es of the JOURNAL are especially requested to tems of news. Don't say "I can't write for the Bend the facts, make plain what you want to "cut it short." All such communications will brity arranged for publication by the Editors. new Societies or the condition of old on s of lecturers and mediums, interesting in

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THE ALLEGED HINDU LEGEND

- or -ADAM AND EVE.*

quegant Wilford's Adama and Iva.—Sir William Jones the Hindu Shem, Ham, and Japhet.—Brahmanie Imp tions upon Lleuteant Wilford.—Monster Jacoli Adima and Heva.—W. H. Chaney's and Dr. Milion W Ley's Adam's Peak.—Colonel Robert G. Ingercell's Hi Adam and Eva.—S. P. Putnam's Form of Adami

BY WM. EMMETTE COLEMAN.

BY WM. EMMETTE COLEMAN.

The recent publication of a poetical version of an alleged Brahmanic legend of the first Turman pair bearing names similar to the Hebrew Adam and Eve furnishes fitting occasion for an examination of the genesis and growth, and of the truth or falisty of the stories current regarding this so-called Sanskrit legend. In the first place, I assert unqualifiedly, what every Sanskrit scholar knows, that no such legend or narrative has ever beep discovered in Sanskrit literature and that all the stories thereanent are forgered as a stories and falsehoods. The facts in this matter I shall now present.

The first intimation given the world, if I mistake not, of the first human pair being called in Sanskrit by names identical with those in the Hebrew Scriptures, emanated from Lieutenant (afterwards Colonel) Francis Wilford in an essay "On the Chronology of the Hindus," published in the fifth volume of Asiatic Researches (London reprint, 1807, pp. 241–295). On page 247 Lieut. Wilford states that from Brahma proceeded Secayambhava, who is the first, Menu: they call him Adima, (or the first, or Protogonon:) he is the first of men, and Paramapurusha, or the first hale. His help-meet, Prioriti, is called also Saturupa: She is Adima (2) or the first. She is Visaqienni, or the mother of the world: She is kva, or like I,—the female energy of nature, or she is a form of, or descended from I." It will be observed that, even according to this statement of the Lieutenant, which he claimed to have derived from the Hindu Puranae, the names Adima and Iva are not asserted to be the usual, ordinary specific names of the first pair... They are mentioned as subsidiary or minor appellations bestowed upon the male, Swayambhuva Menu, and the female, Pricriti (properly Prakriti). So even were these names found in Sanskrit literature, as thus alleged, it would be of minor import. Descended tions bestowed upon the male, Swayambhuva Menu, and the female, Pricriti (properly Prakriti). So even were these names found in Sanskrit literature, as thus alleged, it would be of minor import. Despite the fact that, by his own showing, these names were of such minor import. Lieut. Wilford picks them out, and throughout the rest of his essay, ings them in, either singly or coupled together, as if they were indeed the special, particular names of the first man and woman in the Puranas. Vedas, etc. in one place he says, "it is said in the Vedas, as I am assured by learned pundits, that these three gods sprang in a mortal shape from the body of Adina." In another passage he informs us that "in the same Puranas we are told that Brahma, being disappointed, found it necessary to give two sons to Adissa, from whom at last, the earth was filled with inhabitants." And in several places he favors us with lists of the alleged posterity of Adissa (or Adissa, as he contrives to call him, in order to make the word as near to Adissa as possible) and Iva. - In Lieut. Wilford's essay, however, appears nothing reminiscent of the Hebrew Adam and Eve except the bare names. Nothing is alluded to regarding the Garden of Eve, the serpent, the temptation, the fall, Cain and Abel, etc.

"Adaim and Hera. A New Version. By Samuel

It is true that such words as Adima and Ira are found in Sanskrit, but not as proper names. I have failed to find one instance of their use in the Puranas or elsewhere as names of the first human pair, or as proper names at all. Etymologically considered, the two words have not the remotest connection with the Hebrew Adam and Eve (or Khavab). In Sanskrit the word bedi means "beginning, first-fruits, first, prior, prime, pre-eminent"; and it is a word in very frequent use. From this is derived adima, signifying "first, prior, primitive, original," and it is not in such frequent use. Adima is an adjective, not a substantive; and, while the word could readily be used in Sanskrit in speaking of the first man, just as in English one might say "Adam was the first man," yet to call the first man Adima in Sanskrit would be as witless as to eay in English that Adam's name was "First" or Eve's name was "First." The statement of Wilford that the first Manu was ever called Adima, as an appellation, is unwarranted and unsupported by Sanskrit literature. The Hebrew word Adam means, when applied to the first man, "earthborn," being derived from adamah, "the ground."—that is, made or formed out of the ground. "—that is, made or formed out of the ground."—that is, made or formed out of the ground. "—that is, made or formed out of the ground. The resemblance of the two words in Hebrew and Sanskrit is then purely accidental. They belong respectively to widely-differing families of languages,—one being Semitic, and the other Aryan. Such accidental resemblances in variant languages, and even in the same language, are often encountered. In English there are many cases of two or more words similar or identical in orthography and pronunciation which have entirely distinct derivations and etymological history.

The Sanskrit word is a signifies "like, in the same manner as, as it were, in some measure, perhaps, almost, just so, indeed, very," etc. It is not a proper name, and has no application to Prakrif or to the mother of manhind. Li

THE HINDU (?) SHEM, HAM, AND JAPHET. THE HINDU (?) EHEM, HAM, AND JAPHET. Which more remarkable than the Adimalva discovery was the narrative of the Hindu Shem. Ham, and Japhet, which both Lieut. Wilford and Sir Wm. Jones youched for as forming a part of the Padma Purana. An exact translation of this narrative is published by Sir Wm. Jones in the third volume of Asiatic Researches (1807 edition, pp. 465, 465), and from it I extract the following:

"I. 'To Satyarvarman, that sovereign of the whole earth, were born three sons; the eldest, Sherma; then Charma; and, thirdly, Jyapeti by name.

eldest, Sherma; then C'harma; and, thirdly, Jyapeti by name.

"4. * One day by the act of destiny, the king, having drunk mead.

"5. Became senseless, and lay asleep naked: then was he seen by C'harma, and by him were his two brothers called,

"6. 'To whom he said: What now has befallen? In what state is this our sire? By those two was he hidden with leothes, and called to his senses again and again.

"7. Having recovered his intellect, and perfectly knowing what had passed, he cursed Charma, saying: Thou shalt be the servant of servants;

"8. 'And, since thou wast a laugher in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountain,

"9. And to Jyapeti he gave all on the north of the snowy mountain; but he, by the power of religious contempiation, attained supreme biles."

As indicative of the close parallel between the above and the biblical narrative, it should be noted that the Hebrew form of the name Ham is Khasm, and the present-day, more correct, transliteration of the Sanskrit Charma is Kharma.

Beremanic impositions upon Lieutenant

Pandits yielded; the incessant demand created a supply; and, for several years essay after essay appeared in the 'Asiatic Researches, with extracts from Sanskrit MSS., containing not only the negles of Deukaljon, Prometheus, and other hyroes and delties of Greece, but likewise the names of Adam and Eve, of Abraham and S. ah, and all the rest.

"Great was the surprise, still greater the joy, not only at Calcutta, but at London, at Paris, and all the universities of Germany. The Sanskrit MSS. from which Lieutenant Wilford quoted, and on which his theories were based, had been submitted to Sir W. Jones and other scholars; and though many persons were surprised, and for a time even incredulous, yet the fact could not be denied that all was found in these Sanskrit MSS. as stated by Lieutenant Wilford." Prof. Mueller then quotes Sir Wm. Jones's endorsement of the good faith and accuracy of Lieut. Wilford's extracts and translation, giving in full Sir Wm. Jones's translation of the Shem. Ham, and Japhet narrative. After which Prof. Mueller continues as follows: "After this testimony from Sir W. Jones wrung from him, as it would seem, against his own wish and will—Lieutenant Wilford's essays became more numerous and more startling every year.

"At last, however, the coincidence became

severy year.

"At last, however, the coincidence became too great. The MSs. were again carefully examined; and then it was found that a cleves forgery had been committed, that leaves had been inserted in ancient MSS. and that in these leaves the Pandits, urged by Lieutenant Wilford to disclose their ancient mysteries and traditions, had rendered in correct Sanskrit verse all that they had heard about Adam and Abraham from their inquisitive master. Lieutenant (then Colonel) Wilford did not hesitate for one moment, to confess publicly that he had been imposed upon; but in the meantime the mischief had been done, his essays had been read all over Europe, they retained their place in the volumes of the 'Asiatic Researches,' and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religion" (I. c. pp. 106-109).

In the eighth volume of Asiatic Researches (1807 ed., pp. 247 et seq.) is found Captain Wilford's confession of the forgeries palmed off upon him by his Brahman pandits. They were of three classes. In the first, only a word or two had been altered; erasures were made in the MSS. and other names inserted. The second class consisted of cases where whole legends had been materially altered. The third class, and the most numerous, embraced those legends written wholly out of the pandits' own minds,—wholesale forgeries per se. The Shem, Ham, and Japhet narrative, claimed as an extract from the Padma Purana, was of the third class. "Unfortunately," says Wilford, "there is not a word of it to be found in that Purana" (p. 254). "Comparative philology." says Max Mueller," has taught us again and again that when we find a word exactly the same. In Greek and Sanskrit we may be certain that it cannot be the same word; and the same applies to Comparative Philology. The same god or the same hero cannot have exactly the same name in Sanskrit and Greek, for the simple reason that Sanskrit and Greek, for the simple reason that Sanskrit and Greek, for the simple re

ot the same word; hence there has been no orrowing on either side.

As illustrative of accidental coincidences this character reference may be made to de to

orrect, transitieration of the Sanskrif Charman may be Made to the Tahtian tradition found in Ellis's Polynoments with the Chap from a German Wilson.

In an scimirable essay by Professor Marman was for the Tahtian tradition found in Ellis's Polynoments in the Tahtian tradition found in Ellis's Polynoments in Tahtian. The Contemporary Review, April, 1870, and republished in the Contemporary of the circumstances attappting the publication of Lieut. Willord's marrelous discoveries and the dissistous discoverses of the Old Testament history," any Frof. Meeller, "he Lieut. Willord tried tried the mass to overcome their reserve and reticence. He related to them, as which is the profession of the profession of the state of the profession of the state of the profession of the state of the profession of the prof

inal publication, Max Mueller critically re-viewed it in the essay I have already referred to and quoted from in speaking of Lieuten-ant Wilford. The subjoined citations from Prof. Mueller suffice to show the true charac-

viewed it in the essay I have already referred to and quoted from in speaking of Lieutenat Wilford. The subjoined citations from Prof. Mueller suffice to show the true character of this book.

"If this book." says Mueller, "had been written with the pure enthusiasm of Lieutenant Wilford, it might have been passed by as a mere anachronism. But when one sees how its author shut his eyes against all evidence that would tell against him, and brings together, without any critical scruples, whatever seems to support his theory that Christianity is. a mere copy of the ancient religion of India, mere silence would not be a sufficient answer. The Old and New Testaments are found again in the Vedas, and the texts quoted by M. Jacolliot in support of his theory are said to leave it without doubt. Brahma created Adima (in Sanskrit, the first Man) and gave him for companion Heva (in Sanskrit, that which completes life). He appointed the island of Ceylon for their residence. ... I must warn my readers. ... that what M. Jacolliot calls a simple translation from Sanskrit is, as far as I can judge, a simple invention of some slightly mischievous Brahman, who, like the Pandits of Lieutenant Wilford, took advantage of the zeal and credulity of a French judge."

After indicating a few of the many Indicrous and absurd statements in M. Jacolliot's book, concerning Adam and Eve. Moses, Zoroaster, Jesus, Christian (P., etc., Prof. Mueller continuies: "It is difficult, nay, almost impossible, to criticise or refute such statements, and yet it is necessary to do so; for such is the interest, or I should rather say the feverish curiosity, excited by anything that bears on ancient religion, that M. Jacolliot's book has produced a very wide and deep impression. It has been remarked with some surprise that Vedic excholars in Europe had failed to discover these important passages in the Veda which he has pointed out, or, still worse, that they had never brought them to the knowledge of the public, ... It is simply the story of Lieutenan

a book and many a lecture-room" (l. c. pp. 123-129).

I am sorry to state that Prof. Mueller's charitable anticipations regarding M. Jacoliot's conduct have not been verified. So far from admitting the errors and falsehoods in his Bible in India, he shortly afterwards published another book in reply to the criticisms upon his first one; in which he defended the truth of his former work; and ever since then he has been publishing volume after volume of the same general character, until over wenty such meldanges of nonsense and forgery have been thrust upon the public; and he is still engaged in book-making. M. Jacoliiot is a Spiritualist, and in his book upon the Spiritualism of India; and in various articles in periodicals, he has favored the world with the most astounding narratives of marvelous occult phenomena withersed by him. Of course, there is no more truth in these stories than in his other writings. No reliance can be placed ir anything emanating from the pen of this facile French romancer. Notwithstanding this, M. Jacolliot's alleged spiritualistic experiences in India are often quoted in spiritual journals as actual facts. While there is a large quantity of folly in M. Jacolliot's productions, they are not all merely the outcome of folly. There is equally as much knawery manifested. It is evident that the forgery does not all emanate from the Brahmans and Paudits. Prof. W. D. Whitney, America's greatest Sanskritist.

speaking of Max Mueller's essay above quoted, says, "Practically, the most valuable part of it is its exposure and denumciation of Jacolilot's 'Bible in India,' that worthless work, half-ignorant and half-lying, which in, our country also has obtained, in certain circles, a strange popularity and credence, and has to be-constantly combated in the interests of sound knowledge."

In sorrow be it said that a certain class of virulent antichristian writers in America are so, violently opposed to Christianity, and so unconscientious in the use of arguments and asserted facts(?) against that form of faith, that, although fully conscious of the thorough cxpose of the forgeries of Jacolliot by Sanskritists, they still make use of his exploded falsehoods in their attacks on Christianity, and defend the truth of his forgeries. Among those thus guilty have been Dr. Milton Woolley, Kersey Graves, D. M. Bennett, and W. H. Burr (or "Antichrist"). In their defense of M. Jacolliot, Messers. Graves, Woolley, and Burr have not hesitated to ridicule and abuse Max Mueller, John Fiske, Prof. Whitney, and others, for having told the truth about the "humbing", Jacolliot. Such disregard of fairness, saying possing of common sense, merits heverest censure from every lover of truth, whether Christian or skeptic. An opponent in controversy who knowingly uses falsehood or forgety renders himself despicable in the sight of every hodest present.

knowingly uses falsehood or forgety renders himself despicable in the sight of every honest person.

ADAM'S PEAK.

In 1881, Mr. W. H. Chaney published in the Scientific Investigator of Portland, Oregon, a series of articles, based almost wholly upon Jacolliot's Bible in India, claiming that the Bible and Christianity were derived from India. Jacolliot's Adam and Eve story was included in the series, and in attestation of its truth Mr. Chaney cited the fact that a certain mountain in Ceylon was called Adam's Peak, after the Hindu first man, Adima. A certain Dr. Milton Woolley, a freethinking "crank." who published a bulky volume to prove that the entire Bible is unbistorical, and is from beginning to end a symbolical narrative of astronomical and meteorological phenomena,—one of the most absurd works ever published,—in replying to an article of mine, in 1881, denying the truth of Jacolliot's Adam and Eve story, paid his respects to me in the following characteristic manner: "But blat,' cock and-bull story of Jacolliot's Adam and Eve story, paid his respects to me in the following characteristic manner: "But blat,' cock and-bull story of Jacolliot's Adam's and Heva in Ceylon is a forgery from first to last.' Now I am afraid Wm. Emmette never read in his geography about Adam's not print in the rock on the top of Adam's Peak in Ceylon. Neither has he read of Adima and Heva, or Iva, in vol. 5 of the Asiatic Researches, notwithstanding his perfect familiarity with Sanscrit literature." Now, Dr. Woolley knew perfectly well that the. "Adima and Iva" in the Asiatic Researches was a forgery. His writings show that he was familiar with Lieutenant Wilford's exposition of the forgery in vol. viii. of the Asiatic Researches, as well as with Max Mueller's account of the indiposition practiced on Lieutenant Wilford above quoted. And yet, he quotes this forgery, and defends Jacolliot's forgeries at length to prove the truth of the marge in telligence, it is a little strange und Moolley, in quoting the name of Adam's Peak as ben

Several Good Reasons.

