Readers of the JOURNAL are especially requested to no in items of news. Don't say "I can't write for the reas." Send the facts, make plain what you want to y, and "cut it short." All such communications will be properly arranged for publication by the Editors. otices of Meetings, information concerning the organism of new Societies or the condition of old ones; overments of lecturers and mediums, interesting incients of spirit communion, and well authenticated acounts of spirit phenomena are always in place and will a published as soon as Dossible.

CONTENTS.

OND PAGE.—From Different Standpoints Moves. An Angel of Mercy Gave Warnin Nature of Jehovah.

THIRD PAGE.—Woman and the Household. Magaz June not before Mentioned. Books Reviews. laneous Advertisements.

BTH PAGE .- Evolution and Design." Herbert IETH FASE.—Evolution and Design." Herory spaces.

Econo Statements and Dim Yiews. Caricatities of Henry
Stade's Mediumship. Rev. Joseph Cook. Going to Eu-rope to Spend \$1,000. "This is Dragon's Blood." The Salvationists. General Itema.

FIFTH PAGE.—The Soldier Heroes. Notes from Onset General News. Miscellaneous Advertisements.

Atonement. A Little Frozen Trut littlen of Death. "The Mind-Cur -Mound Builders. The Apostate SIXTH PAGE.—Vicarious Atonement. A Little about Boston. Premouttion of Death. "Ti Craze"! A Prophecy—Mound Builders. T Creed. The Existence of God. Another Ca tion in Surgery. New Saviors of Society, Signs of the Times. Notes and Extracts on Miscelianeous Subjects. VENTH PAGE.—Hint and Heips. A. B. French's Libers Lectures. Saw Her Spirit Mother. Miscelianeous Ad

HTH PAGE Jottings from Delaware. I ments: Distringration, Sensible Words. M

STARTLING FRAUDS!

METHODS DARK AND DEVILISH.

The Deceptions Practiced in the Name o Sofritualism.

Jesus Represented by the Forms of Artful

ple and its Builder--Mrs. Drar and Mr s Spiritual Temple and its Builder—Mrs. Dyar and Mrs. Beste.—The Fennale Heneuet.—Mr. Caswell and Hugginated Spirits—Mrs. Beste Brought the Ancient Spirits to Boston—The Star Circles—Action Exprits Priest—King Solomon Appears—Tub; Confession of Mrs. Hatch—The Paraphermalia for Masterialization worm in "Bustles"—A Young Man' Beat Out of \$50—Anderson's Ancient Solvier.

(Special Correspondence.)

To say that Boston Spiritualists are greating of 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 seance room and is familiar after-talk at the Sunday meetings. Even some of the clief Spiritualists who have heretofore been ponservative are now heard to sharply triffcise the stabilitions that are given under the all-embracing name of materializations. Each day seems to Edd 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 found dities curious that it should have furnished the spark that has caused so great a configuration. The confession of Mrs. Hatch, the exposure of Mrs. Beste at Hartford, the discoveries in the various séance rooms of Mrs. Fairchild and other incidents of this nature not only follow each other closely but there is a connecting link between them, and what has been made plafff in these instances only strengthens the inferences with regard to others who continue to offer similar manifestations under similar conditions.

To fairly understand the situation it is necessary to hear both sides of the question; and that having been done perhaps the sub-

manifestations under similar conditions.

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

The Spiritual Temple in Boston was built by Mr. Ayar, a merchant then and now in active business. He is not an old man, but rather, in the prime of life. He is an enthusiast in the work he is doing. He conscientiously believes that he is an instrument of the Spirit-world and as a result of his coloperation some wonders will be accomplished; and perhaps they will. People say that he is bloigized, psychologized, observed is sufficiently clear headed to have made the Spiritual Temple. As he pays the bills and his is a free country, we suppose he has a right to continue his work regardless of the criticisms which ary so plenty. I believe him to be honest. There is no reason why he should say that which is not true concerning himself and this work. And what he does say has a very important bearing upon

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

speculate upon. It is not impossible that it may be designed for a purification of Spiritualism.

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

And this Temple was merely a part of a project fully outlined in his own mind and carried out in its various details from time to time. Perhaps Spiritualists would call him an 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.

The philosophical Spiritualist will discover

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

It is not surprising to find ar. Ayer office proof against any of the evidence which to those who furnish it is conclusive of absolute fraud.

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

And who was Mr. Caswell.

And who was Mr. Caswell. One who had been an ordinary test medium for a number of years. He developed the phase of producing illuminated spirits at the time Mrs. Beste brought the ancient spirits to Boston. "Caswell embraced the remunerative scheme of classes. Each member of aclass was to be present at every scance and pay the price of the lesson. Beferences of adaptability required.

With the male and fema

the lesson. References of adaptability required.

With the male and female elements in harmony, the sitters selected with great care, were inaugurated the "Star Circles" at the Spiritual Temple. For several months they were the rage. Wonderful stories have been told of materialization scances; but the experiences in the Star Circles were a little nearer to the heavenly, angelle, 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

Star Circle. It appears that the post of female element held by Mrs. Hatch was desired by some other person. Or at least Mrs. Hatch had reason, to her sufficient, to think that she was to be unloaded. Naturally she resented it. To think that the male "element" was to receive all the money as well as all of the honors was too much for her. She selected her confidants from the Star Circle and deliberately duplicated a 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. Abble Tyler. She thought that Mr. Ayer ought to know of the imposture and the case was laid before him. He offered a reward for Mrs. Hatch to produce the garments and duplicate before him what he had witnessed. Result, a missing link. She did not do it, alleging that she had been threatened with a sult for obtaining money under false pretences. The evidence was to be her own-confession before witnesses.

witnesses.

This confession came in October last. Little by little Mrs. Hatch imparted the secrets of the business. In a few weeks Mrs. Tyler was able to go into a cabinet and produce an illuminated materialization of an ancient spirit. About this time came the exposure of Mrs. Beste and her memorable sentence alleging that mediums at Boston and Onset Bay were using the same methods which she had been detected in practicing. Mrs. Tyler's scances 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 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, and Mr. Ayer will accept it; and explain that the "power" seized them at that time because each had the "elements."

Mrs. Hatch gives a reasonable explanation of all the phenomena which she is asked to explain. I have heard the question asked: How can a woman introduce these garments into the cabinet? and the answer came, "In her bustle" It will be readily observed that a man does not wear a bustle, and it would seem to be an insurmountable obstacle. With a male and female medium working in harmony the latter could furnish illuminations for two. In the absence of the female the male must depend upon the siters 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 f

Lay your own hand against this lace and it becomes ancient in its darkness. Another preparation produces a different effect. Common white cotton is used and the pattern of any dress 'desired when painted in this preparation and exposed to the sun becomes brilliantly luminous when shown in the dark. One treatment with either preparation is sufficient for many weeks. It does not readily evaporate. Each exposure to the light gives it the life required.

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

Boston, Mass.

Queen Victoria's reign is now the fourth in point of langth chronicled by English history—Edward III. fixty-six, and feorage III. sixty years.

THE RELIGION OF INDIA.

The Religion of India.

These three sets of writings—the Sanhitas, the Brahmanas, and the Upanishads—comprise the sacred Veds (or Vedas), and their authority is unquestioned and unquestionable. Other works founded on the Veds, or acknowledging their supremacy, and called "traditions," are regarded as sacred in a secondary sense. Such are the laws of Maner, various treatises on sacrificial rites, grammar, etc.; the great epic poems of the Mahabharata and the Ramayana; the Puranas (eighteen primary and eighteen secondary), dating from about 600 A. D., and which ate legendary histories of the gods, chiefly of Vishnu and his incaspations; and the sixty-four Tantras of a still later date, which are similar legends, with Siva and his wife—notably the latter—as their principals, and ceremonial discourses. The Tantras are full of mysticism, and, to a large extent, are accountable for the licentiousness characteristic of certain forms of modern Hinduism. The Puranas are evidently of Brahman origin, for they forbid the reading of the Scriptures (the most holy Veds) in the vulgar tongue; the Sanskrit is the sacred language of India, and was regarded as the only fivehicle for the Scriptures. But it must be remembered that, when the Puranas were written, idolatry, and not the pure monothesism of the Upanishads, was the commun practice in India, and the Brahmans (or priests) found most profitable employment in superintending the numerous sacrifices, and in managing the intricate ceremonies attendant on births, marriages and deaths. Though the priestly class of Brahmans were the handers down, by oral tradition, and the expositors, of the Veds, they encouraged a superstitions idolatry, as it paid them best. Though the priestly class of Brahmans were the handers down, by oral tradition, and the expositors, of the Veds, they encouraged a superstitions idolatry, as it paid them best. Though the priestly class of Brahmans were the handers down, by oral tradition, and substance, has this verse: "God is without figure, epithet, defi

The vulgar look for their gods in water, men of more extended knowledge in celestial bodies; the ignorant in wood, bricks, and stone; but learned men in the Universal Soul."

