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

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> For the Religio-Philosophical Journal. THE ALLEGED "CREATION."

BY PROF. W. H. CHANEY.

I notice an article in the RELIGIO-PHILO SOPHICAL JOURNAL of May 22nd, under the head of "Eye Openers," copied from the Echo, which bears upon the subject of alleged Creation," as described in Genesis. If the Bible is accepted as literally and historically true, the criticisms of the Echo are just and proper; but to me these criticisms seem as much out of place as if some one should criticise that remarkable allegory of "Pilgrim's Progress" as though Pilgrim and his associate characters were real actors instead of personified principles pertaining to the Christian religion. I therefore desire the opportunity of giving a truthful and intelli gent interpretation to that beautiful myth, miscalled "creation," that infidels may see they are only fighting shadows, and at the same time pull down the whole foundation on which Judaism and Christianity have been

Max Mueller, acknowledged to be the best Oriental scholar now living, after quoting from Rev. R. G. S. Browne, concerning the "Mosaic Cosmogony," continues:

"Mr. Brown then proceeds to quote Gesenius, who gives as the primary meaning of bara, 'he cut, cut out, carved, planed down, polished;' and he refers to Lee, who characterizes it as a silly theory that bara meant to create exnihilo; [out of nothing.] In Joshua, xvii, 15 and 18, the same verb [bara,] is used in the sense of cutting down trees; in Psalms civ. 30: It is translated by Thou renewest the face of the earth.' In Arabic, too, according to Lane, bara means properly, though not always, to create out of existing matter. All this shows that the verb bara, as in the Sanskrit teaksh or taksh, there is no trace of the meaning assigned to it by later scholars, of a creation out of nothing." (Chips from a Ger-

man Workshop, vol. 1, p. 132.)

Mueller made this publication in 1868, and yet during these eighteen years no linguist has been bold enough to even attempt to controvert the definitions above given. Analogy, reason and common sense all concur in accepting the rendering which Mueller has given as the meaning of the Hebrew verb, bara, translated "create," meaning to make from nothing. Bara is the first verb that occurs in the Bible; therefore its true defini-tion is of the highest importance to an un-derstanding of what follows, and in this case it entirely upsets the dogmas that have been founded on the erroneous understanding that Journed on the erreneous understanding that bown meant to "create the beavens and the earth," from nething. The Hebrew Samaritan Bible, which centained only the Pentateuch, indicating its claim to a higher antiquity than the Bible in its present form, differed from it in this: that the first sentence if translated from the Pentate of if translated fairly into English, would read: "In the beginning the Goat renewed the heavens and the earth." This "renewed"

"In the beginning the Goat renewed the heavens and the earth." This "renewed" agrees with the text in Psalms. But why the "Goat" instead of "God?" Dear reader, this is one of the mysteries of science and letters, (not "Godliness," although closely allied to it,) which I will explain.

Judaism and the Bible are modern compared with Paganism and Mythology, from which the former were derived. In mythology the goat was a defication of the God who ruled over all the natural world, although originally he was a personification of the Author Mendi, or terrestrial seni. The ancient Greeks called him Pan, meaning "all," or "the whole," because his spirit was everywhere, or "all in all," as elaimed at a later time for the God of the Jews and Christians. Ancient are represented Pan as a rude symbol of the universe; but subsequently he was pictured as having the form at a men, the him less of a gent was having the form at a men, the him less of a gent was a later than the him less of a gent was a later than the him less of a gent was a later than the hims less of a gent was a later than the him less of a gent was a later than the hims less of a gent was a later than a later than a later than the hims less of a gent was a later than a

symbols, the pipes expressed the divine and harmonious arrangement of the infinite forces which produce "the music of the spheres," where "the morning stars sang to-gether," imperceptible to the physical hear-ing, but so soul-inspiring to the ear of the mind. The reed on which Pan was supposed to play was composed of seven pipes, no two being (qual, but so admirably fitted together that they produced the most melodious notes, calling forth the beautiful Echo, nymph of mountain, and awakening Eros, the god of

All the attributes of the Bible-God were ascribed to Pan, long before there was such a people as the Hebrews. These attributes were stolen by the Hebrews, the same as Rachel stole the pagan gods from her father as recorded in Genesis thirty-first. As for the God Pan, of course there never was any-such being, but all his qualities and peculiarities had always existed in Nature, and always will exist. Yet they had all been appropriated in India, in the trinity of Bramah the creator, Vishnu the Savior, and Siva the destroyer. The Egyptians laid claim to these attributes, named them Mendes, and represented them by a goat. The Grecians stole them, cut off the hind legs of the goat, joined them to the body of a man and named the thing Pan. They set apart a certain por-tion of time which they made sacred to him and established festivals in his honor, as the All-Wise, All Powerful, and in fact all-everything in the universe. Evander introduced his festivals among the Romans under the name of Lupercalia, quoted by Shakespeare in the speech of Marc Antony over the dead body of Cæsar. The Romans offered sacrifices to this all-God, chief among which was the "goat offering," thus perpetuating the Egyptain idea; yet by this time, with so much diluting, like the watered stocks of Wall street, the goat business was pretty nearly corborated. exhausted.

Finally, the Hebrews made their God in the image of a man, and at first represented him as a goat. He was God, and no other God be-side him. He made the heavens and the earth for the Hedrews, the same as he had for the Aryans, Egyptians, and, in fact, all the ancient orientals, long before. But bara does not mean "to make" so much as to "renew." In the beginning of both the year and of the Jewish religion, the goat renewed the heavens and the earth. Now the meaning is plain. When the year began, on the arrival of the sun at the vernal equinox, where the celestial Goat had his station, then the clouds were dispersed, the blue dome once more became visible and the sun again shone forth in his glory and splendor. Verily the whole face of the heavens was "renewed." Nor were the changes less marked on the earth. Black winter was gone, and the earth, so long barren, impregnated by the genial warmth of the sun, once more became fruitful. The trees put forth their leaves, the flowers bloomed, and on the bosom of Mother Earth was spread Nature's own enamel of green, the carpet for a glant's tread or fairy's foot. All this when the Goat of the Zodiac was at the vernal equinox, before being forced away by the precession of the Zodiacal constellations. Then, too, it was, that the sacred year of the Jews began, for the civil year began with the arrival of the sun at the autumnal equinox. How full of meaning then, and how sublime the expression, the very first sentence in the old Samaritan Bible: "In the beginning the Goat renewed the heavens and the earth."

But good Hebrew scholars are agreed that bara also means "to cut," or "cut out," or "divide." Let us next examine Genesis under the light of this definition, instead of

create." Metonymy of language, such as using 'time" for "day," "day" for "month," or 'year," or "thousand years," is very common in the Bible. Being aware of this, and knowing that six days was too short a period for the alleged creation, the commentators first drew upon their imaginations and said that each of the six days meant a thousand years. But as geology became more generally known they found it necessary to extend a day into "an indefinite period of time." This was as it should be; one indefinite period of time would not have filled the bill, and not to be stingy, they had six of them. On this theory of interpretation the Sabbath is also an indefinite period. But to fully appreciate how sublimely stupid these commentators have made themselves, one should think of poor Jonah in the 'whale's belly for three indefinite periods of time! Wonder if that whale was not sick of his contract? At any rate, I should have thought he would have been sick at the stomach with symptoms of

But let us postulate that a "day" was used in the sense of a "month," and with "cut" "divide" as the definition of bara, see what we can make of the first chapter of

1st Day. March was the first month, the beginning of spring, when the days began to be longer than the nights. The Goat, or God, in the character of the sun, divides spring from winter, day from night, and thus fecit lucom, he made light. The reader must keep in mind that this is in Paradise, not on this esith. Paradise from Para, among, and defect, stars. This scene, then, this entting and dividing, took place in the heavens, "among the stars." Therefore the reader must be "heavenly minded" or he will not understand.

and Day. Decembe die feelt fernamentum part pasself écolom. "The second day he slade the Brusamopt which he called heaven." The Grammant is a myth, being simply the

boundary of the vision, or the sky; and is as far as one can see in space. The sky seems or 30°.

In the time of Joseph, (I mean the young to one who is far-sighted. The firmament may be compared to the fog, the wall of which seems to retire as you approach it, and to follow as you recede from it. Yet in the second month the sun, or God, makes the firmament by scattering the clouds and caus-

firmament by scattering the clouds and causing the blue sky to appear.

3rd Day. "And God said, Let the waters under the heaven [now the scene changes to the earth, but still the allegory is treating of the seasons, which are regulated entirely by the movements and configurations of the heavenly bodies. Note, too, that the words of the text admonish the reader of the change of scene, for it says, "the waters under the heaven," whereas if the scene had all the time been on the earth, the words "under the time been on the earth, the words "under the heaven" are entirely superfluous] be gatherdeaven are entirely supernuous be gathered together into one place, and let the dry land appear; and it was so... And God said. Let the earth bring forth grass, the herb, yielding seed, and the fruit tree, yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." (9th and 11th yaysas) May is the third month potent 11th verses.) May is the third month, noted in the latitude of Palestine as the period when the grasses were sufficiently grown that the flocks and herds could live and thrive without extra feed. By this time, too, the floods of spring were drained off, (gathered together into one place,) permitting the "dry land to appear." The trees were perfecting their foliage and the "May flowers" were bursting into full bloom.

Before proceeding to the fourth day it be-comes necessary to introduce a diagram of the zodiac, else the non-cientific reader will find it difficult to comprehend the explana-

DIAGRAM OF THE ZODIAC.

The zodiac is an imaginary belt, 16° wide, extending entirely around the heavens, from west to east, above and beneath the earth which is represented in the diagram by the three curving lines, the center line being the ecliptic. It is shown here as though a very crooked hoop, that had been taken from a barrel and straightened out. The horizontal, straight line, joined to the ends of the zodiac, is the equinoctial, and may be compared to a perfect hoop that has been straightened. The equinoctial is the equator of the heavens, as though the equator of the earth had been projected into the heavens.

The astronomer will perceive at a glance that this diagram is not scientifically correct, and also that the general reader will more readily comprehend it, drawn in this form, because familiar with a mundane map, where the right hand is east and the top north; whereas in astronomical diagrams, among astronomers, the left hand is east and the bottom north.

In the zodiac are placed the twelve symbols which represent the twelve signs, not constellations. We begin at the east, or right hand, to read them, as the Hebrew is read. The first six are north of the equinoctial and called "northern signs," being that portion of the zodiac where the sun is transiting during the six months of spring and summer. While the sun is in the northern signs, from the 21st of March till the 23rd of September, the days are longer than the nights. This portion of the zodiac is therefore the region of light; the southern por-tion, the region of darkness. The former is summer; the latter winter. The signs in the former, by metonymy, are angels of light; the latter, the angels of darkness. Summer is the abode of delight, and therefore heaven; winter is the region of suffering, and therefore hell. The wars of heaven are pretty fiefore hell. The wars of heaven are pretty fic-tions, based on the recession of the equinoxes. The vernal equinox is the point where the ecliptic intersects the equinoctal, at the eastern end of the diagram. The autumnal equinox is the point between Virgo and Libra, where the ecliptic crosses the equinoctial, in the center of the diagram. The equinocus fall book in the signs fifty and three-tenths accounts of a degree every year, so that in

chap who had some unpleasantness with Mrs. Potiphar) the sign Sagittarius (then called a constellation) was about half across the equinoctial, at the autumnal equinox, slowly descending from the summer to the winter region, called, by metonymy, both "Sodom and Egypt." (See Revelations xi. 8.) This descent of Sagittarius is described in the fiction about Joseph being sold into Egypt. These twelve signs of the zodiac are personified as the twelve patriagency Joseph being thus described the strength of the zodiac are personified as the twelve patriarchs, Joseph being thus described:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel." (Gen. xlix.

Sagittarius is half man and half horse, dropping down, horse-first, and backwards, into Egypt, apparently forced there by his eleven brethren. The quotation describes him when the horse-half was in hell (like a frog being swallowed tail first by a snake), while the man-half was still in heaven, especially the bow and his arms. The hunting season began when the sun reached the archer, or Sagittarius, symbolized by "his bow." It was also the time when they were gathering the last fruits of the year, and hence " fruitful bough." It was when the rainy season began, and hence "by a well." As Sagittarius descended, each year brought it later in the season when the sun would enter the sign of Joseph, and the hunting season begin; hence the archers "shot at him and hated him." But his bow was still in the summer region where the power of the sun, "the mighty God of Jacob," was supreme, and hence "his bow abode in strength." The stone is always the symbol of a limit, or boundary. When the sun reached the autumnal equinox, the boundary of summer, then the shepherds were required to gather the shepherds hence; "from thence is the shepherd, the

stone of Israel." The next constellation to precess from beaven to hell was Scorpio, "that old serpent, the devil, which is called Satan." In astrology Scorpio is a sign of evil import, and symbol of treachery. Jacob gave him the name of Dan, "a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." (Gen. xlix. 17.) There you see Scorpio, "in the path" of the zodiae, following close upon the "horseheels" of the centaur, which are horse-heels and not horse's heels, as it is often misquoted. Scorpio was the angel that "kept not his first estate" and was cast out of heaven. The pretty fiction about "the war in heaven" merely refers to the precession, when one after another of the angels of light are transformed into angels of darkness, and their "places are found no more in heaven," because "another takes his bishoprick." twelve patriarchs are metamorphosed into the twelve apostles, Judas playing the part of Dan, or Scorpio, and falls headlong, bursts open like an over-ripe squash, and goes "to his own place."

If the reader will look in an almanac for the names of the zodiacal signs, he can easily find them by their symbols in the diagram which I give, and thus be able to follow me without my making tedious explanations.

It will be seen at a glance that when Scorpio occupied the place now held by Libra, that Taurus was at the vernal equinox where Aries now is. Taurus in the Hebrew is Aleph, or Cherub, meaning an ex, or leader; Aleph being the leader, or first letter of the Hebrew alphabet, and Taurus, the bull, being the leader, or first of the twelve in the zodiac. It will also be seen that Leo would then have the place now occupied by Cancer. And this was the position of the "twelve" when the zodiac was bara, or cut, into its several divisions. But the legend of Joseph points to a period more than a thousand years earlier, yet by the stupidity of the compilers of the Bible, evidently ignorant of its allegorical meaning, the manuscripts were put together as though pitched into their places with a

The first three days of the alleged creation describe the phenomena of the three spring months, while the sun was transiting through Taurus, Gemini and Cancer, and has now arrived at the summer solstice, when it is at the highest point it can gain in the heavens. and of course when we have the longest days. And now we resume the interpretation of the cutting."

4th Day. Quarto die fecit solum, et lunum et stellas. "On the fourth day he made the sun and moon and stars." In the fourth month the sun reaches Leo, the lion, the month the sun reaches Leo, the hon, the monogram of Judah—"the lion of the tribe of Judah"—"Judah is a lion's whelp." Leo is the own celestial house of the sun, and being at the highest point in the heavens, the sun is now "the Most High God." When one gains a high honor it is a common form of speech to say, "He is made now." In this sense the sun is "made" annually on reaching Leo. Aquarius is opposite Leo in the zodiac. Therefore when it is full moon, while the sun is transiting in Leo, the moon must be in Aquarius, which was then at the winter solstice. Consequently the moon rose in the east as the sun set in the west.

"And God made two great lights; the great-or light to rule the day, and the lesser light to rule the night, jointly with the stars." This is evidently the meaning of the 16th

verse, although the translators have internolated some words in italics that give it an entirely different meaning. Omitting the entirely different meaning. Omitting the words that have been forged into the text by the translators, the last clause will read, "and the lesser light to rule the night; the stars also;" that is, "the stars also to rule the night." To make this matter clear and show how it has been misunderstood, I call particular aftention to the reading of the particular attention to the reading of the myth, poorly as it has been translated. In the first verse "God created," that is, Elohim bara, literally, "the Gods cut." Eloh in the Hebrew is God; add im and it becomes plural. Cherub is a bull, or Taurus; Cherubim, bulls. Seraph is a serpent, the very serpent that daily beguiles Eve, or Virgo, into following him up and down the heavens; Seraphim, serpents. All that Elohim bara, or that the Gods cut, was the heavens and the earth, while the rewas the heavens and the earth, while the remainder of the work is done by uttering a command, the verb being in the potential mood without the sign "to." "And God said, Let there be a firmament;" "and God said, Let the earth bring forth grass." The verb bara is not used, but certainly should have been if it meant "to cut." The fourteenth verse reads: "And God said let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs. from the night; and let them be for signs,

and for seasons, and for days, and years."

If creation, or even feeit, "he made," be meant, we see by the fourteenth verse that the lights are formed, and being plural, "lights," it would be doing violence to all rules of interpretation to assert that only a part of the lights were created. In the seventeenth verse "God set them in the firmament of the heaven to give light upon the earth."
But in the eighteenth verse he "made the sterrages of the series of the se great lights.....he made the stars also." Shakespeare has Falstaf kill a dead man and their flocks and herds with more care, and judged by the context. Some words have opposite meanings, as barak, which is used in the sense of both "bless" and "curse." Barak Elohim," says Mrs. Job to her afflicted spouse. If she meant it sarcastically, then the translation should be "Bless the Gods, but if literally, "Curse the Gods," and in either case the meaning is the same, notwithstanding the opposite meanings of curse and bless. In the eighteenth verse "made" sig-nifies, "commanded," ordered," etc. As, "I made him go;" not that I created him, but compelled him to go. Considering "made" in this sense. obviates all the difficulty. The sun is commanded to rule the day; the moon and stars to rule the night. But why the awkward wording, "the stars also." Any literary expert will readily perceive how this happened. It was first written: "made the greater light to rule the day, and the lesser light to rule the night," accidentally omitting any mention of the stars. In revising, after " the lesser light to rule the night." he supplemented, "the stars also," for the stars have no rule over the day. But the translators forged in "he made," and a pretty kettle of fish they made of it. In the eighteenth yerse it is fully explained that the lights are to rule the day and the night. Thus we have the labor of the fourth month while the sun is transiting in Leo, his own "sign," for the lights were for "signs," seasons, days and

5th Day. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." July is the fifth month, and during July the waters swarm with every form of aquatic life, called "moving creatures." The seafowl bring out their young in July, as do the birds of passage which come north for the purpose of breeding. Also in July the young of land animals are able to gambol on the hills or sport in the water, and all nature is teeming with life. As great flocks of waterfowls appear, rising from the water and flying in the air, by figure of speech it may be said that "the waters brought forth abundantly." Yet in the second legend, beginning with the fourth verse of the second chapter. of Genesis, which gives an account of the same "creation," yet in language so different that but few readers suspect the trick of the compilers and translators, the nineteenth verse says: "And out of the ground the Lord God formed [the author of this legend has "formed," which is really the only proper word in this connection,] every beast of the field and every fowl of the air." Bishop Colenso, and numerous other eminent scholars, criticise this as contradicting the twentieth verse of the first chapter, and I have always followed their lead. Indeed, I have referred to it now solely for the purpose of pointing out the contradiction, when some force outside my own intelligence, as has frequently happened when writing and lecturing upon the Bible, suddenly brought me to a halt. Were I orthodox, this force would be "God's Holy Spirit," but as I am not, of course it is the devil heantifully illustrating the root. the devil, beautifully illustrating the poetical difference between tweedledum and tweedledee, glory to God.

In the first legend "the waters bring forth," etc. The sense of "bring forth" is to be born. Metaphorically, if a person is put beneath the water and then lifted out of it, be is "born of the water." Annually the sun enters Virgo, the Virgin, at her head, transite through and comes out at her lest, being "born of the Virgin." If born of a waters.

PUNCTIONAL ANALOGIES BETWEEN BODY AND MIND.

BY M. A. CLANCY.