Given to "R. H.," by the Chohan, Why the Theosophical Society should be a Brotherthe heosophical Society od of Humanity. Editor of the Beligio Philosophical Journ

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, as every other truth. Yet it is absolutely necessary to inculcate it gradually; end roting its theories (unimpeach able facts for those who know) with direct inferences, deducted from an other or the control of the control o

lence, philanthropy, reform, etc? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune,—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant-of the poor and despised, the lowly and oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! perish rather, the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate and absolute self-sacrifice, of philanthropy, divine kindnees, as of all the highest virtues attainable on this earth of sorrow, the man of men, "Gautama Buddha," should ever allow the Theosophical Society to represent the embodiment of self-ishness; the refuge of the few, with no thought in them for the many—is a strange idea, my brothers! Among the few glimpses obtained by Kuropeans of Thibot and its mystical hierarchy of "perfect lamas," there is one which was correctly understood and described. The incarnations of the Boddisativa Padma Parvi, or Avalo—Kiteswara, and of Isong Kapa, that of Amitabha relinquished tical hierarchy of "perfect lamas," there is one which was correctly understood and described. The incarnation so of the Boddisativa Padma Parvi, or Avalo—Kiteewara, and of Isong Kapa, that of Amitabha relinquished at their death the attainment of Buddhahood, i. e., the "summum bonum" of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in desh, and all the sery, imprisonment in desh, and all the sery of the many planetary races of mankind. And it is we, the humble disciples-of these perfect lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy. No, no, good brothers, you have been laboring underthe mistake too long already. Let us inderstand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it.need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole society unable to effectually help it by correcting erroneous impressions of outsiders, by actually propagating himself this idea. Ohl for noble and unselfah man to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. The true religion and philosophy, fift and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them, now, as they were 1883 years ago. They are as far from the solution as they were; but to these their must be somewhere a consistent solution, and if our doctrines will show their comp

[Norz. The above is an abridged version of the viscous of the Chohan on the Theosophical Society from his own words, as given last night through an accepted chela, and now published for the benefit of those whom it may concern. F. T. S.]

A Fo stilzed Church.

In the Editor of the Religio.Philo

That the Episcopal Church is somewhat fossifized no one can doubt when familiar with its position with reference to women. The Chicago Times says:

"The reputation of the Episcopal Church for conservatism has again been justified by the course of the Diocesan Convention, held in Chicago during May, regarding the proposition to admit women to the electorate of the church. This proposition has been before previous conventions in this diocese, but has invariably been rejected or withdrawn. The question has also been considered in the conventions of other American dioceses, with like results. Neither has the proposed change met with favor at the hands of the general convention of the church. Nevertheless, the agitation goes on from year to year. There is an element in the church, apparently not numerous, but undeniably zealous and active, which holds that the participation of the sisterhood in the Easter Monday elections is demanded by considerations of justice, expediency, and the highest practical wisdom. It is she view of this section, which appears to be confined chiefly, if not entirely, to the tay membership, that the church in America is not making the progress that it ought to. Its failure to keep pace with other leading sects is attributed, in part at least, to the exclusion of women from direct participation in the conduct of its temporal affairs. Women, its urged, preponderate is the membership; they are the most active, zealous and devoted workers in behalf of the church; they'carry, in fact, the chief burdens of its maintenance upon their shoulders; and yet, when it comes to the election of vestrymen and wardens, they are denied a voice. This, it is claimed, is monstrous bijustice, in the first place; in the second place, it is mistaken policy. If women could vote at the Raster Monday elections, we are assured that better men, as as rule, would be shoeen as wardens and vestymen; "pore seal and earn-estness and vigor would be infused into the conduct of church affairs; the women themselves would find th

precedent in history, or an analogy in the structure of modern society, in its justification. The argument based upon natural right he prorounced fallacious and absurd; the argument of expediency he condemned as radically unsound. He questioned very strongly the assumed superiority of women as electors, and declared that their admission to the suffrage promised no practical results of value, either to themselves or to the church at large. The pending proposition he treated as essentially revolutionary—as involving a dangerous departure from the established polity and traditions of the church, and as leading logically to the total abolition of the sexual line in its constitution. Woman suffrage in the church meant the election of vestrywomen, and from that startling innovation "the pathway to other conclusions still more revolutionary was yet more direct. In his mind's eye the Bishop no doubt saw at the other end of this pathway women in the pulpit and in the episcopal chair, and he turned from the vision as from a horrid specter.

"Bishop McLaren unquestionably reflected the views of the vast majority of his fellow-religionists throughout the country upon this subject. On the day succeeding his address the amendment was withdrawn by the mover in deference to the expressed opinion of the Bishop, and also from the fact that the opposition from other quarters was intense. It is plain that St. Paul's admonition as to woman's place in the church still appeals with péculiar force to the conscience and judgments of the Episcopalian communion, and that, whatever other sects may do, this denomination will remain faithful to its letter and spirit."

The church is always the fast to conform to needed reform.
St. Louis, Mo.

A. R.

to needed reform. St. Louis, Mo. JUDGE HOLBROOK'S TEXAS LETTER.

BY WM. C. WATERS.

curisting countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own, or any religion, it was remarked that those mothers who devoured their children belongs at the population did with the timest indifference. Trees begins of the Bonyes, alone, had the field the population did with the timest indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own farms (the cause producing the effects) that is our own judge—our savior in future lives—and the great struggle for life will soon lose its intensity. There are no penileutiaries in Buddhist lands, and crime is nearly unknown among the Baddhist Thetans. The world in general, and the relation, that it is early unknown among the Baddhist Thetans. The world in general and crime is nearly unknown among the Baddhist Thetans. The world in general and white stands on the free that it can be a provided that the same that the s

know very well that these abound in the body, and out of the body. Low-browed, slippery knaves will mingle in all movements, political or religious. The almost daily report of moral delinquents in church affairs, is, of course, morifying to any sincere Christian but he will not abandon his religion on account of the dishonesty of some members, neither dowe propose to discredit all spirit-communion, because sharp villains counterfeit some phases of the phenomena. We look forward to the time when this class of eureptitions rascals will have their exposures followed up with a striped suit of clothes and a shaved head. That the best of mediums sometimes trip in their statement, is true, which I presume may be owing to unfavorable conditions, and it may have been for the same cause that the ancient prophets sometimes blundered, and were in danger of being stoned by the people. Thomas Paine, in his theological works shows up their mistakes, for which the churches have abused him soundly not because he falled to tell the truth but rather because they were not able to refute his statements. It is easy enough to dispose of an opponent, if it can be shown that he was a callow fellow, not knowing what he was a callow fellow, not knowing what he was a callow fellow, not knowing what he was a solut; but Paine was not a man of that stamp. He dealt in facts, and struck heavy blows at errors, both in religious and political life. If in the body at the present time he would be counted more orthodox than many distinguished clergymen, but his was a pioneer work, well done. But for such conscientious, bold men, the world of humanity might forever be kept in slavish decreptiude of thought. They wield a wand that smitesthe solid rock of superstition, and gives the waters of truth a chance to flow.

Bordentoyn, N. J.

A Christian, Swedenborgian and Spiritual-1st United in One Man.

To the Editor of the Religio-Philosophi

To the Editor of the Religio Philosophical Journay.

I have not the pleasure of the acquaintance of Mr. John Edwards who writes an article in the JOURNAL of June 5th, entitled "The World Mores—The Bible and its Numerous Fallacies," but if you will allow me the space I will offer a few remarks in reply to his esay, which I desire to be considered in a suggestive rather than in an antagonistic spirit. I take it for granted that he is a Spiritualist by conviction, and what I have to say I do not wish to be taken as personal by him as he represents a large class of minds, who at this day will believe nothing but what is in accord with reason, which of course is quite proper.

genius, "for the real Author was the Divine working through the human instrument, probably precisely as the spirit of to-day makes use of a human medium." It is also true "that the Bible writers possessed little or no knowledge of the science," as such knowledge was entirely unnecessary to convey spiritual leasons. From all we can judge, looking as carefully either from a scientificor religious standpoint, at the universe as we may, God never coerces any man in his opinions or beliefs; he is as free as the air to think as he likes, consequently had the Bible anticipated the discoveries of science at the present and future ages, men would see at a glance the divine hand, and would be forced to believe. All things of God must by their very nature be spiritually discerned, or not at all. "Flesh and blood shall not inherit the Kingdom of God." What is there in this that a Spiritualist cannot believe?

Mr. Kawards says: "The same intelligent energy or God who made this world created all other worlds and permestes all and cannot be localized nor seen in human form only as seen by His created works," etc. I contend that the power, glory and magnificence of God are far more apparent through, the spiritual interpretation of the world than by any studies of nature. It is quite true "the

untutored savage looks through natural forms and beholds the infinite spirit and the happy hunting ground;" but the "white man" has now a far greater and sweeter privilege than that. The "plan of redemption" and "vicarious atonement" referred to will be made very plain by a reading of the revelations of Swedenborg. Mr. Edwards, like others in his condition of mind, is prone to confound the falsities and errors of theology and the Church with the truths of the Bible. No such stuff as he refers to, and as is preached from the pulpits Sunday after Sunday can be found in the Bible. Let every man read and judge for himself. Let no preacher lay down our religion. Mr. Edwards wants to know "who made the devil?" I reply, "Man." The devil simply means evil and error in man as opposed to the love and wisdom of the Lord. I commend the Bible itself in the light of the second revelation through Emanuel Swedenborg to Mr. Edwards and all others like him, and not the monstrosities of truth which are preached in the pulpits from the self-derived intelligence of parsons. Mr. Edwards is an intelligent man, and no doubt anxious to know the truth, and if he can read the writings of Swedenborg carefully, and intelligently conforming his life to the spiritual inspiration such reading will give, without acknowledging himself a little astray he is a "bigger man than I took him to be."

So I say to Spiritualists generally, if they would know the age in which they live, the laws and systems of the Spirit-world, the reason of their spirit manifestations which swedenborg announced long before the rappings were heard, if they would have the Bible portrayed in all its true beauty and the mission of Jesus explained and all things harmonized, read the revelations of Emanuel Swedenborg. I am happy to call myself a Christian, a Swedenborgian and a Spiritualist.

Brooklyn, N. Y.

Brooklyn. N. Y.

Spiritualism and Capital Punishment.

Spiritualism and Capital Punishment.

We recently expressed in these columns our profound belief in the beneficial influence which the higher Spiritualism will sooner or later exert on the myriad social, moral, and political questions now coming to the front. In no case is this more apparent than in relation to the subject of capital punishment. No system of thought urges more strongly than does Spiritualism the sanctity, under all and every circumstance, of human life. That being so, it was a matter of thankfulness, to us as Spiritualists, to observe in the recent debate in the House of Common upon this subject, that, since the Royal Commission, held twenty years since, a substantial advance in favor of the abolition of the death penalty had taken place. Then, only five members were in favor of this course; at the recent division sixty-two voted in favor of it. One of the most significant facts, to which Sir J. Pease (Liberal Member, Durham, Barnard Castle) called atteution, was the decrease in the number of homicidal crimes in those countries where capital punishment had either been abolished or had fallen into desuctude. He reported that in Belgium there had been no executions since 1863, and that since that time there had been a decrease in the direction indicated, and the prison authorities there emphatically reported that there was no difficulty in dealing, with murderers who were confined in prisons. In the Netherlands the same experience prevailed. The death punishment was there abolished in 1870, and homicidal crimes had since been decreasing rather than increasing. Wherever the abolition of the deathpenalty had been tried in America-it seemed to have succeeded, and although Switzerland had gone back to the old system of punishment, he regarded the circumstances existing there as of a peculiar character. That country was one of the most drunken in Europe, and much of the homicidal crime arose from drink.

It is curious to note how Spiritualism steps in and explains this decrease. The doctrine of spirit

JUDGE HOLDROGH TEXTS I LETTER

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of virtue? De we never pamper the lust of luxury and so add temptation to temptation nutil the morally weak are led into crimes of every grade and character?"

It seems to us that the idea of prevention has scarcely yet been conceived, and that the State that cannot rule men without killing them has no complete and adequate title to rule at all. The power to protect, not to destroy, is the one legitimate title to sovereignty. The paltry evasion of expediency is no excuse for the disobedience of the Divine command, "Thou shalt not kill "; and society has no basis of right in the plea of social protection by which it endangers and attempts to defrand its victims of all earthy right, and all privileges of regeneration hereafter. We may be told that the victim has time to repent and be forgiven. Granted! but where God has forgiven, what right has society to hold guilty or execute?—Light, England.

Horsford's Acid Phosphate. TONIC FOR CYREWORKED MEN.
Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Woman and the Household.

BY HESTER M. POOLE.

STRENCTH IN WEAKNESS.

When adverse winds and waves arise, And my sad heart despondent sighs, When life her throng of care reveals, And weakness o'er my spirit steals, Grateful I hear the kind decree, That "as my day, my strength shall be."

When, with sad footsteps, memory roves
'Mid smitten joys and buried loves;
When sleep my tearful pillow files,
And dewy morning drinks my sigbs,
Still, jo thy promise. Lord, I flee,
That, as thy day, thy strength shall be.

One trial more must yet be past
Que pang, the keenest and the last;
And when, with brow convulsed and pale,
My feeble, quivering heart-strings fall,
My Father, grant my soul to see
That, "as her strength, her day shall be."
—Lydia H. Sigourn

There may be women who read these columns who would like to take up land under the Homestead law, in the great, fertile west. For the benefit of those who have sufficient money to begin, energy, good health and perseverance, we copy this epitome of the law under which homes may be secured to actual settlers. It is from the pen of one who herself took a preemption claim last year in Tuma, Col., one hundred and thirty-eight miles east of Denver. For those who recognize the opportunity there is a chance for them in the West, Emily A.Brown, in the The Woman's Magazine, continues:

"Under the homestead laws every citizen over the age of twenty one years, if single or the heads of families, can enter one hundred and sixty acres."

the heads of families, can enter one hundred and sixty acres.

"After having selected a tract and ascertained its description, the sattler should go to the land office and sign an application. He will then be required to pay the register and receiver of the land office, the government fee, and that part of the commission which is payable when the entry is made, according to the quantity of land entered, as follows: One hundred and sixty acres, fee, ten dollars, commission, four dollars; total, fourteen dollars. Kighty acres, fee, five dollars, commission, two dollars; total seven dollars.

"Having selected the land and filed his pa-

lars, commission, two dollars; total seven dollars.

"Having selected the land and filed his papers, he will be required to establish an actual residence on the claim within six months from the date of entry, and that residence must be continued without abatement, for more than six months at any one time for five years. If the claimant has a family, the family must also reside on the land. At the end of five years from date of entry, he can submit to the land officers proof of his residence, cultivation, etc. He will then be required to pay the balance of commission, being the same amount as was paid when entry was made, whereupon the patent certificate will be issued, on which the government patent or deed is executed.

PRE-EMPTION.

will be issued, on which the government patent or deed is executed."

PRE-EMPTION.

"The head of a family, a widow, or single person over twenty-one years of age, who is a citizen of the United States, or has declared his intention to become a citizen, may enter land under the pre-emption act, if he is not the owner of three hundred and twenty acres of land in any other State or territory. and does not remove from his own agricultural land in the same State or territory.

"The first step to be taken by the pre-emptor is to go upon the land in person and make or have made some substantial improvement, such as plowing, laying the foundation of a house or any conspicuous improvement, fairly indicating the selection of the land for such reasonable time as may be necessary for the pre-emptor to boild his house and become the resident of the land. The pre-emption law requires in addition to residence and cultivation, that payment for the land, at the government price—one dollar and twenty-five cents per acre—shall be made. Actual residence for a period of six months at least is required.

"It is not expected that the settler will

required.

"It is not expected that the settler will break and cultivate every acre of his claim, nor is there any specified amount of labor to be performed, but the government requires satisfactory proof that the claimant has acted in good faith and has done what he was reasonably expected to do."

WOMAN'S EXPERIENCE.

A WOMAN'S EXPERIENCE.

