CHICAGO, JUNE 2, 1888.

ders of the JOURNAL are especially requested to eng 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 organzation of new Societies or the condition of old ones: novements of lecturers and mediums, interesting incl dents of spirit communion, and well authenticated ac sounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE .- "Spiritual Evolution."

SE MND PAGE .- The Chicago Globe Essays Theosophy Religious Bigotry. Can Read Without Eyes. Advance

THIRD PAGE .- Chinese Discovery of America. Book I views, June Magazines Received Early, New Books Received. Miscellaneous Advertisements

FOURTH PAGE .- An Insidious Enemy in Our Country. Natural Control of Rallways. A Lie Nailed. Mrs. E. L. Watson at "McVicker's" The Workingman, A signifleant Change. General Items.

FIFTH PAGE .- The Poetic Genius of Ralph Waldo Emer-The Lord of Hosts King of America. Not a Supple ment. Orthodoxy vs. Spiritualism. Lyman C. Howe ous Advertisements.

SIXTH PAGE -General Gordon. Rev. J. H. Harter, of Auburn, New York. Where is Spiritualism Drifting? Cant (in Religious Talk. Notes from Kansas City, Mo. A Cingalese Back Fortress. "Catholic" Aldermen. . John Wesley on the American Revolution. Cassadaga Camp New York. The Late Prof. A. H. Worthen, Preaching by a Ghost. A alodern Lazarus. A Dream That Cam True. Notes and Extracts on Miscenaneous Subjects.

SEVENTH PAGE.-The Heavenly Rest. Fauna of the Tou b. Dr. Talmage, Miscellaneous Advertisements EIGHTH PAGE -- A Review of Modern Spiritualism Re-The Watson-Morse Picnic at Sunny Brae. Brooklyn (N. Y.) Letter. Miscellaneous Advertisement

SPIRITUAL EVOLUTION.

The Subject of a Sermon by Reed Stuart Of the First Congregational (Unitarian) Church at Detroit, Mich.

That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

PAUL.

The form of science called evolution confirms, in detail, this large statement of the New Testament concerning the order in which spirituality, or the power of life to think and adore, came to earth. In the picture which science draws, there is an amaz-ing procession of forms passing from the lower to the higher, an advance which has consumed almost measureless time. The be-ginning of things is concealed by distance heen ma mote time when life existed only in some microscopic form, devoid of intelligence and

When matter became organic, man became possible. Long before man appeared, there were creatures swimming in the seas, creeping or walking upon the land, flying through the air, of much less perfect organization than he, and wholly extinct when he arrived. When the spine appeared, Nature intimated her final intention; she already had man in view. The spinal column is completed and crowned by the human skull. Within it resides somewhat with high and mysterious power,—mere gray and white matter, with many cells, shared in common with lower forms of life; and yet, different from other forms in that it not only has power to shape and guide all other matter, but can give greater coherency and continuity to all action; can harbor visions of the Perfect; can ask, if it cannot satisfactorily answer, questions concerning the origin and destiny of man; and, while waiting for the appearance of other witnesses to complete the evidence, dares to pronounce the grand and awful words of God and Immortality to account for

the beginning and outcome of human life. The coming of soul was prophesied long before it came. Everywhere there is a forward looking, an anticipation, a lack of fi-nality in the thing done. The earnest ex-pectation of the creature waited for the manfestations of the sons of God. This expectation was uttered by the winds and waves at their work over the sands, taken up by those gigantic forces which formed the earth's crust in concentric layers, reiterated by each form of life that came, until, in the fullness of time, man appeared and the long mysterious prediction was fulfilled. There is a magnificent sweep of things toward mind. Star-dust, monad, fish, bird, beast, were all steps in the stairway which terminates in soul.

"The world was once a fluid haze of light, Till toward the center set the starry tides Aud eddied into suns that, wheeling, cast The planets; then the monster; then the man.

The physical was the foundation of the spiritual. Life blossomed out into thought. Spine, Scain, hands, feet, eyes all existed be-fore; but in man they were put to higher nses. They become an expression of soul. Thus do we find man, when he began to write his history, capable of looking upward, capable of reasoning about himself, and with infinitude in his aspirations.

