the stamina and learning of the Evangelical clergy? Dr. Geekie stated at Sydney that "the desire of young men was to enter upon pursuits of commerce, in which they would find their talents better remunerated than in the church. But in the name of that section of them who are susceptible of elevated sentiment, we protest against so false an explanation of their unwillingness to enter the church. There are large numbers of young men whose souls are ready to catch fire if only there was any blazing torch of holy reality in the pulpits to touch them. If they could be convinced that the doctrines and prayers, too often mumbled in the stereotyped and fossil language of a past generation, had any heartstirring significance for the bulk of the preachers who utter them they might soon be won to devote themselves to pastoral work without regard to big stipends. It is a libel on many young men in their adolescence to say that they are more for wealth "than for the kingdom of righteoneness." The fact is that on the one hand they find old creed ramparts bristling with the threats of eternal damnation against multitudes of the noblest spirits who have been forced by learned argument out of the narrow circle of ecclesiasticism into the broad field of free and reverent inquiry. Sacerdotal and Evangelical theories alike appear to have irrevocably lost their hold on the higher mind of the day because of the balitual suspinion, if not hostility, they process; is successful that were impassible at the time creeks and combastions were tramed. Toung men, born be won to devote themselves to pastoral work

amidst the food of light streaming from Niebuhr, Mommsen, Lecky, Buckle and Draper in history; from Lyeil, Huxley, Tyndall, Mill, Bain and Spencer in science and philosophy; from Inland and Forlong on the comparative faiths of mankind; cannot be expected, as their fathers did, to swallow implicitly the Athanagian Creed and the Westminster Con-Athanasian Creed and the Westminster Confession. If there was no other hindrance to the educated and ingenuous youth of Victoria becoming evangelical preachers, the long and relentless persecution carried on by the Presbytery against Mr. Strong and Mr. Dods, for appearing to doubt Calvanistic dogmas, formulated in an age when men and women were tried and burnt for witchcraft, would be sufficient to repel them. Melbourne, Australia.

#### Sensible Words.

The Christian Union talks sensibly on two important subjects as follows:

The House of Lords in England has resolved, by a majority of fourteen, "that the time has come when, in the interest of religion and education, all national collections should be opened to the public on Sundays as on other days." This resolution, in substance, has been frequently before the House of Lords, and has always heretofore been defeated. As that body is the more conservative one of the two, it may be presumed that the resolution will pass the House of Commons, and become the law of England. America has an advantage over England in this respect: that we can try a new experiment in one locality without making it national. Unmistakably, however, the drift of public sentiment is in the direction indicated by this resolution; and as unmistakably, in our judgment, it is wise and right for Christian men to recognize that fact, and to attempt to guide rather than thwart the tendency. Last Sunday was a beautiful one in New York The writer of this paragraph took a walk through Central Park, and as he saw the perfectly orderly crowds, good natured. happy, peaceful, and the great majority of them belonging to the plain people, with their children, and in many instances their baby-carriages, getting the one breath of fresh air and the one sight of early spring which was possible to them, bound by their hard tasks to the workshop, and often the stifling rooms, through the week, he could not think that if Jesus Christ were on earth he would have padlocked the gates of the park, and driven them back to their tenement-houses and their narrow streets and alleys. He could hardly believe that any Puritan looking upon the sight would have objected to it.

The American Protestant reports that a delegate convention of anti-Catholic organizations is soon to be held in this country, the sessions of which are to be secret. The objects also appear to be secret, though the president says that "all proper information in reference thereto will be furnished those entitled to the same by writing to this office." We are afraid we should not be entitled to the same under this carefully qualified promise. The American Protestant goes on to depict the evils of the present condition of affairs. "Think of it! 5,000,000 of foreign Roman Catholics dictating to the other 45,-000,000! Who shall rule this great American Republic?" This is a discovery indeed; the 45,000,000 have been hitherto in blissful ignorance that they were living under such a dictator. If there were any danger to American institutions from the foreign Roman Catholics, it should be met, not by a secret convention the objects of which are made known only to the elect, but by a frank, pubc, and open agitation and discussion.



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