The writer goes on to give an account of her own experience, a portion of which we reproduce. How much better such an undertaking than to starve or slave in a garret of the crowded city! She says:
"I arrived here (Tuma) on the 26th of September, and selected a piece of land between two town sites, and forty rods from a railroad. Having taken a pre-emption claim I made improvements at once, which consisted in building a small frame house, one room only, with door and window. The weather was warm and pleasant then, but to prepare for the cold winter that followed, I had the house banked up on the outside, and the inside lined with floor oil-cloth, and then papered with newspapers, which effectually keeps out the wind. I have a board floor which is covered with carpet and oil-cloth. (Many have only a dirt floor.) The furnishings are very simple, yet entirely comfortable. The carpenters made the bedstead and a set of shelves. There are two chairs, a cane seat and a rocker, a small folding table, one store but for my groceries, another for vegetables. The stove is a little range_lise excellent for heating. The kitchen table is quite unique; it is the water barrel with some boards on top of it. Having no well, the water has to be hauted from the engine tank at the depot, and to keep it from freezing, it must neces.

top of it. Having no well, the water has to be hauled from the engine tank at the depot, and to keep it from freezing, it must necessarily be kept in the house. Now with the inevitable trunk which is always in the way, but nevertheless indispensable, and the book shelves and a few other knicknacks, the list of furnishing is complete, and yet I have had every thing that is necessary for roughing it. "But I must not omit speaking of the wall decorations, for which I am indebted to our most excellent illustrated newspapers. Kind friends in the East have generously kept me supplied with the current periodicals, and from them I have taken many pleasing pictures and fastened them to the wall over the newspaper covering. They have added much to the cheery appearance of the little cabin. "My nearest neighbors live a mile away, and during the very severe weather from before Christmas almost to the end of January, there was no one living nearer to me than at Hyde or Tuma, three miles off. Notwithstanding this, I had my mail matter quite regularly. Directly opposite my house on the railroad is a section post where I have placed abox. The section men from Hyde have kindly brought my letters and newspapers from the postoffice all winter, and placed them in the box, and when I have letters to send away,

if deposited there, they will take them back to the office to be mailed. I am truly grateful for having the communication kept open between me and my friends in the East, first through Uncle Sam's most excellent postal system, and secondly, through the kindness of the men who have charge of the Hyde section.

"The 26th of this month will complete the

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

PLAIN LETTERS ON MESMERISM.

BY A PRACTICAL MESMERIST.

The writer of these letters takes the opportunity of acknowledging the great number of encouraging communications received by him, but hopes the writers will exonerate him from replying to them privately, as such a task would necessitate great labor; but he will endeavor to shape his forthcoming letters to meet the most urgent cases, without affecting their general interest; and, further, he desires it to be understood that while relating his own experience necessity compels him to appear personally prominent; but he has no desire to infer that he possesses any monopoly of this power. To insinnate such an impression would be unjust and untrue. He claims no virtue that is not fully shared by many of his fellow workers, and he desires nothing more than to sink his own individuality while writing on this science.

A man was sent to me from the office of Light, suffering from constant voices around him, uttering words of the most loathsome, biasphemous, and threatening character; night and day, they haunted him, eves in church; they never ceased to curse him, and suggest the most horrible things to him. The man although well educated had no previous knowledge or experience of Spiritualism or mesmerism, hence his bewilderment; the voices being so real and the supposed parties well known to him, having been acquainted with them in South America, two years previously, when some disagreement arose between them and him. He felt sure they were still in the fiesh, and were following him and practicing some mysterious-art for the purpose of revenge. Wherever he went, there ticket from one station to another on the Underground Reliway, and watch all the passed the barrier, he would be again saluted with the same voices would commence damning and, cursing him from the next compartment, until the train-stopped at the next station, when he wuld jump out and watch every one that alighted; then, with the hope that he had given them the siting Magistrate at Biaw Street, for

Farmer to me.

I made this man's case a subject of careful study and close observation. I examined his liver, heart and brain very minutely, fully expecting to find the cause of trouble in some diseased organ or nerve-centre; but I found the liver, heart, brain and all the organs of the body in perfect health and vigor; all the functions of nature appeared to be working smoothly and well. He was intelligent on every subject we tested him on, a thorough everyday man of the world; spoke three or four languages; skeptical on all spiritual matters, up to his recent experiences; a man with no chimerical ideas, but with a fair share of common sense. Disappointed at not finding the cause in some disarrangement of the system, I reluctantly turned my attention to another direction, and particularly after he had told me those voices did not follow him into my house, but that he could hear them talking outside; and, further, that they threatened to kill him if he came any more to see me.

The first night I magnetized the brain, beginning at the top of the head, down the

he came any more to see me.

The first night I magnetized the brain, beginning at the top of the head, down the
base, and off at the arms; and while operating thus he suddenly remarked: "They are
just outside the window, and are expressing
their wonder at what you are doing." I then
quickly turned and made rigorous passes in
the direction indicated, when he, but no one
else in the room, declared they set up a hideous howl, swearing that the passes went
through them like pistol shots; and continued their howling until the sound of their
voices died away in the distance. I continued to magnetize him until I felt i had surrounded him with an impregnable barrier.
He told me that the next night he had slept
undisturbed; but on the following day, when
mixing with company, the voices had returned, but at a distance. He went through a
similar routine the next night, and seven
nights following, and at each sitting the
voices became more indistinct, confused and
distant, until they were completely gone,
nor have they since returned, two years having elapsed. One incident occurred that I
hink deserves notice; the voices had entireity left him on the sixth night, when he was
colliged to mix with some very low types of
humanity, and no sooner had he been sur-

rounded in that den, than the voices became as bad, as close, and vivid as ever.

I make no comment ou this curious experience. This migh I would add, that both these men whose voices he heard were killed in a drunken brawl in South America, soon after he left that country; but he only became aware of this fact after the voices left him. The first salute he lift from them was: "Oh! oh! we have found you at last. We have had a long hunt after you,—now for our revenge."—D. Younger, in Medium and Daybreak.

Jacopo Inaudi, the Calculating Youth.

Jacopo Inaudi, the Calculating Youth.

The wonderful faculty of Inaudi, not yet seventeen, has been recently exhibited at Marseilles. The audience was asked by the professor who attends him to dictate the elements of arithmetical problems of great length and intricacy, and before he lays down the chalk with which he has written the figures, Inaudi—with his back to the board—gives the solution. Further, at the end of the scance, without reference to the board, he repeats the mental operation he has gone through. It is wonderful; the solver of such problems is himself a greater problem. It would be interesting from a physiological point of view for Inaudi's head to be examined by an expert in phrenology. In the analogous case, often quoted of Mangiameje, the words; among them we read the following in "Ancedotes of the Court of Frederic the Great:" During Voltaire's stay an English gentleman came to Berlin who had the reputation of being able to repeat accurately any composition after once hearing it read. This being brought to the knowledge of Frederic he thought he would test it. Voltaire had just finished a poem, and had arranged for a time for hearing him read it; he then arranged for the Englishman to be there at the same time, posting him behind a screen with the instruction to remember carefully Voltaire's reading. Voltaire had just finished a poem, and had arranged for a time for hearing him read it; he then arranged for the Englishman to be there at the same time, posting him behind a screen with the instruction to remember carefully Voltaire's reading. Voltaire had sometimes fancied that Voltaire appropriated other men's writing, and now he was sure of it. He then pretended to send for the Englishman, and asked him to recite that composition. The Englishman at once reggated word for word what Voltaire had just read. The poet's perplexity was only exceeded by his anger; he said it must be an affair of seriery. The King's turn having been served of proving the existence of the Englishman's faculty, and of

Orion Camp Meeting.

Orion Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The ten days' camp meeting of the Association of Spiritualists in Oakland and adjoining counties northward closed June 13th. Coming home from a month's stay in New England and New York City early in the month, I went to the Sturgis Yearly Meeting, and could not reach Orion until the middle of the week. Of the Sturgis meeting you will have due report, and I need only say that its value and interest were well sustained on this twenty-seventh year.

At Orion a dozen tents were set in order in the shaded grounds of the lovely island on Saturday, and on Sunday boats were plying across the lake to the village and carriages taking the longer way over bridge to the camp, all making a good andience for the opening day, with Mrs. Pearsail as the speaker. On my arrival I found a lively forenoon conference going on, and each day these were kept up, with speaking each afternoon and evening in the hall or the grove. These continuous meetings, with séances quite often, and pleasant social life, filled the time. On Saturday the number present doubled up to some 300, and on the closing Sunday over 800 were present, most of them earnest hearers. Mrs. Baade and Mrs. Allen of Film were the mediums in attendance. Two evening circles were held at a private house in a quiet, way with Mr. Avery L. Thompson of Detroit. as the medium, and with valuable results in the way of automatic writing, rapping and table moving, showing knowledge and intelligence, as well as power, quite distinct from the personality of the medium. Mr. Thompson is a business man and only gives some spare hours to his mediumship.

The conferences were kept up by the help of many present, facts, experiences and exhortations in favor of practical reforms filling the time. Frot. Peleps gave a valuable evening take on Indian character and ideas.

The feeling on closing was that the weight and interest of the meeting was ganings.

G. B. Strands.

Detroit, Mich., June 16th, 1836.

Magazines for June Not Before Mentioned

Magazines for June Not Refore Mentioned.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The portrait of Sir Richard Cartwright, a prominent Canadian, accompanied by a careful analysis of his character, will interest many. The ear is considered, by an independent observer, in its relation to character. The San Marcos River, with Illustrations, will give the reader a faint idea of that marvel of nature's handlwork. Personal Responsibility in Contagious Diseases; The Singular Case of Mr. Naty, an Brown; Physical Development in Relation to the Work of the Ministry, are as instructive as the explanatory titles suggest. The Editorial and Correspondential departments are replete with mental food.

THE SIDEREAL MESSENGER. (Northfield.

Minn.) Contents: Descriptions of a Printing Chronograph: The Stationary Meteor Show-ers; Errors in Double Star Observations; Ed-itorial Notes, Etc.

THE UNITARIAN REVIEW. (Boston.) Con-tents: Logic Limited; Our Political System. Amiel's Journal; Traditional Records of Ear ly Israel; Editor's Note Book; Reviews, Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M.D., New York.) The usual amount of good articles, notes and extracts complete this number.

MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL. (Chicago.) The contents of this month's issue is devoted to the new science of mental healing.

Two additional leafets of The Philanthropist Series have been published, No. 3. "Save the Boye," by Boye, J. P. Giedstone; and No. 4, eight pages, "Booth Purity, the Latest and Grostess Crowneds," by France E. Williard, These leafets are of great practical value, and are admirably adapted to general circulation. They should be in the hands of every father and mother in the-land. Price pool paid, No. 5, ion cents a dozen, fifty cents a hundred; No. 4, tweety-free cents a dozen, fifty cents a hundred; No. 4, tweety-free cents a dozen, deciding a bundred. Address, The Philanthropist, P. O. Box 2554, New York.

BOOK REVIEWS.

[A:] books noticed under this head, are for sale at, or can be orders: through, the office of the RELIGIO-PHILE-ROPHICAL JOURGAL]

can be orderes through, the office of the RELIGIO-PHILESOFHICAL JOURGAL J.

A WINTER IN CENTRAL AMERICA AND MEXICO. By Helen J. Sanborn. Boston: Lee & Shepard. Price, \$1.50.

Among the many books coming into our possession this one claims our especial attention as it reats
of a country and a people as yet but little known
and seldom visited, or written about. The travels
recorded were underfaken by the author and her
father, who is a member of a well-known business
firm in Boston. The journey was taken, ostensibly
in the interests of the coffee trade of the firm and as
Central America abounds in order plantations a better opportunity to see the coffee plantations a better opportunity to see the coffee plantations a betfirst chapter, as a companion to her father and so
far as ber limited knowledge permitted, to speak the
Spanish language. A Voyage on the Rivers Dulce
and Folochic; Life ansong the Indians; On MuleBack; A Bull Fight; Anigua and a Burted City;
Coffee Plantations; Guatemala to Panama; City of
Mexico, and in and About the Plaza are interesting
chapters; in fact, from the beginning to the end of
the journey we find much that is entertaining and
amusing; especially to the young, as throughout it
is written in a plain, matter of fact style easily comprehended.

New Books Received.

New Books Received

THOUGHTS ON THE PRESENT DISCONFENIS and Speeches. By Edmund Barke. No. 49 of Casself's National Library. New York: Cassell & Co: Chicago: A. C. McClurg & Co. Price, 10 cents. TRANSACTIONS OF THE NATIONAL ELLECTIC Medical Association of the United States of America, for the years 1885-86. Edited by Alexander Wilder, M. D. "Grange, N. J.: Chronicle Book and Job Printing Co."

"I have no appetite," complain many sufferers ood's Sarsaparilla gives an appetite and enables e stomach to perform its duty.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures or the tag which contains their respective, names and it they are not changed in two weeks, let us know with full particulars, as it will says time and trouble.

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outhor's method aids as in getting control ans unconsciously employed in acts of wh pontaneous requirection. It is ingentious at

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attached.

res and individuals in quoting from the ReLOSOPHICAL JOURNAL, are requested to disetween editorial articles and the communica-

guish between editorial articles and the communica-ise of correspondents.

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CRICAGO, ILL., Saturday, June 26, 1888.

The Unitarian Controversy.

Our readers are interested in all phase anges of religious thought and there fore this matter deserves their attention. In the days of Channing, sixty years ago or more, Unitarianism started with the idea of the Divine Unity as opposed to the Trinity. It was emphatically Theistic, the one God its central thought; Delty, the loving Father, and not the oriental despot of old theology. The dignity of man, his capacity for endless growth and culture, and the demand for a higher spiritual standard, and a nobler and purer life, and for reason in religion, went with its theistic idea. Immortality was also emphasized, and Jesus held as the great example, the divine son of God.

Theodore Parker, held as a heretic by most Unitarians in his life, but in high standing with them to-day, believed in Delty and im ortality, and upheld his belief in words full of power and earnestness. Of late a tendency has grown, especially in the west, to make ethics rather than religion the ground of unity and the leading thought. Deity immortality are nearly dropped out of the later statements of opinion of the western conferences, and "Freedom, Fellowship and

Character" take their place.

Sympathy with the Free Religious move-ment and with ethical movements is emphasized more than the old religious and spiritual standards. It is just to say that th cided majority of those who uphold these new methods are theists and believers in the beyond, but dislike anything that apches a dogmatic creed. Unitarianism is strictly congregational; that is each church or society manages its own affairs in its own way, while conferences can advise but cannot legislate—a good method this.

The present agitation is brought out by the ground taken by Rev. J T. Sunderland secretary of the western conference for two years (but now retired, and a succe posite views chosen this spring,) and by an "Open Letter" to him from Rev. Rowland Conner of East Saginaw. Unity takes up the matter, and Mesrs. Jones; Gannett, Blak other Theists and believers in immortality (most of them.) side with Mr. Conner, who is an agnostic, and has not for years made any clear avowal it statement of any belief in Delty or immortality, but is a teacher of ood morals and a man of good personal character.

At the late annual conference of the West ern Unitarian Association at Cincinnati, in May, the matter was earnestly discussed several resolutions embodying the statement ed down, and this one from Rev Mr. Gannett ed by the decisive vote of 34 to 10.

d: That the Western Unitarian Confere s fellowship on no dogmatic tests, i. who wish to join it to help esta ghtsgasness and love in the world."

welcomes all who wish to join it to help establish truth and rights-causes and love in the world."

This reads well by itself, yet it must be looked at as the ruling out of any statement body calling itself Christian, and doing this so broadly that Robert Ingersoll as well as Rowland Conner, the atheist, the materialist and the agnostic, can become Unitarian elergymen any time they please.

It is a singular position for such a body of men to occupy, and it tooks as though consistency requires them to say they are not Christians. There is a shadowy lack of dadnite.

tonoy requires them to say they are not Chris-tians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Have these able men falled to see that the real and vital issue to-day is be-tween materialism and a spiritual philosophy such as Channing and Parker so ably advo-

o they think it useless to affirm great itual realities, as underlying principles, led to help to the highest "freedom, waship and character?" Will not their

dim and aimless statement weaken Unitarianism? In asking these questions we would bear in mind that many Unitarians seek for the upbuilding of spiritual ideas, et think this lack of stating them the best

if they feared dogmatism, that could be by such a method as was adopted in 1883 by the American Association of Spiritu-They prefaced their declaration of principles by saving: "While no assent to a fixed creed is required, the following state ments embrace the leading ideas accepted and sacredly cherished by m and sacredly cherished by most of our mem-bers, and we hold to the right and duty of their amendment when called for."

On Sunday, June 13th, at Central Music Hall in thi city, Prof. Swing spoke to his large audience on "The Unitarian Contro " in a most frank and friendly spirit.

We extract from his discourse as follows: we extract from his discourse as follows:

For a number of years there has been in the Unitarian Church an anti-creed-party, a party which feit that any commitment of belief to writing would be signing away of liberty. By common consent the anti-creed section has had its way; but within the last year or two this anti-creed idea has grown until quite a number of the Unitarian clergy deem it an intellectual servitude to be required to believe in Christ at all, or in a future life, or in a God as a personal, conscious soul.

until quite a number of the Unitarian clergy deem it an intellectual servicude to be required to believe in Christ at all, or in a future life, or in a God as a personal, consectous soul...

The objection to "creeds" as written by the orthodox-denominations by not in the fact that they were written, but in the fact that they contained bundreds of useless articles and many articles not true; much carriers and the contained bundreds of useless articles and many articles not true; much carriers and the contained bundreds of useless articles and many articles not true; much worth of all good, it is not objectionable, but if it goes on to write that he must have been decreed to initiate Christ, must have been immersed or sprinkled, must have been miraculously regenerated, must believe in the flood of Noah and in the creation of woman out of man's rib, must accept of the Trinkly of the idea of total depravity and of the fact and omipotence of the devil, the creed dies of impertinence; not because it was written down but because it goeseesed neither truth nor utility nor logical sequence in jurious, we cannot infer that a modern church imperils its liberty if it writes down two or three simple articles of belief. The reaction from the long prayers of the pharisees who conducted their wearlsome repetitions at the street-crossings was not found in the total extinction of such worship, but in the simplicity of the Lord's Prayer...