But to return to the Veds and their Sanhitas. The Rig Veda Sanhita is 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, defided. Heat was no less useful; hence the sun was personified and invoked. So also were the winds, or Marutz; 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; 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 fo decay. She animates the diligent, and sends clients (to their patrons). This anspicious Ushas has harnessed her vehicles from afar, above the rising of the sun; and she comes gloriously upon man with a hundred charlots."

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

"The spacious' charlot of the graceful Ushas has been harnessed; the immortal gods have ascended it, and the poble and alipervading 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 "does not despise the small or great;" it "brings wealth, and is always the same, immortal,

night. In another sense he had overpowered the powers of darkness, he was ushered in by the Dawn, who, his beloved though she was, fled from his approach. In the twilight he meets her again as the gloaming; he struggles with the serpents of the night, and, in the midst of the conflict, he is lost to view; but he gets the mastery, and rises gloriously on the morrow. During his career he chases away the summer clouds—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—Agail was in them all!

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

Another hymn says; "Mother of the gods, rival of Aditi, illuminator of the sacrifice—Mighty Ushas! shine forth; approve of our prayers and dawn upon us." Now, Aditi was the earth, and, in still earlier times, was the reputed parent of the gods; but the Dawn called all sentient beings to their daily work, even as a mother calls her children. She used 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 esting his children—she was his morning meal! it was thus that mythology was produced. As the real meaning of the original stories was figuratively, the parent of a .god, and then his beloved; finally—in the myth of Saturn esting his children—she was his morning meal! it was thus that mythology was

For the Beligio-Philosophi The Personality Versus the Omnipresence of Delty.

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 where respective conceptions of Delty consists mainly in the terms used to describe and define. The Supreme First Cause, or God."
Why some of those spirite and Spiritualist who so confidently and zealously impeach our faith in the personality of Delty do not mainly in the terms here to take or Ge
Why some of those spirits and Spiritual
who so confidently and zealously impe
our faith in the personality of Deity do
meet the question raised, to wit—Why
the alleged self-existent atoms first begit
combine in new and compound states of n
ter? I cannot understand, for if they
e not solve this question they should, it se
to me, hestiate before dogmaintailly de
mining what and where is God. To init
gently comprehend our own nature we m
have a rational conception of the source
our being, and if we accept that all anim
and inanimate organizations are effects I
ing their origin in self-existent atoms o
inally in non-cohering and uncombined
lations, how can we consistently recogni"Great Designer" as "The Intelligent I'
Cause." and yet those who deny the operality of Deity eloquently and earnessly a
their reverence for "The Strat Archits
who designed and then built the univerif such avowals could be harmonized
the degran that each atom is self-exiselement composed of spirit and matter in
arably connected; and I doubt if any one
from this premise consistently account

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

By the Relief of the Belley Philosophes Journal
I cliet under the heading, "The Chicago Boom," and thank you for their truthful ulterance;
"Let in put down violence, but let us also," and thank you for their truthful ulterance;
"Let in put down violence, but let us also," and the sund some of the control of the control

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 lands of merciless syndicates who effectually shut out all competition, while the same pittless capitalists reduce the price of labor to the lowest stent, he spits with contempt on the claim "that this land offers to all—to rich and poor—the largest liberty and equality, and the best opportunity of success." And worse yet; when he sees that the laws in large degree are made and twisted in favor of capitalists and against the interests of workingmen, he loses the reverence that only justly administered law can obtain.

ree that only justry source.

PROF. SWING.

This eminent divine falls into the same rer-sight with that of Dr. Thomas. He says: Our government ought to require of every suigrant an official certificate that he is an industrious farmer or artisan—a man of good haracter, and not an anarchies and man of clock. I say: what ought to be demanded is, hat every capitalist who imports laborers into this country should give bonds for their good behavior, and stand re-possible that they not become proper burdens to community

from lack of work; and that in every case where one of the men he has imported commits violence and bloodshed as an anarchist or other disturber of the public peace, he should be imprisoned and punished therefor. Still more grave is the error into which the reverend gentleman falls when he reaches the conclusion that an iron-handed monarchy would be preferable to the freedom of a Republic that permits the seeds of anarchy, destruction and disorder to be preached by these red-flag rioters. There have been vastly more destructive and bloodier labor outbreaks in monarchial nations than these we are called on to deplore, so it seems out or place to belittie the quality of our government 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 inormalied in his tyrant grasp, with no power to move nor cry. This is the caim 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

They are the relies 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 swrong-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_uffinately 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.

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 genus. 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 deuy, 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 defled 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 wasfcreated on the first day, while the sun moon and stars were created on the third day for the especial purpose of subserving this world. Could anything be more absard 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

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 thods and times greater than that of the earth.

More than ninety members of the group of asteroids, plangis exterior to the orbit of Mars have been discovered, while Jupiter, the first planetexterior to the asteroids, is nearly five hundred millions of miles from the sun, and is unarely thousand miles in diameter, and is attended, by four moons or salellities, while Saturn's robit is four hundred millions of miles heyond Jupiter, and is attended by eight moons or satellities, while fature from the sun, in less than six hundred and eighty years.

The appearance of more than seven hundred and eighty years.

The appearance of more than seven hundred and eighty years.

The appearance of more than seven hundred and eighty years.

The appearance of more than seven hundred and eighty years.

The appearance of more than seven hundred on the onn, in gascers form, travelling through space for millions of area, before assuming a solid form, or producing vegetation, and this was the process our earth had to pass through. In gascins form, travelling through seven behold millions of stars, all worlds.

assuming a solid form, or producing vegetation, and this was the process our earth had
to pass through. In gazing beyond the planets, we beloid millions of stars, all worlds,
ets, we beloid millions of stars, all worlds,
many of far greater magnitude than ours,
while far beyond these and Neptane are other
solar systems of worlds atretching 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 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
world; and that they are inhabited with people. Some have progressed far in advance
of the inhabitants here while others not acminch.

Now the question arises, does the orthodox
retarrisation of the greateners and fall at

man in Eden, involving the numan race in total depravity and the plan of redemption through a vicarious at one of redemption through a vicarious and cidants of proper to the people of other worlds, or only for this world? Eighteen hundred years elapsed before the theelogical doctors discovered the great mistake they were laboring under, for if seus was immaculate, destined to make propitation for original transgression and sin, it was necessary for Mary, his mother, to be without taint from original sin. Pope Pina the 18. was asgaelous enought to see that, so he convenes his Cardinals, and they declare she doctors, dealing thary, the Mother of God to be immaculate. At once the Catholics 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 is, away goes original sin and total crims and the supremacy over man, and the devil came off that the supremacy over man, and the devil came off the supremacy over man, and the devil came off the supremacy over man, and the devil came off the supremacy over man, and the devil came off the supremacy over man, and the supremacy of the supremacy over man, and the supremacy of the supremacy over man, and the supremacy over man,

An Angel of Mercy Gave Warning.

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About twelve years ago Mrs. George Shermany of far greater magnitude than ours, while far beyond these and Neptane are other solar systems of worlds attreching 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 ether 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 ûntutored sevage, looke through these, and beholds the Infinite Great Spirit, 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 well as our world; and that they are inhabited with people. Some have progressed far in advance of the inhabitants here while others not so much.