The two great functional activities of a physiological character are digestion and respiration. These have for their theaters of operation, respectively, the alimentary canal and the respiratory system, having their bases, respectively, in the stomach and To trace the analogical relationship between the physical and mental domains in respect to these functions is the present obfact. The mental functions corresponding to the activities of digestion and respiration are, respectively, the intellectual and the spirituai.

The physical process of digestion com-mences with mastication of food, followed by trituration and comminution in the stomach, producing, first chyme and then chyle, when the food is prepared for absorption into the mesenteric glands, whence it is poured through the thoracic duct into the circulation, having been by these processes of mastication and digestion prepared to be-come blood, and the life-sustaining fluid of the physical economy.

The mental process of digestion commences with the observation of facts through the special senses, which corresponds with the preliminary physical process of mastication. The facts of observation are, in the first instance, subjected to the criticism of these mental receivers, the special senses, which correspond to the mouth and its various organs adapted to the reception and comminution of physical food. Facts are mental pabuinm. They constitute the subject-matter upon which all mental operations are based. and without which no such operation would be possible. The mind takes in through the special senses that which is afterwards subjected to the further process of reflection, which last, in turn, corresponds to the digestive process carried on in the physical stomach. This reflective process corresponds to the comminuting and analyzing operations of the gastric and other juices upon physical food. In certain animals digestion involves a regurgitation and remastication of the food, and this fact is found to be represented mentally by those whose reflective powers are so weak or uncultivated that it is frequently necessary that they bring the facts again to the test of observation before the mental process of analysis is completed.

The process of mastication and digestion prepare the physical food for its assimilation and absorption into the system preparatory to its further subjection to the operation of respiration. In like manner, observation and reflection prepare the mental food-the facts of observation-for its assimilation and appropriation into the mental economy, ready for its subjection to the higher process of Spiritualization, corresponding with the physical process of respiration.

The physical digestive apparatus is so constructed that, of the food taken into it. only a portion is really assimilated and absorbed into the circulation, the remaining portion being rejected and cast out through the various emunctories. This fact is again reproduced mentally in the process sometimes called "winnowing the chaff from the wheat," by which the real, substantial and essential elements are separated from their grosser concomitants, the latter being rejected as mentally unfit for use.

The growth of both mind and body in parallel lines of development is so apparent that it requires no detailed statement to establish their analogous character. Their growth is due to the same kind of action up on the matters, physical and mental, taken in or absorbed from without.

But we have so far considered the subject with reference to the digestive aspect viewed physically and mentally, the reflective action of the intellect being the mental digestive process. This is merely the foundation. There is another and very important functional activity, namely, that of respiration physically, and what corresponds to it mentally, which I have named Spiritualization.

After the digestive food enters the circulation as blood, it is subjected to the action of the external air through the lungs, by which a double result is simultaneously produced by the double action of respiration—that is, inspiration and expiration. The impurities contained in the blood are eliminated, and at the same time new and energizing power is imparted to it from the oxygen of the air, which is carried throughout the physical economy, while at the same time the double process of destruction of old tissue and the construction of new is continually maintained. This action is similar in result but different in kind from that which we saw took place in digestion in the separation of the essential from the refuse matter entering the alimentary canal. Here also is a separation of refuse matter—the carbon of the blood-and its elimination through the action of the lungs in the form of carbonic acid gas, this latter being not only innutritious in the circulation, but positively injurious. While the carbon is necessary to supply heat to the system, it furnishes no tissue, and when the process of tissue-making goes on this carbon must be eliminated or it will become destructive to the physical life. In the lungs the air performs the office of purifier and separator, while in the alimentary canal the gastric juice and the other fluids serve to dissolve and separate the essential from the unessential portions of the food.

It will be observed—and this is a point worthy of emphasis—that the digestive substance comes from the earth and is material in character; that is; all foods come up out of the earth, and are what are termed fluids and solids. The respiratory substance, on the other hand, comes from above or from the air, from the ethereal realm, and the en-ergizing agent which respiration imparts to the system is oxygen, which, entering the lungs, changes the character and quality of the blood already formed by digestion. One comes from below, from the earth; the other from above, from the ethereal or aerial re-

When the mental food—the facts of obser vation—has been sufficiently digested by the action of the reflective portion of the mind, the intellect—the analyzing, separating, clarifying power of thought—it is then prepared to enter into a higher circulation which, for want of a better term, I have called spiritual. And a word here in regard to this name may not be amiss. The act of breathing is termed respiration, from the Latin spiro, to breathe. The ethereal and apparently non-material character of the breath, as distinguished from material substances, directs the attention to the existence of a world quasi non-material, being finer, more penetrative and, in a sense, superior to the visible material world. The vivifying power of this superior world—viewed now quantity, as distinguished from the ethereal at acrial pertion of the material world—is the sortespendent of the power of atmospherar entering the lungs and performing the

work of purification upon the particles of the blood. The intellect having digested the facts of observation and rendered them homogeneous and ready for absorption into the higher mental circulation corresponding with the blood, this mental food becomes subject to the energizing and purifying power of this spiritual respiration corresponding to the physical act of breathing. In other words, knowledge—the result of the action of the perceptive and reflective intellect—becomes penetrated with the power of inspiration, and s lifted into a higher and spiritual realm, and filled with an energy capable of making it a real and effective agent in the higher work of humanity—an inspiration without

which mere knowledge is powerless.

The terms material and ethereal are descriptive of the antithesis with reference to the body, the term material describing the solid or substantial aspect; and the term ethereal describing the serial or atmospheric aspect; while the terms intellectual and spiritual have been chosen to represent corresponding discriminations with reference to the mind-the term intellectual standing for knowledge based upon substantial or material aspect of mind, and the term spiritual representing the knowledge based upon the ethereal or aerial mental aspect. Thrown into tabular form, they will stand thus:

BODY. Material-including visible and tangible

substance. Ethereal-including invisible and intangble substance.

MIND. Intellectual—including knowledge based upon visible and tangible substance.

Spiritual-including knowledge based upon invisible and intangible substance. So that the Intellectual is mental Materiality, while the Spiritual is mentally Ethere-

Attention is directed to the spiritual department here represented as likely to be either misunderstood or not clearly appre-hended. This being the department corresponding with the physical, aerial or ethereal or respiratory function, it becomes extremely interesting as performing that office for the mind which respiration performs for the the body. It will be remembered that the connection between breathing and the circulation of the blood is a discovery within the past three hundred years; and so new and improbable was it that the fact is said to be that no physician over forty years of age liv-ing at that time ever gave in his adhesion to Harvey's discovery of the circulation of the blood. If such an important discovery in medical science appeared so incredible, and was so late in appearance, it must not be wondered at that in mental science the corresponding discovery of a mental blood circulation as such should not have been heretofore made; because mental science is so much more difficult of comprehension than physical science, as the invisible is more difficult to be comprehended than the visible. While more or less is known in reference to the mind, it cannot be as yet truthfully alleged that there is a science of mind, owing to the fact that heretofore the range and extent of such a science have not been satisfactorily ascertained. And here, perhaps, for the first time, is laid the presumptive evi-dence for the foundation of such a science. Until we know the limits of a department we can hardly be in a position to predicate any certain knowledge in regard to it.

A study of the relations existing between the physical respiratory and digestive systems will throw light upon the relation between the spiritual and intellectual depart ments of mind. The invisible atmospheric air entering the lungs unites with the ele-ments in the blood, and by that union converts it from an inert and powerless fluid into one capable of maintaining life in the physical economy and sustaining its integri-ty by enabling it to repair the waste of the system and at the same time eliminate refuse matter. The blood, without this purifying and vivifying influence derived from the air, immediately becomes a cause of the obstruction of the vital functions and ultimately of their total extinction. So that all the matters which have been subjected to the digestive process and thus prepared for a higher and more important use, become not only entirely useless but positively injurious and destructive to the physical life of the indi-vidual unless united with this more refined

and powerful ethereal element.

In like manner, an invisible spiritual atmosphere entering the mental lungs—that is, the department where the facts of observation having been subjected to the digestive process of the reflective intellect, meet with the spiritually purifying and vivifying influence, and which department we may call the understanding—unites with the elements of digested knowledge, and by that union converts such knowledge from an inert and powerless. erless mass into one capable of imparting life, force, power and vitality to the mental economy and of maintaining its integrity by enabling it to repair the waste of the mental system and at the same time eliminate useless and refuse matters. Intellectual knowledge without this purifying and vivifying influence derived from this spiritual atmosphere becomes a source not only of obstruc-tion of mental functions, but ultimately of their total extinction. And thus all knowl edges which have been acquired through the perceptive process of the intellect and subjected to its reflective or digestive process. and so prepared for a higher and more important use, unless permeated with this inspirational and powerful spiritual element, become not only entirely useless, but positively injurious and destructive to the men-

tal life. To state the action of this spiritual element in another way, we may say that its union with intellectual knowledge, or that derived from observation and reflection, energizes and infuses it with a practical and effective power in a manner somewhat similar-to use a mechanical illustration-to the effect which the steam produces when intro-duced into the properly-constructed engine. Although the structural arrangement of the engine may be complete, the machine is yet useless for practical purposes without the expansile and forceful power of the steam. So knowledge, as a system or scheme of di-gested facts, like an empty steam-engine, is powerless for effective purposes until the life-giving force of the spiritual element is admitted to inform it with vital energy and

positive activity. It may be inferred from what has been said that the development of this spiritual power is necessarily concomitant with that of the intellectual portion of the mind. This is not a fact, however; while there is undoubtedly a point in intellectual growth where it is developed, yet this development does not depend so much upon what may be called an external as an internal impulse, upon an impulse from without as an impulse from within. As the physical/organism may be germinally developed in the fotal state without the power to breathe, and the entire

breathing apparatus elaborated before it comes into use, so the entire mental apparatus may be developed without having the influx of that higher and more refined spiritual atmosphere which alone can give it that normal activity which is man's final inheritance

The development of this spiritual power is dependent, as above intimated, upon an impulse from within. The individual is more concerned in that development than external influences, while at the same time these external influences are ever ready to co-operate with the individual effort. It is a mental birth into a higher and superior condition, and this birth is impossible until the individual of his own motion reaches out and calls for the aid of a power superior to himself. The effect of the air entering the physical lungs serves not only to vivify the organism, but also to bring all its parts into active connection and relationship each with the other, giving each part, as it were, a sensation of dependence upon and cohesion with all the rest. Even this act of physical inspiration is seen to be one that calls for the co-operation of individual effort to make it effective. Merely pumping the air into and out of the lungs would not be a life-giving process; it must have the effort from within to draw it in, in order to make it vital.

As the air-breathing process is one separate and distinct from the digestive, and in a certain sense opposed to it—although complementary of it—so the spiritualizing process—the interior inspiration into intellectual knowledges which have been digested through mental operations—is in a sense op posed to mere intellectual methods. In the ological phrase, "the natural man is at enmity with God"—regarding God in this case as the source whence is derived this spiritual power. And as the lungs must co-operate with the external air in their effort to inspire it, so must the understanding—corresponding with the lungs—co-operate with this influence from the source of all spiritual power, universally diffused in a spiritual atmosphere, in order that the individual may

become a recipient of its benefits. So not every one who attains a high intellectual development necessarily receives the spiritual or interior power of inspiration; and, on the other hand, not every one who fails to reach full intellectual development is deprived of this inspiration. The effect of such inspiration being to bring the whole man into harmonious relations not only with himself but his surround-ings, whatever they may be, we may test its presence in a man by the degree of contentment which he exhibits with his lo in life. The "fruits of the spirit" are said to be joy and peace; and the possession of this joy and peace does not depend upon mere physical conditions; for the lives of the martyrs along the line of humanity's history show that they could enjoy the delights of spiritual illumination and pure inspiration under most terrible circumstances of physical suffering.

The considerations thus far set forth would seem to lead to the conclusion that there is a non-material or spiritual man intimately connected with the material man, and that the powers and operations of the one are so close ly paralleled by those of the other that we are warranted in believing that both are derived from the same source and governed by the same laws. The fact that the nonmaterial man is invisible to the external sense should not be considered as an argument against his existence; for if modern science has demonstrated anything, it is that there is an unseen world in which reside all effects in the visible and tangible universe

Washington, D. C., June, 1886.

Views of a Prominent Divine on the Labor Problem.

The Workmen's club of Trinity Protestant Episcopal church, at the corner of Michigan avenue and Twenty-sixth street, attended services at that edifice Sunday June 20th, Rev. L. S. Osborne preached a sermon specially for the members of the club, it being the second annual discourse of this character. Mr. Osborne is president of the club, which is a feature of his church. His text was from John IV., 34. "Jesus saith unto them, my meat is to do the will of Him who sent Me. and to finish His work."

"These were the words of a Jewish carpenter many years ago," said the preacher, "and yet this carpenter was a model for all humanity, rich and poor, wise and unlearned, king, iarmer, scholar, clerk, mechanic. We have all got to learn how to say these words if we would make a real success of life. Too many men, rich and poor, think the end of life is money-making, or three square meals a day. But the same Jesus who bade us pray for daily bread said also that man shall not live by bread alone. Now, as soon as a man gets this idea into head and heart he begins to make life a success, for it makes the rich man use his wealth rightly and the poor man bear his poverty cheerfully.

"I am sometimes asked, 'Will religion feed a hungry man?' As I believe in God, I answer, '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 happiest 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. righteous, of loving God 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 daylabor. Just so soon as a man is willing to place his life entirely in God's hands, God will take care of him.

"Now, to apply our text to the labor ques tion. Does not all the trouble arise from a neglect of Christ's law on the part of capitalists and workingmen alike?—hunger after a fortune rather than righteousness? For-getfulness that a 'man's life consisteth not in the abundance of those things which he possesseth.' More concern about the meat that perisheth than about that which the world knows not of. Greater interest in more pay and shorter hours than in doing God's will and accomplishing His work. 'Every man must bear his own burden.' 'Bear ye one another's burdens.' The two are not contradictory. They teach the great, strange law that it is not right for a man to demand only his own rights in this world. The owner of a factory has his hardens to bear in mantal s factory has his burdens to bear in mental worry, competition, and business troubles. The workingmen have theirs in hard toll and aching limbs. If he is losing money the capitalist has a perfect right to shut down his works and thus throw a thousand men out of employment. No one can blame him for this. But if he prefers losing money to manhood he can help his men hear their burdens by running at a loss. It strikes a plain, old-fashioned outsider that the same general laws which regulate the management of an

army, a ship, a parish, ought to be good for a factory or a railroad. Mutual respect, faith, confidence, leyalty, on the part of the members to the head. If every sailor or soldier is going to give his opinion as to the steering of the ship, or the planning of the campaign it is just about as foolhardy to expect unreathe chances of making port or conquering the enemy grow very small. But this loyalty and faith and confidence always bring a return of the same; and they are all parts of

that 'meat which the world knows not of.' "Prove to the world, my brother, your meat is to do the will of God, and to finish His work; and you have the support of all those whose support is worth the having, and exalt to the topmost tower of a great nation's love and honor and esteem the grand old name of workingmen, because you prove yourselves followers of Him who said, 'My Father worketh hitherto and I work'-workmen that need not to be ashamed, because, filled with that eternal spirit that worketh in you mightily, leading you as loyal, loving sons to do the will of your Divine Father and to be that nobleet thing in all His great creation—a fellow-worker with God."—Chicago Times.

A Christian's Views of Prayer.

In personal explanation I may prefatorily say that I am a physician, and a firm believer in all of the principles of the Christian relig-

institution?

Imprimis, is prayer invariably a reasonable

In your home your daughter's face has lost its bloom of rose and pink, and fading day by day, it is finally hers to feel the fire of typhold fever. You are a Christian parent and while you diligently give her all of the external aid that you can, your chief trust is avowedly in God, and you entreat him that he will stay the malady and spare to you the precious young life. Now this is irrational. Would you pray—dare to pray—that December might be a frostless month? Would you pray that in May the golden-rod will bloom? Yet the laws of fever are no less absolutely fixed than are those of the frost and the time of bloom, the only difference being that we thoroughly understand the laws of flowers and frost and have but a partial knowledge of the laws of fever. Typhoid fever is a selflimited disease, of certain course and character, and you may pray God all day long-may add fasting to your prayer if you like, and let the whole Christian world add their fasting and prayer to yours-but will you gain any "Nothing is impossible with God"but He does not break the laws of Nature to suit the whims of men, and it is just as much a law of Nature that fever should have its course as for the moon to have its phases. Can you think to stop the issue of the thunder cloud by praying that it may not rain? Yet you may want it as earnestly as you want your child's life. Can you presume to pray that steam may not escape from boiling water? Yet the precise issue of the thunder cloud and the boiling water is not more peremptorily fixed by the laws of nature than is the precise issue of your daughter's malady. Do not doubt. Do not take refuge in illogical compromises. Do not be partial. Do not assume one doctrine and deny its counterpart. All of these laws hang together, and I confidently expect that the time is coming when the inception and course of any disease may be predicted, not merely as accurately as the course of typhoid is predicted, but even as closely as the prediction of an eclipse.

But what then? You ask if it is yours to let your child die, and not pray for her recovery? I do not say this, but I do say that it is sheer folly to pray that the course of a self-limited disease may be stayed. The science of medicine does not attempt to stop the course of such a disease, but to sustain the patient during its course. Therefore pray that God will bless the laws of sustentation, and you pray not insanely.

What of the conception of nature? It is not necessary to dwell upon the human or to speculate upon the divine conception, but to propound a view of the conception of instinct as distinguished from reasoning. The forces of nature are under the regulation of laws of fixed operation. Not only are these immutable, but we have discovered a far larger number of these laws than our ancestors knew. Let us redouble our efforts in this discovery. Let us place law against law, and understand that all are of one likeness. I fully expect that our grandchildren will recognize those that are new, and which we may imagine incapable of discovery, and that with such recognition that these laws are of the Supreme Being, and that—as the Rev. Billy Hibbard was wont to say-He "can make a round square, or a square circle, but He will not." Manifestly, it is too late in the years of the present time for us to waste any very considerable power in basing the prediction of the future order of phenomena on the past. There are laws of nature not to be denied. Science may deny, but scientific men are wrong in supposing that because they have found out so many of these laws, there is no Divine hand beneath, which at will moves the whole network of physical agencies to produce this or that result. This is even comprehensible to the dumb animals.

By the term "laws of nature" I mean a grouping of cosmical and earthly phenom-

Cosmical phenomena are such as eclipses, or the hours of sunrise and sunset, while earthly phenomena are the weather and the varying phases of meteorological science. The two are in strange contrast, as the former are due to the workings of a vast system of machinery, while the latter are due in a measure to agencies acting exclusively within the region of our planet. Now it is a very remarkable fact, and one that will bear thinking of again and again, that the sole power of definite prediction which science has called forth concerns cosmical and not earthly phenomena.

These laws are not of limited application, but it is not without difficulty that we make out this application. If there are such things as the phenomena of Spiritualism they can be understood as readily as the phenomena of eclipses, and cannot be hindered any more than can the phenomena of typhoid fever.

The laws of nature are immutable. They constitute a permanent framework for our universe, and being subjected to the will of such thing as special guidence; and while God, are so framed that changes or modifications in them cannot for any reason be necessary or desireous. What happens by these laws cannot be inconsistent with any there is room for a play of special providence, the religious life does not require it. The Creator can break His laws, but He will not and does not need to. Therefore there can be no sense or piety in denying them, or hop-ing that prayer will alter them.

I would not for one moment urge that it is a matter of duty to contrevert Spiritualism, or a matter of value to question it. If it is true it is in accordance with one of the least known of the laws of nature, and cannot be gainsaid. Profound thinkers admit it true, and if that he so, it is as much fally to pray that its manifestations may not occur as it

sonable things of the one as it is of the other. Both occur in consonance with the laws of nature; and as prayer cannot hinder the progrees of the fever, and is useful only as procurative of the best of sustentation, so combative thought or speculative encouragement cannot change the law of nature, and are useful solely to sustain the strength of the phenomena. Westfield, N. J.