When the Unitarian Church was Young it hated creeds, because a "creed" meant then a large assemblage of dogmas of doubtful truth and of more than doubtful value. Channing said in that golden age: "My aversion to human creeds gains strength because they separate us from Jesus Christ. When I bring them into contrast with the New Testament, into what insignificance do they sink? What are they? Skeletons, freezing abstractions metaphysical, abstractions of-subitelligible dogmas and yet I am to regard these as expositions of. the fresh living truth which came from Jesus There is but one, way of lea

likes them for a very different reason; because they separate from that morality which may not believe in a God or in a future existence. The early Utilarians wished to be nearer God and Jesus; the latest Unitarian thought wishes to draw nearer to simply the human part of the universe and make optional a God, a Jesus, an immortality. The departure is so great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years.

human part of the universe and make optional a God, a sesue, an immortality. The departure is great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years.

The desire to possess a Unitarianism so unwritten and schroad as to admit any preacher who believes in liberty, brotherhood, and a moral life, seems much like the logic of a temperance society which should have the pledges so unwritten and so words and the individual liberty of any one who might not wish to refrain from the glass.

This strange a misesness is not the less evident or less foolish for being unwritten. It would seem high time for Unitarianism to gather up its intellectual and emotional jewels and to string them or set them into a creed; cr, if they only have one great doctrinato set it as a rich and solitary gem. Indeed, the creed need not be written, it being far more important that it be heard and felt in all the sermons preached and in the prayers and hymns of the sanctary; it need only be a pervading spirit as easily detected in our day as it was seen in the sermons of Dr. Priestley in the last century. His plety and zeal were great. His fellowship reached out and made the orthodox his friends; affl loved him and he loved all; his hope of immortality was saintlike. Thus very definite was old Unitarianism because its creed, though not reduced to any printed formula, was the pervading spirit of the Son of man, Carisi-himself had no printed or written doctrines, but he was as compact as a plece of marble, as definite as align.

Our times ask for a creed in Christianity and in religion just as searnestly as they ask for principles in politics or in agriculture or in mechanics, but our age differs from the past by asking for ideas which may become at once a path of life, an element in character. It is childles to demand happens has been as bloody as any of the printed creeds. The widows who have been swunde in India and the men who have been swunde in bidding of an unwritten creed, and yet

some to be shought that the control of perso. loctrine w worshipers or skeptica. They will live without any outbusiesm and die under sullen clouds. Many of the best Unitarians have faith in

unwritten creed " of which Prof. Swing speaks, yet it seems a mistake that the Westment, which is a sort of creed, should so de cidedly leave out great and permanent ideas

and only use glittering generalities.
All confirms our view of the Unitarian and
"liberal Christian" situation. While wisely sential, they are 'in danger of turning away from great truths of the soul and from the despest experiences and most significant facts of all ages and of our own time. Their path leads either to Spiritualism or Mate-

This controversy, although earnest, is not bitter, and narrow like the old theological wars. Excellent men are on either side, and treat each other with kindly and traternal courtesy, for they have learned how to agree to disagree—a good lesson.

It must not be supposed that those who dif-fer from Mr. Sunderland and his friends are therefore and necessarily agnostic or materialistic in their tendencies. The larger part of them are probably not so. What personal feeling may have weight we know not, but a wholesome dread of sectarian narrowness is an element plainly visible in the discussions and it is equally plain that some of the ma jority hold that their position will help to quicken and uplift the spiritual faith and hope which they sacredly cherish.

Music as a Pactor in Worship.

The Rev. Dr. Swaney of Alton, Ill., who was a delegate to the United Presbyterian Anti-Music Convention held at Pittsburg, Pa., is strongly of the opinion that the result of the agitation will be a split in the church and the formation by the anti-organists of an independent organization. He says the sentiments against the use of instrumental music in divine worship expressed in the resolu-tions adopted by the convention will be adhered to, and if the General Assembly decides against them a schism will immediate ly follow. "A great principle is involved, he says, "and there can be no compromise The tendency of Presbyterianism toward Ro manism must be strangled in its infancy To do otherwise would be an insult to t memories of the fathers of the church, and give a blow to Presbyterianism from which it would take years to recover." Mr. Swaney says they will put their ablest men forwar to argue the question before the General Assembly, and if the decision of the majority should be against them, as he believes will be the case, they will put on their hats and walk out. From the best sources available. it is estimated that about one-third of the membership of the church is opposed to in-

There always have been many very ignorant men and women connected with the various orthodox churches. They are emphatically opposed to all progressive reforms, and any innovation on established usages makes them evolve in their own pretentious mentality some very terrible impending calamity. In strumental music is regarded by them as sacrilegious; they do not stop to consider that the material which is not incorporated in the human frame is just as precious, so far as its intrinsic worth or value is concerned, in the sight of God, as the sulphur iron, phosphorus, etc., that enter into the sition of the human organization. Congregational singing alone is good, but instrumental music as an adjunct thereto is all-important, and should never be dispensed with. If the members of a choir pos tarnished reputations, their characters clean and white, so much the better for them; but no one has arrived, as yet, to that point of intellectual acumen that he can detect the impurities of one's life by critically judging of the intenstions of the voice in singing. Good music can not always be produced by good men and women. There are excellent vocalists in dens of vice and houses of prostitution. The thief who sat down at the and sung, "Home, Sweet Home," melted to e who heard him. There was tender pathos and sweetness in his voice that actually charmed them. That nothing good can emanate from a corrupt source, is an and exploded idea. The ferocious bully and blackguard who saved a child from drowning, had a vestige of the angel in his soul, and his achievement was so much to his credit in the Book of, Life. The human throat as a producer of music is no more valuable than the old violin which Ole Bull handled with such consummate skill. The former often gives expression to lascivious and amorous songs, and then in the church choir the next day sends forth its sweet tones in anthems of praise to bod. Whether God took cognizance of that fact, we do no know, but the congregation in blissful ignorance of such an event, were entranced by the sweet tones it produced.

It is true, however, that music, whether it emanates from the human throat, or the delicately carved violin, or the massive organ or the plane, is simply the result or out-growth of the human mind. The retrogressionists of the Presbyterian church who so resolutely fought against the introduction of instrumental music into that church, did ave intellects capacious enough to grasp that grand fact. You can not separate mind from music; it is the essence of its varied notes and originates them all. Where there is no mind there can be no music, and ever it produces, whether it emanate from the voice or an instrument, is equally sacred in the sight of God and angels. As the Rev. W. L. Gage well says, it is vain to stigmatize elaborate artistic music as operatic and try to cast it out by giving it an opprobrious name. Music has in itself, and apart from no distinctly moral character whatever; it may be light, or it may be solid, but ever; it may be light, or it may be solid, our mere sound has no suggestion either of what is good or what is bad. The only test which we can apply is this, does such and such music convey fittingly the meaning of such and such words; is it moulded to it as the garment is to the form? Now it is certain that in site of the company is the very condigarment is to the form? Now it is certain that in religibus worship, the very conditions of the case forbid trifling, jocose or trivial words. Religious worship is in its very nature a serious, carnest, even solemn affair. Mr. Gaga cannot understand how any man, even the most merry or witty, can import into it that which in the nature of the case is abhorrent to it. All the hymns which will ever do men good, either when sung to them or some by them, will have an earnest

have a true and undesigned gravity and dignity of its own; a tune which su composers will inevitably catch. They may write music very intricate and very difficult; music which far transcends the abilities of ordinary choirs to sing and of ordinary con-gregations to comprehend; but they will not write what is trivial.

As no instrument, whatever its nature ewsharp, organ, violin or plane,—has a distinct moral character, it can never have a deleterious effect in the hands of church members, unless they so conspire. It can not rise above, nor descend below their exact moral status. It will never give expression to improper music unless they so direct; it will always be obedient to their demands, a willing servant, and an effective agent for the accomplishing of good, though the old fossilized conservatives of the Presbyterian church possess such darkened minds that they can not discern that fact. Nothing however, can impede the progressive marc of the age, and even the Presbyterian church will realize that fact eventually, and regard instrumental music as one of the ab necessities of religious exercises.

Teachings of Prominent Ministers on Last Sunday.

Dr. Thomas preached his farewell sermon his visit to Europe at the People's Church, McVicker's Theatre, last Sunday morning. The speaker concluded with a few practical suggestions on how to work without impairing health and shortening life. 'People," he said, "could work and think and it was not very hard to pray too much. It was from slow growth that the hard and knit fibre came. The slow in early years were often shead in the race at 40 or 50. We should study the productive value of rest, and not regard it as a mere negative quality from which nothing was derived. Time was the great desideratum with people beyond the fifties and sixties. In mental and spiritual development time and rest were the great

Prof. S. I. Curtis addressed the congrega tion of the New England Church, corner of Delaware place and Dearborn avenue, on Perils of a Great City." The speaker illus trated by maps and figures the enormous for eign population in this city, showing that are eleven foreign cities in Chicago. se cities were intemperance mammon, and irreligion, which bred Social-ism and Anarchism. In Germany the Socialistic vote in 1871 was over 123,000; in 1884 it was over 700,000. The Germans in Chicago numbered about one-third of the total population, and amongst them, as was well known were a large number who brought their for eign ideas along with them, and they were now supporting an Anarchist fire-brand, the Sunday Fackel. Give Chicago a population of 2,000,000; advance the price so high that the poor could buy no homes; let the foul ideas of anarchy be diligently taught, and we have a prospect none of us dare contem plate.

The announcement that the eminent Uni tarian divine, Rev. Edward Everett Hale, would speak at Central Music Hall resulted in every chair being occupied from pit to gallery. "Whoever wants Christian unity can have it at the end of the nineteenth cen tury," he said, "that is if he wants it bac mough to go outside of his house to get it. People must continue to differ in opinions but that will not break the unity. The hand the head, and the foot will continue to help each other. I have thought one of the great est harms to Christianity to-day is the journal devoted to the maintenance of some ticular sect. The church of Christ must not be on the defensive or it is lost. It must be on the attack. Christianity is a life and not mere doctrine."

The subject of Rev. Thomas E. Green's ser mon, at St. Andrew's Episcopal church, was 'The Majesty of God." He said: "Astronomers tell us that the system of planets vis ible to us is but one of ten thousand sys tems, going deeper and deeper into the star-ry space, stretching away world after world, till thoughts fail to grasp the distance and the mind grows weary with the effort. Infinite space is an awful thing to contem-plate, and such is the prophet's picture of the majesty of God. The measuring of tim is another thought to follow, to be impress

ed with God's greatnes The Workingmen's Club of Trinity Protest ant Episcopal church, at the corner of Michigan Avenue and Twenty-sixth Street, at tended service at that edifice at 7:45 o'block last night. Rev. L. S. Osborne preached a sermon specially for the members of the club, it being the second annual discourse of this "I am sometimes asked, Will religion feed a hungry man?" As I believe in God, I an-swer, 'Yes, it will." An out-and-out Christian on \$1,000 a year is vastly happier than an infidel on \$10,000. Some of the happlest homes I know are very humble ones, and some of the saddest very splendid. The man who starts out with the one idea of being righteous, of loving God and his neighbors, righteons, or loving too and his neighbors, is loved by them. Every man who has faith enough to try this will tell you it is true. Only those sneer at it who have never tried it. As soon as a man thinks he knows better than God, trouble begins for him. This is as true in the ministry as in mechanics or day-labor. Just so soon as a man is willing to labor. Just so soon as a man is willing to place his life entirely in God's hands, God will take care of him."

will ever do men good, either when sung to them or sung by them, will have an earnest purpose in them. They will not be dull, they cannot be stupid, but they will be devont. And so the music of the church will always fuls of port wine daily.

The Editor's New York Conference Speech.

Mr. C. P. McCarthy, Secretary and Directo of the Parker Spiritual Society of New York City, under date of the 16th writes:

Your recent address before the Spiritualist Con-ference of this city, deserves to be studied by every bonest Spiritualist in America for its many and eloquent but somewhat unpalatable truthe-and while I enjoyed all you said I reliabed most of all the last. We are fortunate in having so yery excel-lent and accurate a report of this address in the Journal of last Saturday.

The editor of the RELIGIO-PHILOSOPHICAL JOURNAL was not aware that he was being reported and did not know his remarks had been forwarded to his paper until he saw them on his return home, after the paper was published. He would have preferred to have edited them slightly before publication, though on the whole the report is remarkably accurate and the editor is willing to stand by it and to reiterate in even stronger terms all therein contained.

GENERAL ITEMS.

It is said that Maud E. Lord is soon to visit San Francisco, Cal.

Franklin Smith of Dedham, Mass., to get a copy of Y. A. Carr's "Philosophical History of the Origin and Development Vegetable and Animal life," now out of print.

Rumors come from Washington that President Cleveland and bride intend to make a tour of the lakes in August, on a private n yacht, visiting Chicago, and possibly Duluth.

It is related of a popular clergyman that he started a dull praying meeting recently by announcing that he didn't propose to act as umpire for a " eleeping match."—Buffalo Christian Advocate.

Jesse Shepard has been holding musical cances at Grand Rapids, Mich. The Democrat of that city, says: "Considered from a standpoint, his concert affords an entertainment of the highest order."

Caroline E. Carey writes as follows from Weatherford, Texas: "We need a good medium here. I am at times discouraged in investigating Spiritualism, the proof comes so slowly, and there is so much opposition it is impossible to form a reliable circle.

The name of C. W. Scofield of Jamestown, N. Y., is being freely mentioned in connec tion with a congressional nomination in the district composed of Allegany, Cattaraugus and Chautauqua counties, in the State of New York. Mr. Scofield is one of the largest oil operators in the oil country, and is an enthusiastic Spiritualist.

Geo. H. Brooks writes as follows from Lawrence, Kansas, under date of June 15th: "I lectured twice before the society in Topeka; gave five lectures in Osage City; lectured in awrence last Sunday. My trip West has been quite successful. I am to hold a two days' grove meeting in Thompson, Ohio, July 17th and 18th, and am to speak for the Cassadaga camp, July 31st and August 1st."

A large rat is said to appear in one of the wards in a Pittsburg hospital a few hours before the death of a patient. It will run under the cot of a doomed person, and, after re-maining there a few minutes without any demonstration whatever, it will run away and disappear. In every instance the person occupying the cot died within thirty-six hours after the occurrence. This has caused such consternation that many efforts have been made to poison the rat.

The Spiritualist meetings will be resumed at the Perine Mountain Home, near Summit, N. J., on Sunday, June 27th, and will be held each Sunday afternoon during the season, commencing at 3:30. This will be the first anniversary service, at which Mrs. T. B. Stry-ker, Mrs. Milton Rathbun, Mr. Samuel H. Terry, and others will speak. Friends residing In New York City and vicinity, desiring to be present, will please communicate with Dr. Perine. All are cordially invited to be present. So writes Dr. Perine

S. Bigelow of Sanford, Florida, writes as follows with reference to the book, "A Study of Primitive Christianity:" "It ought to be read by every thinking Spiritualist and Liberalist. No one can consider himself well informed upon this important subject, unless familiar with the grand work by Dr. Janes, or the many sources of information from which he culls. I thank Dr. Janes and the publishers for their valuable addition to sound liberal literature." The price of the book is \$1.50. For sale at this office.

A prominent literary woman of New England, connected with the leading daily paper of her city, writes: "Enclosed is the money for of her city, writes: "Encle subscription to your truly valuable It is the only reliable spiritualistic a year's st paper I have seen in this country. I wish to heartily thank you for the courageous stand you take concerning the vile frauds that are dragging the truths of Spiritualism in the mire. If every journal followed your exam-ple, they would soon extermiate the large crop of impostors who are fattening upon

James B. Silkman writes as follows from New York City: "Please do me the favor to correct my personal friend Snipes's report of the New York conference in late number of the New York conference in late number of the JOURNAL. Owing to its brevity, in omit-ting the pith of my utterances in regard to the Caffrey exposure, I am wofully and total-ly misrepresented. While Caffrey affords the best opportunity for tests of any of the medi-ums for materializations, I have seen noth-ing of the very many personages coming from his cabinet that I deem genuine materializa-tions. I have had but one sitting for state-writing with him, and then I could get noth-ing."

An Astonishing Phenomenon.