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

Sherman went away on horse back. It would take him the best part of a day to reach Ellsworth, as he had to make a stop car coute. He would be detained there a day, and would reach home, leaving as he did on Monday morning, on Wednesday morning. This was based on the calculation that he would leave Ellsworth 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 suspicione, although she afterward recalled several strangincidents. 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 revengefal. It was remembered, too, that Jack appeared in dependent and defant, and when the wife gave him orders he took his own time about 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 0 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 hear 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 come riding to gave him and she tried to motion or shout to war him, and she saw her husband come riding to say him and she tried to motion

yet.
Fortunately for the woman the little boy yet.

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 them 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 light of station. His sterner the heaven 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 horist and led it until they reached the creek. He then left her, called to the dogs, and went forward to uncover the would-be assassing. The dogs were furfouts for the hunt, and they had not been gone from his side five minutes before they had found and flerely attacked the half breed. Three or four shots were fired, and then came calls for help. Sherman advanced 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 orwas 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 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 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 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 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 successful in this they would have afterward murdered the child and carried the woman away with them. He died in the child was a supplied to a successful the successful the successful the successf

Horsford's Acid Phosphate,
MAKES A COOLING DRINK.

Into half a tumbler of fee water put a teaspoonful of Acid Phosphate; add sugar to the
taste.

THE DUAL NATURE OF JEHOVAH.

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

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 I 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-consclousness? And if self as 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: I. That through self or self-consclousness 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 of od.

From either of these postulates we must argue first, that for man to have a consclousness or knowledge of an absolutely perfect type of himself, or God. Second, for woman to have a consclousness or knowledge of an passolutely perfect type of himself, or God. Second, for woman to have a consclousness or knowledge of an passolutely perfect type of himself, or God. Second, for woman to have a consclousness or knowledge of an absolutely perfect type of him

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 em-

In God resides the absolutely perfect em-bodiment, expression and power of control of all existing forces. His is the perfect mind, the perfect vision, the perfect love, the per-fect will, the perfect expression of every fac-nity. But this does not make him of im-mense size, nor a diffused essence. He is not larger than a large, symmetrically developed man. He is not personally present every-where.

larger than a large, symmetrically developed man. He is not personally present everywhere.

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 vision of man.

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

We may have consciousness without knowledge.

nine;
The group of Culture subdivides into Amity and Reform; Religion into Faith and Love; Rulersbip into Dignity and Laudation; Science into Reason and Inspiration; Marriage into Devotion and Mating: Labor 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 Ap-petite and Feeling; Commerce into Locomo-tion and Aversion. A reasonably close ex-amination will show the correctness of the

amination will show the correctness of the analysis.

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.

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 negative.

The Hebrew characters or letters which form the word Jehovah, and which are regarded 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 in heaven!

in heaven!
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 Bousehold.

BY HESTER M. POOLE.

NOT LOST. The look of sympathy, the gentle word, Spoken so low that only angels heard; The secret art 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 poet's heart by grief and pain,
And chant 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 solled to be which once were pure and white
The prayers that rise like incease 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 aweet, Which sait 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 woful ways of sin; These are not lost.

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

—Anon.

EMINENT WOMEN.

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

apricot trees.

The appointment of Dr. Sophia Kowalewski to a mathematical chair in the University of Stockholm, has provoked comment in origin 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 mathematics.

state of the continuous salary of some paper an extensive sketch representing academic position as a professor of mathematics.

Miss Kais Simonama, a sister of Gen. Stone-Mark Stone of the Stone of th

isters here are as accomplished in diplomacy as Mme. de Struve. But she is one of the most truly natural women, frank and outspoken and just. When a young American abused her hospitality by appearing at one of her evening parties in a haif-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 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. Cafoline B. Buell; corresponding secretary of the N. W. C. T. U. in Kew 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. Chürsh was filled on the occasion, in spite of the strike of the car drivers, and the church presented a bortion. Many of the ladles 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, from different localities, including Sorosls, 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,

in free America. The women of the United States do not half appreciate their favored lot.

"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. Davyer saw so many cases of physical deformity as I have seen in Prussla and Austria. Everywhere one meets with poor little weazen-faced, deformed children, and the sight is truly pittable.

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 upon ratis and logs. The houses were also aftost; 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.

WIDE AWAKE, (D. Lothrop & Co., Boston.) F. H. Lungren 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 rs. Birch-bark. The Little Lady of England is finely illustrated, 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 Cassablanca.

NOTE: A STATE OF THE STATE OF T

contains fresh and spicy reading for the young.

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

BOOK REVIEWS.

VIRWS OF RELIGION, by Theodore Parker, with in Introduction by James Freeman Clarke, 446 pages, Boston: American Unitarian Association.

in 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 ald to be a wide circulation among the people and not profit in money. From the fourteen volumes of his sermon, addresses, etc., plueleen discourses have been selected to make up this work. They treat on The Religious Element in Man; Naturalism, Supernaturalism, Spiritualism; Athelsm; Thelsm: Just'oe; Conscience; Plety; Relations of Jesus to his Age and to the Age; The Bible; Translent and Fermanent 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 assalled 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 estimated." 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 their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often his dependent Bi-mode and adelit of neutron.

have forgiven and forgotten his sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against them, and—what is often harder to forgive—their own sharp speeches against him. They only remember his loyalty to truth, his devotion to humanity, his scholarship, intelligence and loving heart."

In his day Parker ploneered a great change in the mode and spirit of resignous thought. He dende Hible infailibility and miracles, yet believed in Deity and duty and immortality with his whole beart and mind, and affirmed his belief in words glowing with earliestness. Not on the soul, older, holter and greater than these, would be 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 irrelligious, but no materialist, could shake his abiding confidence in greaterfully in the state of the soul, failt of little for the siner, the poor and the drunkard. A progressive immortality he held vital for a true size of the same high moot trying hours. He did his duty for the siner, the poor and the drunkard. A progressive immortality he held vital to a true view of any and as satisfying the heart-honger for meeting our departed friends grainly as high motive for noble daily ille, and as satisfying the heart-honger for meeting our departed friends grainly million and the drunkard. A progressive immortality he held vital to a true view of many souls. His influence in the wend of thought lasts and grow as friends gathered arounds in his post of the same high the heart-honger for meeting our departed friends and an authority of the same high the heart hong has been seen to be seen and a suppart of the same high the heart hong in the heart hong and the same high the heart hong in the heart hong and the same high the heart hong and he had not a same high the heart hong and he had not a same high the heart hong and heart high the heart hong and heart high the heart hong and he had not heart high the heart hong and he had heart

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took Hood's Sarsajurilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." E. A. Sanfond, Kent, Chio.

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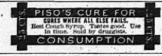
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CHICAGO ILL. Saturday June 5 1886

"Evolution and Design."

Under the above heading we find in the Northwestern Christian Advocate coplous ex-tracts 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 pub lication implies that the editor of that jour nal is not opposed to the evolution theory while it also implies that the Advocate favore such rounding out and perfecting of the the-ory as shall include its spiritual side and take in the controlling power of mind ever guiding matter up the spiral pathway o progress. We are in unity with our Method-ist neighbor in regard to these views. It is indeed, a noteworthy fact that several of ou well known Spiritualist writers were early advocates of like opinions, and held evolu-tion, 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 think-er, 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 a boulder 'cilling 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 pirit, 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 begin ning'to walk in the paths trodden by these and other spiritual pioneers.