The unfolding of individual history reveals a similar process. The earliest life of every one is a sense life. Soul is, at first, only rudimentary. Years are demanded to develop it. At first the child does not separate itself from all things else. It cannot escape from the All. It has no clear memory and no hope. Slowly consciousness comes. The use of "I," and "me," and "you," is learned; and a circle satisfactions of his boyhood with a smile. The middle aged man recalls the conceits of his youth with a blush. The aged thinker

lives amid invisible scenes, and deals with principles from which the transient and partial are eliminated. If life has been true, old age should be the harvest of the soul. Gray hairs are the flags which life runs aloft before it weighs anchor and sails away toward the country of spirit. The soul has grown too sincere to be satisfied with the show and tinsel of things, and loves only realities. Thus the life of man from infancy to age is a ser-mon on the text—First comes the physical,

afterward the spiritual.

Language adds its testimony. In his earliest life man had no need for any form of expression except for that which related to material things. Words were signs of natural terial things. Words were signs of natural objects. In the story of creation, as given in the Hebrew scriptures, all the animals are represented as passing before Adam that he might give a name to each. This is a symbol of a fact. The outward objects were named first. The process lies behind that bank of clouds which hangs between us and the far past, but it is evident that the internal moods and states of the soul received their designation from something external and material. Thus righteousness means straight; wrong means crooked, or twisted out of wrong means crooked, or twisted out of shape. Humility has reference to the earth, shape. Humility has reference to the earth, or something low; pride means high, Joy comes from a word which signifies lightness, or the power of rising as if on wings, sorrow is a heaviness, as of something pressing hard upon the heart. Ignorance is darkness; knowledge is light. Mind comes from a word which signifies to continue in a given course for along time. Spirit originally meant air. Inspirition is breathing in literally. Daily Inspiration is breathing in, literally. Deity meant the day, in its root form, or the ex-panding light. Holy Ghost is the holy guest, the gracious visitor from the sky which comes to man at rare intervals awakening all his noblest powers, and making all things more sicred. Grace in its earliest form was more sicred. Grace in its earliest form was the name of the homes which drew the mag-nificent chariot of the sun from east to west in its beautiful circle, and long afterward it was used to express the free, uninterrupted motion of the soul, or of a God when out on an errand of compassion and forgiveness. Thus language shows one span of the bridge which man built when crossing from the natural to the spiritual.

to the spiritual. Summoning another witness, law appears. From the minuteness of microscopic regulations the race passes to a larger and more spiritual sense of right and wrong. If, in his. reading, one will pass suddenly from the book of Leviticus to the sermon on the mount, he will note the change. In the first, exaction follows exaction; prohibition is added to prohibition, interminably. But passing forward at one step over a few centuries. all this minutiæ suddenly becomes unneces sary. Jesus can group the whole Levitical law in one sentence. Spiritual incite takes the place of external authority. When the soul is free it becomes its own law.

Art helps establish the inference of the text. It shows growth in the same direction. The artist is partly the creature of the time in which he lives. If the times are melansholy or joyous, religious or unrestrained, the artist will take on, in part, the same charac ter; and his temperament will find its way into his work. Hence when sense predominated in life, sense would predominate in art. The first art was the effort to produce the perfect physical form to please the eye; but not to awaken lofty and serious reflections in the beholder. Sculpture was a game among the childish nations, and not the la-bor of the wise and thoughtful. Landseer has given more spirituality to the faces of some of his dogs than can be found in the faces of some of the gods and goddesses fashioned after the Greek model. The later centuries of Christianity in Europe introduced a new spirit, so that art become connected with sorrow and self-renuncia-tion and despair. To express this a new form of body, a different cast of features become necessary. The trunk and limbs of Angelo's statues are elongated, the torso twisted, the eyes are sunk deeper, the fore-head is wrinkled, the muscles are strained, showing the effect of thought; of agony, of struggle with the affairs of life, the death struggle with the affairs of life, the death wrestle with Fate. Whereas the artist once sought only to give the perfect shoulder, or arm, or face, to charm the sense, later he learned to use these physical forms to give expression to the soul. Art has reached its highest estate when physical beauty becomes an outlet to spiritual beauty.