The word phenomenon, loaded fore and aft with robust adjectives, has become so common that the title of these preliminary remarks not excite the attention it deserves Still we hope sufficient interest may be arous ed to insure the reading of what follows this introduction. Our esteemed contemporary, The Banner of Light, in its issue for May had a leading editorial under the title of "Exposures," which may truly be regarded as a phenomenal departure from its his toric policy. Most encouraging is this sign life and appreciation of the situation We only hope it marks the beginning of a new and better policy on the part of our esteemed contemporary. We almost fear that this "leader" was but the result of a spasm of either sense or desperation. The article bears strong internal evidence that it was not prepared by the veteran editor who pernot prepared by the veteran editor who per-mitted its publication. That it was written by some one who has been a close and sym-pathetic reader of the Religio Philosophi-CAL JOURNAL is plain. But that such an editorial, so completely at variance with what Brother Cephas Lynn would call "the traditional policy" of the Banner, was allowed to appear, must be taken as a significant sign of the growth of a healthy sentiment in a quarter where it could hardly have been expected. No matter who conceived the article the Banner fathers it and that is enough Let our esteemed contemporary put that writer on its regular editorial staff, if he is not now there, giving him liberty to write and publish his highest convictions, and the oldest Spiritualist paper on earth will soon see its world growing brighter. Here in full is the editorial phenomenon:

EXPOSURES.

EXPOSURES.

It is still the fashion for a certain section of the secular press to hall every alleged "exposure" of a medium as another nail driven into the coffin of that detestable superstition of "so-called" Spiritualism. One of three courses is generally associated with the editorial attitude in such matters: either a willful and persistent misrepresentation of the entire subject, combined with a determination to abuse us at every cost of justice. the entire subject, combined with a deter-mination to abuse us at every cost of justice and fair dealing, or we are "sat upon" with the knowing assumption that all such sub-jects are either delusions or frauds, or an at-tempt is made to destroy us by exciting the passions and prejudices of the reader against

tempt is made to destroy us by exciting the passions and prejudices of the reader against us.

In addition to these "croaking ravens" of the press there is a class of Spiritualists in our ranks who, whenever some trickster is exposed, incontinently tremble in their shoes, thinking that Spiritualism is to be thereby overwhelmed and that all precedent experiences are of doubtful value.

To consider the attitude of the press first. In regard to the general question of "exposures," Spiritualists "may safely admit they are under obligations to any agent who may assist them in keeping their glorious faith free from the harpies that are mere pretenders to the possession of that faculty of mediumship, of which we have abundant evidence to prove is as much a matter of fact in the constitution of our nature as any other of the faculties we are possessed of. The many warnings that our own journals have printed is clear proof that the operations of this class of vipers are known as dangers to be guarded against; and though the spiritual press may not deem it is bound to become a sort of "Polipe News," yet as a rule if is not backward in putting its readers on their guard against any trickster who is or has been clearly and satisfactorily demonstrated to be such. All such common tricksters should be left to the attentions of the laws—sentimental considerations are unnecessary in such cases—and Spiritualists feel very much the same over the press exposure of such gentry as the most of us do when any other vulgar swindler is pilloried in the public prints.

But Spiritualists have a right to be sheard in partest and dafence when the avneward of

such gentry as the most of us do when any other volgar swindler is pilloried in the public prints.

But Spiritualists have a right to be heard in protest and defense when the exposure of fraud is confounded with the alleged exposure of the fraudulent character of Spiritualism per se. Any journal that puts forthrough a non sequitur must be classed under one of the suggestions of our opening paragraph, or must be content to be considered as speaking as cathedra on a matter it lacks knowledge or experience concerning, for such confusion of thought could not be possible in the mind of any candid and well-informed editor. When the newspaper in the interests of public morality exposes some commercial frank, we congratulate it on its public spirit; but when it constitutes itself both jury and judge, all that profess any pretensions to decency reprobate any such abuse of the journalist's prerogative.

journalist's prerogative.

Do not misunderstand the point. What has been said so far relates simply and only to actual and unadulterated cheats, who, possessing no particle of mediumistic power, merely pretend to be so endowed. The footpad is a gentleman by the side of such prepaders, who thus literally "steal the livery of heaven to serve the devil in." The "exposure" of such people does not in any way affect the genuineness of mediumship. In the abstract, they are but counterfeiters—the real currency remains undebased.

When, however, we have to deal with the

When, however, we have to deal with the real or assumed confusion that is manifested by the average editor in dealing with the subject of exposures, the duty of a vigorous protest and an earnest defense asserts itself. subject of "exposures," the duty of a vigorous protest and an earnest defense asserts itself. The truth of a mathematical axiom is
not destroyed by the inability of the student
to apply it, nor is the reality of our facts destroyed by the simulation of them in whole
or in part by the dishonest or unprincipled.
That "A" lies is no proof that all people lie
Gr. again, that "A" speaks the truth is no
proof that all people do so. Let this ruie be
applied to our case, and see how it works
out: our axiom is "the reality of spiritual
manifestations," which axiom can be demonstrated to any person who will adopt the
same conditions that are necessary for their
evolution that we have to adopt; professional
mediums or professed Spiritualists are not
required to be present; it is an experimental
inquiry into an alleged series of facts, and
like any other department of experiments
by liceburg Railroad—on which the camp is
situated—guarantees that visitors holding
has always been and will so remain,
in regard to the present that greatest claim to acceptance in that connection, since their greatest
claim has always been and will so remain,
in regard to the present of the privats home circles independent of any profeesional assistance whatever. Therefore we

emphatically protest against being ignorantly or willfully condemned by wholesale, when that condemnation is based upon a standard we ourselves do not admit. Are the facts true? Can they be obtained by any of us? Are they independent of professional representatives? To all these questions an absolutely affirmative answer can be unbestiatingly returned. When secular editors get these points in their minds, the ignorant or willful confusion they now exhibit will disappear.

or willful confusion they now exhibit will disappear.

A word now to that class of "Spfritualists" (?) who, whenever an "exposure" is reported, tremble in doubt as to the value of their own experiences, and begin to question whether they have not been imposed upon. If you have been so utterly careless in your inquiries as to be uncertain about what you think you saw, if you have failed to make each step firm and secure before advancing to the next, then you are not entitled to be called a "Spiritualist," and we must refuse to accept you as such. Your doubts and fears are the results of your own perfunctory methods of investigation, and your adhesion to our cause is a positive detriment to its progress. One indisputable fact outwelphs any number of counterfeits; if you have that indisputable fact, then you have a said foundation to stand upon.

All real Spiritualists have a multiplicity of

dation to stand upon.

All real Spiritualists have a multiplicity of such facts. Our facts demonstrate the axiom of the 'r reality of spiritual phenomena' that is stated above. Exposures, "so called," only expose a simulation of our facts, and thus in no way affect the axiom stated. A Spiritual ist who rests his convictions upon incontro-vertible fact is not disturbed therein by any alleged "exposure," however much he may be angered by the rascality that attempts to

be angered by the rascality that attempts to trade therein.

Now as concerns those who, actually being mediums, are (it is alleged) caught defranding their patrons, what can be said in their regard? Intrinsically there is no more sacredness about a physical scance than there is about a chemical or mechanical experiment; a medium is not necessarily a better person than a merchant, in any other walk of life, and professional mediumship being neither more nor less than a means of livelihood, it is judged by the majority of outsiders as they judge any other professional avocation. In the long run the fittest—in this case the most accurate—will survive. Now in this direction, be it noted, the medium depends for recognition, patronage and success upon his or her fitness for the work and honesty in its prosecution, and, these qualities failing or being willfully prostituted, ultimate failure and disgrace are only questions of time. The public taint entailed is mostly punishment enough, while the loss of public confidence is of itself a heavy penalty; and when it is femembered that the mediumistic are subject to influences and temptations that stronger people than are they do not always successfully escape, the justice of the case will be met by Spiritualists taking the erring one in hand and endeavoring to reinstate such a one into good standing, always providing such a one is desirous of being so dealt with. But, also, in justice, such cases demand that the delinquent shall not be accepted as a representative of our work antilindubitable evidence of reform has been presented. There are two sides to every question, and if professional mediums claim certain privileges and exemptions because of their peculiar circumstances, they must be willing to allow some rights to their clients, for if all the rights are on one side, and that the interested one, then mediums must expect to receive the consequences of such a seemlag invidious arrangement. trade therein. Now as concerns those who, actually being

Cheap Excursion Rates from the West to Lake Pleasant Camp Meeting.

Although the camps at Lake Pleasant and Onset Bay (both in Massachusetts) have been in active operation for a dozen years have for some years been national, rather than local, in character, favorable railroad rates have never been secured for visitors west of Buffalo. This drawback, fortunately, no longer exists as will be seen by an official letter from the Assistant Commis-sioner of the Central Traffic Association herewith published. Two years ago the importance of securing inducements for western people to attend the camps was first officially recognized by the Lake Pleasant management, in the appointment of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL as a mem ber of the Transportation Committee. Of salty it took time to place before the various railroad officials the data nec to warrant liberal action on their part; and in the interval, the best that could be done was to get the usual excursion rate to Buffalo, with a ten days' extension of time for camp visitors. This year, however, the editor of the Journal has succeeded in obtaining a much better rate from west of Buffalo than is given by most of the roads east of that

For his success in this he desires to thank Mr. Geo. H. Daniels, the able and popular Assistant Commissioner of the Traffic Association, who has heartly seconded th and without whose earnest co-operation the arrangement could not have been perfected.

Those who wish to visit Lake Pleasant Onset Bay and other camps in New Englan can purchase tickets to Montague Station (Lake Pleasant Camp) and make that their

hoped that all interested will see to it that the information is widely disseminated through the Spiritualist press and also through local papers.

The advantages of this excursion rate for all within the territory here in below des-cribed may best be seen by comparison. The camp excursion rate this year from Buffalo N. Y. Central and the West Shore is \$14.50 for the round trip; the regular fare for the same trip would be about \$17.30, hence the rebate is about one-fifth, or a saving of about \$2.80. The regular fare from Chicago to Lake Pleasant is about \$20. Add to this onethird, or \$6.67, the price of the return ticket under our arrangement, and it makes the round trip ticket cost \$26.67 or a saving of one-third of the regular tariff both ways.

The arrangement is a very liberal one, and it is important that the sale of these excursion tickets shall be large enough to warrant the railroad authorities in making the same tariff

for next and succeeding years.
This notice, together with the letter following should be carefully preserved by all who think of going to the camps. At the smaller fallroad stations notice of the intended pur-chase of these tickets should be given early so that the agents may obtain the necessar certificates and tickets if not already in hand. The meeting at Lake Pleasant opens on July 31st, and these excursion tickets can be used on and after July 25th.

CENTRAL TRAFFIC ASSOCIATION. Passenger Department.

COMPOSED OF THE FOLLOWING LINES: COMPOSED OF THE FOLLOWING LINES:

Baltimore & Ohio B. R.; Chicaca & Grand Trunk Ey;
Chicago, St. Louis & Pittsburgh R. R.; Chicago & West Michaga Ry;
Chicago, St. Louis & Pittsburgh R. R.; Chicago & West Michaga Ry;
Chicago, St. Louis & Pittsburgh R. R.; Chicago & West Michago Ry;
Chicago & Chicago Ry;
Chicago & Michaga & Western Ry;
Jeffenoville, Madison & Indianapolis Ey;
Lake Shore & Michaga Southern Essiay;
Louis Ry;
Madison & Indianapolis Ey;
Lake Shore & Michaga Southern Essiay;
Louis Ry;
Madison & Indianapolis Ey;
Lake Shore & Michaga Southern Essiay;
Louis Ry;
Madison & Indianapolis Eliys;
Deagh Essiay;
Louis Ry;
Madison & Indianapolis Rivary
Louis Ry;
Madison & Louis Ry;
Louis Ry;
Madison & Louis R

OFFICE OF THE ASSISTANT COMMISSIONER. CHICAGO, June 17th, 1886.

JOHN C. BUNDY.

Member Transportation Cos N. E. Spiritualists Camp Meeting Association.

S. E. Spiritualists Camp Meeting Association.

DEAR SIR:—The Central Traffic Association covering the territory bounded on the west by Chicago and St. Louis, and the line of the Chicago & Alton R. R. between Chicago and St. Louis, on the east by Toronto, Buffalo, Salamanca, Pitteburg, Wheeling and Parkersburg, and on the south by the Ohio Riverburg, including the cities of Louisville and Lexington and the line of the Louisville & Nashville and the Cincinnati, New Orleans & Texas Pacific Railroads between Louisville and Lexington and Cincinnati, has agreed to make a rate of

ONE AND ONE-THIRD FARES,

on the certificate plan for parties attending the Annual Camp Meeting at Lake Pleasant, Montague Station, Mass.. July 31st to Sep-tember 1st.

Montague Station, Mass., July 31st to September 1st.

In order for parties to avail themselves of this concession in rates, it will be necessary for them when going to the Camp Meeting to purchase a ticket through from the starting point to Montague Station, and to request from the ticket seller a certificate showing that they paid full fare for the ticket from starting point to Montague Station.

It will then be necessary for the holder of the cartificate to have the Secretary or Clerk of the Camp Meeting Association certify on the reverse of the certificate that the holder has been in attendance at the Camp Meeting. When the certificate has been thus certified to by the Secretary or Clerk, it becomes an order on the ticket agent at Montague Station for a ticket at one-third fare from Montague to the point at which the holder purchased his ticket eastbound.

The certificate will not be honored, however, if presented later than September 3rd, 1896—that is to say, in order to avail themselves of the reduced rate on the return trip, certificate holders must start West on or before September 3rd.

Please give me the name of the Secretary who will certify to the certificates at Mont-

fore September 3rd.

Please give me the name of the Secretary
who will certify to the certificates at Moniague Station, so that I can publish his name
on the circular of information which I will
distribute to all the lines in our Association. advising them of the arrangement made with Very truly yours, GEO. H. DANIELS, Asst. Commissioner.

A Red Letter Day, for the Chicago Mail.

On Tuesday of last week a fine four-story building on Fifth Avenue was the centre of attraction for several thousand business and sional men of this city. The occasion was the first anniversary of the Mail under the management of the Hatton-Snowden Com-pany. The affair must have brought joy to arts of the proprietors of this brilliant and aggressive penny paper, for it was a suc

entative of the JOURNAL modestly A repre threw himself into the surging crowd and was carried upstairs by a sort of squeeze

ment, Thaine was selected to welcome the throng in the lunch room because he not only knows the name of every good advertiser and newspaper man in town but has a manner so innocent and sweet that it at once dispels the abnormal bashfulness for which Chicago business men are noted.

Major Flynn, the talented adjutant of the

Mail army, was exerting his genius to direct the movements of the throng and keep some order and system amid the extraordinary crush. That every man was well fed, introduced to the heads of the various departments, shown the lightning presses, presented with the latest copy of the Mail as it fell from the hopper at the rate of three hundred a minute, filled with statistics of paper, ink, stereotyping, presses, speed, etc., etc., con-vinced that the *Mail* was the most progres sive, liberal, courageous and honest paper among all the dailies in town, that all the things were done and well done, was due to the individual efforts of the brilliant Flynn Col. Snowden is an old-timer here and of course was personally known to a large num ber of the callers, who shook his hand after each fresh exhibition by Flynn. General Frank Hatton received in the editorial rooms on the fourth floor, and is no doubt now pa tronizing some wholesale drug store where Pond's extract" can be had in large quan tities, for the purpose of taking the soreness out of his right arm and hand. The sporting editor declares he had rather meet Sullivan in the ring than to shake hands with such a host again. He says the Hatton-Snowden Company do every thing on such a large scale and with such a rush that it is really wearisome to a gentle, ease-loving, sporting editor. He avers he will resign unless the next annual reception is held in sections. The Mail's "club man" early retired from early retired from the scene and hid himself in the back room of the Press Club's quarters. He intimates that his corns can stand any reasonable amount of rough treatment, but were not built for use on recention days. The Jour NAL representative felt especial sympathy for the poor newsboys who were staggering up the basement under huge loads of pa pers. As a copy of the Mail on that day weighed about a pound, and was sold at the regular price, one cent, each of the boys had to carry an aggregate weight greater than his own before his afternoon's work was done and his profits banked-in the nearest pie factory.

On the whole, The Hatton-Snowden Company should be satisfied with the day. The Mail gained new friends, cemented old friendships, and took a fresh start toward doubling its present 40,000 daily circulation.

The Mineral Springs at Colfax, Iowa.