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

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

The theory of evolution leaves one-half the universe completely unaccounted for—viz, the mental hilf. You can conceive the development of complicated material structures from simpler forms of mater. You can conceive, for example, that the original cloud of flery gas may have been spill 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 conclused 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 collect that these cells multiplied by subtivision, 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 cannot conceive that, form any combination of material connections and the second of the sunity cannot possibly be formed out of a number of atoms unconscious of being diversity. Anyone who thinks this possible is apable of asserting that half-a-dosfic fools inglish be compounded into a single wise man... Evolutionals cannot be due to a purpose which continually contradicts lesself. They have shown us that the development of nature is not interfered with by a capitious and changeable mind; and upon this importions and changeable mind. out of a book of a book of a book of a book of a serior of a book creation, which, owing to the authority of Cuvier and Agentz, was ingr received as the orthodox deptries. According to this theory there was a series of quite distinct periods of creation, and each period had its peculiar fiora and fauna. These periods were separated from one another by revolutions of an unnown hind, called catacipsms or extastrophes; and each revolution resulted in the utter extinction of the titen existing animals and planta. Afterward a completely new set of organisms was created; and these existed on the globe for thousands of years, till they in their turn perished suddenly in the creah of a new revolution.

which things happen. fact that all material with a force varying 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 gravitation of matter is accounted for by the law of gravitation, it merely to say that matter gravitates because it ignavitates. And so of the other laws of nature, which, taken together, are the expression, in a set of convenient formule, of all the facts of our experience. The laws of nature summarized. To say, then, thay 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 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 priope 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 animalin 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 to gether? Such being Spencer's dublous me his psychology must be dubious, unsatisfactory and perplexing.

Describing the evolution of religious sys ems 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 super-natural beings," is an illustration of an egotism as absurd as it is stupendous. It is say ing: "The world, Pagan and Christian, learn ed and simple, has believed only in illusions Their devotedness, their consecrated faiths their knowledge and experience has been il lern Spiritualism is the last and most absord illusion. For thousands of year saints, sages, seers and apostles have follow ed illusion. I, Herbert Spencer, have tons 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 man ifests itself in consciousness is but a differ-ently-conditioned form of the power which manifests itself beyond-consciousness." But this admission finds very small place in his argument, in which he falls 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 chough besides filusion 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, shal-low, 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 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 mer-its, his philosophy, will be set aside, his name will not be great, a zealaus 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 Athenaum criticises him w

a frankness which is quite refreshing. It

"He always writes didactically. He expounds his opinion on some subject, and then proposeds to illustrate it by facts drawn from any race or age, for such purposes of illustration one-traveller's tele answers as well as another. But whon these dinastrations have served to make clear what Mr. Speacer's opinion is, the reader is still at a left to understand how it is proved. His assumption that ancestor worship is the foundation of all worship is then taken up and the suggestion made that it is difficult to understand the suggestion made that it is difficult to understand 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 Gurier and Agastiz, was leag received as the orthodox destrice. According to this theory there was a series of quite distinct periods of creation, and each period and Agastiz, was leag received as the orthodox destrice. According to this theory there was a series of quite distinct periods of creation, and each period the series of creation, and each period and a completely man and the series of the content of t

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 bý 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 dissolv

Curlosities of Henry Slade's Mediumship.

Henry Slade, the medium, is in Paris, France, and is exciting a great deal of at-tention 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 phe-nomena observed, though he claims that Slade himself produces some of the mani-festations. Four séances 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. 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 lecide. To those present it seemed that spirit intervention seemed probable only on such ccasions 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 son thing else, the manifestations were such as would lead one to suppose that either some strange magnetic force peculiar to himself or else some skillful "manoguvre" 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 sed 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 (4) That on the last occasion 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 shoe, 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, 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 di-rected 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 merehand 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 fea-ture 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 be fore 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 ddenly burst into fragments, fran cluded, the most mysterious part of the ex-plecion 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

ting 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 general, he does not mind expelicism, and even direct opposition on the part of his visitors. It seems certainly inexplicable that with his unusual powers, he should indulys in bare-faced trickery. The remarks of Mr. Bobert Wiesendanger, (p. 197) that "these apparent" why apparent? "frauds are a necessity from which the mediums cannot escape," may perhaps tend to exonerate the mediums, who, as intermediaries between the two worlds, are more toys or instruments, and, as such, not accountable for their actions, premeditated impositure included. But it cartainly does not speak much in tavor of the beings who are working behind the scapes."

Bev. Joseph Cook.

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

It would be profitable to dwell, if time permitted, on the case of the convenient of Thomas Carlyle, while he held yet merely thesitic fith. All recollect the marvellous passages in "Sartor Reserving" the seriestics yes. What

nght him out of Gebenna into spiritual strength: ras self-surrender to the best he knew. It was l, affectionate, irreversible rielding to the loftlest old, infectionate, irreversible yielding to the toftlese ght he had. I fear Carlyis repressed evidence; is at he was not candid with himself in discussing hristianity. But I solemnly believe that Carlyis ad yielded in a sense to God in conscience; and he

There is no proof in his writings that Car lyle ever changed his "merely theistic faith ' and accepted a single dogma of the evang cal 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 onene with infinite truth come to great uplifted ouls, these creeds shrivel up and fa 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 o 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 apprecia-tion of him as man and pastor in a most sub-stantial manner. Little Edith Bingham, eight years old, bore in her arms a small floral which was freighted with a check for \$1,000 and a list of the names of the subscri As she handed it to Dr. and Mrs. Thomas both ppeared deeply affected, and the Doctor said: Friends, our lives for six years have been o much like a dream to us that this like oth er 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 ap

Miss Mary Prescott read the following propriate anonymous farewell poem:
God blees the ship that bears thee on,
Across the waters blue,
Be oak and iron staunch and strong,
Be salls and cordage true,
May only sweetest sunships smile,
And only gentlest gales
Urge it across the wares the while,
And fill its spreading salls.

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 sight, 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 Peace and good-will to men.

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

O precious freight that ship shall bear, A thousand shearts will yearn With anxious thought and earnest prayer Until thy safe return. God speeds 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 vigorot s and searching in his denunciation than he was on Sunday, when speaking of the forthcoming annual parade of the Brook-lyn 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 Unita-rian 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 to-gether 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 progres sive 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 re-membered the situation was a strong one that drew it out. It is one of those acts 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 es 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 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 brase drums until Mayor Parker has ordered them to desist, but they have falled 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 promisenessly, some of the Salvation soldiers being considerably hurt. A wild seem ensued for a short time, during which ugly threats were made against the soldiers and the leaders were put

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

GENERAL ITEMS.

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

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

Geo. D. Search, the medium, writes that heould like to correspond with parties in Iowa and Minnesota. He can be addressed t 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 place.

Capt. H. H. Brown spoke for The Friends rogress 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 Colorado Springs, Col., writes: I present the following query in the hope of calling out some response on a question . which greatly puzzles a Spiritualis who has been reading Theosophy a little: Can Theosophy and Spiritualism both be true?"

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

The American Forest y Congress, in re-sponse 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 anounced hereafter.

On May 4th was born to Thomas and Anna R. Jackson of Fort Wayne, Ind., an infant son named John Ralph Jackson, only grandson of John Griffith and Elizabeth Jackson of Hockessin, Del. On the 27th day of June, 1556, Ralph Jackson of ancestral strain with twelve others suffered martyrdom at the stake at Stratford as religious non-conform-ists 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, Buatler 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 place of silk, which barely covered her from beachts for the these 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 applaud the young lady walked on from the side and bowwas 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 onleth was the trick does not see the surface of the strong light. 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 es-cape, 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 individuwill. Illumina ted by this light, we shall find ourselves in a position to account for many of the incon-sistencies 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 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 infinences working on the human will by the operation of spirits, the value of which in the development of virtue it is impossible to oversestimate. So long as we are without this knowledge, we are not only "fighting with beasts of Ephesus," but are fighting blindfold. 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 conwith 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, n in German or other foreign languages and, while under the same influence, give examples of their particular habits and indi-vidual 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 schol ar, 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 themselves.

Lyman C. Howe writes as follows from El-mira, N. Y.: "Our Spiritual Society is grow-ing, and seems healthy and promising. I hear of some uneasiness in church circles on 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 infinence is quietly harmonizing and strengthen ing. He holds a seat in Beecher's Church attends there in the morning, but unhesitatingly expresses his faith and interest in Spiritualism whenever and wherever the don invites it. I go home next week and to Yorkshire, Cattaraugus Co., for the first Sunday in June. Then Tuesday evening June 8th, 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 be 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 these who were in attendance could get inside the church, and the unfortunate ones 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 earnest mass by the nilorium. est carnestness 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 cus of their power.