OCCULTISM IN INDIA.

(From "Occuit Science in India," by Louis Jacollist, the Bel-gian Traveller.)

During my stay in Benares I was the guest of Peishwa, a Mahratta prince, who had a palace, like other rajahs princes, in the "holy While there a religious recipient of Peishwa's hospitality was introduced to me, a Fakir named Covindasamy; he came from Trivanderam, near Cape Comorin, the southernmost point of Hindustan. This Fakir's mission was to bring to Benares the remains of a rich Malabar of the merchant caste.

The apartment in which I received him opened upon a terrace overlooking the sacred River Ganges. In the centre of the terrace, protected from the sun's rays by a thick awning, was a fountain. On this terrace Covindasamy and I sat together; I spoke of the marvels which he was reported to perform, and I ventured to ask him whether he experienced any particular sensation within himself during their performance. He replied that he was only an instrument in their production; that he invoked his pitris, ancestrial spirits, and it was they who exhibited thus their power. I may here say that this was the answer given by every Fakir whom I have

questioned on this occult subject. Covindasamy commenced by extending his lands towards a large bronze vase full of water, into which the fountain played. In five minutes the vase, after gently rocking upon its base, moved towards him in regular alternating motions; as it came nearer I heard sounds emitted from it, as if it were being struck by a steel rod. At my suggestion and request, the vase moved backwards, forwards, or stood still; and the metallic sounds were emitted with slowness, quickness. and with measured exactness as timed by the second hand of my watch. On the table of the room behind was a music box, so much liked by the Hindus: I had it wound up and started to play by my servant; and I asked he Fakir that the metallic sounds might keep ime with the tune, and it was accurately done, whether the time was quick or slow.

The vase in question was so large and heavy that, if empty, it would have required a couple of men to carry; it was one of those used by Hindus for their morning ablutions, and was kept filled for that purpose by the water of the terrace-fountain falling into it. What was the force that moved such a mass?

That is the question

The Fakir, to enable me to be certain, consented to my witnessing a repetition of all the experiments; and they were repeated with exactness. All this time he had been seated, but now he stood up and placed the tips of his fingers on the edge of the vase. It soon began to rock from left to right in regular time, gradually quickening, its base making no sound upon the te-sellated floor as it rocked. In all the rockings and movings of the vase I was astonished not to see spilling of the water it contained; it maintained its level with the rim of the vase; and during the rocking the vase rose seven or eight inches clear off the floor, each time coming down without any shock.

Of all the experiments, repeated for accuracy, as I have said, I took minute notes at the time.

A Wonderful Perception.

A writer in the Atlanta, Ga., Constitution, illustrates the wonderful faculty the bloodhound possesses in tracing fleeing fugitives. The Georgia bloodhound is neither fierce nor powerful. A boy can hold a pack off with a cornstalk. But for trailing a fugitive, for hugging him as close as his shadow, or for flying along his track when even the grass has forgotten its impress, and the wind has powdered it over with dust, he is as relentless as death itself. A convict sleeping in one bunk of a hundred, shod and clad precisely as the hundred convicts about him, may slip his chain and flee. Ten miles away he may meet his fellow-prisoners again, may run to and fro among them, may walk with them a mile, and leave them. Six hours after, these hounds put on his track where he slipped from the camp, will follow him to where he met his gang, will thread his track in and about with their hundreds of tracks, take it up where he leaves them, and run him down, though he cross convict gangs every mile he runs.

This escaping convict, clad in stripes cut from the same bolt with a hundred others, may run through the woods, touching weeds and bushes as he runs. Fifty convicts, clad as he was clad, may run through the same woods in every direction. The dogs will hold his scent, running full tilt, breast high. If he makes a curve of forty-five degrees, the dogs will not run the line, but will catch his scent thirty yards away, and cross the angle, though it was filled with the convicts who had eaten and slept with the fugitive. Often a dog will carry a scent in gallop, running parallel thirty yards to the windward. An uncanny and terrible little beast is the redcone hound, trained for the hunting of man.

His Majesty Don Luis of Portugal, who peaks some half-dozen languages and devotes most of his time to literature and science, granted an interview to the London Times' correspondent at the recent marriage festival in Lisbon. His Majesty declared that Shakespeare would occupy his attention for some time. He has already translated into Portuguese and published "Othello," "Hamlet," and "Richard the Third." "The Taming of the Shrew," now in proof, comes next.

Gen. Lew Wallace has settled himself permanently at literature as a profession at his home in Crawfordsville, Ind. He receives \$3,500 a year from the books he has already

Miss Jeffreys Lewis, when on a tour lately, cave a benefit at Tombstone, Ari. Ter., to aid in putting a fence around the graveyard.

There is a young man about 20 years old in Athens, Ga., who says he lives on 30 cente a

week.

Horsford's Acid Phosphate, IN LIVER AND KIDNEY TROUBLES. Dr. O. G. Chler, Boston, says: "I have used it with the most remarkable success in dys-popela, and derangement of the liver and kidneys."

Woman and the Mousehold.

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

"CAST THY BREAD UPON THE WATERS."

Cast thy bread upon the waters, And it shall return to thee After many days" of tossing On the billows of the sea. Cast thy bread of love and kindness Where the waves of sorrow roll: Safely shall the wild winds bear it To the haven of the soul.

Never yet was human kindness On time's fitful ocean lost; Tho' the storms of life obscure it, Where the bark of hope is tossed By the harsh winds and the tempest, Sailing o'er the stormy main, Safely shall some spirit bear it, To thy generous heart again.

" Cast thy bread upon the waters," It will bless some weary one. Tessing on life's snow-capped billows, When the clouds shut out the sun: When some lonely one is wandering, Gazing for a light afar. Thy unselfish act of kindness, Bursts upon him like a star.

" Cast thy bread upon the waters," Tho' it be but one kind word; In the world's unceasing tumult, Love's sweet voice is ever heard; And a gentle word of kindness, If once spoken never dies, But still lingering with the spirit, Seems a voice from Paradise.

And thy listening voice shall hear it, When thy heart beats faint and low— When the light of earth is fading Before heaven's brighter glow; It will come in tones of music, From a seraph in the skies;
And with joyous song of welcome,
Bid thy earth-bound spirit rise.
—Mrs. J. R. Griffing.

Miss Kate Field will begin a professional tour west of Chicago the last of June, and ex-pects to visit both Washington and Wyoming Territories during the summer. Her lectures are upon the Mormon question,—an important theme. And yet there are so many worse things going on in all our towns and cities, that it is a pity Miss Field does not begin a warfare against social evils near-

Mrs. Clara Neyman, the eloquent and lovely German whose life is identified with all good things in reform, has returned to Germany for the summer. Her only daughter, who was graduated at Cornell, and more lately at the Philadelphia School of Dentistry, is about to open a dental office in this city. Mother and daughter are both members of

Helen M. Gongar, late editor of Our Herald of Indianapolis, sailed early in June from this port. A contemporary says that her, intention is to visit the industrial centers of England, Scotland and Wales, and study the condition of the laboring people. She desires to study these people in their home life; and as she is known as an independent, vigorous writer, earnestly in sympathy with reforms looking to the improvement of the condition of the common people, her letters from abroad which women should be pledged, it is to put will be read with much interest. She is known as one of the most fearless and progressive women of the great Middle West, and takes this trip to widen her horizon in the active

e Minnesota Board of Correction and Char- of any but the police ities, having visited the Woman's Reformatory at Sherborn, Mass., pronounces it the model institution of its kind in this country. According to the Worcester Spy, such a genins for this kind of work as Mrs. Johnson.the superintendent, cannot easily be found, but the system is right, and women with the peculiar gifts requisite to take charge of such institutions may be found as fast as needed. It is a reformatory Massachusetts may well be proud of, and those interested in women can not do better than agitate for such reformatories elsewhere.

An eminent Brooklyn divine, Dr. R. S Storrs, has sent a long letter to Mayor Whit-

ney, supplementing a petition recently presented, with several thousand signatures, urging the appointment of women as members of the Brooklyn Board of Education. In the course of the letter, Dr. Storrs says: "There are, of course, abundant precedents for such appointments elsewhere if not here; and where the experiment has been tried the valne of the counsel and influence of earnest and educated women in the supervision of public schools has been placed beyond dispute.... I emphatically sympathize with these ladies in the feeling that they should have particular representation in the body by which these funds are distributed for the furtherance of an interest so dear to their hearts and so closely connected with the welfare of their households. I need not remind you, my dear sir, of the superb exhibition which the women of Brooklyn have given for many years of their capacity for the management of great public institutions, many of which have been founded by themselves. Their successes

in this direction have been too numerous and

too signal to allow any doubt as to their com-

petence for such an official trust as is now

proposed. A contemporary says: "It is certainly clear that a large number of young women desire the education afforded by colleges. There were last year at the Northwestern, 214 young women; at Michigan. 187; at Boston, 155; Vassar, 300; Smith, 296; Wellesley, 515; and Gen. Eaton announces as a deduction from the facts of the last census, that 18,061 young women are pursuing collegiate courses of study. From every college comes the same testimony that the number of women students is increasing every year. That the demand for the higher education of women voiced a need can not be doubted. That women are improving these advantages is also manifest. The highest scholarship attained in the graduating class of Evanston University 1885, was by a woman."

From the press we learn of the translation of a beautiful character from this to a higher life. The name of Sarah A. Hallock of Milton-on-the-Hudson, will be remembered with veneration by many of our readers. Mrs. Hallock was the daughter of Edward Hull, widely known in his lifetime as a Quaker preacher. Mrs. Hallock was in the seventythird year of her age. She was educated in the faith of the Quakers, of which her whole life was a beautiful illustration. She was in the flush of early womanhood when the antislavery movement under Garrison was born. and she embraced it with eagerness and sup-ported it to the end. Marrying in 1835 a cons-in of Dr. Hallock, well known to many of the readers of the JOURNAL. She found in her husband a mast of like spirit with herself...... It has been well written of her that Mrs. Hallock carried into the anti-slavery return

the highest and best spirit of Quakerism. and those who dissented most earnestly from her views, respected and admired her for her fidelity to her own convictions and for the mingled firmness and sweetness with which she maintained them. The movement for the en-franchisement and higher education of women received her hearty support, and the friends of that cause will miss her inspiring presence in their assemblies.

Mrs. Erminie A.Smith, who died at her home in Jersey City, on the 9th of June, was widely known in the scientific and social circles of New York and vicinity. Mrs. Smith was born near Marcelius, New York, in 1839. She became a student at Willard's Trop Seminary, and was graduated at the agent of victors. and was graduated at the age of sixteen. In 1876 she organized in Jersey City a class for the study of music, literature and the sciences, under the name of the "Daughters of Æsthetics." These entertainments drew large audiences of distinguished people. In 1880 Mrs. Smith was engaged by the managers of the Smithsonian Institute to investigate the folk lore of the Troquois Indians. Mrs. Smith, in product the perfect of the product of order to perform her work properly, joined the tribe, and began a study of the language of the Nation, which she readily acquired. Her work was so satisfactorily done, that her services were retained up to the time of herdeath, a part of her labor being the perfec-tion of a dictionary of the Indian language,

which was nearly ready for the press.

She was a good geologist and had gathered a cabinet of minerals, including rare gems from mines in Europe, which she had visited in person, the value of which is estimated at

Mrs. Smith was a member of the Academy of Science, and frequently gave papers at its sessions. She also held honorary testimonials from various learned societies, including the Royal Academy of Science of Great Britain. She had been for some years an active member of Sorosis.

IMPORTANT LEGISLATION.

Several marked events have occurred in history of this State during the last legislative session at Albany.

One is a bill authorizing women duly qualified to practice law before the Supreme Court. A few hours after it became a law by the signature of Gov. Hill, Miss Kate Stoneman was admitted to the bar, just a week from the time that her application was rejected by the same judge who now promptly granted it. Miss Stoneman has fought and won her battle singlehanded. She is a sister of Governor Stoneman of California, and a member of the faculty of the State Normal school. She is thirty-five years of age, of a noble character and fine presence.

Another event is the passage of the bill securing to mothers the right of school suffrage. At the date of writing this the bill has not yet been signed by the Governor, but it is believed it will become a law.

The third event, the raising of "the age of consent," from ten to sixteen years, will rejoice the hearts of those who love purity and hold womanhood in estimation.

If the editor of the Woman's Column has not dwelt at great length upon this topic, it has not been from the want of profound convictions regarding it. In a journal devoted to many reforms, no one can be urged unduour children.

women of the great Middle West, and takes this trip to widen her horizon in the active work for humanity in which she has long been engaged. She is the correspondent of the Inter-Ocean of Chicago.

Rev. Dr. Dana of St. Paul, vice-president of the Minnesota Roard of Correction and Charter of the mainten.

In the past a girl of ten in this State could "consent" to prostitution, while yet ignorant of the meaning of the word. And the destruction of young girls, enticed by brutes in the garb of men, is going on in every city and many towns, far beyond the conception

In eleven States the age of consent was only seven years! And yet the age at which the girl could hold property or transact business, was eighteen, full young enough. In other words, she had the power to consent to the ruin of her body and soul, while only an infant, and could not deal with material, perishable values until eleven years later!

These facts alone ought to make the most conservative a convert to woman suffrage. It takes a pretty deprayed woman to look with anything but horror on the prostitution of a child. Yet loves brought about by wicked men, gave girls into their power, to be led down into the lowest hell that earth affords. Good men were indifferent to it, until their attention was directed by those wives and mothers who are alone the protection of their sex.

Magazines for July Received.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The Autocrat's engaging description of his first visit to Europe, more than fifty years ago, will attract much attention. Dr. Holmes has written nothing for a long time more thoroughly characteristic. Philip Gilbert Hamerton gives the first paper of his series, French and English, which bids fair to be interesting and valuable. George Frederic Parsons's extremely sensible paper on The Labor Question is a timely contribution. John Fiske has an article relating to the time of confusion and almost bankruptcy succeeding the Revolutionary War. There are installments of In the Clouds, The Golden Justice, and The Princess Casamassima. There are, of course, some excellent literary articles. The Contributors' Club and Books of the Month complete a remarkable number, which opens the fifty-eighth volume of the magazine.

THE MAGAZINE OF ART. (Cassell & Co., New York.)The July number of the Magazine of Art contains a paper on Art in Greece. In interesting contrast with this is the article on Current Art. A New Rabelais, most ingeniously illustrated, is the subject of an appreciative paper. There is an exquisite full page picture of Doves. Nicholas Sobko writes of Basil Peroff, one of the prominent realistic painters of Russia. Basil Champuoys pleads with text and picture, for the preservation of Old Charterhouse. Some East Indian Wood Carving, has illustrations of wonderful capitals and lattices. The St. John River, The Romance of Art, and The Chronicle of Art finishes an excellent number.

THE QUIVER. (Cassell & Co., New York.) The Quiver for midsummer opens with a Hymn of Summer, reminding us that after all summer is better than spring, and illustrated by a pretty picture of two fair types of the seasons in childhood and womanhood. Lord Brabazon, in a brief article, suggests that we can never have too many societies to look out for The Welfare of Young Men. The serials are the same as last month, and to-gether with poems and illustrations fill the

JODENAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for June: Life Beyond; Nec-Platonism; Conversation; The American Akademe.

THE PERENOLOGICAL MAGAZINE. (L. N. POWler, London, Eng.) This journal of education and self-culture contains much this month to interest the reader. CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The Dwellings of the London Poor are made the subject of an article in the July number of Cassell's Family Magazine. The Garden in June is full of practical hints. The legend of A Denish Here is given with The legend of A Danish Hero is given with music for it. A Family Doctor writes of Climates. There are helpful suggestions about Dress and the Dinner-Table, and The Gatherer has some discoveries and inven-

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York). Contents, for January: Philosophic Reveries; The Problem of Kant's "Kritik der Reinen Vernunft" The So-called Primary Qualities of Matter; Goschel on the Triplicity of the Proofs of Immortality; Notes and Discussions; Book

BABYLAND. (D. Lothrop & Co., Boston.) The usual short stories and pictures will amuse the little ones.

New Books Received.

THE BATTLE OF THE BOOKS AND OTHER Short Pieces. By Jonathau Swift. Cassel's National Library. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents. CAUSE AND CURE OF DISEASE. By H. B. Phil-

brook. New York: Published by the Author. Price JESUS CHRIST OR THE CREEDS, Which do you Believe? By Rev. Jasper L. Douthit. Price, 10

ART A RUSKIN ANTHOLOGY: Compiled by Wm-Sloane Kennedy. New York: John B. Alden-Price, 25 cents.

OUR PENAL MACHINERY AND ITS VICTIMS. By John P. Altgeld. Chicago: A. C. McChurg &

Theodore Roosevelt and Henry Cabot Lodge have Theodore Hoosevelt and Henry Cabot Lodge have written two papers on "Cross-Country Riding in America," which will appear in the July Century, with numerous illustrations. An interesting illustrated feature of this number is "A Day in Surrey with William Morris," by Emma Lazarus. Mr. Morris's socialistic views regarding capital and labor are fully explained in a letter from him, and the subject is continued by a Western manufacturar Mr. E. L. is continued by a Western manufacturer, Mr. E. L. Day, and by a New York printer, Mr. Theodore L. De Vinne. Mr. De Vinne points out some of the difficulties in the way of cooperation.

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SPECIAL NOTICES.

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

CHICAGO, ILL., Saturday, July 3, 1886.

A Catholic on "Miracles and Spiritism."

The Catholic Mirror of June 12th comes to us from its Baltimore office with an article which opens by saying:

In last week's issue of the Religio-Philosophical Journal, the ablest and most representative of the Spiritist organs, we find the following remarkable editorial article.

It then quotes from our issue of the previous week, our report of the opening services at "Holy Hill," west of Milwaukee, in Mayaplace noted for remarkable cures of diseases wrought on devout Catholics who have made pilgrimages there, and who have left their crutches and canes in the stone church where a solemn high mass was celebrated in the presence of a great multitude. The Mirror sava:

What the JOURNAL regards as spirit manifestations are regarded by Catholics as miracles. Both sides agree as to the facts, the difference is as to the causes...Just as the Protestant world is losing its grasp upon the supernatural, the supernatural comes in upon it with startling evidence of its existence. It is a protest of the unseen against the predominance of the seen. So, too, in those Catholic countries which appear to be losing the faith, like France and Italy, never were miracles more abundant; and we would invite the attention of our Spiritist friends to this undeniable fact....They are authentic. They cannot be refuted. How are we to account for them?

cannot be refuted. How are we to account for them? It is recognized by the Church that there are two kinds of supernatural manifestations: 1. Miracles, the works of God, either directly or through His chosen instruments. 2. Possessions, the works of the devil and his fallen angels. These phenomens are written broadcast over Christian history. Miracles are honored. Exorcisms are provided for demoniscs. Thus far may we speak of the supernatural manifestations which occur so abundantly in Catho-

When we come to non-Catholics, and find among them signs and wonders inexplicable by natural causes, what is to be inferred? Should all such evidence of the Spirit-world be treated simply as the work of the devil? Or should we rather believe that such phenomena among Protestants are more or less similar to the same phenomena among Catholics? Under correction from better theologians, we incline to the latter view. Such is the view advanced recently by a learned Catholic priest in the Catholic World. Why should not genuine miracles take place in the midst of Protestants, since even Balaam's ass was made an instrument of God's warning voice?

Thus, the genuine spirit manifestations of the present day may be divided into two classes: 1. Miracles. 2. Works of the devil and his angels. What the proportions are cannot be determined.

The chief value of this wonderful development lies in the ample proof it affords to millions of minds not reached by the Church of the existence of the supernatural world. When the Spiritists come to understand the true doctrine on the subject, they will find their belief leading them into the Catholic Church.