Once upon a time a sick man escaped from the hands of physicians who were lawfully and conscientiously, yet ignorantly destroying the modicum of vitality left. He travelousands of miles and picked up here and there some new life. At last in his wan derings he came to a little prairie town called Colfax, in the centre of Iowa. He had heard of the merits of the mineral springs located there and seen people who claimed that their lives had been saved by a visit to the place and the free and persistent use of the water. The invalid was rather critical and slow to fully credit assertions except after thorough investigation and, if possible, verification by actual experiment. He staid at Colfax several days in early spring before the summer hotels were open; and the whole-souled landlord of the Mason House took excellent care of him and his family. The mineral spring and bath connected with this house were freely used and with surprisingly beneficial results to all of the party. Though at that time unable to walk more than a few blocks this invalid made a careful investigation of the claims set up for the water. He visited the several springs, talked with the proprietors, sought out invalids and those once ill beyond hope of recovery but now in the full vigor of restored health. The testimony was unanimously in favor of the healing power of the water. Mr. S. W. Cole, proprietor of the Grand Hotel, one of st comfortable summer hotels in town, is a walking intelligence office, and can cite cases of cures by the hundred that have come under his personal observation. Mr. Croft, under his personal observation. Mr. Croft, who acts as host of the Mason House, is an example of the efficacy of the water and cannot say too much in praise of its service to a regular physician, but prescribes the water freely and says that cases pronounced Bright's Farette Streets, Syracus, New York.

Disease by leading physicians of Chicago and elsewhere, have been cured after use of the water, one case where the patient was expected to die within six weeks. Fry's Hotel is presided over by Mr. Fry who acquired some reputation as a healer during his connection with the late famous Paul Castor of Ottumwa. Dr. Fry showed the writer a collection of crutches and canes which he claimed had been left behind within a few months by patients who had no further use for them. The Hotel Colfax, situate about a mile from the village, is the finest and most expen house; it is now open for the season and offers all the accommodations and luxuries to be had at any first-class house, all passenger trains stop at this house during the summer. Each of these hotels has a mineral spring and the waters of all are nearly identical in their analysis.

The water stands transportation well, but it is not advisable for one who has not visited Colfax and become familiar with its merits to order it shipped, except in glass. The Magnetic Rock Spring Company makes a specialty of putting up the water in glass, both in bottles and carboys. This Company has put in the best machinery and is prepared to ship 5,000 gallons per day. Mr. W. T. Dart is the efficient Superintendent of the Magnetic Rock Spring Company and will supply applicants with circulars and price

When the writer left Colfax he ordered a supply of the water shipped to him at Chi-cago. For two months he has given it as thorough a trial as circumstances would permit, and his confidence in the potency of its medical properties has steadily increased.

The people of Colfax are honest and generone; they have not yet learned to rob visitors, as is the case at many health resorts. The village and country about afford pleasant walks and drives. As a quiet, restful, healthgetting place, Colfax may safely be comended to those in search of such a resort.

Sufferers from nervous prostration, rheumatism, dyspepsia, neuralgia, and all diseases of the liver and kidneys are quite sure to be helped by the free use of this water. Consumptives and those suffering from heart disease had better let it alone.

Coltax is on the line of the Chicago, Rock

Island & Pacific Railway, about an hour's ride east of Des Moines.

The Root of the Evil.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. 'This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even p raint of scrofula in the vital fidid. Thousands who have been cured of scrofula by Hood's Sarsaparilla, testify to it awonderful blood-purifying qualities. Sold by all druggists.

The Chicago, Rock Island & Pacific Railway have authorized their agents to 'sell' excursion tickets to any station on this line, July 3rd, 4th and 5th, 1886, at a single fare for the round trip, making tickets good for return bessage on or before July 6th, 1886, excepting that none will be sold between Chicago or Feoria and any Missouri River station, or any station within 20 miles of the Missouri River, nor will any be sold from a station within 20 miles of Chicago or Peoria to any Missouri River station, or from a station within 20 miles of Chicago or Peoria.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites, As a Remedy for Pulmonary Affections and Scrofulous Diseases.

Dr. Ina M. Lang—a prominent physician in New York, says:—I am greatly pleased with your Emul-sion. Have found it very serviceable in above dis-cases, and it is easily administered on account of its

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC BOUNTIFUL NATURE APPORDS NO FINES SPECTIFO for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores, of that supreme purifier, as well as beautifier of the skin, Gienn's Sulphur

Glenn's Sulphur Soap heals and beauth German Corn Remover kills Corns, Buni-Hill's Hair and Whisker Dyn-Black & Brow Pike's Toothache Drops cure in I Minu

Piso's Cure for Consumption is the best Cough sedicine. 25 cts. per bottle.

Business Botices.

Hupson Turriz lectures on subjects pertaining to general reform and the science of Spiritualism. At lends funerals. Telegraphic addresss, Ceylon, O.; P. O. address, Berlin Heights, Ohio.

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OLD COINS WANTED, We pay as high PENSIONS and Claims collected or be pay our tall dates. Rev 5000 for December 10 pay the pay or tall dates. Rev 5000 for December 10 pay the pay of the pa

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WANTED ART MAGIC," several copies, new addition, and price delivers' by mani.

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ANY CIRL

Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. In Years to Come.

Will the memory of the morn when first I met you, In years to come still in your heart remain? Like summer sunshine when the world shall fret Let thoughts of me return to you again.

ow't were wrong, each tender word to treasure h smlle, and glance, and touch of your dea hand, dell, and sad my life, devold of pleasure t ever be, but you will understand.

And if I'were wrong to feel my heart's mad beating. Not mine the fault, and this must be my plea. Since mine was not the power to stay our meeting, Forgive me, Lord, I humbly pray to thee.

Forgive me, Lord, I humony prey

I know in that fair land beyond death's river,
Each soul is free from all the bonds of earth;
Love pure and sweet my soul may know forever,
Death only brings my spirit's fair new birth.

Quittre.

Amesthetic Bevelations.

Anresthetic Hevelations.

In a late number of Light there is an interesting notice by "M. A. (Oxon)," of a book just published in America with the above title, and a very interesting personal confession by our great psychical poet Tennyson, regarding, his experiences in "waking trance from a boy upwards."

The reviewer also alludes to my conclusions as to the psychical indicate of anasthetics as published in my "Theosophy," 1830 (now out of print) and in the Spiritualist, shousiny 9th, 1830.

If the view I there take be correct, then we have in the use of anasthetics an experimental and actentific method of demonstrating the existence of the soul as an Exo, independent of its bodily feenement, and if so a most profoundly important scientific discovery regarding metal science.

The title of my paper, extending to fourteen pages in my "Theosophy," is, "Can the Use of Antestatics Demonstrate the Existence of the Soul?" and the substance of this paper I now give in an arridged form.

1. Many who have passed through the first stages

form.

1. Many who have passed through the first stages of drowning and have become unconvictors to worldly affairs, have had, as it were by a photographic process, an instantaneous picture presented to them of the whole course of their lives, while some—have seemed to themselves to have passed into celestial

piness.

The same sensations have frequently happened hose who have taken amosthetics in the labors of The same sensations have frequently happened to so who have taken amosthedics in the labors of 'bed or for surgical or dental operations—when it happiness is often experienced, and the joys of ren, as it were, seen; willie others have to themes seemed to stand outside their bodies, watch-with interest the operations of the surgeon on r passive bodies; and this was my own experison one occasion in 1874, when under the influence of chloroform.

on one occasion in 1874, when under the innu-of chloroform.

Individuals who have passed into trance under ieric operations, and have then undergone the set surgical operations without experiencing aln, have likewise often experienced at the

y pain, have likewise often experienced at the is beatific visions.

In the history of costatic, that is, entranced markers are perfectly of the history of costatic, that is, entranced markers are perfectly of the history of costatic, that is, entranced markers are perfectly of the history of the history

Togla.

Mediums Point out the Remains of

Woman who had Committed Suicide.

To the Editor of the Rengie Philosophical Journal:
Pacts are stubborn things. In March., 1885, our little town was thrown into a wonderful excitement by the sudden disappearance of Mrs. Harley, suppended to be temporarily insane. Business was suspended, and search by everybody was made for days and weeks; no money was spared detectives were put at work, and rivers, creeks, and ponds were dredged. The question was, "What has become of Kate, the swife of an exceptionally excellent husband?" Honselly by some, but in derison by more, it was asked, "Why can't the spirits decide this vexed question?" Mr. H. said to me and my wife, on the eve of our departure to attend the Anniversary Meeting of the Southern Association of Spiritualists at Louisville, Ky., last March, "If there is anything in your theory or if in anyway you can quitain say information of my wife, it will be thankfully received. I know mothing about Spiritualism, and am skeptical." I promised, if opportunity offered, to do so. He gave me a ring belonging to ber. Mrs. Gladding, of Philosophia, held it in her hand and gave minute particulars of Mrs. Harley's appearance and losanity—a run, a river, a plunge, and then drowning. She drew a diagram of the river, and the sland of sand, and indicated that at such a spot, a fleshless skeleton smooth be found, intact, are-the lower extremities. She could be identified by the gold filling in the front teeth. We then had a stitung with Mrs. M. C. Jacob, a most excellent laste-writing fanctum, living at 430 E. Vermont St., Indianapolis, Ind. She knew wothing of yakat Mrs. Gliadding had sald. I slipped the ring finside of Sase-elate, unknown to Mrs. J., and wy received in writing a most excellent communication addressed to Mr. Harley, her husband, giving particulars of the lamentable affair, mentioning the remains. Then followed a diagram, descriptive of place, leand, etc., and this continuing Mrs. Gliadding's statuents in every particular, only being faller in detail.

R. was very he Editor of the Rengio-Philos

detail.

Seatrable that the remains be found as make no sale of property, or release a under the law. The next medium of Cincinnati. Like Mrs. J., she was revelations. She rages, etc., under the law. The next meeting, block of Chochanti. Like Mrs. J., she was to unknown to the former revelations. She oyanity saw and described Mrs. H., gave names, tion of mind, manner of death, describing rivilion of mind, manner of death, describing rivilion.

An Extraordinary Bustle.

It was Exposed at a Materialising Circle.

The following correspondence relative to the Mat-chester expose of Mrs. Hessie Huston, of Boston, Mass., in one of ther materializing seances is forwarded in the hopes-that the public may catch one more word-that shall put investigators on their guard against the irmy of charlatans that intest the ranks of Spiritualism.

HAVERHILL, MASS., May 8th WILLIAM H. HUSE, Esq., Manch

WILLIAM H. HUNE. Esq., Manchester, R. H.Dear Sir:—
I notice in last Sunday's Boston Globe, your name
In connection with the Huston expose in your city. It
rust you will pardon me for troubling you with this
note of inquiry in the matter, for I only do so in the
interest of truth and justice. Will you give me the
plain, honest facts as they came under your observation, which seemed to terminate in an bonest expose of one of the unany materializing frauda that
infest the ranks of Spiritualism? I would like justwhat you would be willing to have appear over your
signature in the RELIGIO-PHILOSOPHISM, JOHNAL
of Chicago, Ill., a spiritual paper that denounces
frauds.

Mest respectfully yours,
W. W. CURRIER.

The following reply was received in answer to the above, which speaks for itself.

MANCHESTER, N. H., May 13th, 1886.

The following reply was received in answer to the above, which speaks for itself.

MANCHESTER, N. H., May 18th, 1886.

W. W. CURRIER, ESQ.—Dear Str.:—

Your favor of May 8th came duly to hand, and I should have answered before this, but have been very busy. I cheerfully give the information asked for; not only because I wish this first-class fraud to be exposed and adverticed as such, but because I see that there is a disposition in some papers to cover it up and smooth it over. I had attended two of Mrs. Huston's (so-called) sciances previous to the one when she was exposed, but the details of what I saw then would make this letter too long, and are unnecessary. It is sufficient to say that I saw enough to convince me that she was a complete humbug, and was getting rich from the dollars paid in by her credulous dupes. I laid a plan to trap her, with my brother, J. B. Huse, and F. S. Sotliffe, Principal of one of our Grammar schools, and together we attended her seance at a private house on the evening of April 27th. The circle was formed about eight o'clock, and. I waited until about 9:15 before I "grabbed."

In the meantime some of the best known citizens of Manchester, who were present, were called to the cabinet and Limaghoed that they recognized some of their departed friends, though in the aimost complete darkness it was impossible to distinguish any distinct features. About the time above mentioned, while a supposed spirit form was advancing my distinct features. About the time above mentioned while a supposed spirit form was advancing the cabinet and supposed spirit form was advancing the cabinet and supposed spirit form was advancing the city. I jumped from my seat in the front row, and threw my arms about it, and found what I confidently expected to find,—Mrs. Huston! She at once gave a scream and her husband who sat beside the cabinet, leaped upon me and tried his best to disengage my hold on the spirit (?) which, I suppose, would have liked to demalerialize about that time, but she didn't. Fearing t

billy taken from Mr. Huston by my brother, and shall keep it to remember him by. He had not struck me when my brother seized him, probably, through fear of hitting his wife, in the darkness.

After indusing in a little talk and comment on the affair the company dispersed leaving Mrs. Huston out of sight lig the cabinet. Mr. Ammidon, at whose house the affair took place, informed the Hustons that he would not keep them another night, and offered to carry Mr. Huston to the station to see if there was a southern bound freight train before morning. While they were gone, Mrs. Huston, who had become composed, offered to be searched to show that she had nothing about her but that was all right. Mrs. Ammidon and a young lady who was present conducted the examination, and were more thorough than Mrs. Huston expected, for after quite a tossel with her they found her bustle was made of a bag and filled with false hair and whiskers, articles of clothing, and every thing that would be needed in giving the manifestations. She then confessed that she had been decelving everybody. Mrs. Huston become to nifeconic that they would not take her of clothing, and every thing that would be needed in giving the manifestations. She then confessed that she had been deceiving everybody. Mrs. Huston begged so pitcouly that they would not take her bustle, that they left it with her, but they can attest the truth of this statement. Mr. and Mrs. Huston Geseite Huston, 488 Tremont St. Boston, is her full name-and address) remained at a hotel dpill morne long and left on the 6:30 train for home, and will probably power "materialize" in Manchester. I hear that some of her suppes in other dites will not believe, even now that she is a fraud, but the strongest and firmest Spiritualists Iir Manchester denounce her now as such and the messeary I can give the name

Jean, who does not give the name of place or post office address, writes as follows: Our Bodely here is progressing. We have good workers; among the foremost are Broe Chase and Smith. One of the

A CONTRACTOR'S GHOST STORY. How a Man Who Had Chested Him Came Back After Death to Apologize.

"I never go much on ghost stories," began Contractor Van Dyke at the Clinton House in Unionation town, Pa, the other svening. The old gentleman had been listening with more or less attention to a series of fable being told by the gueste of the hotel. "You don't believe in spooks, then," suggested one of the grathering.

low. Fa., the other svening. The colo gentlemental and been listening with more or less attention to a series of fables being told by the guests of the hotel.

"You don't believe in spocks, then," suggested one of the gathering.

"Weil, I don't know," the old contractor replied.

"My experience in that direction has been somewhat remarkable." I don't suppose you will believe me, but the story I will tell you is true. I can produce a living witness to it, and I will at any time make affidavit as to its accuracy. Two years ago I was building a piece of railroad down in the easiern part of this State. Among the people who furnished me ties was an old trader in whom I had little or no confidence. As the bills for the ties came in I paid them promptly and took receipts from every man. I knew to the tie the number used. After my contract was completed the old trader sued me for the price of fifty ties. The case was tried and I was compelled to pay the money. The old man had sworn to his bill, and little or no defense could be made. When I paid the money I warned the old fellow. I told him he had perjured himself. I predicted for him an unbappy ending. About six months ago I was awakened at one o'clock in the morning by this same old trader. It was dark in my room. Just as plainly as I can see you now he was there in life. He awakened me by calling my name. My partner was in a bed in the same room just a few feet from me. I called to him and told him of the visitor's presence. He said he could not see him and laughed at me. He told me I was draming and suggested that I go to sieep. While we were to beep again. The next inorning he told the story on me as a joke, but while we were at breakfast the news reached us of the old trader's deadf. He had died within ten minutes of the time of his visit to me was the last one. That story is true as holy writ," the old man concluded. A distression silvent. visit to me. I have the same character he had to make, but I am satisfied his visit to me was the last one. That story it true as holy writ," the old man concluded. A distressing silence tollowed its telling and the party broke up before all recovered.

Remarkable Dream Visions.

The following remarkable dream vision was sent in to the Secretary of the Psychical Society of London in August or September of last year to be noted by that society:

The Niagara River in full flood suddenly came into view from the American side, and presently the flood abated and was gone, and a group of sallow-looking men were seen wading just above the whiripool rapids, which had now become so shallow that men might walk across, and one or two more prominent than the others were wading in the rock pools of the bed of the river and seemed dipping landing nets into the pools among floating blocks of toe. The day seemed dark and dull, but no snow was visible, but a wooden structure on posts slood on a level with the steem of the result of the river and results of the steem that the other structure on posts slood on a level with the steem of the results.

nets into the pools among floating blocks of fee. The day seemed dark and dall, but no snow was visible, but a wooden structure on posts stood on a level with the river on the American side.