Publisher's Notice.

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

ers in arrears are remin Subcribers 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.

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ne date of expiration of the time paid for, printed with every subscriber's address, et each subscriber examine and, see how a account stands.

Specimen conter

Specimen copies of the Journal will be nt free to any address.

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 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 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 marine 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 cele-brate," he said, "is a day of sober and sacred remembrances, a day of tender and manly handclasps, a day of muffled drums and re versed arms, a day when only a remnant of veterans remain to drink the wine of free dom, a day of hearty thanks and stirring doxologies." He spoke of the honored dead who fell in battle and of those who had pass-ed away since last year's celebration—those present were the living memorials of the men who slept in battle-graves and shotted

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 fol-lowing language: "A new generation has ome since the War; children born since the War are men and women. And when, one by one, this army of veterans shall be gather-ed 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 clos the tomb, then may their children, and their children's children, and all the happy milllogs of our country keep forever sacred to liberty, and union, and the rights of man this memorial day."

Dr. Kittredge preached at the Third Pres-byterian 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 dur-ing 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 our

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 Washing ton boulevard. He said: "This is the day the whole Nation makes its annual pligrimage 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 fals 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. coration-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 anoti er as friends. This De oration-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."

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 Hancock, the gentle McClellan, and our peerless Ulysses have gained the Appomattor of life. They died to save the greatest Nation that ever spread out under the sun. Would it not have been better for North and South 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 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 gov-ernment should be recognized and he should be rewarded for his toll, his heroism, and his

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 decorate 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 comogeneous than ever before. Decoration Day served to impress these lessons of history on the minds of the people. In decorat-ing the graves of the soldiers we should consider them only as soldiers and men, and nonor the Confederate as well as the Union soldiers.

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 heritage of liberty, freedom, union, peace 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.

The Lyceum Industrial Union of Onset, in-augurated 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 carry-ng forward in behalf of the children, and ing rowards in benair 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. Hattle Sheldon, Vice-Presi-dent; Mrs. V. Briggs, Secretary; Mrs. Mary E. Williams, Treagurer. Directors: Mrs. Hattle Sheldon, Mrs. - Katle Woodward, and Mrs. A. Keith.

Keith.

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 choras the beautiful song, "Far Away," piano accompaniment, followed by the Banner March, with 70 members in line, and all stepping in time to the noise from the plane. ping in time to the notes from the plano When the writer thinks of a Children's Pro-When the writer thinks of a Children's Progressive Lyceum at Ouset, 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 caniformeeting 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,

singing, recitation and answers to questions, completely filling bill in a very acceptable

completely litting bill in a very acceptable and enjoyable manner.

INVESTIGATION.

A series of séances 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.

Sommer arrangements on the Old Colory

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 deligious greatures.

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

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

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

Seneral News.

Five thousand citizens of Minneapolis assembled last Saturday at the corner of Main Street and First avenue to lay the corner stone for an expection building to cost \$250,000.—The banks of New York hold \$13,80° 00 in excess of legal requirements.—There I no foundation for the report telegraphed from Washington that a son of Senator Logan is engaged to Miss Andrews, of Youngstown, Ohlo—Real estate transactions in Chicago for the past week aggregated \$4,103,918.—At the grave of General Ransom, in Rosehill comstery, Chicago, in presence of two hun-

dred 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 Winnepessankee, 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 Mikade, 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 Vienna 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 Vandila abandon their plans to secure a share of that traffic.—Patrick D. Tyrrell, a famous operator 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 Steet company, of Pittsburg, voluntarily made an advance of 10 per cent, in the wages of atlits employes.—The home-rule bill before the Brittish parliament will pass its second reading by the determination of Mr. Chamberlin and his supporters to abstain from voting on that occasion.—A Paris cablegram states that Prince Jerome Napoleon is about to visit the United States to meet his son, who is returning from a trip around the world.—Andrew Carnegle, the steel manufacturer, has given to Allegheny City \$250,000 for the erection of a free-library 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, earl

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS.

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

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

No matter what belief or unbelief May fill the mind of the offending one. How can it save his guilty soul from grie Or consequence of deeds that he has do

Yet 'tis assumed that innocence can die.

By bloody-handed wrong and wipe away
The foulest guilt that's found beneath the
And turn the blackest souls as white as d

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

It is an invitation to the wretch
To wreak his victous will on whom he may—
A promise that, by some mysterious stretch,
Bellef alone will wipe his ains away! But this the church called orthodox proclaims From all its pulpits once a week, or more, While it condemns to everlasting flames Whover doubts this piece of heathen lore!

A merifice!—Christ was a sacrifice!
That we might live, the Lamb of God was slain!
While crosses from their to wering 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 staltify 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 ef-common brotherhood,

You cannot serve both God and Mammon; leave The dross of earth, which ends in polson rust; Hoard not, but to your usedy brother cleave, And rise superior to sprild dust,

Are we not men and women fully grown?
Have we not reason given us to guide?
Why should we supersition's dogmas own?
Who claims free-thinking is to us denied?

us receive the truth that makes us free, and judge ourselves of what is wrong or right; d by its fruit let us adjudge the tree, for follow after those who have no right.

The world is wide, our life is all to come,
And human weakness calls on us for ald;
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

The references in your JOURNAL to the mercenary use of the columns of the Boston Traceller have been considerably illustrated since. A recent issue of the 2 Traceller contained nearly a column of the most fulsome laudstion of one of Boston's mind-cure healers as a paragon of refinement, wisdom, elaquence, religion, etc., far superior to all her contemposition of the follar a line was paid by the subject of the pulmog.

The Heroid of the 15th contains a seport of an instriew with one of the editors of the Traceller, which throws a fleed of light on the interior of that stablishment. The commercial editor, Mr. Dunoan McLean, after many Texts of faithful service as editor and stackholder, found his salary of \$30 a. week reduced by Mr. Worthington to \$18, while the paper. The final contemporary of the Traceller examined and found that Mr. Worthington to the Traceller examined and found that Mr. Worthington that the salar was functionally prosperous, although and the books of the Traceller examined and found that Mr. Worthington that 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 present, be concluded to settle with McLean by paying him \$2,000 a share on his stock. Mr. McLean had four shares and there were eighty-eight shares altogether, of which Worthington had developed and the state share of the Struckeler, against its proprietor, Mr. Worthington, who the thus hear vicinstical had a found that a state of also were eighty-eight shares altogether, a which was not proprietor, Mr. Worthington, who had the post of the Traceller was a state of also were eighty-eight shares altogether, a state of a state of a final state of a state

and of Jas. W. Clarke, a former editor of the Truceibre, against its proprietor, Mr. Worthington, who has thus been victingting his stockholders and employee while drawing a handsome salary as Collectors of the Port, and prostituting his paper for mercomany purposes.

The Apostate's Creed.

"The Mind-Cure Craze"! BY DR. DEAN CLARKE.

To the Editor of the Beligio-Philosophical Journal:

A year ago March. Sist I officiated as speaker at the amivequary exercises in Lynn, Muss. 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. Bediecting upon what he said, I was led to examine the pretentious 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 sweral intelligent people to whom I have read my weres have desired in publication, i send it to you, knowing that you are not afraid to rebute 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 meemeric and pay-chologic science so long practiced by apiritual healers—by the laying on of hands," as Jesses 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 lesser spiritual lights are being capitivated by the sophistry of these transcendental mystics. Hence the need of showing up "the foolishnees of (their) preaching."

The age that we lire 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-Cur Craze."

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

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

The aliments 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 plant The marvelous "Secret" so many have bought.

Consumption, or Cholera, Fistula, or Gout— All diseases e'er known, of whatever kind, These magical realers profess to cast out By casting the thought of 'em out of the mind!

Homeopathy boasts of its potent little pill, And its similia similibus curantur; But "Mind-Oure" 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 guas' 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 ditch," For "Mind-Cure" saves all—excepting such quacks!