We quote this able and candid statement from a leading Catholic journal, of their view of the facts of Spiritualism, and of the causes which lie behind them.

Their admission that the facts "are authentic," is noteworthy, for it shows the growing influence of these world-wide phenomena. There is, too, a deep significance in their clear perception, that these phenomena are "a protest of the unseen against the predominance of the seen," which is needed in this age of materialism. They hold these facts to be miraculous, or "of the devil and his fallen angels."

If, as is probable, they define a miracle as a special act made possible by a suspension of the laws of nature, we must disagree with them. Eternal law is the method by which the Divine Power acts, and these spirit manifestations are as natural and as much in accord with the laws of our being here and hereafter, as are our daily words and deeds, or the common processes of the world of matter about us—processes so common that we fail to see or feel their beauty and wisdom. The "chosen instruments," or spirit mediums, are such naturally, not by supernatural miracle, and through all works the Divine intent.

The Mirror well says that the "chief value of this wonderful development lies in the sample proof it affords....of the existence of the supernatural world," by which we infer that they mean the spiritual and immortal life. Its hope that the Spiritists may "find their belief leading them into the Catholic Chingsh," is but another proof of the great skill and devoted seal with which the ser-

vants of that Church seek to make all roads lead to Rome.

We will travel in fraternal companionship with Catholic or Protestant, so long as the pathway leads to a recognition of the facts of spirit-presence and power, but our road does not lead to Rome, but to reason and intuition, to the heights of spiritual progress and freedom, with the Celestial City in sight on their shining summits, from whence gleams of light from great souls gone before may reach us:

A Fraudulent Materialization.

A correspondent of the Cincinnati Enquirer gives the statement of George Hull, of West Superior, Wis., the inventor of the "Cardiff giant," with reference to that remarkable "materialization." If his word had been implicitly taken, and no investigation made, the "Cardiff giant" would to-day be regarded as a remarkable petrifaction.

Down near Fort Dodge, Iowa, Mr. Hull got to speculating in that gypsum business. Looking over some of the large pieces one day there was one which appeared a good deal the shape of a man. He got interested in the dark lines which looked very much like the veins in the limbs of a human being. A grand scheme struck him or he struck it. He secured the largest and most solid piece to be found and shipped it to Chicago. After some time he got hold of a man said to be a first-class marble-cutter. He told him his scheme was to get out of the block of gypsum the petrified remains of a tremendous giant. The fellow "caught on," and both studied over the prospect for some time. When the arms were marked out the veins showed up in fine style. One never saw any thing more complete. They were also visible in the temples and forehead. It cost Mr. Hull a considerable sum of money, though, to get the artist at his work. He had his secret, and handled him as he pleased. Sometimes he'd get on a spree for days and weeks. Several months passed before the concern was finished. It was a grand piece of work-so considered by Mr. Hull. He boxed it and shipped it eastward as a block of marble. Its weight was 2,906. He took charge of the great wonder. At first he did not know exactly what to do to bring it before the people. When he reached New York State he seized upon a plan of burying the giant in a secluded spot-a romantic nook by a mountain side. He finally selected Cardiff, a village on the Onondaga creek, Onondaga County, twelve or fifteen miles south of Syracuse. He confided his secret to a lone farmer, who appeared to be all right in the matter. He gave him money and promised him more. They dug a grave by the river, and, as luck would have it for petrifaction purposes, at the depth of about six feet they struck pure moving water. The giant was inclosed in a rough case and deposited in the grave.

No one but the farmer, his wife and Mr. Hull knew of this transaction. The agreement was made between them that in one year the farmer should accidentally find the giant; word would reach Mr. Hull. He would make ado about it, take people to the spot. taking care to lose his way several times before reaching said spot. The agreement worked all right. News of the finding of petrified remains of a human being near Cardiff was spread over the neighborhood like wildfire, and in a day or two newspaper men were there, and then the whole world knew of it. Mr. Hull pretended to purchase the petrified remains and proceeded forthwith to erect a tent over the grave, the remains staving undisturbed. Hundreds and then thousands visited the place. He charged a fee, of course, to get inside the tent, just to pay ex penses. In a few days the crowds could not be accommodated. In one week soon after the discovery Mr. Hull took in \$2,200. The rush kept increasing. The most scientific men in the country were present, and they made critical examinations of the giant asit lay in its resting place, many of them pronouncing it a wonderful fossil. Hull sold a third interest for \$30,000, and soon after the secret leaked out.

"Curious Coincidence" or "Spirit Influence"

The Hartford Courant gives this striking narration headed, "Curious Coincidence." It is more than that; it is not supernatural or miraculous, but is one of the natural facts under the spiritual laws which are but dimly seen. Such narrations fill our newspapers because they help to meet a growing want. a heart-hunger, a reaching out toward the great beyond to feel the "touch of a vanished hand." In due time deeper thought will come, and then will come the sweet assurance of soul and sense—the knowledge of spirit-presence. In this we must all work and wait, and "the good work goes bravely on" in more ways than the public know of. The Courant says:

Bishop Coxe relates that on one occasion he was reading the service in a little church, with only a handful of worshipers present, when he suddenly resolved to close the Pealter with the Gloria in Excelsis instead of the customary Gloria Patri. He had never done this before, he says, and has never done it since. During the day he was called upon by a widow "of high position in society and a family eminent in the history of our country." She saked him whether he had been desired by any of her relations to gratify her by departing from custom. She had always made this day one of spacial private devotion, as it was the anniversary of her husband's death. She had made an effort to be at church that morning on this account. "What was my surprise," she said, "to hear you break off with the Gloria in Excelsis, and to the amazoment of all recited the Gloria in Excelsis, and to the amazoment of all recited the Gloria entre. Reflecting on this as I went to church on this anniversary, imagine my surprise when, for the only time in a long time, I found the 'Gloria' so used by the clergyman. I joined in it with facilings greatly excited, and come to thank you for so kindly considering inte." Her husband was a stranger to the blehop, who regards the whole incident as superhadural.

Tenchings of Prominent Ministers on Last Sunday.

The largest congregation ever seen in the Third Presbyterian church was that which assembled last Sunday evening to hear the farewell sermon of the pastor, Rev. Dr. Abbott E. Kittredge. He said: "The collection plates are a perfect thermometer of spiritual growth. During the year ending April 30th, 1883, the collections in this church had aggregated \$39,213.80, and last year they amounted to \$61,580.74, an increase of \$22,-366.94. Another sign of strength in a church is its advance in Christian graces. The curses of the world are blessings in disguise. The church is made up of only partially sanctified men and women, while in the heavenly temple members have all reached the perfection of holiness. We must strive to advance. to grow simpler in faith, nobler in thought and purpose, more Christ-like. It is not the wealth of the sanctuary that makes the church strong, but the Christian lives of its members."

At the Union Park Congregational church, Rev. Arthur Smith, of China, delivered a-lecture on the obstacles to and progress of missionary work in China. He said: "The poverty of the Chinese is a great impediment to the introduction of the gospel. Because the Chinese have not logical minds, our gospel system, or theological distinctions, lose their importance with them. There is plenty of room for missionary work in China, as there is not one missionary to a million people. We look at China as far, far away, and need a good telescope to bring it nearer to us. Those people need the doctrine of Christ, and we should so understand it. The obstacles are great, and real, but they can be overcome, and we must support the missionary work in China by contributions and by faith."

A large audience assembled at the Immanuel Baptist church, expecting to hear the farewell sermon of the pastor, Rev. Dr. Geo. C. Lorimer, before he departed on his summer vacation. The reverend gentleman was, however, unable to appear, owing to a severe attack of rheumatism. The pulpit was ably filled by Rev. E. K. Chandler, of Cambridge, Mass. He made no attempt to explain why God did not cure the afflicted pastor, or to show that ministers must suffer for every infraction of Nature's laws.

Rev. S. J. McPherson discoursed on the seasonable topic of the lessons of summer at the Second Presbyterian church, and incidentally pointed out the climatic advantages of Chicago over every other place on earth in general, and over Bible lands and climes in particular. He said: "Summer is the symbol of beauty. Again, summer is preëminently the symbol of life. It is also a symbol of power; it suggests the unconquerable, renewing power of Nature. It is a symbol of opportunities, an emblem of the accepted time."

The Rev. Dr. W. H. Cooper occupied the pulpit of Bishop Fallows at St. Paul's Reformed Episcopal church, corner of Adams Street and Winchester Avenue. He preached on the "Lights and Shadows of City Life." He said: "The element of true religion is an all-important factor in the making up of the sum total of individuat happiness. There can not exist the true idea of a perfect man without religion. It is a potent, substantial ingredient in the element of human happiness, whether among rich or poor."

Prof. Swing addressed his congregation upon the subject of religion as it exists in life. "The Pharisees," he said, "talk too much of religion, but the modern educated world talks too little. Religion is not extinct in the hearts of enlightened society, but when any endeavor is made to utter the thoughts that slumber in the breast, the poverty of language is keenly felt, and men retreat for expression to music or poetry. But it ought to be the task of educated men and women to overcome this reluctance to speak of God and the vast emotions of religion. They should follow a middle course, not talking lightly or vulgarly of divine things, yet not shunning seasonable discourse upon such topics."

A Screw Loose.

"Stop that engine," cried the superintendent of a factory where a hundred shafts and wheels were in motion and a thousand men at work. "Stop that engine; there is a screw loose over here." The quick ear detected a want of harmony in the movement. The watchful eye saw a slight irregularity. Something was wrong. It was only one of many screws that was loose. But in that loosening there was such peril that everything must be stopped. The engineer blew off the steam. The workmen all stood idle and waiting until the screw was tightened. A minute—five minutes—then the signal was given, and the huge giant again began to swing his hundred arms.

Only a screw loose! What a trifle to make such a

Only a screw loose! What a trifle to make such a fuss about. But the wise mechanic knows that a loosened screw may throw a shaft out of gear—that its displacement will surely and soon affect every adjacent shaft and wheel, and they in turn the parts geared to them, until the whole factory is thrown into disorder. A single screw loose suggests the possibility of great confusion and utter destruction

Man physically, intellectually, morally and spiritually, is a complicated piece of mechanism. His health, happiness and usefulness depend on the normal and harmonious action of his faculties. A single nerve diseased affects the whole body. A single vicious habit affects the whole character. A single sophism may pervert the judgment. A single doubt may cloud the spirit. A single erroneous dogma may vittate the most orthodox creed, and send him into the chaos of skepticism. Who can work or think with a raging toethache? It is a little screw loose, but it stops the harmonious action of hoth body and brain. Who can trust the slave of strong drink? That appetite is a screw loose, and the result in thousands of cases has been utter physical, mental and moral degradation. The philesopher who starts with a false premise, or postulate, has in it a loose screw, and he thinks and writes only to multiply error and to plunge himself and his readers into intellectual choos.

Everypooty has been d the mediateal legand of "How the moral heavens as atheless." Whe wind wrong the moral heavens an atheless.

Receptody has beard the mediaval legand of "Hothe monk lecame an atheigt." He was repeated his pater nosters in his cell one hot day in Angus The files annoyed him. He offed impattently. "Only the files." Then he thought. "That right have I cure anything that God his mediate." But the day who is very food of interpolar second when the are trying to pray, any make the field was in

good to make such a peak as flier, perhaps the devil made them. The pious man exugit at the engree-gestion. "Yes, yes." he said to himself, "no doubt the devil did make flies." "But them." said the voice which seemed to be that of his own thoughts, "If the devil made flies, he might have made other things. He might have made men. He might have made the world. He might have made everything." And going on step by step from his first admission as to the flies the monk reached the conclusion that no God was needed to account for the works of creation, and that therefore there was no God. The monk's vexation at the flies tempted him to loosen a little screw in his creed, and the creed itself was torn to pleces.

A rad illustration of the danger of letting a screw get loose occurred in this region a few years ago. talented young minister went home one Sabbath night after having preached two able and orthodox sermons. He was nervous from excitement and could not sleep. He took up a translation of one of Wellhausen's works. His mind being in a receptive. rather than active frame he yielded to the ingenious suggestions of the German critic, and went to bed satisfied that Moses did not write the 'Pentateuch The next morning, instead of revising carefully the ground he had traversed, he started with that screw loose to revise his theory of inspiration, and his whole system of theology. The result was, that he found before the next Sabbath that he was no longer a Presbyterian in doctrine. So, being a frank and honest hearted man, he resigned his pastorate, asked the presbytery to depose him from the ministry, and became a Unitarian. But the chaos produced by that one loose screw would not let him stop there He went on to agnosticism, and the last we heard of him was going still from bad to worse. He will probably stop where the old monk did who began with the flies, and that only because there is no lower deep beyond.

There are a good many people going about nowa-days trying to loosen screws. They use the magazine and the newspapers. Some of them are very
skilful, and hence, very dangerous. If an orthodox
man will only let them in, they will have a shaft out
of gear in no time. And they care but little what
shaft it is, or by what screw they disturb its normal
action. They know that if they can loosen anything,
they destroy the harmony and efficient working of
the whole. If we refuse to admit these, however,
they call us bigots. What shall we do? Pray to God
to help us hold fast to the truth and to the whole
truth, and to have no sympathy with looseness either
in creed or conduct.

We extract this article from the Interior.

where it is published as from a contributor,

Obadiah Oldbuck, because its first part is wit-

ty and wise, and because its conclusion,

doubtless sincerely written, is open to criticism. His idea of keeping body and mind healthy and in harmony is good; but how is that to be done? Shall all the old screws be kept just as they are? Every seven years we have a new body, so say physiologists; every particle of the old frame gone and a new one in its place. That new one is never exactly like the old one. It takes bigger screws to keep the man's frame in place than serves for the boy, and some new ones too. So with our thinking, both in method and matter. That engineer stopped the machinery to fix a screw. He was right. That is just what men do when they stop to question and revise their thinking. The acid of some dogma had rusted a screw. They clear out the rust and its cause and all is right. The old dogma made the mischief. It was not a screw, but only a rust-making acid. Different things hurt the screws. That young ministerial doubter found the acid of his old dogmas troublesome, and cleaned that out. So far good, but he went into a heavy and chilling fog, the dampness of which damaged a screw and made him a materialist. Some day he may find out his mistake and get back into the sunlight to repair damages. Doubtless there are pivota screws, vital foundation principles, but which or what is screw, or acid, or fog, is the question, and that Mr. Oldbuck cannot answer for us, or for any man save himself. By the free use of judgment and conscience and intuition we must answer it as best we can. We will take of his answer what is good; but bloody atonement, election, hell, the devil and total depravity, are not screws, but only acids, fogs and pitfalls to rust and weaken and break the whole machine. This is as we see the case.

Independence Day.

To-morrow is the fourth of July-a great historic day. To-day and on Monday it will be widely celebrated, its coming on Sunday putting the secular ceremonials into a week day in conformity to popular feeling. In the one hundred and ten years of our national life, we have done much and done wellnot without grave faults, but with a preponderance of progress in good things, have we gone on, and our land is the best in the world for a higher outlook for the people's future. Jefferson, Franklin and Paine did most, with others helping, to give us liberty of conscience and equal rights in religion, so far as government can effect or help such matters, and we had the grand ideal of a people's government in our Declaration of Independence, and in the souls of our great men in that day. To have such an ideal is to "hitch our wagon to a star," to work up and not down. Chattel slavery has gone; the power of our idea of freedom ended it. Much more is to be done for the true grandeur and lasting glory of a free nation. The good work of the past is incentive to present effort, and the old maxim, "The price of liberty is eternal vigilance," should stir us to watch against dangers and righteously put aside all wrong. In brief space we give some leading steps needed toward a more perfect freedom and the peaceful order which goes with liberty under law.

All men are equal, but all men and women must be equal in their rights and duties; justice and the public and private good call for the help and presence of woman and the abolition of arbitrary privileges based on sex.

Intemperance must cease. Wise self-control taking place of blind self-indulgence must end the use of intoxicating liquors as a beverage, and so "the salcon must go" for want of patronage. Capital and labor must be just to each other;—natural allies and not blind antagonists. The separation of Church and State must be complete, that liberty of conscience may be maintained. More might be said, but this must suffice, and with it we wish our readers all over the wide land a happy and rational Independence Day.

Mind Cure Criticised.

In the Century, and the Contemporary, Rev. A. T. Schauffler and Dr. W. Moxon criticise the mind cure, the first charging dishonesty and the last imagination as the basis of reports of cures which are not trustworthy. We quote from Dr. Moxon:

"We will take as the best authenticated instance of Faith Healing that of the Rev. John Allen, of Trinity Church, Hackney, whose cure by faith is thus related: '... My back was just black. I could scarcely crawl out of my bed. I knew enough to be sure that I had a very dreadful carbuncle.... Well, now, the question presented itself: "Are you going to take the doctor or the Lord?".... There was no one there but my dear wife. "Well," I said, "you must be the elder of the church to-night" (it was about one o'clock); so she took the oil, and she put it on my head, and prayed. Then, in a moment, like a fiash of lightning, down came the power. I have never been able to describe it. I have thought of the old mythological bath, of people going in old and coming out young; it seemed something like that. It was so sweet, so soft, sofull, so glorious. I jumped to my feet, the tears rolling down, but they were tears of joy. I said to my dear wife: "Praise the Lord, he has healed me;" and the dear lady looked at me, and said: "Is the carbuncle gone?" "Oh!" I said, "I wasn't thinking about the carbuncle." No, the inner man had been lifted up above the outer man."

The carbuncle broke two hours after in a natural way, but the sharp pain kept up to the time of its breaking.

From a faith-cure clergyman's direction to his patient Dr. Schauffler reports as follows:

"When anointed, believe that you do now receive; i. e., say, I am healed now; do not say, I expect to be healed. Believe against contrary physical evidence. After having claimed the Promise, be not surprised at the continuance of symptoms and physical pains. You may expect sudden and powerful returns of your sickness after anointings and prayers. But carefully note that they are only tests of your faith. You ought not to recognize any disease, believing that God has rebuked it."

In the case given by Dr. Moxon, it would seem that, perhaps, some spirit friend helped in the good result. It seems like an influx of spirit magnetism. There is much in the uplifting of the human will also. This power of the will (assisted in these hours of intense supplication the healing power of human magnetism), and the help of spirit magnetism, really are all that is embraced in this mind cure, which is rational or of any worth. The notion that God rebukes disease in special and miraculous answer to prayer. is an egotistical absurdity, a shade of old superstition, a sugar-coated pill in which crafty mind-cure practitioners conceal any heresy or taint of Spiritualism. Let all the good magnetic or spiritual healers hold steadily on, show their colors, and bide their time for the craze to go by.

GENERAL ITEMS.

Mrs. E. R. Nickles has gone to Champaign, III., to organize a society. She will lecture there and give tests.

Mr. Eglinton returned from Russia June 8th, and can now be addressed at 6 Nottingham Place, London, W.

Mrs. Emma Hardinge Britten appeared for the first time in public since her severe domestic affliction, at Daulby Hall, Liverpool, on Sunday, June 6th.

June 19th, Judge Holbrook returned from his trip to California, much improved in health and appearance. He delivered several lectures while absent.

The whipping-post may be looked upon as a relic of barbarism, but its introduction into Maryland as a punishment for wife-beating has lessened that crime in that State.

Major E. W. Hala of Towards, Re. great contents.

Major E. W. Hale, of Towarda, Pa., spent a day in Chicago last week en route homeward from Duluth. The Major, and his double will be at Lake Pleasant this season.

Mrs. C. R. Morehouse Mallen, of Buena Vista, Col., has kindly sent us a picture of the "Home of the Woman Prospector." being her home in the mountains, and standing in the foreground herself.