Now the floating blocks of fee pointed to the time when the loe would have broken up and the snow would be gone, as the period when this remarkable symbolic dream vision might have the fulfillment, while the sudden drying up of the great flood pointed out in strange symbolic imagery the paralyzing of labor, power, or force and motion by the present railway and other labor strikes over the United States.

railway and other labor strikes over the United States. Among the other remarkable dream visions sent into the same society early in March last and now awaiting fulfillment is that of the creecent moon, which appeared three times, once on a stormy back ground of clouds in the southeastern heavens and twice to the north, the last lime the creecent passed rapidly to the south by east, or, rather it seemed to shoot-obliquely south till it neared the ground and was suddenly hidden by a bank of storm clouds, which, when cleared in part, showed no moon but a low mound-like bank or building. During the creecent's first appearance it increased from a tiny thread to about four days' old.

The creecent secont site symbol of the Mohamme-

creecent's first appearance it increased from a tiny thread to about four days' old.

The crescent moon is the symbol of the Mohammedan power. Its first increasing to the sentheast on a back ground of storm cloud shows Mohammedan troubles threatened from this direction and again it appears to the north would still show its formidable power, but its finally shooting obliquely to the earth, as it were, and disappearing under a heavy cloud covering, a mound or low building shows that it will not succeed, and most likely will flow be vanquished by the Greeks, for notwithstanding the negotiations and interference by European powers, no permanent estitement will be effected. The great incendiary fires in the East were foreshown by a circle of burning siars about the 2nd of March.

In April, 1878, the creecent moon appeared to fall to the earth from a stormy sky and the sun rose where it fell. In the following summer Cyprese was edded to England. This was the first or immediate signification of the vision, but it is probable that it has another and wider signification. The sun which rose in its place shows the rise of Christianity in place of the Mohammedan power which is now about to be finally oversbrogn.

No. 25 Charles St. Dondon, Eng. May 9th, 1886.

has more in its place successful to the final place of the Mohammedan power wants to be finally overstrogn.

No. 25 Charles St., Dondon, Eng., May 9th, 1886.

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To the Editor of the Religio-Philosophical Journal:

The glorious old Journat, so full of various, rare and absorbing thoughts, must-temain my "magic staff" to hold fast while a dentest of this sphere. May its sterling and efficient leader live to be a hundred years old, and return soon to his arduous duties with renewed physical energy and restored health.

I am happy to observe that here and there a wise and true Spiritualist has the goodness, love and reservence to sun the lonely pathway of our self-deutory, with the sweet blessing of confidence, cheering and beneficient thoughts, which glow and doublants the noble heart. Off that every benefactor of the race could walk to old age under a guardian banner that could be never swerve! I regard with an innate reverential respect those who have lived useful, true and beautiful lives.

A Strange Coincidence.

(Atlanta Constitution.)

(Atlanta Constitution.)

The superstition connected with photographs is well known. When the first old "ambrotypes were gotten out the superstitious were wont to watch them with sospicion, the mystery of the thing adding to this prevalent superstition. Many were the yarns of pictures fading after the subject was dead, and I know of a widow of a confederate soldier who believes till this day that the mark that suddenly appeared across the picture of her husband was an omen of his death in battle among the far away hills of Virginia.

and I know of a widow of a confederate soldier who believes till this day that the mark that suddenly appeared across the picture of her husband was an omen of his death in battle among the far away hills of Virginia.

Then there was a ghostly picture, in which a shadowy face appeared behind the real picture, gradually developing until the first face was lost in the outlines of the spiritual usarper. All these things are well known, but the most conspicoous and most remarkable coincidence in regard to a picture and its original was told me to-day.

Prof. A. T. Lyon is a well-known artist, standing-very high in the profession, and known in all the principal cities in the State. When Bishop George F. Pierce celebrated his golden wedding, Frof. Lyon went to the socne of festivities well equipped with a fine, large camera and extra large plates to photograph the remarkable scene. On the grounds he erected a pavilloo, floored it with a carpet covered with masonic emblems, and to be sure of correctly timing it, he first took a picture of the court house, forwarded lit to Atlanta and had a friend to develop it and telegraph the result. The friend did so, and dispatched to him that it was all right.

Well estisfied with his arrangements, he had the bishop, his wife and the forty-eight descendants, besides numerous friends, assembled in a group, and the photographer obtained three fine, large hegatives of the wonderful assembly. The work was well done, and the artist congratulated himself on the success of his renture. He brought the negatives to his studio, in Macon.

Now comes the strange coincidence. Prof. Lyon waited to perfect his arrangements for copyrighting his great picture, and meanwhile the negatives to his studio, in Macon.

Now comes the strange coincidence. Prof. Lyon waited to perfect his arrangements for copyrighting bis great picture, and meanwhile the negatives to his studio, in Macon.

Now comes the strange coincidence, Prof. Lyon waited to perfect his arrangements for copyrighting the studio, and the

The Psychical Wave.

The Psychical Wave.

Truth is ferrible. She will have her way. One law is as inextrable as another law, and the mind that fails, from infatuation with one, to keep in relation to another, is brought up short, somewhere, by the very constitution of things.

One thinks of this not for the first time nor for the last one, but explicitly, in watching the course of the current of progress with which it is our fortune to be contemporaneous. No alert observation would deny that the class of phenomens which, for lack of a wiser term, we have taken to calling psychical, has come to the front of thought. That it is no longer as sign of culture to ignore the inexplicable—this is understood. The ghoet is not now remanded to the nursery; be is invited to the library. Colonded treams—are not scouted into the servants' sitting-prom; they are respectfully bowed over to the metaphysician....

dreams are not scouted into the serious dreams. The force which makes a parlor table rise half way to the ceiling, with a child on top of it, or the mystery shich qualifies a stranger in a back treet to tell you at first sight the name of your dead, or the secret of your heart, is no longer relegated to the logic of the medium, or the oratory of the stroiling charlatan. It is lifted to the deek of the scholar; and the scholar has accepted the trust. Believers in what are called spiritualistic phenomena—an army estimated at from two to ten millions in this country alone—are building from their end, and in their way, about a volume of mysterious facts which, at the other end, and from another fashion of approach, commands to-day the attention of illegal scientific men on both sides of the sea. The thing has overflowed the culvert of superstition; it has gone above the level of what we call a craze or a fashion. It has reached the dignity of an intellectual current. All momentum has its equivalent force. What is the philosophy working beneath the psychical wave?—Elizabeth Stuart Theips in Forum for June.

At the Home of Mrs. Helmick.

To the Editor of the Reliato Philosophical Journas
Is a recent number of your very valuable paper I saw a notice of the death of Mrs. Helmick, of Washlogion City, whose young grandsaughter was at one time the possessor of wonderful melliumistic powers. At her pleasant home at certain times, friends of the family were invited to be present at scances, which were certainly unique of their kind. The little room in which the circle sat was quite dark, and Hattle, the girl medium, a very lovely child in all respects, as by herself in a small chair. No admission fee was ever required, and it is impossible to
imagine that there could be any co-operation, fraud
or trickery on the part of the family.

On two occasions, I heard the audible whispering
speech by little Toley, the child spirit; of other relatives of the family, one before, and, notably the
shrill voice of Skiwaukee, as he is called, a powerful
Indian spirit, who long ago passed to the happy
bunting grounds.

Mrs. Helmick was gentle, awase foost women.

She had been minis-in a very remarkable enscious of spirit presmanner, and seemed always conscious of spirit pres-ence. This latter fact lent to her manners and her very presence a gracious charm which was very seemably felt even by strangers, and having seen her cocc they were always anxious to meet with her

A Fraud.

colition of min, name of colls, described flux II, gave same, could not min an another of colls, described flux in the colling of the collision of the collisio ng the name of Eddy, adver-

Ex-Judge Cross Denies 7t.

re the Editor of the Beilgio-Philosophical Journat:

Why is it that you lose no convenient opportunity to advertise me as the apologist of fraud and deception on the part of mediums or pretended mediums? Is the avowaf of my belief in the materialization of splitt fornis—the transfiguration of, and personation by mediums under certain conditions, so opposed to the Journat's policy as to induce the tryographical success in which it is wont to indulge? Is its plane of action so narrow as to admit of no diverse opinions upon questions which depend for their solution upon laws with which the wheat among us can claim only a slight acquaintance? I have never attended one of Caffray's sciances, nor written a word which points to him as a medium. On the contrary, I have on at least one occasion, called attention through the press to his misstatements. It has never been my custom to either patronize or recommend a medium whose methods are not such as to give confidence in his integrity. From what I learn of Caffray, it do not know and do not believe that he ever had a genuine materialization at any scance over which he presided. To-day he stands as a self-contessed impostor, and to his extent, I am satisfied to take his word, and would suggest that other Spiritualists do the same.

Next York City, May 27th, 1886.

We are glad to give Judge Cross space to correct the editorial error which coupled his name with the defenders of Caffray. We sincerely regret the mistake, though it seems not so strange it should have occurred when one recollects that Judge Cross has in years past been an ardent defender and patron of such a creature as Carrie M. Sawyer, and of others no better than Caffray.

ch a creature as Carrie M. Sawyer, and of others

such a creature as Carrie M. Sawyer, and of others no better than Caffray.

The JOURNAL is ready to seriously consider the claims of "transfiguration," etc., when evidence worthy of a moment's attention is offered that such phenomena occur. But no such evidence has thus far been offered by Mr. Cross or any other patron of tricky mediums. Judge Cross will find as little profit. ediums. Judge Cross will find as little profit tricky m in delving for spiritual knowledge amid Sawyer bish as he did in diving for sunken treasure years ago.

Notes and Extracts on Miscellaneous Subjects.

Nevada still has 1,500,000 acres of land for sale.

In.

The camp meeting fever in Iowa is more vig this summer than ever.

The New York girl elopes with the coachman; the Boston girl prefers a detective.

Last year the American Bible Society printed 1,-434,440 Bibles and New Testaments.

The females in the West Virginia Penitentiary paid 25 cents a day and the males 50 cents. When run to its full capacity an Akr natch factory turns out 57,000,000 match

day.

A Blackhawk, Iowa, County farmer, seventy years old, is toddling a thirteen-pound baby, his first. His wife is fifty.

"John the Baptist" was found dead in Davenport, Iowa, the other day. He had a bottle of Council Bluffs whiskey in his pocket.

Chauncey Depew is authority for the story that a woman on Long Island said that she had eaten a many clams that her waist rose and fell with the tide.

An unknown and mysterious disease is carroff the jack rabbits in Inyo County, Cal., very Their bodies lie in great numbers all through sage brush.

sage brush.

Georgia is likely to be koown as the Mother of
Evangelists. Rev. J. H. Munday is her latest prod-uct in this line, and he is said to be doing a great
work at Columbia, Tean.

work at Columbia, Teen.
Tornadoes have so scared the citizens of Meriden,
Ill, that they talk of building a huge "cyclone cellar," where the whole town can take refuge when a
windstorm comes along.

A North Carolina guines had a neet in a hedgerow,
A crow discovered it, and atter trying in vain to
break an egg with its beak, clenched one in its
claws, and fifting up forty or diffy feet in the air, let
it fall, and thus accomplished its purpose.

A Presque Isle man's house took fire the other
day. His neighbors not only assembled and helped
him put out the fire, but etayed and resbingled the
roof, which was burned, and took up a collection to
pay for the shingles, the whole being finished before
night.

mignt.

Thomas Cary of Fishkill Hook New York, insists that he has a hen turkey that for three weeks past has laid one egg every day except Sunday, and then has laid two. He says he can't be mistaken, because there is no other hen turkey anywhere about that neighborhood.

neighborhood.

Dr. J. Milton Bowers, the San Francisco physician who was charged with murdering his wife, has been found guilty and sentenced to be hanged. His victim was the third wife who had mysteriously died, leaving him considerable property. His method was to give the women phesphorus in small doses.

to give the women phosphorus in small doses.

Companies that insure against loss by wind atorms are fast being organized in the West. One of them has this advertisement in a Kansas City newspaper: "The black monster of the air has aiready appeared in 1896. Take out a tornado polley in the Ploneer Cyclone and Windstorn Company."

It is gravely related in an Illinois newspaper that after a peach tree on the farm of James M. Baker of Pglmyra had blown down, the broken trunk was stuck in the fire under a soap kettle. Not a blossom was on the tree, but when the heat of the fire penetrated the branches the tree burst into full bloom. "Mr. and Mrs. Saikhtle Burke of Neoga, Ill. bave

Mr. and Mrs. Sainthiel Burke of Neoga, Ill., have been married thirteen years. He is 37 and she a year younger, and they have nine fine children, and among them are four easts of twins. First a pair of boys, then a pair of girls, then a pair of poys, then a pair of girls, and the baby is a poor, tonely little girl. Many of the men who fook claims on the Crow Croek recervation in Dakots, under the Arthur proc-lamation, have put in large crops thereon and insend to harvest them, while the Indians declare they will harvest those crops themselves. Over a million forest trees have been set out this spring by the seitlers.

Ex-Congres

rail Sheridan never plays poker, even when at the headquarters of the fishing club on the islands of Sandusky. He says this is remarkable because as a rule, the higher in rank an army officer the better poker player he is. Grant was a great poker player, and loved the game, he says.

Small shares of lottery tickets are frequently sent to the newspaper offices in Havana that the proceeds, if the dicket happens to draw anything the sent to some against the sent to the sent to some against the sent to the sent to some against the sent the sent to some against the sent the sent the sent to some against the sent the sent the sent the sent the

ladies present. The creature richly deserved a coat of tar and feathers but Muskeyon was apared social scandal by withholding his just deserts.—Social Drift.

The setting saide of the will of the late A. D. Ditmars of Lancaster, who left \$40,000 to scential what children were created to do, leaves it for some one of the curious left. One of the features of the institution which he looped to be left by windows instruments when a child. He boilt many church organs, manufactured his own steam engine and machinery, and never failed to solve all mechanical problems presented to him. He course all mechanical problems presented to him. He course will be solve all mechanical problems presented to him. He course will be solve all mechanical problems presented to him. He course will be solve all mechanical problems presented to him. He course will be solved in the serious cleared. If the little one's notice when it was rocked. Years ago be became a besunkt and be kept a record book of everything be heard disparaging to the Unitarian Church.

A LIBERAL OFFER

Five Thousand Dollars to any Charitable

It It Cannot be Done as It is Stated.

Rochester, N. Y., Union and Advertiser. des of Ex-President Arthur are very much d

quieted.
Of course he is not going to die! He is in the hands of a very particular physician.
His docto does not call it Bright's Disease! No, it is stomach disorder that he is suffering from now, and every few hours he takes a cold, and from time to time many other symptoms are developed. These symptoms the public should know are really secondary to Bright's Disease.
His physicians say that everything that medical skill can do for him is being done.

This is not so!

This case is a prominent one because the general is an expresident; and yet there are thousands of farmers quietly dying, in their farm houses, of secondary sightoms of Bright's Disease, called by every other conceivable name; thousands of workmen, likewise dying, leaving helpiess families; hundreds of thousands in all walks of life who have slekened, and are likewise dying, helpiess victims of powerliess physicians.

Eight years ego a very well known gentleman was shout to enter upon large commercial transactions. His medical adviser quietly dropped into his office one day and told his confidential clerk that he would be dead in three mouths, and that he ought to settle up his business sfairs at ooce!

That man is alive and well to-day, yet he was given up as incurable with the same disease that is killing General Arthur!

Our reporter met this gentleman yesterday and in conversation about the General's case, he said:

"I will gire \$5,000 to any charitable institution in the state of New York, to be designated by the edition of the New York World, the editor of the Buffalo News and W. E. Kisselburgh of the Troy "Times, if Warner's safe cure (taken according to my directions) which cured me eight years ago, "annot cure General Chester A. Arthur of Bright's disease from which he is suffering."

"Now I want you to understand," he said, "that we do not profess to make new kidneys, but we do "know from personal experience and from the experience of many thousands of people have lived as majority of their life with one lung. They "did not have a new kn

Anxious to be Relieved.

During the terrific thunderstorm that came over the city last week a little eight-year-old boy living in the northern part of the town was awakened, and called his mother, who was sitting in the drawing-room down stairs. She sat with him awhile, and told him he need have no fear, because God took care of little boys, and would not let the lightning hurt them.

told him he need have no fear, because God took care of little boys, and would not let the lightning hurt them.

"But God is away up in heaver," said the child.

"Yes," replied the mother, "but he is here, too. He is staying right in the room with you. He can protect you, but I cannot. As long as God is here, you need not be airnid."

The child was quieted, and the mother left him and want back to the drawing-room. Pretty soon there came another deadening clap of thunder, when the boy, crawling out of bed, came to the head of the stairs and called again.

"What do you want, George?" asked his mother.