It was said Mother Eve first made the world sick By coquetting with the d—I for knowledge; But Mother Eddy now shows the d—I 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 name".

When both the words play so incongruous a part?

No impostor audacious 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 Natige, and Heavon, and Truth to defiance; By no such imposture was Christ's healing wrough

Who ever heard of a craze more Quixotic— Which claims there's "No MATTER"—we "im disease"?

To believe it we surely must be idiotic, And might as well think the moon is green che Such "Theory and Practice" for healing the sick Is quackery bald and a gross imposition; To palm on the public such a mountabank trick Needs a dupe for a patient, and a quyck for physician

"Christian Science": For shame! but why should we blame?
While dahing for gudgeons in the orthodox brook, Like the hunter who puts on the skin of his game, She used the word "Christian" for balting her hook!

sure,—
And for such a boon let the world give her thinksBy 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. "Its a paipable fact their weaffices 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 noise will survive but with minds that are sound, And po more will be heard of the "Mind-Cure Craze"!

Beston, Mass., May 25th, 1886.

A Prophecy-Mound Builders.

To the Editor-of the heligio-Philosophical Journal.

The great loss of life and property by storm and flood recalls to anind a prophecy made in March by a young colored girl, living, I thick, in or ness Kanass 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 elements. I cannot now say what paper I saw the account in. While the matter is fresh in the minds of all, would it that be well to call attention to the prophecy?

A late JOURNAL has a short article on the Mound Builders by "M. B." of Galegia. 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 a skeleons of very large men were exhumed, The skulls were filled with earth. Every skull had been crushed by some blunt instrument. Several pices of pottery were found, some stone arcon-beach, shell ornaments, sic. A great many mounds are to be found on the high-buffs overlooking the Mississippi river. I have examined a number, all of which contained human re-

The Existence of God.

To the Editor of the Heitgio-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 issue of March 6th, says: "The idea of God in everything he has made, does not to methodessarily involve panthelson." If Mr. Williams had defined bis meaning of panthelson. If might have answered him. I said in my letter: "We cannot conceive of an omnipresent God, except as Christianid to Philip, Believe that I am in the father, and the father in ma," which is panthelson—interesting of all is God." This was my definition of panthelson, 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 says: The panthelstic idea is expressed by Pope, of "One stupendous whole,

Whose body nature is, and God the soul."

Webster says that panthelson means: "The doc-

says: The panthelestic idea is expressed by Pope, of
"One stupendous whole,
Whose body nature is, and God the soul."
Webster says that panthelesm means: "The doctrine 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 to 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 ocuri 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? 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 it 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 go 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 biame? 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 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. Milliams evidently doubts that there is a

ing a human being his relations to them must be somewhat simitar."

The question here would be, what is a human being? We speak of the "human familty." thus including all men and women, both good and bad, wise and foolish. "Infinitely perfect." is pleomatic, Infinite-means without bounds. Perfect means nothing wanting. Perfect does not admit of comparison. We cannot designate one person perfect, another more perfect, another more perfect, and another more perfect, another more perfect, and the infinite human being. Jone infinite being excludes all other beings. We may conceive of a "perfect human being." but what we want is one in reality, who can influence and control all the others and thus destroy "Man's inhumanity to men," which "make countiese thousands morum." 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.

nature nave any canteren nor creations; there would be no room for them.

An infinite being cannot have any unconscious life—be is. "All in All," "His conscious life being bis continued effort to beautify, improve, create new forms, change evil into good, good into better and best."

best."

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 invary part, it prove his own imperfection. Christ cays: "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 into good.

can have nothing to improve, not into good.

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

Another Case-A Suggestion in

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 listly raported in Elizabeth, N. J. Samuel Morgan an employe of the Singer Machine Works, had his arm caught in the machiners, so badly mangling it as to necessitate amputation. He afterward compalined of a sensation of pain in the shoulder, as if the amputated limb were still on and the hand camped and aching. He caused the arm to be dug up, when it was found that it wis bent at the elbow from the mannes in which it had been buried, and the hand partly closed. The arm and hand were straightened and reburied, since which time the unpleasant sensetion has disappeared.

It is no longer a matter of doubt that an amputated limb retains a sensory connection with the body of the limb/ducal, and that any injury to the member is promptly transmitted to the sancorium. This may occur at any distance, but of course-ceases when decomposition 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 ited by the surgeon around a cer-

The Apostate's Creed.

New Saviors of Society.

They are Trying to Redeem the World Without Re-vealed Religion—Kindergartens and Model Pan-

The stage of Chickering Hall, N. Y., was transformed into a beautiful bower May 15th, and amid the profusion of plants and flowers Prof. Feltz Aider and his many friends celebrated the tenth anniversary of the founding of the Society of Ethical Chitre. Far above the heads of the distinguished people who thronged the platform hung conspicuous, in leiters wrought of roses, the motio of the society—" Deed, Not Creed." The parquet was thronged with Mr. Adder's regular congregation, and so many of the put doors had been opened five minutes. The addressed lasted over three hours. A strain of delicious harmony was woren through all the exercises. It was the superb singing of the choir. Half a hundred of the Arion's best male choisters were on the stage to help make the music.

Congratulatory addresses were made on behalf of the Ethical Culture Sccieties of Chicago and Philadelphia, 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 settle 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 out of harmony with the spirit of the age.

Dr. France Emily While told Mr. Adler and the New Yorkers how proud their Philadelphia sister was of them. Dr. While received a welcome of exceptional cordiality.

Secretary John Frankenheim read a historical sketch of the growth of the New York Ethical Culture Society eince life foundation in the centennial year. It has grown to a strong society, with a membership of 600. It has an attendance of 350 pupils of all rease. The society will always and the received a new through the provide and workingmen's school that costs \$20,000 areas, and is lodged

For the Religio-Philosophical Journal.

For the Religio-Philosophical Journal.

Signs of the Times.

"A wicked and adultorous 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 Hierald, May 19th, may be seen some Episcopalian pointers. At the 20th regular convention of the Protestant Episcopal Church of the Diocese of Long Hand, R. Rev. A. W. Littlejobn, 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 madequate 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 missing a fund of \$1,000,000 for church mission work throughout the United States. It is proposed that 200,000 members of the church contribute \$5 sach. At least 10,000 of the 17,000 communeants 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 sak, what is the incentive? The Bishop urges that ten-seyenteenthe of the whole Diocese of Long Island should contribute \$5 sach. And that is not a large sum. Probably nincenths of them use \$5 a year in ways that do them no good, but harm. If 200,000 Episcopalians can find incentive a requisite to draw one dollar each from one million out of the ten million of Sprittanlists of the United States to show a free college, or a mission for the dissemination of sprittanl truth and moral education? Is there not as much inspiration in our living google to state the coule 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 Hebop Littlejohn's charge there is a greater obstacle presented than a deficie

composition lakes place. A few years ago it was demonstrated by actual experiment in a case of am putation of the hand that the pain caused by a string, designedly itself by the surgeon around a cost ain 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 of the first of the places of the places of the building free temples for spiritual worship, or in removed to another finger and tied around a different putations would be more prompt and addinated by its not only sovered, but life spiritual country it is not only sovered, but life spiritual country it is not only sovered, but life spiritual country it is not only sovered, but life spiritual country it is not only sovered, but life spiritual country it is not only sovered, but life spiritual country it is not only sovered, but life spiritual and physical size is not only sovered, but life spiritual country it is not only sovered, but life spiritual country is not only sovered, but life spiritual country is not to the disturbed spiritual and physical size in some spiritual spiritual country is not to the disturbed spiritual and physical size in some spiritual spiritual country is not to the disturbed spiritual and physical size in spiritual country is not to the disturbed spiritual and physical size in the spiritual country is not to disturbe the providing of the spiritual country is not to the disturbed spiritual and physical size in the spiritual country is not to disturb places. The providing country was playing in the theatry to the partial manufacture in the spiritual country is not to the spiritual country in the spiritual country is not to disturbed the partial manufacture in the partial results of places of partial spiritual country in the spiritual country is not to the spiritual country in the spiritual country is not to the spiritual country in the spiritual country is not to the spiritual country in the spiritual country is not to the spiritual country i

elegant edifices and artistic attractions. There is culture, wealth and refinement in abundance in the Episcopal Church. What, then, is the matter? It looks as if the worship of a dead God and ancient myths was losing its charms amid the flashings of modern thoughts 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 three 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 of science, is the science of life.