We call the attention of our readers to the advertisement of A Discourse by John Hooker in this issue. This pamphlet is one that will do well to circulate and we trust it will have an extended sale.

Dr. J. H. Warn, who conducts the Spiritualist meetings at Martine's Hall, corner of Indiana avenue and Twenty second streets, was presented with a fine gold-headed cane by the members of his society, on Tuesday, the 15th of June.

Dr. J. R. Nickles has succeeded in establishing a Children's Lyceum at Martine's Hall, corner of Indiana avenue and Twenty-second street. It meets every Sunday afternoon at 1:30. Much interest seems to be manifested.

A. B. French called at this office June 25th, on his way to the Convention at Milwaukee. For some time his labors have been confined principally to the East. During July he lectures at Philadelphia. He has engagements to lecture at Onset. Niantic, Ct., Mt. Pleasant, Iowa, and Cassadaga.

G. H. Brooks has returned from his Western trip, the last lecture he delivered there, being at Sedalia, Mo. He attended the Convention at Milwaukee, Wis. He will lecture at the Grove meeting at Thompson, Ohio, July 17th and 18th. He has an engagement at Caseadaga, July 31st and August 1st.

An exchange says that the people of Lenawee county, Michigan, are excited over an alleged quack doctor, who, it is said, claims to heal all manner of ills for seventy-five cents. He is located in Fulton county, Ohio, just out of Michigan, from which State he is obtaining much custom every day. A man whe has visited the physician, says there were more than a hundred others waiting to see him at the time he called. He says the operator refuses to accept more than seventy-five cents as his fee, informing grateful persons whose imaginations he has impressed that the divine spirit would desert him were he to receive more than the small amount charged. The name under which the gentioms traveling is S. R. Finney,

The joint effort of Walter Howell and J. J. Morse in Brooklyn, N. Y., has met with success. The audiences have been large, intelligent and appreciative. Sunday, June 26th, was the closing meeting, and many will only think of the course with pleasure.

The ignorance of the Italian peasants is displayed in the same way during the eruptions of Ætna and Vesuvius as it was during the cholera panic. The Inhabitants have turned for protection to the images of the Madonna, St. Antonio, Giuseppe, and other patron saints, and as a more efficacious resort the miraculous well of St. Agatha, of a reddish color and tied with ribbons to the top of a pole, has been displayed to adoring and trembling crowds.

Ella Wheeler Wilcox says: "As I read over my own works and painfully realize their great defects, I am moved to wonder why I have been accorded such unusual success, when many writers who far excel me as poets and artists have failed to win recognition or remuneration. I think it must be due to the fact that I threw into my work a great deal of the extreme vitality with which I was endowed. It touched the public like an electric wave and brought my verses into immediate notice."

Lyman C. Howe, writing from Elmira, N. Y., says: "A continued interest attends our meetings, amounting to enthusiasm when the tide comes in, and the little Society here feel much encouraged and very hopeful. Thus far the success in every way has far transcended their most ardent hopes. The Friday night sociables are well attended, and afford amnsement, social interchange and intellectual culture. The leaven is working at Ischua, and State Line Mills. I speak at Yorkshire, July 4th, Sunday; at Ischus Tuesday evening, and probably at State Line Mills, on Wednesday evening, July 7th.

A novel and interesting method of cele brating the Fourth of July has been devised by the citizens of Englewood, who propose to pay deserved tribute to the Foremothers of the nation by a grand pienic to take place on Monday, July 5th, at the grounds of the Normal School. A chorus of 100 voices and Fitzgerald Band will furnish music. There will be dancing, lawn tennis, croquet, archery and other games throughout the day. Addresses will be given by Rev. Olympia Brown, Senator Castle and other distinguished speakers. Lunch will be served on the grounds, or those who prefer may carry baskets. All are cordially invited. Trains leave Chicago by the Rock Island road at frequent intervals throughout the day. Those who wish to lose none of the fun will take train at 9:10 A.M.

The Woman Suffragists' Association of Illinois held an executive session in Chicago last week, and created five departments of state work: Press work, Mrs. Singleton of Evanston, superintendent; work among the pulpits, Rev. C. C. Harrah, Galva: parlor meetings, Mrs. Lydia H. Talbott, Chicago; school work, Miss Kate Raymond, Bloomington; enlisting teachers in work for woman's suffrage, J. C. Ambrose, Evanston. In the evening a banquet was given at the Sherman House, planned as a surprise and compliment to Mrs. Mary E. Holmes of Galva, State President of the Suffrage Association. Mrs. Elizabeth Boynton Harbert presided in her usual pleasing manner; impromptu speeches were made by Miss Lelia Robinson of Washington Territory, Mrs. Holmes, and Senator Castle, and Mrs. Talbott rendered "Mr. Doodles" in a manner to bring down the

In the Religio-Philosophical Journal of recent date is printed a Boston letter from a Spiritualist, giving some account of fraudulent performances in the name of Spiritual ism at the Spiritual Temple, this city. The Boston Evening Transcript reprints the letter from the RELIGIO PHILOSOPHICAL JOUR-NAL (which, it says, "Is the ablest Spiritualist paper in America"), prefacing the same with this complimentary mention of its editor, and of the good work it has done: "Mr. Bundy has earned the respect of all lovers of the truth, by his sincerity and courage. He has been unsparing in his exposure of the frauds which are constantly discovered, carried on under the banner of Spiritualism. He has done more in this direction than any professed enemy or opposer of Spiritualism in the country. He has been so vigorous, indeed, in this work of exposure that he has earned the jealousy and hate of great classes of Spiritualists; although we do not remem ber any instance where he has been proved to be in the wrong, or where the thing which he has 'exposed' has not stayed exposed."

John Ruskin, being asked the other day for aid in paying off a church debt, replied by letter thus: "I am sorrowfully amused at your appeal to me, of all people in the world, the precisely least likely to give you a farthing. My first word to all men and boys who care to hear me is: 'Don't get into debt Starve, and go to heaven; but don't borrow, Try first begging. I don't mind. if it's really needful, stealing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable consense to me. Cau't you preach and pray behind the hedges, or in a sandpit, or in a coalhole first? And of all manner of churches thus idiotieally built, iron churches are damnablest to me. And of all the sects and believers in any ruling spirit, Hindoos, Turks, Feather Idolators and Mumbo Jumbo Log and Fire Worshipers who want churches, your modern English Evangelical sect is the most absurd and entirely objectionable and unendurable to me. All which you might very easily have found out from my books. Any other sort of skimuld, before bothering me to write it to



DANIEL DUNGLAS HOME.

Death of Daniel Dunglas Home.

We learn from a special dispatch to the New York Tribune, that the great medium, Daniel Dunglas Home, is dead. Mr. flome was born near Edinburgh on March 20, 1833. He was adopted by an aunt, with whom he came to this country in 1842, and for over thirty years he figured in this country and Europe as a medium. The story of his remarkable career during that period would fill many volumes, and, indeed, his own record or three volumes. When seventeen years old he became publicly known as a medium, though against the wishes of his family, and from that time until about ten years ago he country and Europe, appearing before nearly all the crowned heads of the Old World. In 1856 he went to Rome, where he joined the Roman Catholic Church, from which he was expelled later for spiritualistic practices. In 1858 he married the daughter of a Russian nobleman. She died in 1862, leaving a son who, it is said, inherited his father's powers. In 1863 he again went to Rome to study art. About three years later he went to Landon, behalf, placed in the hands of trustees £27,and demanded the return of the money. He | Building. refused to give it up and was arrested. After a trial the case was decided against him. In 1868 an attempt was made to assassinate him, but he was wounded only slightly in the arm and hand by a stiletto. In 1871 Mr. Home married again, his second wife being a Russian lady of rank and fortune. For several years little has been heard of Mr. Home. His reputation for purity and gentleness was unchallenged. He was always of a mo-t de!icate organization and very sickly it times, his life hanging by a thread.

During his long public career he counted among his friends, Mary Howitt, Mrs. S. C. Hall, the father of the present Earl of Dunraven, Mrs. Browning, and many other people well known in both hemispheres; and in his personal relations he was highly esteemed by his friends. It has been again and again affirmed of Mr. Home by wit . . . of unimpeached character that the? had seen him plunge his hands with impunity into a blazing coal fire and take up the glowing embers like so many strawberries, seat himself upon heavy mahogany dining-tables and rise with them several feet into the air, and after floating horizontally head foremost out of the windows at a height many yards from the ground, sail tranquill around a castle tower and come in again unharmed at the other side. The late Earl of Dunraven, among others, recorded feats like these as having been accomplished by Mr. Home in his presence in broad daylight. The manifestations that attended Mr. Home throughout his.career included-besides those mentioned and the ordinary rapping, table-tipping, writing, the playing upon musical instruments-visions seen by himself, appearances of hands, arms and spirit forms seen by other persons and the elongation and shortening of his body. He claimed to have performed remarkable cures and to have been protected often from sudden danger by spirits.

Mr. Home was a firm and unflinching advocate of Spiritualism as sustained and defined by the Religio-Philosophical Journal looking upon it as the representative of that class who desire to see our glorious cause divested of the charlatans and frauds that have so long-inflicted it. His contributions to the JOURNAL were interesting and instructive, and therein could be discerned the lofty spirit that actuated him in the great work in which he was engaged. His life has made a deep impress upon the world, especially in Europe. He was the author of several works on Spiritualism, which will be read by future generations. In his death Spiritualism has lost one of its ablest advocates, and one of its best mediums. The dispatch approuncing his death, does not give date or place.

W. H. Chancy, the author of the article on the first page of the JOURNAL, is a profes-

Thomas's Summer Night Concerts.

The sixth annual series of Summer Night Concerts, under the direction of Theodore Thomas, will begin Monday evening, July 5th, and continue five weeks. These concerts will be given in the Exposition Building, and the immense space thus secured will be divided into a large and commodious concert hall and spacious promenades, provided with refreshment tables, with decorations appropriate to the place. The special features of his experiences has been published in two known as "The Composer's Night," Tuesday evenings, "The Symphony Night," Thursday evenings, will be retained; but there will be two "Request Programs" in each week, instead of one as heretofore. Monday gave thousands of scances throughout this and Friday evenings, the programs will be arranged from favorite selections requested by the patrons of the concerts. Wednesday and Saturday evenings, and Saturday matince, the programs will comprise light and varied music, and also the new pieces which Mr. Thomas is constantly adding to his vast library of orchestral works. The prices of admission will remain the same as in former seasons. Twenty-five and Fifty Cents. During the week beginning Monday, June 28th, where a wealthy lady. Mrs. Jane Lyons, as a will be sold packages of ten fifty-cent tickets reward for his services as a medium in her for Four Dollars. These tickets are good for any night of the season, optional with the 000 for the benefit of Mr. Home. The latter purchaser. This reduction is made only for then added Lyons to his name, and a few the above week, the sale closing Saturday, years later Mrs. Lyons added £5,000 more to July 3rd, and wift be sold at the Central her gift. Later she lost her fancy for him Music Hall box office, and at the Exposition

> "As long ago as we can remember," says the Haverhill Gazette, "an imposing individal used to travel about New York State and Connecticut-mostly in the rural districtsviolating sacred things by healing in the name of 'the Father and the Son and the Holy Ghost.' He took a goodly number of wellworn cast-off clothes and crutches with him as convincing proof of his powers, which were always displayed at the country hotel where he stopped. Patients came for miles to be healed, and we are informed that they always left their crutches and canes when they returned. In one case, an old lady had been bed ridden for years, and this great healer was summoned to cure her one evening. He entered the room bearing a tallow candle, placed his hand upon her head, and commanded her to arise and walk. She told him firmly and conclusively that she wouldn't, and after repeating his solemn command three times with no avail, the doctor lost his patience and said: 'Then perish in the flames.' suiting his action to the words by attempting to set fire to the bed with the convenient candle. Thereupon, the old lady, who had not walked for many years, jumped up, ran to the kitchen, and threatened to drive the doctor from the house with an uplifted broom. This is but one of the remarkable mind cures performed at that period. The present system is rather more esthetic and is not sacrilegious, but no doubt it operates somewhat

NOTES FROM ONSET.

similar."

To the Editor of the Religio-Philosophical Journal:

Services were held in the Temple at 101 o'clock, A. M., this June 20th, President W. D. Crockett presiding. Services opened with a song by C. W. Sullivan, with piano accompaniment by F. E. Crane, after which the Presldent introduced Mrs. Sarah A. Byrnes, of Boston, as the first speaker. She made a feeling reference in her opening remarks to those dear friends and co-workers who have passed to spirit life since the closing of the meeting at Onset last season, followed by call to more active work on a higher plane of thought and action.

Miss M. T. Shelhamer of the Banner of Light was the next speaker, referring in a special manner to the great good done for humanity through spirit communion. Mrs. Mary Thompson, of Boston, followed, confining her remarks almost entirely to the affirmative side of the question of materialization, relating some of her personal experiences Mrs. M. S. Wood was next called upon. She spoke more particularly of the earlier days of mediumship when she and Mrs. Byrnes were but mere girls, and when it cost a reputation to be a Spiritualist medium.

The closing remarks were by Dr. A. H. Richardson, of Boston. He spoke of the real pleasure it gave him to return to Onset on this, the opening day of the season, to meet so many of the friends who had inhered se sarnestly in the good cause of Spiritualism, and also the countert he felt in the knowledge

that although his dear companion and young est daughter had passed on to spirit life, they were with him in apirit, and beckoning him on through life's journey, to again meet them

in their spirit home.

The Children's Progressive Lyceum met at 2:30 o'clock, P. M., with a large increase of children in the school, and a very large audience, it being the Sunday following opening day, which brought many to the grove to stop over Sunday. Conductor D. N. Ford called the session to order. Singing by the full school was first in order, after which the Guardian, Mrs. Pierce, and her Assistant, Mrs. Smally, lead in the Banner March, with piano accompaniment by Mrs. Whittemore. There were songs, recitations and responses. also an exercise in calisthenics led by F. I. Union, Assistant Conductor-all of which were very much enjoyed by the large audience present. During the session we were also highly entertained by visiting members of the Shawmut Lyceum, of Boston. Master Bert Blynn thereof rendered a fine solo upon the harmonicon, and the Masters Hatch a duet, accompanied by their mother upon the piano. The Shawmut Lyceum Quartette rendered a selection. C. W. Sullivan sang in his inimitable style the song, "Golden Years."

Mrs. Sarah A. Byrnes made a telling speech upon the lyceum movement, and so did Miss M. T. Shelhamer. Your scribe was called upon to beg for a collection in aid of a set of new flags for the children, and responded by telling the story of the Methodist minister who was asked to make a short and earnest plea for funds in aid of the poor of his parish, and on rising he said: "He that giveth to the poor lendeth to the Lord; if you are satisfied with the security come down with your rocks." "Now," then said your scribe, "let your appreciation of this lyceum be measured by your donations," and suffice it to say that the collection was perfectly satisfactory, and the children will have a brand new set of American flags with sizes to correspond to the group.

ONSET STREET RAILWAY COMPANY, Pursuant to a call of the corporators, the first meeting to accept the charter and organize the company under the name of the Onset Street Railway Company, was held at Onset on Saturday, June 19th, 1886, when the following persons were elected directors: William D. Crockett, Alfred Nash, E. Gerry Brown, Cyrus Peabody, Edmund Y. Johnson, George Hosmer, W. W. Currier, and Simeon Butterfield. E. Gerry Brown was elected President; George Hosmer, Clerk; W. W. Currier, Treasurer

Camp-meeting opens July 11th. Don't fail to secure your rooms or cottages in advance. Onset, Mass., June 21. W. W. CURRIER

General News.

The Senate committee on pensions will prepare a bill, to be passed over the President's veto, giving to the widow of General David Hunter a pension of \$50 per month.-The New York Central Road has recently invested \$700,000 in new sleeping cars, with which to equip a Boston and Chicago train, making the distance in twenty-seven hours, with only twelve stops .- A party of three hundred persons went by steamer last Sunday from Cleveland to Fairport, where some intoxicated men raided a tenement-house occupied by Polanders. Several of the excursionists were injured, and the entire party was pursued to the wharf and forced to embark in great haste. -- Senator Cullom has arranged to purchase a building site of fourteen thousand square feet in Washington, on the hill near Senator Logan's mansion, and will erect a spacious residence.—Secretary Manmbloked in health at 110 Springs, and will remain another week .-Henry Primrose, a captain in the Salvation Army, operating at New Philadelphia, Ohio. has been arrested and taken to Steubenville. where he has two wives living.—At Milton. Pa., while driving to church, Robert Hillands and wife were instantly killed by a newspa per train.-About one thousand miners at Grape Creek, Ill., who struck last month for the Pittsburgh scale of wages, are now being forcibly evicted from the houses owned by the company, and have gone into the wood: with their families, to subsist on percentages from the union.-The Canadian government has granted \$5,000 to the fire sufferers at Vancouver.—William E. Pine, of Newark. representative of the Grand Masonic lodge of England near the Grand lodge of New Jersey, has received from the Prince of Wales a jewel of gold and enamel worth nearly \$400.

There are indications that the Burlington road is about to make a rate of 10 cents on i all classes of freight to St. Paul and other points in the northwest.—About twenty-five

thousand persons attended the races at Washington park, Chicago, last Saturday afternoon. The Derby, with a purse of \$8,000 was won by Silver Cloud.—The residence of Tudos Russell, near Joyland, Pennsylvania, was not on fire by pouring kerosene into the steve. Mrs. Russell was sufforated, and two children were fatally injured.—The annual report of the commissioner of public works of Chicago shows 346 miles of pavement and 536 miles of sewers.—The remains of B. F Plympton, an editorial writer, of Cincinnati, after being cremated at Lancaster, was rent home and placed in a vault of the Fidelity Safe Deposit Company .- C. D. Graham, a cooper from Philadelphia, after spending the past six weeks in studying the current at Niagara Falls, proposes to swim the whirlpool fails in a barrel on July 5th.

The late bazaar and festival in aid of the St. Vincent Infant Asylum of Chicago, together with the subscriptions of the business community without regard to religious helief, placed \$30,000 in the hands of the man agers.

Biliousness

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sich headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious con-sequences may result. By promptly taking Hood's Saisaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

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Glenn's Sulphur Soap in their toilet their persona. attractions have been multiplied, and it is reldon: they are seen disfigured with blotches and pim ple = or rough or coarse skins. Sold by Druggists, Gra cers and Fancy Goods Dealets.

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Tokes from the Frople. INFORMATION ON VARIOUS SUBJECTS

Strange.

He died at night. Next day they came To weep and praise him; sudden fame Those suddenly warm comrades gave. They called him pure, they called him brave; One praised his heart, and one his brain; All said You'd seek his like in vain,-Gentle, and strong, and good; none saw In all his character a flaw.

At noon he wakened from his trance. Mended—was well! They looked askance; Took his hand coldly; loved him not, Though they had wept him, quite forgot His virtues; lent an easy ear To slauderous tongues; professed a fear He was not what he seemed to be: Give to his hunger, stone for bread: And made him, living, wish him dead. -E. B. Sill.

HUMILITY.

BY THOS. HARDING.

"From envy, hatred and malice, and all uncharitableness, good Lord deliver us."—Episcopal Ritual. "But silence here the beauteous angel broke, The voice of music ravished as he spoke:

It was my ministry to deal the blow, The poor, fond parent humbled to the dust Now owns in tears the punishment was just."
—"The Hermit," by Parnell.