Religion has come plong the same path. From the first appearance of worship among the rude ancestors of the race when, overtaken by terror, they sought to place the

taken by terror, they sought to placate the unseen power of gifts and sacrifices, up to Jesus bowing to the ground under the clives and saying. Thy will be done, there is a movement towards the spiritual. For many years the Hobrew religion could not need to be the same of the Hobrew religion could not need to be the same of the Hobrew religion could not need to be the same of the Hobrew religion could not need to be said to b years the Hebrew religion could not pass be-yond a prescribed form. It could not say, God is a spirit. Finally the prophets came who began to reveal the truer significance of religion. Then Christ came with his doctrine of spiritual life, and prophecy of the invisible Kingdom of God. In its inception Christian-ity was an everflow of the soul. The pation ity was an overflow of the soul. The nation came to consciousness in Christ. Jean Paul tells us that suddenly, as with the lightning flash, there came to him the power of self-realization,—that he could think, and know is drawn round it separating it from all other that he thought. So, the coming of Jesus er persons. Then begins an apprenticeship into those days,—the flaming spirit that was

to events, and every year some new strength is gained. One by one the child outgrows his toys. The young man reviews the narrow ing devotion to the high behests of conscience test of nobility, and martyrdom a gift to be accepted with a cry of joy,—was the nation reaching self-realization. It was worthy to give name to a new era, and begin a new date

But the natural is not only first in the order of time,—it is, also, the earlest. Hence there is always danger of a species, or an individual, or an art, or a religion halting in its progress and relapsing toward its first condition. There are many eddies in the stream of progress. An organ unused loses its power, and becomes rudimentary after a few generations. Knowledge unused wastes There are individuals which never leave the sense period. Art may lapse for generations. A nation may lose its ideals,

and become low and time serving. Thus in a century or two after the first Christians left earth, religion lapsed to formal rites. Its appeal was again to the senses It became spectacular, theatrical, unreal. Under the inspiration of Jesus and the leader-ship of the Apostles, it was a psalm of tri-umph, a poem of the ages; in a few centuries it became a chapter of most dismal prose, dreary and empty of inspiration as a state paper. At first it was a chariot of the sun to carry mortals toward the skies; at last it bea mere market cart trucking religion

through the streets of Europe.
It is immaterial whether an individual be held back in his development by indulgence in the grosser forms of sense, or whether by too great devotion to the mere externals of custom or habit, life is robbed of its greatest riches. So it does not matter whether the forms imposed upon religion are those of costume and rite, and prescribed order of worship, or a long list of ideas and party words to be often repeated, the result is the same. The deeper meaning of religion is destroyed by whatever detains it away from the moral and spiritual, and keeps it in bond age to the external. The outward form of it may be of interest to the student of history and the antiquarian, but they are of no con

sequence as compared with the inner obedi-ence and love of the heart.

Many times prophets have appeared who would endeavor to recall inspiration to the soul, and free it from the formal observance of established rites. The attempt has been made to take religion away from the external, from the sensuous, and make it an affair of the private soul. We are passing through such a period now, as remarkable as any since the first century. The students of the future will linger over these days, and will use them for illustration as now they do over the eras of the past. These days seem mean and common place; but all days do while they are passing;—to estimate them uruly they must have their right perspective. Now we are too close to them. Some time they will be idealized, as we idealize the past; and then their true grandeur will appear. Then the prophets of this century — Robertsons, Maurices, Stanleys, Martineaus, Channings, Emersons, will be grouped in the mind with the Chrysostoms, Luthers, Wesleys, Foxes, who have done similar work of other days. This whole movement within all the church es toward liberalism-source of such hope to se many, source of such despair to others—is a movement, not away from religion, but a movement toward religion. It is sense yielding to soul. It is another step in the evolu-