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

Emira, N. Y.

Notes and Extracts on Miscellaneous

A hotel is talked of in Florida on the St. Sebastian River, 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 Jounty, Kansas. This county has less than 4,000 in-labitants.

habitants.

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.

at the London Colonial Exhibition.

Mrs. T. C. Linney of Bohon, Ky., is bragging because she set a hen on three goose eggs, and the faithful fowl hatched out four healthy goalings.

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 Massachusetts Civil Service Reforts League suggests to the President that removals 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 inside of it. He was arrested and fined.

A singular phenomenou has been observed at Cary

side of it. He was arrested and fined.

A singular phenomenon has been observed at Carroliton. Near the residence of A. F. Sharp the raily 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 luxery 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 read-bed.

The so-called peanut factories of Norfolk, Va.

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

ment, 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 sixpance each. One was immediately sold to the British Maseum for £35, and the other to a London publisher for £25.

publisher for £25.

A blast furnace and rolling mill have been ereclately in Bogota. The machinery was bought in United States, and it sest the owners as much too ry this machinery from the head of navigation, miles up the Magdelena, as the purchase money at the ocean freight combined.

mires 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 flog a boy at the mast, you may burn a broom and let the handle turn toward the desired quarier, you may slow out to sea the dust from the chapel floor, you may slick a knife in the mizzemmast or scrackiths foremast with a nail, and so on.

The largest dynamo in the world is being set up in Cleveland, Ohlo. It will be 13 feet long, 54 wide, and weight ten lons-four times the size and ability of the "Jumbo" machine exhibited by Edison at the Philadelphia Exposition in 1834. Five hundred horse power will be required to drive it, and its current will furnish incandescent lights of 20,000 candle power.

Mr. Brown of San Anicolo Towar the size and Brown of San Anicolo Towar the size and size of the size and size of the size o

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 busband, 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 ehot Mr. Brown dead.

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 paper fowis of the effect 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 excited or is angered. The sculptor was taking observations of the great statesman for a status one day. Mr. Gladstone was laying down the law to Prot. Blackie in some Homeric question, and the sturdy old Protessor 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 Gobelins was so called from its founder, Jean Gobelin, in 1450. The state purchased its present site, near Paris, in 1662. Rore are executed with the needle splendid specimens of campel and tapeatry. Some of the pieces of work haveloost as much as \$30,000, requiring the labor of five or ten years.

eigners.

A hand of robbers, dressed as Indians, came into the little town of Poto, near Merida, in Yucaian. 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, ranesched the wardrobe, and finally carried off the handsomest prima doma, Mime. But, and two good-looking chorus girls. During the timulit a son of Mime. But was filled, destending his mother, and \$2,000 ranom for the indies had to be paid.

The cidest five surple, in the Holland States and

the ladies had to be paid.

The oldest fire engine in the United States and probably in America is in the the possession of the probably in America is in the the possession of the United States and the United States of the United States of the United States of the States of S

Hints and Helps.

BY A LAYMAN.

The Christion Union has a weekly column under the above heading which is often valuable and sugretive, yet sometimes marred by the sectarian views and creedal limitations of the writer. He casts filings at Spiritualism, does not appreciate it, yet has many views in common with the best Spiritualists. His 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. Id on not care whether you invoke the substantial philosophy or the transsubstantial, you cannot get rid of something by calling it a spirit. To be a spiritual 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 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 perfectly working organism, where rest is action, and where best powers have a best areas for useful exercise—this is to be the subject of a spiritual life.

"God is a,Spirit," a regally organized unity. No man ever saw him; to man ever saw electricity; no man ever saw heat: no man ever saw electricity; no man ever saw heat: no man ever saw electricity; no man ever saw heat: no man ever saw electricity; no man ever saw the believed only what we saw or if we saw only what we believed. The fact is, four-fifths of the habitable globs would be invisible if it weren't mixed with something else that was originally invisible.

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 sther in a considerable vacuum. To be a spirit is to be the highest form of matter, organic and energized by the highest type of life. It is to have new powers of vision both as to things external and elementary of the highest type of life. It is to have new powers of vision both as to things external and high sinternal and elemal. The aureole of art, the radiant matter-of science, the transfiguration of inspiration—these are not fictions, but the most substitution of the second of the second

kingdom of God and versatice in the angular.

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 vole as distinctly as Moese heard the thunders of Sinal. Force and mind are not identical, but they are correlated. 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.

At B. French's Liberal Lectures.

At the Editor of the Religio Philosophical Journal.

Sitting by the window, looking out on the pleasant bills, and the green valley with its sparkling stream, I have just had a good bour. 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 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 loqueut and able book, full of food for thought; It should be read by thousends and I hope it may be.

I am in old Connecticut, "the land of steady habits," but these'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. Iwenty 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 dignized the content of the settlement of the great city and is beautiful in altuation 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 medern phrase, New York.

Stafford, Ct., May 22nd, 1886.

Stafford, Ct., May 22nd, 1886.

Saw Her Spirit Mother.

To the sidilitor 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 seachings 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 aprit-life October Sist, at the ripe age of eightly years, a believer in the spiritual 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 Hagering look, and I saw he was dressed as when in the body. This sudden and unexpected occurrence gave me a powerful shock, and she quickly valished. I often see spirits and hold conversations, with them. I do not believe, and which laways occur jost as they kell me. They forewarn me of accidents, fires, burglaries, and sodden deaths (sometimes a year in advance).

MRS. EMELINE S. FAIRCHILD.

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 highly and destroy a human life. The frequent cough, loss of appetite, general 'anguor or debility, pallid skin, and bodily aches and pains, announce, the approach of pulmonary consumption, which is promptly arrested and permanentis cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

It is related that hungry rais devoured a five-pour ackage of yeast cakes in the freight house in Mi letown on Sunday, and a few hours later, when it east worked, the noise of popping rats was hear ind their fragments strewed the neighborhood.

For delicacy, for purity and for improvement of a complexion, nothing equals Pozzoni's Powder. or 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."

"I Don't Want Hellef, But Cure,"

is the exclamation of thousands suffering from ca-tarth. To all such we say: Catarth can be cured by Br. Sage's Catarth Remedy. If has been done in thousands of cases; why not in yourn? Your danger is in delay. Buckess a stamp to World's Dispensary Medical Association, Buffalo, N. Y., for pamphies on

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

Lost. "All my dyspeptic troubles, since I used N. K. Brown's Ees, Jamalca Ginger." "N. K's."

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

Weak lungs, splitting of blood, consumption and though affections, cured without physician. Address for treaties, with 10 cents in stamps, World's Disponenty Medical Association, 563 Main Street, buffalo, R. Y.

The Stockton, Cal., Mall mys that the crass there now is for hig roses, and one has been grown in that town this spring 18 inches in diameter.

Scrofulous

I have used Ayer's Sarsaparilla, in my family, for Scrofuloa and know, if it is taken faithfully, that it will thoroughly cralleate this terrible disease. I have also prescribed it as a tonic as well as an alterative, and honestly believe it to be the best blood medicine compounded.—W.F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humory, Loss of Appetite, and General Deblitty. Site took Ayer's Sarsaparilla, and/in a few months, was

Cured

Ington ave, Chessea, alass.

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results.—Geo. W. Fullerton, S2 W. Third st., Jowell, Mass.

I was very much afflicted, Sout a year ago, with Scrofulous Sores on buy fact and body. I tried several remedies, and was treated by a number of physichest but received no benefit until I commenced taking Aver's Sarsaparilla. Since using this medicine has belied me he sores have all disappeared, and I feel, to-day, like a new man. I am theroughly restored to health and strength.—Taylor James, Versallles, Ind.