The above quotation from the Church of England services, like all her approved utterances, is beautiful and expressive, but it would suit my present purpose better if it contained two words more, and read thus: "From envy, hatred and malice 'within ourselves,' good Lord deliver us." I say this because envy, hatred and malice in other people and against us, is not so injurious to us as those evils when with-in ourselves; nor, do they so mortify and torment or do us a tythe of the injury; nay! they do not, they cannot, seriously damage us if we possess humility of spirit, and are willing to be anything or nothing, in our external relations, so that we shall not be retarded in our journey toward the noble ends for

To possess humility and preserve our self-respect at the same time, is a difficult lesson to learn; per-haps it is the first, last and great lesson which earthlife experiences are designed to teach; it is the touchstone which tests the philosopher and distinguishes him from the pretender and self-deceiver. It is a lad thing to cheat any one, but to cheat our-selves is worst of all; and we are self-deluded when we suppose ourselves wise in the absence of self-control. Severe will be the lessons of adversity and terrible the tribulations of soul, before some of us will learn to deal justly with ourselves; for it mat-ters not how profoundly wise we may appear (how classical our acquirements, how voluminous the authors we have studied, how universal our scientific knowledge, how correct our deportment or how orthodox our religion), if we possess not that true humility, which enables us—without trepldation—to see another preferred before us, we are more deserving of pity than admiration.

The noble lesson of humility allied with self-respect seems suggested to us in every department of life: there are no business relations, in which we can be placed, where we are not reminded of it. what would be thought of the clerk or salesman who tetorted upon every unpleasant customer as though he felt his dignity wounded? He certainly could not expect to sell much goods. In society the lesson is being taught continually, and he is the finest gentleman who has learned it the best. Even those solities who manifest to us in our homes, teach us spirits who manifest to us in our homes, teach us this beautiful lesson by example. We have frequently noticed that when we became regardless of the spirit communicating (and, because invisible, treated him as though he were not one of the company), and thoughtlessly turned our attention away, then return to the subject and asked some question, that be was not there to answer; his self-respect had caused him to retire; but on requesting his return, he came; his cultured humility preventing him from harboring unfriendly feelings toward us in return for our impolitences.

eldom seen a finer illustration of the effect of humility, associated with a calm, unbiased judgment and a fine sense of reasonable self-apprecia-tion, than that with which I was favored one Sunday recently, when called upon by a clergyman of the Episcopal church. He is a gentlemen of culture (as all Episcopal ministers are) and of large experience in the church and world. He called in company with his son and was good enough to intimate that, having read, or heard read, some of my recent communications which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL, he was desirous of conversing with me on spiritual subjects, and hoped that I might return his visit, that we might become better acquainted. He said that he had lost his wife a few years ago and since that event, his mind turned upon spiritual subjects more than ever before. He told me how, in driving through the tunnel in Chicago, his horse stumbled and he was thrown out on his head, which received a severe wound, and that his life was almost miraculously saved (as he firmly believed at the time and ever since) by the spirit of his late wife; and also that his recovery was wonderfully hast-ned, and much pain subdued, by the tender care and kind ministrations. He quoted the familiar passage, "Are they not all ministering spirits sent to minister to those who are the heirs of salvation?" adding, "the Bible is filled with accounts of spirit return," although that feature frequently escapes our observation.

we had quite a conversation, which seemed pleasing to him, as it was pleasing and profitable to me. A character thus perfected is self-sustaining; it does not depend for its happiness upon a favorable public opinion, or upon a fine reputation amongst men, however well deserved. Such a soul receives its sustenance from within itself; yet truth, come from where it may, is acceptable. Much as this gentleman respects and reveres his dear old mother church, which, in years gone by, rocked the cradle of his religious fervor and satisfied his soul's thirst from her bosom—the church, wherein, during the long years of his manhood, he labored, prayed and wept for others—much as he loves her, his humility and desire for spiritual truth enables him to accept a great fact, although that fact may not yet be authoritatively announced as one of her accepted doctrines. Oh! what noble creatures are men and women

when their characters are perfected in humility! Sturgie, Mich.

A Dreadful Affliction. To the Editor of the Religio-Philosophical Journal:

What a noble patient spirit this man manifests. Waiting for death, the World says, in a little back parlor in Brooklyn lies Dr. Charles F. Reed, fifty-six years old, who has not been able to move hand or foot or turn in his bed since he was thirty-four. He lives only in his head, for every joint is fast bound, and his body and limbs are wasted to the bone. His eyes are sightless, his neck stiff, his jaws set so close as to prevent him from taking any food unless it be in very soft or liquid form, and shoulder joints, el-bows, wrists, finger joints, hips, knees and toes, are immovable. The knees are drawn up, the left knee. joint is almost thrown from its socket, the right foot is turned so far outward as almost to turn backward A white mustache and beard that Rip Van Winkle would have envied, cover the lower part of a face strong in obtline and full of character. Around this sufferer's boil, where so heavy a cross has been laid, gather almost daily people who come to get consola-tion in trouble. Dr. Reed is a philosopher, and his cheerful disposition, in spite of the extreme hardness of his lot, has made him the wonder of everybody who knows him. Those who have lost friends call there to learn lessons in fortitude, and all who meet the Decer say they go away with new ideas of life and its purposes. He is well read in every branch of

Ann I. Davies writes: All of the dif-Mars. Arm L. Davies swrites: All of the dif-cents demoninations seem to be represented in this life. I know of two mediums, ladies, here who sit demo for development—one for writing, the other probability and physical demonstrations. The good in some Partomphinoal Jouenal, may the angels used to be resulties course. I like the stand you be structured that and encouraging those trying your a truthout life.

Mars. M. R. Brown writes: The JOUENAL is said their trians. There is always so much in it

A Yale Protosser's Views on Spiritualiam.

Phenomena which Cannot be Ignored, but must be Reparded by Scientists-Seances held in New Haven's Highest Circles—A wife as a Medium.

Among a good many scientifically inclined people in New Haven, Spiritualism is just now attracting much attention. The followers of this mysterious theory of communication with departed spirits are by no means members of that class whose pet hobby is the public scance, and who regard with veneration the divine impulse which moves the professional medium to his or more often her remarkable feats. They are, on the contrary, educated and candid-minded people—searchers after truth, who regard the phenomena of Spiritualism as deserving of thought. and analysis. They are, in short, men and women, who without the slightest touch of prejudice or su-perstition to spur them on, are every day looking these phenomena squarely in the face and weighing them for what they are worth from a purely scientific point of view. To call them Spiritualists would be unjust. Yet it cannot be denied that they find in Spiritualism something they cannot explain, except on scientific grounds.

In John Hooker's views, as expressed in yesterday's Morning News, these people find a good part of their reasons for not relegating Spiritualism to the realm of superstition and trickery. Mr. Hooker is a Yale man and reporter of the supreme court of errors, and has made Spiritualism the study of a life-time. He is perhaps the most ardent disciple of spirit communication in Connecticut.

Spiritualism," says an eminent Yale professor, "cannot be ignored. Narrow-minded and preju-diced people may laugh at and pooh-pooh it. But if they will disarm themselves of all prejudice and look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration. Spiritualism is growing in the world. It may surprise you to know that within the limits of civilization over 100 journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England and in Germany. Members of the English nobility are believers, as are eminent British

university professors and scientists."

"How does a belief in spirit communication help the Christian, as is claimed for it?" the professor was

"It gives the Christian more definite knowledge of the Bible, it supplies a literalness to its spiritual manifestations that can be explained in no other way nearly so easily or satisfactorily. Bible students and believers are pleased to accept without inquiry or question all, or nearly all, of the phenomena chronicled in the Bible. They are there written, believed as truth from on high, and religiously accepted and cherished. The story of Paul on the road to Damascus, and the apparition of the Lord are easily explained as spiritualistic evidences. And there are many such cases I could cite to help on the theory. It is thus that the Christian Spiritualist finds encouragement in the belief of a continuance of communication between the earth and the spirit land. Spirit-ualism makes the Bible more real to those who believe in the one and study the other. The ancient Bible witches would be called mediums in our time. The mediums are passive, not active. They have an involuntary sensitiveness to spiritual influence analagous to that of the prophets and through them the disembodied spirits produce the phenomena of communication.

"How does the medium, become possessed of this communicative power?"

"It comes involuntarily. I know of families in this town some of whose members are mediums. The power has come suddenly and unaccountably and one of these mediums gives play to his powers in the midst of friends and kindred without any idea of juggling, but purely and simply as a person supernaturally gifted. Slate-writing, table-rapping and table-moving I have seen performed at private scances in New Haven where the high character of the people concerned precluded the suspicion of any but the fairest motives.

"As I said, the popular mind is armed with prej-udice about this question. But the man of science must not be prejudiced in this or any search after the light. Then certain phenomena are found to oc cur. If they occur, there must be a cause. What is that cause? Intelligence works everything in this world, and here the scientific man must lend his ear and observe. Analysis of these phenomena shows that Spiritualism is not impossible. If we accept as true the strange things the Bible is so full of, and them, how much more reasonable to accept things apparent fallacies as are of no possible moment to we see around us right under our eyes! Stripped of all suspicion of legerdemain or counivance, Spiritualan suspicion of regerormant of communicacy, printing is minus attract the unprejudiced mind. It is not infallible, nor is it wholly acceptable. The Christian must take from it that which is good and reject that which is bad. Zöllner, the Leipsic professor's investigations and the remarkable feats of Slade, the medium, led me, as a student of science, to find in Spiritualism not mere jugglery, but very strong proof of an occult force between man and the spirits that I can explain only by accepting the doctrines of Spir-

itualism itself. "I have a friend whose wife suddenly developed mediumistic qualities and made use of them in talk-ing for her husband with the spirit of his departed father. The father, a strict Puritan, had brought the son up in that faith, but then twenty years dead, he told his son, at the time a skeptic, that many of his paternal teachings were false and gave his son much consolation and encouragement regarding the future life."-New Haven (Ct.) Morning News.

The Penetentes of New Mexico.

J. A. Caruth, yesterday went to Tecolete to see the penitentes. The curious practice of self-torture is an interesting relic of the barbarous ages. As far as this writer knows, this particular custom is confined In the United States to this, our territory of New Mexico. Yet its congeners are to be found in every land. Man can have no higher idea of God than to imagine him after the same order of himself. The lower orders of men, being cruel, exacting, envious and jealous, look on God in the same light. Hence the idea is almost universal that God is pleased when man denies himself of any pleasure or inflicts upon himself any pain. The penitentes only carry the same idea to an unusual success. They think that when they lash their bodies with the stinging cactus till blood runs down to their feet, when they carry heavy wooden crosses till their blood and sweat mingle together and they fall exhausted, when they walk over stony ground on their naked knees till the death is recognized and they have a late better the flesh is worn away and the bone is laid bare— when they do any and all of these things they think that God is pleased at their sacrifice of self, their mortifications of the flesh. No one could believe the excess of cruelty these fanalics practice upon themselves did he not see it.—Las Vegas (N. M.)

Psychosentience.

To the Editor of the Religio-Philosophical Journal:

I have thought that some substitute for the word "Psychometry" is in demand. What possible sense is there in the word "soul-measure?" Abstractly there is meaning; concretely we get no idea from it If the sensitive or medium perceive from contact the character and figure of one who has worn a ring, why call this faculty "measure of the soul?" Since we really mean that the soul of the sensitive perceives or feels the presence of the wearer, why not call it "psychosentience?" From the Latin "sentire," inf. to feel or perceive, we form the latter half of be word. The interpretation then would be "soulfeeling," or perception by the soul. He who pos-seeses this feeling would be a psychosentient, or one who perceives by the soul.

Possibly I might plead guilty to a charge of prejudice against the word psychometry because of its close association with chariatanism and egotism. I throw out the suggestion because the new word has a significance not found in the other. B. R. ANDERSON.

Mrs. Serena Milmer writes: I am glad to know you have returned to your work improved in health, and refreshed in spirit; for we are suxious to see you keep well, not only for your own comfort and the happiness of your family, but in consequence of the great work before you. We cannot spare you from the mill that is grinding the grain and winnowing the chaff from the multitude who are waiting to be fed. It seems to me the JOURNAL is like good wine which improves with age.

When, Kommanies writes: I am always pleased with the JOURNAL. It is extra choice, and should be widely circulated. Dr. Buchanan has done justice to the "mind cure." His lecture will do great good.

The Bible and its Numerous Beauties.

BY W. WHITWORTH. To the Editor of the Helieto-Philos

When I read the article under the head, "The World Moves; the Bible and its Numerous Fallacies. in your leave of June 5th, I was impressed with the thought that I have met with the writing before on quite nurserous occasions. Indeed, it has seemed to have grown into quite a fashion to set up the Bible as a target for ridicule. As an original proposition it might have had some little pertinence. Now, it seems to be growing somewhat monotonous. As a matter of fact it may be well to know that the "world moves;" but it is of vastly more importance

to have it move aright.

Touching the fallacies set forth by Mr. John Ed wards, he is much troubled because the old Bible writers possessed "little or no knowledge of geology and astronomy, and very little knowledge of geography." Of what moment is this? A sensible man does not go to the Bible for his geology and astronomy; he opens the pages of Lyell and Miller for the first, and Herschel, Newton and Proctor for the latter. Every common school is well supplied with ample studies in geography. In fact, it is of no possible importance whether the Bible account of the earth's creation is allegorical or pure myth; but it is of vital import to humanity to learn the great moral truth emblazoned on its wonderful pages. Moses might have small knowledge of the Copernican system; but his knowledge went deep to the very core of moral truth and humanity's need, when he announced: "Six days shalt thou labor and do all thy work honor thy father and thy mother; thou shalt work: honor thy father and thy mother: thou shalt not kill: thou shalt not commit adultery: thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not covet thy neighbor's wife nor anything that he hath."

There has been vast increase of knowledge in the science of earth and sky ever since the days of Galileo and Bruno; but the far-reaching depth of the moral guidance herein established by the great Bible law-giver is as pregnant for man's welfare to-day as in the far gode time when it was uttered. In all these thousand years, and with all the world's moving, not an atom has been added to the moral strength of those simply worded commandments. They stood in condemnation of David's and Solomon's adultries, as ever since in everlasting condemnation of all wrong-doing. If they were lived up to the earth would be a paradise to-day. Add to them the grand announcement of Jesus of Nazareth, that the earth's people are all of one brotherhood, that they should love each other, and ever square their life's conduct to the rule of doing as they would be done by, and the full measure of our knowledge of moral truth

It may be deplorable that Moses was not better versed in the earth's physical structure than to suppose it flat with four corners; but all such trivial matter is swept from my mind when I read these other of his grand announcements: "Thou shalt neither vex a stranger, nor oppress him." our advance in scientific knowledge and wonderfu growth in civilization, we fall immeasurably behind this in our treatment of the Chinese. Again: "Ye shall not afflict any widow or fatherless child." Go into the garrets of teeming tenement houses in New York City, where the most advanced scientific attain-ment abounds, and listen to the cries and groans of afflicted widows and orphans by the scores of thousands. Science has no salvation for these poor creatures. The best it can offer is the cruel dictum of evolution—the selection of the fittest. Once more: "If thou lend money to any that are poor, thou shalt not be to him as a usurer. If thou take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down."

Yee, the world in America does move, and "charity and liberal thought greatly." Even so. Here in Ohio, if a single man owes a dollar, and can be caught with his clothes off, every rag and stitch he possesses can be dragged away from his possession, leaving him to the nakedness of absolute beggary.

Undoubtedly the Bible writers gave many misconceptions of natural phenomens. They wrote as they knew in their early day. But they were the peers of any men that have ever lived in knowledge of moral truth, and the beauties and grandeur of their conceptions have never been approached. Not all the writers in the world's history combined have equal-led the poetic imagery and moral wisdom contained in the Psalms and Solomon's Proverbs. Indeed, there is not a beautiful thought or moral truth in literature whose germ is not contained in the Bible. Hence, I for one do not see the wisdom or benefit to rived from this continual setting forth of such our understanding of the Bible's plain teaching in the line of moral truth, and leaving the great wealth of beautiful poetic imagery and explicit guidance for our best welfare entirely unseen. It is too much like the methods pursued by a painter I once knew. He was a very conceited man, and disliked to see any beauties in work not his own. Call his attention to a specimen of superior handicraft, he would instantly bring his eyes into a peering hunt for possible de fects, nor rest till he had discovered some little fly speck; when he would fairly dance in glee with his big discovery, and triumphantly cry: "See there! Do you call that good work? Look at that blur. It's a piece of miserable botch workmanship, unfit to be seen." And all in vain to point out the many undoubted excellencies. All he could see was that little fly-speck. In fact, in his distorted vision the fly-speck covered the whole job! Cleveland, Ohio.

The Fires of Wrath.

That fires of wrath still burn in the Presbyterian hearts of the South, is apparent to the casual obserer. As set forth in the Chicago Rerald, it appears that an incident of the proceedings of the General Assembly on the Presbyterian Church, which has been in session in Minneapolis during the past week, was the extension of a cordial invitation to the General Assembly of the Presbyterian Church, South to unite with the former body in 1888 in celebrating the one hundreth anniversary of the organization of the first General Assembly in the United States. The invitation would have attracted no attention if it had not been extraordinary, and it is extraordinary only because, so far as the Presbyteri-

ans are concerned, the war is still in progress.

Politicians long ago buried their resentment, except in cases where they imagine that it may be made useful. The Johnny Reb who will now vote the Republican ticket is asked no questions as to his attitude previous to 1861. Whether he stood on the cross-roads and impugned the motives of his Northern brother or threatened to cut his heart out or not makes no difference. He is asked to make no apologies, to withdraw no offensive words—indeed, the fiery utterances are forgotten, but if he is sound now that is all that is asked of him. In business and in society it is the same. The Northern merchant does not inquire how the Southern customer talked in ante-bellum times, and he does not care whether his father said he could whip five Yankees with one hand tied behind him. What he is interested in knowing is whether his credit is good now. The Northern youth who is smitten with the charms of the Southern belle does not trouble himself to discov-er whether her grandfather picked his teeth with a bowie kuite, drank whisky from a bunghole or denied that the mudsilis of the North were the equals of his niggers. He only cares to know that the girl is smiable and lovely and he salis in. In Washington ex-confederates are in places of honor and responsibility as the result of a well-settled national policy, and in congress they are voting pensions for Union veterans without stopping to think that those veterans were once deemed enemies. In every walk of life, in short, except in those pursued by some of the great Christian denominations, the war is over.

Present belief in and fidelity to Presbyterianism. for example, furnishes no bond of union between the brethren North and South. The bitterness of the past is still cherished. Words spoken a generation or more ago by men whose bodies have long since crumbled into dust are rankled. Forgiveness and charity, the corner-stones of the faith which they inculcate, become meaningless when it is proposed to draw the curtain over the contentions of the past no traw too curtain over the contentions of the past and press forward unitedly in the Master's service in the future. All steps taken by the more liberal men on each side looking to recondilation have come to assume the substitution of one commun-ion, though manifestly drawing nearer and nearer to each other, are yet apart, the sullen lightnings of wrath playing over them. wrath playing over them.

The following gives the ianguage of the various precious stones: Amethyst, peace of mind; diamend, pride; emerald, success in love; ruby, chearful mind; supphire, chearity; topes, fidelity; turquoise, success and happiness; opel, was thoughts; pearl, purity and innocence; garnet, hould; in every sugaredness; blood stone, I mourn rout statemes.