"You came up here and stay with God awhile, and let me go down stairs," was the reply.—Ez.

The Poor Little Ones.

We often see children with red eruptions on face and hands, fough, scaly skin, and often scree on the head. These things indicate a depraved condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development wiff be healthy, and as it should be. Scrotulous affections, rickets, fever-scree, hip-joint disease or other grave maindies and suffering are sure to result from neglect and lack of proper attention to such cases.

A girl from Bath, Me, had scarlet fever while at boarding school. She recovered and went home, and a trunk containing clothing worn while she was till was put away in the garret. Six months after-ward two little children playing in the garret operation the form, and took out some of the clothing. In a week both were taken very sick with scarlet fever, and one died. No other persons in the neighborhood were til.

A Lovely Complexion.

"What a lovely complexion," we often hear persons say. "I wonder what she does for it?" In every case the purity and real loveliness of the complexion depends upon the blood. Those who have sallow, blotchy faces may make their skin smooth and healthy by taking enough of Dr. Pierce's "Golden Medical Discovery" to drive out the human furking in the system.

An Indian funeral procession in eastern Oregon is us described: "The defunct had been set upon a norse, and a sick had been lished along each side of its body to keep it in an upright position. The head was not supported in any way, and as the horse rotted along the body seemed bowing in every di-cettion and the head shaking in a horribly grot sque-sumer. The widow, dressed in her mourning saint, trotted along behind on a lazy mule, to which he kept vigorously applying the whip."

Bananas are a lately introduced noveity in the English trade. They are brought from the West Indies in a chamber in the vessel the temperature of which is carefully regulated by machinery. The English people look at the fruit sekance, and suggest that an appetite for such products is probably the result of education.

A pungent, pleasant, powerful, perfect, pain pre-entive is R. K. Brown's Ess. Jamaica Ginger.

John Boynton Hill; a prominent lawyer in Melne and the man who drafted the original Maine Liquo law, recently died. He was pikely years old, an was a classmate of Ralph Waldo Emerson, being graduated from Harvard College in 1821.

Mild, soothing, and healing is Dr. Sage's Catarrh

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should not now be alive. By their use I
should not now be alive. By their use I
shave been enabled to avoid the billous
diseases peculiar to this cluate. —M.
Johnson, Montery, Mexico.

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Itoland L. Larkin, Harlem, N. Y.

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without relief, I tried Ayer's Pills, by the
use of which, for only a few weeks, I was
cured.— T. T. Sampson, Winona, Minn.

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THE INDEX

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Holland, we have been seen as a sectar land, we have been seen as a sectar land, when he had been seen as the seen as a sectar land, and the seen as t

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DANIEL AMBRIOSE, STORIES FOR OUR CHILDREN.

tinued from First Page.) COL. B. G. INGERSOLL'S HINDU ADAM AND EVE.

It will be remembered that Prof. Max Mueller wentured the assertion, that now "the standing the organical many all accounts of the large that the large that

parents, although such stories are in circula-tion." The author then quotes, with referparents, attnong such stories are in circula-tion." The author then quotes, with refer-ence to this, John Fiske's estimate of Jacol-liot's Bible in India, as above, and adds, "This writer [Jacolliot] also states that ac-cording to Hindoo legend, the first man and woman were called 'Adima and Heva,' which is contain and the case."

woman were called 'Adima and Heva,' which is certainly not the case."
With this staring him in the face, Mr. Putnam has yet been bold and reckless enough to write and publish a metrical version of Jacolliot's forgery. Bearing in view these facts, together with the lack of 'scrupulosity indicated in his fabrication of the word Adima, I am forced to the conclusion that Mr. Putnam well knew the story to be a nineteenth-century forgery when he poetized and published his paraphrase thereof. There are a large number of freethinkers of just this stripe, including a number of Spiritualists, who in their attack upon Christianity and upon other freethinkers or Spiritualists differing in opinion from themselves, never suffer themselves to be trammeled by such paltry considerations as truth, fair play, honesty, or honor.

Presidio of San Francisco.

considerations as truth, fair play, honesty, or honor.

Presidio of San Francisco.

P. S. Since writing the above I have examined the authorized edition of Ingersoll's lecture on "The Liberty of Man, Woman, and Child"; and in it I find that the Colonel makes the most extraordinary statement, that the so-called Hindu story of Adam and Eve quoted by him, is four thousand years older than the Mosale or biblical version, and that all the commentators agree that the Hindoo version was copied from Hebrew marratives. Moses probably lived about 1,300 B. C., but the Adam and Eve legend in the Bible was probably written, as we now have it, in the ninth century B. C., or thereabouts. The very latest date at which it could have been written was in the fifth century B. C., and four thousand years before this period would carry us back to over 4,400 B. C. Whence Col Ingersoll derived the idea that the Jacolliot's fabrication was written over 6,000 years ago is a mystery; certain it is that no Sanskrit scholar could possibly sanction such an utterly absurd hypothesis. The God Brahma figures conspicuously as the Creator, in the narrative; and as this deity was first evolved in India, through the speculations and reasonings of the Brahman priests, about 1,000 B. C. or perhaps a little earlier, it was an impossibility for such a legend—would hardly have been written before that time. But as Ceylon became Buddhistic immediately succeeding its Hindu occupation and remains Buddhistic to this day, it is extremely unlikely that a Brahmanic legend of this character would have been located in that island. In fact, the whole of this clumsy forgery is prima facie preposterous in the extreme. Instead of being over 6,000 years old.

As, in all probability, not a single biblical commentator in the world has ever even referred to the Jacolliot forgery, much less claimed that it was borrowed by the Hindus from the Mosale narrative, the Colonel's statement that all the commentators so assert is furely fictitious, is wholly devoid of truth.

FALSE TEACHING.

BY W. WHITWORTH.

It is a great misfortune that many wellmeaning people with the best-possible intentions, no doubt, give forth so much false
teaching that is of incalculable injury to those
who believe it. Such is notably the case in
a large amount of what may be termed the
the goody-goody style of literature, especially designed for the young. Impossible good
children are clied as models; and it is a crowning mercy that they are almost invariably
killed off before they have become developed
into unnatural monstrogities. Wrong conclusions are drawn from equalty, wrong premises; the immutable laws of nature ignored
to make way for impossibilities; and the
prime duties and necessities of this life thrust
out of sight to make place for those of imaginary injortance in a warld to come.

A striking example of this sort of false
teaching appears in a short versification under the title of "Master Sparrow," in which
the third stanza recites:

"Master Sparrow's wants are always
by in Master's hand smolled:

"Master Sparrows wants are always
By his Master's hand supplied;
And the Lark, Thrush and Gold Finch
Are provided for besides.

"Ob, if Godso kindly feeds them— Keeps them ever in His view, Will you fot believe, dear reader, That he surely cares for you?"

Will you not believe, dear reader,
That he surely cares for you?

At the very outset this starts off with a false statement, and the dalseness, by implication is carried through to the end. There are thousands of instances where in the wants of, not alone Sparrows, but the whole range of birds are not "always" supplied, neither by God or any one else. In every conceivable cake where there is scarcity of food, if Master Sparrow fails to find enough to eat he is bound to starve. Nothing can save him. It is an immutable law of nature, that whenever there is lack of needed food supply destruction of life will be the result. Myriads of birds have starved to death, with any amount of Master Sparrows in the heap, and myriads of human beings likewics. If there should chance to be nothing copick from on the street, or deep snow has buried every eatable out of reach, the Master Sparrow that waits for food to spring up to his needs out of the only ampointed matheds of arthur.

sibly the poorhouse, will step forth to prevent it. In like manner the verses go on with the false twaddle:

"Look at Master Sparrow's garments Mark his coat so smooth and glossy! Twice a year he gets a new one; Without any bill to pay. Will not He who robes the Sparrow, Clothe his children day by day?"

Will not He who robes the Sparrow, Clothe his children day by day?"

No! he won't! Not a single clothe. There never was a case wherein God clothed a human being in any thicker garment than his skin, no matter where he lived; whether in the sun-scorched plains of Africa, or the ice-covered rocks of Greenland. He may rub grease and colored earth on his cuticle to ward off the stinging insects, or kill bears and deers for the warm robes needed to keep away the cold. But if he falls in either case, looking for some superior being to come and "clothe him day by day," he will be stung to death or froze to like condition in a very short time. Even our first great mother, Eve, in her sore extremity, was obliged to fabricate a garment out of fig-leaves.

As to master Sparrow's new coat, it comes simply to this: In the regular course of nature his feathers drop out, as they do out of the hens in the barnyard, and if new ones did not come in their place the race of Sparrows would soon come to an end. Hence there is little sense in claiming that the new feathers are a proof of God's special care, for if he had not made the creative arrangement of sparrows in such shape that old feathers must drop out, there would be no need of any new supply.

Touching man, the inference sought to be

must drop out, there would be no need of any new supply.

Touching man, the inference sought to be applied is still more untenable. He has no feathers dropping out, hence there is no provision for new supplies. It is true that his hair, in these later days, falls out to a fearful state of baldness. But if he wants even partial renewal he has to call in somebody's hair invigorator at considerable cost and worry, and for the chief part with rather dubious results. If his coat wears out, though, and he is without money or credit, not a tailor living can be constrained to furnish a new one. If he expects, under such circumstances, to be "re-clothed day by day," he'll have a chilling and exceedingly sorry time of it.

circumstances, to be "re-clothed day by day," he'll have a chilling and exceedingly sorry time of it.

In good truth, was ever such arrant bosh? Mr. Man must work for his clothing or go naked. If he loses a strip of skin, nature will kindly furnish a new supply, just as Master Sparrow gets his new feathers. But a new coat, whether Prince Albert broad-cloth or cheap shoddy, never! Why stop at the coat, however, either of cloth or feathers? If Master Sparrow loses a leg or wing will God give a new one twice a year, or at any time? Yet how vastly more important a new leg or wing, than a few feathers!

The great mischief growing out of this style of teaching lies in the false views of our life's duties it inculcates. Instead of pointing to the stern truth, that to accomplish anything worth achievement we must exert the faculties God has given for the purpose, the untrue light is held out that we may depend on a being outside our own best exertions, and thus dodge in idle shiftlessness the work that belongs imperatively to our own hands.

Cleveland, Ohlo.

NOTES FROM ONSET.

r of the Religio Phil There has been a large number of cottagers arrived during the past week, as well as persons at the different hotels who are desirons of taking a hand at bluedsh catching in the

of taking a manuar series and process and

ONSET STREET RAILWAY COMPANY.

say.

ONSET STREET RAILWAY COMPANY.

A bill has passed the Massachusetts Legislature giving an act of incorporation to the petitioners. Aifred Nash, William D. Crockett, E. Gerry Brown, Cyrus Peabody, Edwin Y. Johnson, George Hosmer, Walter W. Currier, their associates and successors, a corporation by the name of the Onset Street Railway Company, with a capital stock not less than twenty thousand dollars.

The Lyceum Md a very pleasant and interesting session at 220 o'clock P. M., and a large audience came in to witness the regular work. Conductor D. N. Ford presiding. The Guardian and her assistant being necessarily out of town, their places were very appropriately filled by Miss Blancti Sheldon and Miss Jonnie Bourne leading in the Tanget March. Singing, recitations, responses, and special remarks by Dr. E. W. Hopkins and Dr. York, were among the good things of the session.

Miss Lulu Morse, of Boston, a little girl of seven years was present at the Lyceum to-day and favored us with a recital of Daisy's Faith, in her inimitable style. Very seldom do we find such development in the art of reading as is manifested with Lulu in such tender years.

Charles W. Sullivan of Boston is busy at

is manifested with Lulu in such tenuer years.

Charles W. Sullivan of Boston is busy at work at Eagle Cottage, arranging his antiquarian collections for the coming season.

The straightforward course of the Journal in desiling squarely with Spiritual phenomena and those who abuse Spiritual phenomena by fraudulent impositions, is giving it many readers. Two ladies who had been members of the Star Circle at the Spiritual Temple in Boston, called at Old Pan Cottage last Saturday, and after rehearsing much that had taken place in their presence, I asked them if they had read the article in the Journal of June 5th, relative to the Aemple and the manifestations that had been supposed to occur there. I learned that they had not, but

the street, or deep snow has buried every eatable out of reach, the Master Sparrow that waits for food to spring up to his needs out of the only appointed methods of nature's supply will have a fearfully hungry time of it. It was originally ordained that Sparrows as well as all the rest of the birds, must hop around and agratch industriously for their living to ensure its attainment, and that if they fail in this duty they shall die. So far as Master Sparrow is particularly concerned in his city life, the arrangement of his food supply is very simple. It comes mainly from animal refuse. It being a master of necessity that there should be animal refuse, it would be the hight of absurdity to claim that this refuse is especially provided for the use of sparrows.

I do not wish it inferred that I doubt God's bountiful design to give adequate nieans of subsistence to every creature. But I do object to the false inference that God is engaged in the special work of feeding the little sparrows from his hand, like some careful farm-wife throwing corn to her chickens, Nor does he take upon himself to specially feed any man, even to take note of the falls to use them persistently in the earnment of his bread he, too, is bound to starve. Neither God nor any other power, save pos-

reserve of the banks of New York has risen to reserve of the banks of New York has risen to \$14,623,400.—The Compte de Paris, after settling his affairs in France, will reside in England.—A Russian journal asserts that the Shah of Persia has granted to F. H. Winston concessions for the construction of railways between Teheran and the frontier towns of Afghanistan, and that the ex-minister will soon visit St. Petersburg to negotiate for the transportation of material.—Charles Bauer, one of the rioters indicted at Milwaukee'entered a plea of guilty and paid a fine of \$200.—A fire at Muscatine, Iowa, originating in the lumber company's yards, and spreading to bridges and residences, destroyed property valued at \$250,000. Mary, with a debt of \$11,000.—The surplus reserve of the banks of New York has risen to

Berating Sam Jones.

The recent attack of Rev. Sam Jones on the Baptists in Columbus, Miss., in which he de-nounced men who claimed that baptism by immersion was necessary as liars, has arous ed the Baptists generally. Rev. Dr. Dobbs, pastor of the Baptist church in Columbus

pastor of the Baptist church in Columbus, writes a letter in which he says:

Now that I see the charges repeated over his own-signature I am indignant and feel outraged. Jones' charges bear their refutation on their face. He says he made use of the language in an unpremeditated talk, and that he was sory for it as soon as it had alloped his tongus. Yet here we have him justifying his contemptible and coarse vituperation by declaring it to be the 'deliberate expressions of indignant protest against an open and aggreesive proseitytism. In violution of my better judgment I went into the work."

The School Board of Vincennes, Ind., sensibly declared that the eight vain miss happened to have white parents, but who did not inherit a tendency toward common sense, should not deprive their colored classmate of the privileges of graduation. Commence-ment exercises were held last week, Miss Grace Brewer, the colored student, being the "class of 1886." The eight girls who should have stood beside her will receive no diplomas, but they can always cheer themselves with the recollection that youth is prone to folly and that they are at present youthful.

Death is the sphinx of the universe. No question can open its lips; no prayer can move it to speech. The thought of death is a cold thought. But we should not be afraid to think upon this subject. We should fam-illarize ourselves with this circum-tance, and bring our minds to a wise contemplation of it. There is about death somewhat that repels. It is a sad mystery, but it cannot an evil since every thing is subject to it. It often comes as a blessing, and is welcomed with a smile. Peace, that boon we often vainly crave in life, is found in death .- L. K.

This is the way the silver-tongued Tom. Fitch speaks about the hereafter: "There is surely another life than that on earth. Those who have gone before still live in our consciousness, though no more living in the flesh than the radiant children of the stars. We no priest to tell us this, nor scoffer to deny it, for there is ever before each of us the testimony of his own soul. We give our dead not to the grave and the gloom, but the hope not to the grave and the gloom, but the hope of the dawn that dwells beyond the sunset. The intellect with its endowments of knowledge and its attribute power goes indeed from its fleshy house, goes out with the tide. But the tide which ebbs here flows elsewhere, and even so the spirit, its garnered riches of earth life in its arms with its personality beautified, but not absorbed by the new light, sails and of the cartily light into the radius of the cartily light into the radius. out of this earthly night into the radiant morning of another fight."

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The Great Australian Healer.

Mr. Milner Stephen has received from the wellknown authorea, Miss Sarah A. Ramsdell, the following testimonial of his wonderful cure of her
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can Aear quite comfortably—can scale without a
limp—and the droppy is departed; and although one
arm is fast through the enlargement of the elbow
joint, the other is becoming stratifier; and I feel
sure that I shall by using the water soon be perfectily restored. With great gratitude, I remain, dear
elr, yours sincerely. Sahah A. RAMEDELL. To G.
Milner Stephen, Esq., Commercial Hotel, Chleago.

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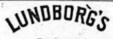
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