The many remarkable curves which have

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ing its administration, that we stand ready to
GUARANTEE A CURE,
If used according to directions, or refund money is

It used secording to directions, or returd money in case of failure.

All sufferer from those terrible diseases may find speedy relief, without a change of climate by the marrelone, healing as if for magic. We have testimonials from many well-known citisens of Chicago, who have bean califely cured in a few weeks by tild the sent to all who write, and those who send us the names and address of six people who have Catarry, Pirocchitis or Hay Power, will receive Tree a beautiful and the sent to all who write, and those who send us the names and address of six people who have Catarry, Pirocchitis or Hay Power, will receive Tree a beautiful of the control of a spra, also do trues are membrane in the form of a spra, also do trues are friend of treating Catarri is entirely new The remedy is applied to the diseased nuccounterment of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the remedy to effect a turn sent on the control of the control of

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I was always afflicted with a Scrofulous

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saparilla, furnish convincing evidence of are speedy and permanent. It is the most economical blood purifier in the world. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six boefice, \$5.

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cal, Puncilettus Bloom, (Second)

the combinations of atoms, or for the phenomens of life, conscious identity and inteligence, otherwise than from necessity and the result of combination, a conclusion which ignores all idea of a pro-existing "Great Designer and First Cause."

When we invoke ald 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 matter, or a living, conscious identity external to us and to all the atoms embraced in our organization as an entity; and if is better that we should cautiously consider these points than thoughtlessly and blindly adopt new phrases, such as "Father and Mother God." 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 Heildo-Philosophical Journali
Having learned from your brief note, as well as from the pages of the good of "Journal".

All." that you are again at the post of duty, and would be willling to hear occasionally from your friends in Delaware, it has moved me this morning to goesip 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 fuliness of glory upon the May-bloom in its richness of foliage, blossom and inciplent fruit. The clear northwest wind rusties through the bending branches of the trees and travels in shimbering 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 willingaess to fulfill her mission, obedient to the occult laws pulsing in every one of the shousand arteries of her abounding life. Ah! my friend, how can I sit still at a deek such a morning as this?

You in your great city of modern growth, together with your readers from the wide or of the Religio-Philosophical Jo

her abounding life. Ah! my friend, how can I sit still at a deek such a morning as this?

You in your great city of modern growth, together with your readers from the wide spread prairies, from the slopes of the world-ribbing "Rockles" or from the mighty empire of California, fronting on the "Ocean of Peace," may think we have nothing to inspire us in little belaware. You regard our eastern home, perhaps, as an old odd corner of creation where still fourishes 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 Maryland," 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 froft lands of "Kent" (wherein, at Dover, the Solons of the State are wont to congregate); or whether her more populous and wealthy County of New Castle, reaches along the Delaware River, for many miles, perads out its Southern portion into rich aliuvial or diluvial grain fields and far-famed peach orchards, or rises with its northern swells into the hill-country, through which the historic "Brandywins," the Red-clay Creek ("Kinmenie") the White-clay Creek, and the Mill Creek, find their tortuous ways to the Christians; beside whose graceful stream

"Upon her hill, fair Wilmington 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

ley which

"Was called 'Hockessin.' O'er its hillsHigh, wide and fertile, blew healthy air.
There was a homestead set wherever fell
A sunward slope, and breathed its crystal ve

—(Bayard Taylor

There was a homestead set wherever fell A sunward slope, and breathed its crystal vein; "
—(Bayard Taylor.)
whether you look at hef 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 hegion of our country, boasted of as free, as driffited, as enlightened, still largely spread the lingering clouds of supersyltion, 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 strongth 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 heltered 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 here should try to rean? Can you not at

the long line of truth's marshalled battle
they should add their mite of strength;—or
in what part of the ever pleuteous harvest
they should try to reap? Can you not at
least advise what line of thought, you think
mot 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
robbed them of all sense of right and justice
either to themselves or to their fellows; and
we have questioned carnestly. Where is this
to end?" "Where shall we look for the lasting remedy?" At times we query: comes the
polson of the body politic from the errors of
our own institutions, and false practices,
ranking in the blood of our own people, or
is the disease an imported epidemic, Gring
the blood of ignorant and misled masses? Or
is the disease an imported epidemic, Gring
the blood of ignorant and misled masses? Or
is the source to be found in both or all of
thase?

Sometimes it bursts upon me, "Enowi-

hose?
Sometimes it bursts upon me: "Knowldge, truth, obedience in every field of
shought, in every line of life, will alone perset our freeden, calm the troubled waters of
sharmony, save us individually and collectrely—our country and the world."

We must move and act as we know! Of one terrible evil we do know: the drinking of ardent and stimulating liquors that intoxicate. Abundant statistics teach usof its overwhelming magnitude, and is it not evident that the inciting cause of the unreason and billad rage of mobs mainly comes through the overheated brains of habitual drinkers; and that their headquarters are ever discovered in the purileus of the beer salcon and the glog 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 it goverthrow 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 weight 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 usof so large a foreign element as now appears upon our shores, ignorant of our institutions and unprepared to understand and fulfull 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 propose 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 nations of the earth. And on more wear the summary

DIVINE FRAGMENTS.

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

Frequently, in writing and verbally, have I beer/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 them?

tions and if my answers are considerd worthy splace in your valuable paper, will you have the kindness to make room for them?

"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, Lirequently have persons (who, learning that I am from Aburn, 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 compiled. 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 substance that "Ministers of the Gospel, having charge of a church, parish 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 hence, parish or congregation, but that he "went about doing good, and in this respect, which you preside in the city, and are thus excluded." To this I replied by saying, that Jesus was never settled over any particular hence, parish 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 hence, parish or congregation, over which you preside in the city, and are thus excluded." To this I replied by saying, it and passes to the prison shows of in 1st Peter, III. chapter and 19th

Now, Mr. Searls, I wish to inform you that I 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 tithe Rev. Wm. Searls, D. D., chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the lengthy titledwhich I have borne since the time above referred 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 unfortunate son of a loving mother.

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 Bible on the shelf near by

prison.

Pointing to a Bible 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 Him,... and before Him shall be gathered all nations." Now, Mr. Bearia, as we are both "before Him," we will, without doubt, among many other words, hear Him

say, "I was in prison and ye visited me not."
In the vast multitudes "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 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; Searis, go on the left with the goats." At this juncture of the conference, taking my hat in hand with the view of departing, Chapiain Searis said to an attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from 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, (Oft-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 holinees."

Though at present not a "Settled Minister," but like Jésus, who went "about doing good,"

Where on, and on it may progress.

In wisdom and true bulness.

In wisdom and true bulness.

Though at present not a "Settled Minister," but like Jésus, 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 ungodiy belong to my church of "Divine Frazments," 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."

till all "come unto the knowledge or the truth."

Ministers of churches usually make efforts to increase their membership, while on the other hand I am doing what be tan 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 an 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, 19.

before God and all the people." Luke xxiv, 19.
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 stoye, 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 Heaven.

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, hypocrite! for you are like unto whited sepulchres 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 will converted from "Fragments" into "Helpers" at the same time.

It is said, that Socrates at one time found in one of the streets of Athens a man in tears, and asked him why he wept was answered, "I weep because I cannot move the world." Socr

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

DISINTEGRATION.

The Protestant Church Decaying in Australia:

class in all Ruropean and American as well as colonial communities. It fair the case of its active to the time in the case of its active to the colonial to th

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 ame journal, alluding to the failure of the clerical profession, in this age of historic learning, theological criticism and widespread skepitcheological criticism and widespread with the threats of eternal and promising of the skept of the sample of the skept of the sample of the samp

amidst the food of light streaming from Niebuhr, Mommen, Leety, Buckle and Draper in history; from Lyell, 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 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 Presylery 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 witcheraft, would be sufficient to repel them. delent 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 expected. 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 City. The writer of this paragriph 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 Portian 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 seasions of which are to be secret. 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, dietating to the other 45,000,000 have been hitherto in bliss



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