Evolution.—Herbert Sponter,

My JOURNAL came to hand this morning, and I must say I am so glad for what you say in it, of Herbert Spencer. While I recognize his great ability, and driv respect his mantal acquirements. and duly respect his mental acquirements, I am always disappointed in him; he is all the while reasoning from the outer to the inner, instead of under-standing that all life manifestations begin from the inner, growing to the outward. To my idea, all forms of life are derived from the Creator, and are clothed on by the material, in obedience to the nature contained in the energy which is their rateondeirs. In the circulation of the blood it seems like intelligence, that each organ shall take only the par-ticles of the sort it requires for its growth, and lets the rest pass on; its inspiration to do this resides in the energy or spiritual life which underlies all growth, and without this there would be no material forms existing. The impressions made on the unborn progeny prove that the embryo has had its usual course of growth interfered with by an impression made not on the material first, for that is not yet formed, but on the formative power, which has afterwards wrought out on the physical the impress received. I think that evolution is as true, applied to mind,

as to matter, and I do not see why, if we admit it as to the physical, we cannot also trace it in "the mental." That is one reason why I have been hoping that the Psychical Research Society would show how the mental has been evolved. But they must be thorough going Spiritualists to know how to do this. They cannot take the mind as they can the physical frame, and searn it, because they are here dealing with invisible, though real things. In a word they cannot take ideas, and subject them to the scalpel or chemical analysis; the spirit cludes the touch of the ma-terial. The principle of "differentiation" is as true in the growth of ideas, the product of mental effort, as in the physical. In the spiritual principle exists the power to differentiate mentality; as surely as we can prove it in the physical, we shall be able to show it in the mind when we have studied as thoroughly as we have studied the physical. We have been able to find the inner life and mode of the physical; the same sort of inductive reasoning will show how same sort of inductive reasoning will show how mind has grown. There are so many sides to the indwelling life, and they all must be studied before we can comprehend the individuality which they make up. Every science is involved in the study of the problem; all the questions which the most advanced mind can formulate will be needed to answer why each individual is what he is. Even in the leaves of trees no two are in every particular alike (to go no farther down on the scale of being,) and in human individuals the differences are more marked and impressive. No two children of the same family are identical in physique or mentally, nor can we be sure that given a set of circumstances that any two of them would act in the same man-There must be a law of differentiation underlying all this, not by any means confined to the physical. Growth is in all directions, obeying the life indwelling, and practically has no limit, for its source is infinite. In so many ways we come on the truth of progressive growth, that is evolution, hereafter, as well. To my idea this is one part of the truth contained in the injunction of the Christ,

After the first education is accomplished, I would take a child, teach it how to find the Father by science, for there only is his relationship to be clearly traced, without a break or missing link anywhere. But no creeds, no synod's declaration that "darkeneth counsel by words without knowledge," no un-certain revelations, which may need in the advance of knowledge to be unlearned, modified or farther explained. All that God reveals in His gospel of nature is invariable, and once thoroughly learned, is there for always, truth forever and ever. In this light I would study and teach; the physical begins to be understood in the light of the science of to-day. I would like to see the method applied to mind, and I believe it will be a success. But, if spirit is ignored, there is no understanding any thing. is ignored, there is no understanding any thing, all becomes utter confusion. But if we can find a plan working towards a definite end, resulting in plan working towards a definite end, reculting in the evolution of intelligence, peasing through a long infancy it is true, in the process, but never losing a step, never retrograding,—then we may patiently take each mental faculty, and study it as we have done by the physical, and we shall find the spirit life at every stage of the process becoming more and more evident, and better understood, until we are ready without a struggle to pass into a spiritual shall find awaiting us; new faculties and possibilities in our individualities, awaiting the appropriate con-ditions for growth, and probably no imagination of any one still living in the physical, can even glimpee what they may be.

Be ye also perfect as your Father in Heaven is per

When Mr. Herbert Spencer finds the spiritual, which it seems to me will finally force itself on his consciouences, in that "light he will see light."

My mind has been full of this evolution study for the past month, and curiously enough the dearly beloved Journal comes with words on the same theme, so I send a few thoughts about it just as it

ANA Y. WAUGH.

Goings and Doings.

To the Editor of the Religio-Philosophical Journal:

On Sunday, May 16th, I attended the funeral rites in memory of Mrs. O. H. P. Kinney, of Waverly, N. Y., whose husband passed away two years ago last fall. She was a great sufferer for two years and death was a welcome deliverer. These two noble souls have been pillars of strength to the cause for twenty-five years. Mr. Kinney was a prominent writer, had been three times elected to the State Legis lature, and his name was the synonym for honesty. Spiritualists may well be proud of such representa-

On Tuesday, May 18th, I visited Dr. A. Robinson, of McLean, Tompkins County, who was just passing close to the borderland, and had been thought dying. I found him convalescent, and the star of hope as-cendent in the family sky. For many years he has been a staunch defender of Spiritualism and reform, and his large and successful practice of over forty years in Tompkins County, together with his gener-ous nature and many deeds of kindness to the poor and unfortunate, his resolute defense of his convictions, and his unswerving integrity of character, have made him thousands of friends and some part-isan enemies, and the world needs him yet a little

longer. On Saturday, June 5th, Mrs. Howe accompanied me to Yorkshire, to visit my "Parishioners" there, and the hours sped on golden wings; the gental souls that greeted us with spontaneous welcomes left no room for a stranger-feeling in her heart, and the two days spent there were so fresh with the new life and uays spent mere were so freed with the new life and the summer of freedom and good will, that she wants to go again and doubtless will. On Tuesday we met the friends at Ischus, and held a meeting at the school-house. There was a church built here to be free to all, and the people paid their money with that understanding. But such plades are added. that understanding. But such pledges are seldom kept by people who love dogmas more than truth and place creeds above conscience. The same is true at Yorkshire, and "hereby hanges tale," which may be read some day. Wm. P. Guild and his amiable companion entertained us at Ischua, and we put in the time with meetings, music and speckled trout, the last being most acceptable in the morning and very inspiring to our appetites. But I couldn't resist the feeling all the while I was complimenting the speckled beauties that twenty-four hours before, these were buoyant with life and happy in the free waters, unconscious of danger, and for our pleasure fifty of these innocent lives had been sacrificed; and where now is the life and volition that made the waters tremble with their vigorous activity? But we ate them and their tiny bones offered little resistence to our carnivorous appetites.

Leaving the friends reluctantly on Wednesday morn, we next brought up at State Line Mills, Mc-Kean County, Pa., where I have one brother, two sisters, and numerous other relatives, most of them believers, or interested in Spiritualism; and I had the promise of some recruits for the Journal there in the near future. Although we took them all by surprise, they were not long in cousing together for a family visit, and about 2 P. M., started a move for a a family visit, and about 2 P. M., started a move for a meeting at the school-house in the evening, and by 8 P. M., the school-house was pretty well filled, mostly by the curious who had vague ideas of the claims of Spiritualists, some expecting states a ghost-others looking for a dark seance, and likely some of them anticipating the appearance of his estante majesty with hoofs and horns. The most of them, however, were attentive to what we had to say and treated us respectfully. A law exhibited their religious training by noisy demonstrations and studie remarks which they doubtless supposed would be accepted.

as a certificate of timer play and proof of their orthodox education and believed they were "doing God service" by any disorderly conduct that should sho w contempt for Spiritualism and Spiritualism. But the men and women of good breeding and intelligence what was said.

On Thursday we reached home, and though our trip had been pleasant all the way, the light of home was very welcome, and its rest sweet and all the more satisfying for the change. As we are brought into relations with the growing world, we enlarge the sphere of our personality and take in the experiences of others and make them our own, and when our work is done on earth these are our inheritance. to take with us and extend them indefinitely in those gardens of life where ever new and ever increasing opportunities invite us on from Glory to Glory. LYMAN C. HOWE.

Tenuyson's "Waking Trance."

An old Letter from the Poet Describing his Experience in Metaphysics.

[Martford Times.]

About three and a half years ago a Mr. Benjamir B. Blood, of Amsterdam, N. Y., wrote a book entitled "The Anæsthetic Revelations and the Gist of Prophecy," in which he labored to prove that "there is an invariable and reliable condition (or uncondition) neuing about the instant of recall from anæsthetic stupor to sensible observation, or coming to, in which the genius of being is revealed," and sent a copy of it to the poet Tennyson. In return Mr. Tennyson wrote to Mr. Blood the following curious and interesting letter, which we have just got hold of and which will be read with especial interest by those who have noted the introspective habit of thought which some of his poems so unmistakably indicate:

FARRINGFORD, FRESHWATER.

ISLE OF WIGHT, May 7th, 1874. Sir: I have to thank you for your ee ay and your photograph. The face is that of one (it seems to photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical and other, and the escay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anæsthetics.

But what need you my praise, when you have secured the approval of him who is, by report, our greatest, or one of our greatest Hegelians, whereas I, though I have a gleam of Kant, have never turned a page Hegel, all that I know of him having come

page Hegel, all that I know of him having come o me abster and obscurely through the talk of others, nor have I ever vigorously delivered myself to dialectics.

I have never had any revelations through ancesthetics, but a kind of "waking trance" (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the conscioueness of individuality the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for zons of zons.

In "Lucretius," "What is duty?" was the first reading. It was altered because Lucretius nowhere.

I think, makes mention of duty in that sense; but it now stands again at the first.

If ever you come over to England I shall be glad

to welcome you here. Believe me, yours very truly,
A. TENNYSON.

Notes and Extracts on Miscellancous Subjects.

It costs about \$30,000 a year to care for the Montana insane. About 500 women do editorial work on the newspapers of this country.

The flats in Paris at present unoccupied would accommodate 200,000 people.

All of the railroads in Louisiana are run at a loss

A solid bed of alum 500 feet thick has been discovered in Graham County, Arizona,

A New Haven firm manufactures over 400 kinds of barometers and thermometers.

The prohibition issue is again to be forced before the Republican convention in Kausas. A lock is on exhibition at the French Crystal Pal-

ace which has 3,617,885 combinations. The capital of the Third National Bank, of Cincin-

nati, \$1,000,000, is mostly owned by women. A pocket of gold ore was recently struck in Sultan Mountain, Colorado, that assayed \$17,500 per ton.

The abandoned soft coal mines in North Carolina are to be reopened and worked extensively.

Jacquerulnot roses, which sold for \$3 a dozen last winter in New York, are now to be had for a cent An Austrio-Hungarian Government crisis has been

averted by an agreement to reconsider petrolium

It is said that there are more fish in the Mississippi River near Quincy this season than there have been for forty years.

A bear, over 400 pounds in weight, has been caught at Boxbury, Vt., where it had long terrorized farmers and their flocks. The aquarium at Scarborough, au English seaside resort, which cost over \$500,000 only a few years

ago, has just been sold-for \$22,000. The heirs of an estate (\$300,000) in Mount Holly, N. J., will be paid this week on a settlement that has been reached after a chancery suit of thirty years.

A medical journal tells of a young woman who contracted the habit of chewing coffee. The habit grew until she carried the coffee to bed with her, and at last she consumed half a pound a day.

Cape May's famous lighthouse, with its wonderful French lamp, the only one of its kind in this country, was erected as long ago as 1764, and by the changes wrought by the sea it is a mile south of where it originally stood.

The average number of "special delivery" letters at the Salem, Mass., Postoffice is four a day, and the number of messengers has dwindled down from eight boys to two. The highest amount made by any one is \$15 in one month.

No faith cure, or anything of that sort, is connected with the remarkable case of a Utica man, O. B. Matteson. For four years he had been totally blind. Now he has suddenly and unexpectedly regained his sight, his vision being as good as ever.

A boy who ran away from his adopted mother in St. Thomas, eighteen years ago, was unheard of by her, the Toronto Globe says, until he walked into her house the other day as a guest. He was an ordained minister, attending a conference held in that city.

A friendless but active town pauper of Wellflect, Mass, who ha i been for several months missing, was dragged out from the attic of the Methodist Church there the other day. He had made the organ loft his home since he disappeared, and so well had he con-trived his moves that no one chanced to discover him until recently, when the sexton at an unusual hour was frightened nearly out of his wits by a shadow darting by him and gliding rapidly up the stairs. He had been raiding the neighboring stores all winter, and his cobwebbed abode was found filled with groceries and goods of all revisitor. He had with groceries and goods of all varieties. He had cooked his food in the church vestry, using the dishes belonging to the ladies' society.

es belonging to the ladies' society.

A recent article in Nature says: Last year, in the cave of Nabrigas, France, M. Martel found, in immediate cantact with the remains of at least two skeletons of the great Quaternary bear, nine fragments of human skulls, of which one left superior maxiliary had three teeth, and a piece of rough pottery, not turned in a lathe. The question whether, in the stone age, man, the cottemporary of the reindest and great bear, was acquainfed with the nee of pottery is much debated. The curious point about the present find is that fifty years age, before the birth of "prehistory," M. Joly found in this very cave of handighes a tragement of a large vessel in conjuct with the stall of a found point. M. Martel is strongly permedial that flood mean of the palcelithic age was adjunctated with the potter art.

Catarrh

Cured

AN OPIUM EATER'S STORY.

Crawling Over Red Hot Bars of Iron in His Fearful Frenzy-A Scientific Investigation and Its Results.

Cincinnati Times-Star.

"Opium or death!" This brief sentence was fairly hissed into the ear of a prominent druggist on Vine street by a person who, a few years ago well off is to-day a hopeless

wreck.
One can scarcely realize the sufferings of an opium victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim!
H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red bot here of iron and

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an oplum frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of oplum daily."

"How did you contract the hebit?"

"How did you contract the habit?"

"Excessive business cares broke me down and my doctor prescribed oplum! That is the way ninetenths of cases commence. When I determined to stop, however, I found I could not do it.

"You may be surprised to know," he said, "that the later of more than a deput of the said.

"You may be surprised to know," he said, "that two-fifths of the slaves of morphine and oplum are physicians. Many of these I met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of those organs; that the hope of a cure depended entirely upon the degree of vigor which could be imparted to them. I have seen patients, while undergoing treatment, compelled to resort to oplum again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered the habit?"

"Indeed I have."

"Indeed I have."

"Indeed I have."

"Do you object to telling me how?"

"No, sir. Studying the matter with several opiumeating physicians, we became satisfied that the appetite for opium was located in the kidneys and liver. Our next object was to find a specific for restoring those organs to health. The physicians, much against their code, addressed their attention to a certain remedy and became thoroughly convinced on its scientific merits alone that it was the only one that could be relied upon in every case of disordered kidneys and liver. I thereupon began using it and, supplementing it with my own special treatment, supplementing it with my own special treatment, finally got fully over the habit. I may say, that the most important part of the treatment is to get those organs first into good working condition, for in them the appetite originates and is sustained, and in them over ninety per cent. of all other human ailments originate."

originate."

"For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific truth among the medical profession; many of them, however, do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it in their own bottles."

"As I said before, the oplum and morphine habits can never be cured until the appetite for them is routed out of the kidneys and liver. I have tried everything,—experimented with everything and as the result of my studies and investigation, I can say I know nothing can accomplish this result but Warner's safe cure."

I know nothing can accomplish this result but Warner's safe cure."

"Have others irled your treatment?"

"Yes sir, many; and all who have followed it fully have recovered. Several of them who did not first treat their kidneys and liver for six or eight weeks, as I advised them, completely failed. This form of treatment is always ineisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and supplemented by our special private treatment, it always cures."

Mr. Wilson stands very high wherever known. His

Mr. Wilson stands very high wherever known. His experience is only another proof of the wonderful and conceded power of Warner's safe cure over all diseases of the kidneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the proprietors of Warner's safe cure that it has received the highest medical endorsement and, after persistent study, it is admitted by scientists that there is nothing in the restoration of those great or gans that equals it in power. We take pleasure in ublishing the above statements coming from so reliable a source as Mr. Wilson and confirming by personal experience what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the results

David Scully and Miss Mary V. Bittner went into the Recorder's office, at Somerset, Pa., the other day, and Mr. Scully asked the clerk to give him a marriage license. Having received the license he and the young woman in the presence of the witnesses present declared themselves man and wife. This is said to be the first marriage in that county under the law allowing persons to thus marry themselves.

"The Proper Study of Mankind is Man.

says the illustrious Pope. If he had included woman in the list, he would have been nearer the truth, if not so poetical. Dr. R. V. Plerce has made them both a life study, especially woman, and the peculiar derangements to which her delicate system is liable. Many women in the land who are acquainted with Dr. Pierce only through his "Favorite Prescription," bless him with all their hearts, for he has brought them the panacea for all those chronic allments personnel. culiar to their sex; such as leucorrhoea, prolapeus and other displacements, ulceration, "internal fever," bloating, tendency to internal cancer, and other ailments. Price reduced to one dollar. By druggists.

A young man in Gainesville, Fla., sent 75 cents to a fellow in New York who advertised "How to make money fast." He received from the New Yorker the valuable information: "Take a paper bill and make it fast to something with paste."

Charlotte Cushman thought Pozzoni's Medicated Powder the best she ever used. For sale by all drug-

The remains of the Illinois pioneers murdered near Lena by the Indians fifty years ago, during the Blackhawk war, are being removed to the Dunkard Com-etery in the town of Kent, Stephenson County, where a monument is to be created.

Blowing Up Hell Gate

has been a laborious and costly work, but the end justifies the effort. Obstruction in any important channel means disaster. Obstructions in the organs of the human body bring inevitable disease. They must be cleared away, or physical wreck will follow. Keep the liver in order, and the pure blood courses through the body, conveying health, strength and life; let it become disordered and the channels are clored with impurities, which result in disease and clogged with impurities, which result in disease and death. No other medicine equals Dr. Pierce's "Golden Medical Discovery" for acting upon the liver and parifying the blood.

A discovery of great antiquarian interest was made in Aberdeen, Scotland, not long since by a number of laborers excavating in Ross Court, one of the oldof abovers excavating in Ross Court, one of the old-est parts of the city. Three feet under the surface the laborers came upon a large bronze urn filled to the brim with sliver money. The number of coins was about 15,000, and they are in excellent preser-vation. They are all English money of the reigns of Edward I. and Edward II., and are supposed by an-tiquaries to have been part of the booty secured dur-ing one of the raids into England during the thir-teenth century. teenth century.

"Yes, the other may be "just as good," perhaps, but I prefer N. K. Brown's Ess. Jamaica Ginger.

A Woodhull, Ill, barber shop was changed to a saloon. An absent-minded preacher who had been one of the barber's regular customers dropped in, and, seeing a crowd shead of him, ast down to wait his turn. The men at the bur, thinking that the preacher had come to learn their names fied in dismay. Then the good man discovered his error and quickly left.

No Trouble to Swallow Dr. Pierce's "Peliets" (the original "little liver pills") and so pain or griping. Ours sick or billous bandable, soul stemach, and ciennee the system and bolleds, 25 cts. a visi.

Chronic

Catarrh destroys the sense of smell and Is usually the result of a neglected "cold taste, consumes the cartilages of the nose, in the head," which causes an inflamand, unless properly treated, hastens its mation of the mucous membrane of the victim into Consumption. It usually in- nose. Unless arrested, this inflammation dicates a scrofulous condition of the sys- produces Catarrh which, when chronic, tem, and should be treated, like chronic becomes very offensive. It is impossible ulcers and eruptions, through the blood, to be otherwise healthy, and, at the The most obstinate and dangerous forms same time, afflicted with Catarrh. When promptly treated, this disease may be of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

Cured

by the use of Ayer's Sarsaparilla. **I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and my health and streated by a returned, and my health was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.—Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take by any other medicine, use Ayer's Sar-

Ayer's Sar saparilla.

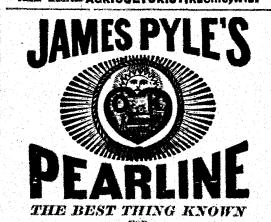
saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarria. Prepared by Dr.J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

If you would strengthen and invigorate

PILES Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Massau St., N. Y. A FRIZE. Send six cents for postage, and re-will help all of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms malled free.
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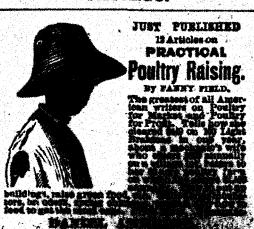
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a virgin i.), the "holy thing." mis it, must be a child; and this shild a personification of the sun, whom es represente "crowned with glory, som's cays. The symbol of the Virgin emy is a monogram formed by a of two capital letters, "M. Y." being arst and last letters of the name Mary, werltable "Mother of God." Mary "brought and God said let the waters bring " Fowls rising from the water, by figof speech are "brought forth from the but they are all "formed out of the just as stated in the second chapfor it is the ground that furnishes the hed, and from which "every beast of the These I reply to my former criticism, and these am I hoisted by my own petard; but I am in good company, for Colenso and a host of deerned men go up with me. And this chought admonishes me that perhaps there ds much more cause to criticise the Bible stice, if we only study that book in the Airt of ancient science and liverature, than the critics have who criticise the Bible.

Sth Day. "And God said, Let the earth bring forth the living creature," etc. This earth" instead of the "ground." "And God maid. Let us make man in our image, after neer dikeness," etc. Here the verb is changed agein to "make," instead of "formed," or the cill different averagion "before fourth" the still different expression, "bring forth," each differing from the other in signification, and meither signifying "to create." Yet com-mentators seem to be unaware of these difforences, and draw their conclusions as though all three were the synonyms of create. That different verbs and expressions are employed for describing the various acts, is the strongset evidence that the acts are different. Bara means to cut, and is, therefore, the correct werb to use in describing how the heavens are cut into different portions. "To form," and "to bring forth," are expressions too common to require much comment. To bring forth, whether used in the sense of birth, or fewis rising from the water, implies a previone formation, whether that process of formation required nine months, or nine millies of years.

"Made," the past tense of make, has for its fourth definition, by Webster, "to require; to constrain; to compel; to force; to cause; to eccasion," in which sense it is evidently used in the expression, "he made the sun," etc. In the first definition of "make," title (e) Webster gives several meanings, and then by way of illustration quotes from Sir Walter ett: "I warrant me you would think yourself 'compos voto,' or, as the vulgar have it, a made man," In this sense I can see how God made man, "male and female cut [bara] he them," which is translated "created he

At the end of August, which is the sixth month, the sun reached the autumnal equinex when the tillers of the soil were gathering the fruits of the year and shouting the harvest home. With the granaries full, and an abundant supply of stores for the dreaded the sun. Being "all in all," it is perfectly evils of winter, the man and woman are hap-proper to take any form, shape, or name in py. or as Scott has it, they are "made." They the universe. He it is in whom "we live and move and have our being." Being "all in trem among the sluggards whose garners are all," "he dwells in us and we in him;" but it ompty. A man is sometimes "self-made," referring to the position he has gained, but in all," he is in the cholera and small pox; in In this case it is the favorable season, the be- the black tongue and yellow fever; in the niga influence of the sun, the smiles of plague and leprosy; in the cyclone, and in providence, or Pan, or the All God, that has Charles J. Guiteau; but he never fools me, given a bountiful harvest and has thus for he is the same old Goat. made man."—which includes woman also-male and female."/ "Made" as a form of speech signifying success, is not only very common, but of great antiquity. And here endoth an explanation of the first legend.

But in the first three verses of the second chapter we flud a supplement. The second verse says:" And on the seventh day God ended his work which he had made." This makes God (right here I have used the verb "to make," and thoughtlessly, in a sense that dossinot mean "to form.") This makes God the first Sabbath breaker, for he could not have ended his work on the seventh day rwithout working a short time (probably before breakfast) on the Sabbath. Here is a difficulty which the clergy, with all their enlightment from God's Holy Spirit, have never then the archers hated Joseph, and now I will have my revenge by rendering good for evil for I will explain this mystery.

All is a law of optics that a ray of light passing obliquely through a rarer into a denser medium, is converged towards a per-pendicular. (See "refraction," in Webster's Unabridged Dictionary, for a more full explanation.) Apply this law to the sun. When rising, the observer will see the sun while it is still below the horizon, through a refracted ray of light, the same as Webster rep-venents seeing the trefoil. During these six days, or months, the sun starting from Taurus, had transited through the first six signs and entered Scorpio, indicating that the work has been completed, that is, as Scorpic wises, bringing up the sun, Taurus should set without seeing the god of day, and so in-deed he would, were it not for refraction, which would enable a spectator in Taurus to centinue to see the sun rise for two or three days before Taurus would set, and after the sun had passed the autumnal equinox and the seventh month had begun. Thus God, or the sun, ended his labor in the seventh month or day and took a rest. No. no: God never rests, but it is man who generally labere for a few days into the seventh month, to complete gathering his later crops, who then takes a rest. This mode of expression, maming one person or thing in the place of why leap ye, ye high hills?" (Pasims laviii., 16.) It is not the hills that leap, but the sheep and goats upon them. Thus the six months labor of raising and harvesting the crep is ended in the seventh month, when wests. And here ends the supplement of the first legend of so ealled "creation."

Mundreds of legends, all devoted to the rame subject, had been written by the paer even had obtained their alphabet from the Phonicians. The scenes, events and characers were the same, but the working up of the slot was as various as the imaginations of the nevelists who wrote them. The compiler of Genesis inserts two of these legends, die by side, and yet the general reader nevothers the fact. Even learned infidels dwertecked it and sneered at the second a contradiction of the first. As we have the job is finished, even to a sapple-which rans into the seventh month; all sees which reas into the seventh month; all a depth is dense, yet in the fourth verse of a sample shapter commences a repetition. I had the verse we are told: "for the Lord state was not a man to till the ground." I this is a continuation of the myth related the state chapter, let us inquire, d. Why the across the same shattend from "fied" to "Lord out." I told same regulation to grow to take an animal life betwee these was pain

8. Why was no man to till the earth, since God had "created man in his own image,.... male and female?" These queries suggest difficulties impossible to overcome, and preserve the integrity of the allegory, if the second myth is considered as a continuation of the first, to say nothing about making man of dust, woman of a rib, a serpent that talked and other absurdities as well as contradictions. Being driven, then, to accept of the theory of two legends, the query arises, what now becomes of divine inspiration? Alas for human credulity. Divine aspiration has followed the disappearance of certain money described by Jim Fi-k. "up the spout," only he said more poetically, "gone where the woodbine twineth." Vale, divine inspira-

tion! I have traced the goat as God in a few religions and given but a few of his hundreds of names. In the first myth he appears in the plural character of Elohim; in the second he becomes Jahreh Elohim, a double plural, deceitfully rendered "Lord God." But this is of no consequence to the scientific critic. for it is the substance that he seeks, not the name. And sure enough, no matter how disguised by his name, the literary expert discovers the same old Goat in Jahveh Elohim as readily as the great French detective could penetrate the disguise of a Parisian thief. It is Pan, the All-God, and "none like him." "There is none like unto the Lord our God." Ex. viii., 10.) Of course not, because he is "all," and when you have all of anything, whether devil or God, there will be no raw material for making another like him, and I am glad of it.

Tracing this pagan Goat we find him appearing to Jacob as "God Almighty;" coming to Moses he takes the alias JEHOVAH, but we know him every time for the same God, although by this time the Goat part, like volatile colors in calico, has pretty well faded out. Moses coaches him, scolds him, puts him in the Ark of the Covenant, carries him for forty years in the wilderness, and to cap the climax, after the death of Moses they lost the ark. Evidently Moses liked lamb better than kid, and so went into sheep raising, al-though we hear but little about the enterprise till New Testament times, when there is a bue and cry raised about "the lost sheep of the House of Israel," which Jesus came to save. By this time there is such a strong prejudice against goats that Jesus consigns them all to hell and goes in for "mutton straight." Now it is the "Lamb of God," everything is lovely. for there is "a new name," "a new song," for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. xix., 7.) Is the disguise complete? Is this a new God? Not much; it is the same old Goat, like Homer's Proteus, capable of endless trans-

formations, but in spite of his disguises he was "the old man of the sea," every time.

John, the evangelist, introduced this All-God under the name "Word;" says that he was in the beginning, that he made all this can that in him was life, and that the things, that in him was life, and that the life was light. This lets the secret out; it is the same old Goat, this time personified as is the same old Goat every time. Being "all Portland, Oregon.

HENRY WARD BEECHER.

His Last Opinion Upon Spiritualism.

to the Editor of the Religio-Philosophical Journal:

The pastor of Plymouth Church, Brooklyn, one of the ablest, most eccentric, and inconsistent of modern pulpit orators, has been recently interviewed in regard to modern Spiritualism, which like Banquo's Ghost, will not stay in "Hades," "Sheol" or the "Tombs of the Capulets." The materializing medium whom he refers to, is a Mrs. Hull who gave scances in New York and Brooklyn some years ago, and who was championed and defended by Mr. A. L. Hatch of Astoria, Thomas L. Hazard, the editor of the Banner of Light and others. The writer, after two years endeavor, had an opportunity to attend one of scances, in which Hon. A. H. Daily and wife, Mr. E. W. Wallis, of England, Mrs. S. B. Nichols, and others were present. Mr. E. W. Wallis's true and just account was published in the Journal at the time, and which unjustly caused severe criticism on the part of some writers in the Spiritual papers, and the particular maledictions of Mr. Colby, the venerable editor of the Banner. Since her exposure by some New York people, her star has seemed to wane, if not entirely to vanish. At the circle referred to, my criticism as to her height, size and contour of the alleged spirits, is the same as Mr. Beecher's, and on the evening in question it seemed to all candid observers that it was the medium everytime.

The fact related by Mr. Beecher, of his granddaughter seeing her friend and receiving a spirit message from her, is far more satisfactory and convincing to her who received it, and to the venerable preacher, than all the materialization shows that have been imposed upon a credulous public in the last ten years. How much longer shall such shows receive the endorsement of Spiritualists and spiritual papers?

The conference in Grand Opera House, 8th Ave. and 23rd St., continues to discuss the question of "Materialization," and the offer on the part of prominent Spiritualists, of New York City, to give a large sum of money to either the Caffreys, Mrs. Willams, Mrs. Sawyer or the Stoddard-Hough-Gray combination—the scance to be held in the house of Henry J. Newton, President of the First Society of Spiritualists of New York City, and under no special test conditions, and if any full form materialization takes place that satisfies the committee, the money is ready. None of the persons above mentioned are ready to give the scance, preferring, probably, to gull the credulous at two dollars a

At the Conference in the Opera House Sunday, June 20th, the opening remarks were made by the writer, the subject being "Some of the Difficulties, Perils and Bleesings Accompanying the investigation of the Spiritual Phenomena." Mrs. Maud .E. Lord was present and followed the speaker in one of her effective addresses, and requested a gentle-man present, Mr. J. S. Drake, of Malone, New York, to relate his experience. The gentle-man said, in substance, that he had been an investigator of spirit phenomena for twenty years or more, but had not been convinced known as such to the campers or the mater-ialization mediums present. The sum total of their investigations at Onset was that all of the materialization mediams were there imposing upon those who came to their scances.

From Onset he went to Queen City Park,
Burlington, Vt., and met a Mr. and Mrs. Gardner, of Troy who owned a cottage there, and he made arrangements to have Mr. Gardner telegraph to Mrs. Lord to come there at once.

The room in which the scances, were held was fitted up under his own different the window securely boarded up. aid a slight curtain strung across the room. Arrangements were made for thirteen seats, all of them to be occupied by his friends who intended to test the matter to their satisfaction, Mr. Drake paying all expenses. Mrs. Lord arrived at the camp at ten o'clock in the morning. Mr. Gardner and Mr. Drake met her at the station and wanted to take her to the séance room at once. Mrs. Lord said she was tired out with her long ride on the cars; had not been to breakfast, and would not sit then. Mr. Drake was persistent, and Mrs. Lord finally accompanied them to the seance room. On arriving there, and as they were about to begin the seance, Mrs. Lord made the remark that "she didn't believe that they would get anything." Mr. Drake replied neither do I." Mrs. Lord sat down in the chair in the corner, and Mr. Drake stepped to the curtain to arrange it, and as he reached up to regulate the light a male spirit stepped out, Mrs. Lord sitting in the chair in plain sight to all. This spirit spoke to him ind placed his hand on his shoulder. Another spirit came out, a lady dressed as a bride, who had died in Malone, but with whom he was not personally acquainted. I made no notes and my account is necessarily crude and imperfect. Mr. Drake appeared to be a man of intelligence and spoke exceedingly

C. P. McCarthy, the combative managing director of the Park Spiritual Fraternity followed, and his remarks were of a personal nature, directed mainly towards the presiding officers, J. B. Silkman, Esq., and Mr. P. E. Farnsworth. Mr. Farnsworth followed with a calm and considerate discussion of the question, taking the position that the materialization scances now in full blast in New York City were unsatisfactory, as the light was so poor that the features of any forms appearing could not be recognized, and as no test conditions were allowed, there could be

no satisfactory results obtained.

Mr. Henry J. Newton gave an account of the experiments of Prof. Wm. Crookes in London, where he had counted the pulse of a spirit appearing, and felt the beating of the heart. Mr. wewton said that Prof. Crookes's experiments were the only scientific experiments in materialization that had been recorded so far as he knew. Mr. Newton said that he had never seen any full-form materializations that were satisfactory to him.

Mrs. Lord closed the conference with some descriptions of spirits which were acknowledged as satisfactory to those who received them. Mrs. Lord will be at Lake Pleasant camp-meeting from July 31st to Septem-

The following interview of a reporter with Rev. Henry Ward Beecher, appeared in the Brooklyn Daily Times of June 19th:

BEECHER ON SPIRITUALISM. "Yes," he said, "it is perfectly true that I have been trying to find out what there is in Spiritualism. Nothing that I have read on the subject has been satisfactory. If it is true that the spirits of those who are dead hold intercourse with us, I desire to know it. I intensely desire to know it. It is something immeasurably beyond all other things, if it is true. It would take away the terrors of death and dry the tears of mourners. It would settle forever the great question that stire the hearts of men; but I find nothing to assure me that there is anything in Spiritualism that can satisfy my ever increasing longing after a knowledge of what is on the other side."

BRECHER ON PHENOMENA.

The Brooklyn Times of June 19th says: "Friends were giving a series of scances at their residence, and I and some members of my family were invited to attend. We went on several occasions. I can mention no names. Of course I know who were there, and the persons who conducted the séances but it would do no good to give names. It was the old thing. There were Indian spirits, male and female, and venerable men and lovely young women. Sometimes the ma terializations appeared as the curtains were withdrawn; sometimes the figures moved around the circle. We sat in the center of the parlor with hands joined. All lights were extinguished except a dim one in the rear parlor where the mysteries were enshrined. The figures appeared at an aperture that looked like a picture frame. It was al-ways the same. There was the figure of an Indian girl, and then the figure of an old woman. I forget the names by which they were called. Then there were other figures but it is not necessary to relate all that was presented. What I want is to give you my impressions and the result of my observations.

"As I have said, the figures appeared with-in a frame. I observed that the hrad of the girl came within six inches of the top of the frame. I observed that the head of the old man and each of the other figures occupied precisely the same position. I came to the conclusion that in the other world spirits must be extended or reduced to one common standard as to height or that the exhibition must be counterfeit. It did not take long to satisfy me that the latter was the safe conclusion. It was apparent to me that one person was imposed upon us every time as a different materialization. I observed also that the figures had the same slope of shoulders. and as the majority of the materializations were of female, spirits, and as it was easier under such circumstances to transform a woman's face and chest into a man's than a man's into a woman's, I thought it a pretty safe conclusion to reach that the counterfeiter was a woman. But there was something else. I have mentioned the fact that a materialized spirit came down into the parlor, and walked around the circle. Yes, and the spirit touched one and another of us."

Here Mr. Beecher drew his chair about a yard nearer the reporter, he leaned forward and spoke with intense earnestnese: "We saw the outline of the spirit," he continued. "It was clad in some gauzy raiment, but there was very little light; in fact, only the very faintest glimmer. It glided along in front of us and behind us. There was the silence of the grave. Then it came nearer to us. All the senses I could use were on the investigator of spirit phenomena for twenty years or more, but had not been convinced that the spirit of man existed after death as a conscious individuality, until in 1885, when he resolved to give the summer of that year for that purpose. He went to Onset her confirmed. I heard the midding of a foot over the carpit. I heard suppressed breathing, and they formed themselves into a sert of investigation class, but in public were not the thing was an impossible.

"De I believe that it is possible to see the spirits of the departed ones? Not from any thing that Spiritualism has revealed to me. But I am inclined to believe that the spirits of the dead can show themselves to the friends whom they have left in the flesh, though I have no personal proof of the fact.

"I will tell you something that occurred quite recently. My granddaughter had a very intimate friend. They were like sisters. While my granddaughter was staying at Peekskill, her friend died in Brooklyn. We deliberated leng as to how we should disclose to her the fact. We were very anxious about the effect it might have upon her, for the affection between them had been very strong. When my granddaughter was informed of the occurrence, to our surprise, she manifested no emotion. 'I knew it.' she said. 'She came to me and announced the change in her state. At her funeral services my granddaughter sat near the remains. She told us that the spirit of her friend was beside her all the time. I wish I could satisfy myself of the truth of the teachings of Spiritualism; but, alas! so far I have got nothing but chaff. I am open to conviction; nay, I am anxious to be convinced. Investigation begun in doubt, ends in greater doubt, if not in unbelief."

S. B. NICHOLS. Brooklyn, N. Y., June 21, 1886.

The Orion Meeting.

To the Editor of the Religio-Philosophical Journal:

The ten days' camp-meeting held at Orion, from June 5th to the 14th by the 1st District Association of Spiritualists of Michigan.composed of the counties of Oakland, St. Clair. Lapeer and Macomb, closed Sunday evening with the most gratifying results to the organization: the individual membership was largely increased by men and women of advanced thought, whose names would be an ornament to society. The repetition of vil-lage life was exampled by the tent-homes, and the supplies scattered among them, while music, harmony and social enjoyment per-vaded every part of the beautiful island grounds; added to these the pleasure of boating and a trip of some four miles up the lakes upon the steamer, left no room for the true lover of the artistic in nature to complain. Each session was replete with interest and instruction, whether allotted to conference or lectures.

The morning of each day was devoted to inquiry and investigation, as some particular subject was introduced to draw out an ex-change of thought. Brother Augustus Day, of Detroit was present with a circulating library, and we were informed that he was liberally patronized. He also occupied one morning answering questions.

The entertainment of Saturday evening was serenaded by the Orion band, and the recitation, song and essay rendered by these young ladies was worthy of credit. Another pleasing feature of the evening was manifested in the drawing of a quitt, furnished by our lady friends, which received tickets to the number of 135. The lucky number fell to G. B. Stebbins, of Detroit, who gave the quilt back for future sale by the society.

Among the artive test mediums present, we may mention, Mrs. R. Amidan, Mrs. S. C. Allen, Mrs. C. Carpenter, Mrs. C. Button and Mr. W. C. Adams, Mr. Avery Thompson, of Detroit, a newly developed and very reliable medium, held private scances at the home of Mr. Emmons. Others were present, who more silently sowed the seeds of truth, yet none the less effectual. With pleasure we chronicle as among the events of our meetthe gleaners of light to have been both minister and the unhoped for skeptic, while very many before disinterested declared an intense interest awakened in their minds. The election of officers was carried out according to the programme and resulted in the following elections. J. P. Whiting, President; B. H. Ewell and Mrs. L. A. Pearsall, Vice-Presidents; Mrs. F. E. Odell, Secretary; Mrs. L. E. Owen, Treasurer. Directors, A. S. Pearsall. Macomb Co.; R. Bartlett, Oakland Co.; K. A. Weston, Lapeer Co. Mrs. L.A. Pearsall fed the many who came with the voice of inspiration, and an intellectual and spiritual feast was theirs to enjoy. Brother Stebbins's efforts, united with those of the President, we believe led all a step higher in the

path of progress The spiritual literature forwarded for distribution was carefully attended to, and the many sheets in our hands spread out like crumbs upon the waters.

The society is financially free. MRS. F. E. ODELL, Sec. Metamora, June 20th, 1886.

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