tion of spirit. Everywhere progression, amelioration. Having reached instinct, would not suffice There must be an advance to reason. It is the law of mind to expand. It will disengage itself from all hindrances and limitations as rapidly as possible. It seeks finer forms for its thought, juster symbols for its worship. Having left fetichism, it is not yet content. Sun worship is more exalted and exalting than stone worship. But this, too, must be refined. Having started away from the Egypt of the senses, there may be many years of wandering in the wilderness, but there can be no permanent rest until the Canaan of the soul is entered and possessed. The ideal, the advancing, the transcendent must forever command us. Not Brahm, not Jove, not Je-hovah, not any localized and limited Deity of tribe or race can suffice for the awakened and expanding spirit. From the worship of the star, or grove, or rock, or serpent, the race has passed, and is still passing to unutter-able adoration of the absolute and uncontained Power which is cause and preserver of all

things.
Goethe tells of a giant whose shadow, at sunset, falling across a river made a way by which the multitudes could cross from shore to shore. At length the shadow fading there gradually arose a bridge whose piers were jewels, and upon that bridge, wide and strong the nations crossed the river. What the poet may have wished to illustrate by the fable remains in doubt. But we may find it a symbol of man's progress away from sense and ignorance, toward mind and w.sdom. The giant's shadow is superstition. The bridge is religion dominated by reason. Over this firm and graceful arch, whose piers are the jewels of virtue and worship, some time the nations will be seen marching over the deep river which washes the shore of exist-

If the tendency has been truly stated, the conclusion can not be averted that some time, near or far off, the soul will take supreme command here upon the earth. The time will come when art, science, government, education, religion shall be esteemed only as they minister to truth and virtue. Then, when everything from atom to arch-

angel is seen to be saturated with this purpose, the long time prediction of the kingdom of God will be consummated. After brute force came thought, is the hint which geology gives. At one border savage man and vast interminable wildernesses, but now, at the hither border reasonable man, universities, churches, homes of love, and abundant harv-ests, is the picture which history paints. Mingling imagination with the conclusions of science, adding prophecy to history, a completed picture appears in which the natural and the spiritual have become one on earth. We have the right to infer the goal from the general tendency. The stream of spiritual life has so broadened and deepened, as it rolled through time, that it promises some time to be great enough to carry all things upon its strong tide. The spirit said."I will water my garden bed; and lo! my brook became a river, and the river a sea."

It would be unscientific to assume that the limit has been reached at any given stage of progress. Mysteries, insoluble at one time, are revealed at another and are added to the stock of knowledge. We dare not call anything absolutely insoluble and incomprehensible. It is only insoluble up to date.

Who knows what to-morrow may reveal? We are surrounded on every side by a realm which transcends the actual knowledge and experience of the majority. But that is no reason for thinking that such a realm does not exist. From the beginning of his his-tory man has been floating in a shoreless sea of ether; but he has only recently discovered t. The Pacific had to wait for a long time for its Balboa; but not so long as this great-er ocean had to wait for its discoverer. While it was undiscovered it would have been easy to have denied its existence,—easy

but untrue.

There are not wanting indications of a spiritual presence in which we live, as omnipresent and as necessary as light. It is not equally manifest to all people; but no one is so dull as to miss all signs of this gracious and inspiring friend. It is difficult to seak of it. Its laws are as yet but little to speak of it. Its laws are, as yet, but little known. And yet there are those who, in many ways, are apprised of the nearness of something stronger than their own wills, and more sacred than any of their own un-aided thoughts and emotions. It does not advertise nor forewarn them of its approach. Its coming is unannounced, and mostly un-expected. When the recipient is in the right mood, any event is sufficient to apprise him that his heavenly visitor is at his gate. The meeting of a friend, the face of a child, the twitter of a bird, the sighing of the wind, a penetrating expression in a book or overheard in a conversation, a cloud rimmed with sunlight or moonlight,—anything is ufficient to take down all barriers between self and the other. If they only have the instrument, they can tap the wire any place and instantly find themselves connected with the circuit by which high heaven sends its messages to every outlying province.

Let us be chary of words here, and rather think more than we utter, than utter more than we think. Meditation, the eschewing of all words would probably be preferable. And yet shall we wholly deny because the evidence may as yet be fragmentary and un-satisfactory to some? Let us grant our liability to mistake, and then affirm what seems true. Is not then this universe the shrine of Deity? What is this beauty, this justice, this love, but the outgoing of the Infinite? He is in the soul as well as in the sky; in the arbutus which in a few weeks will push away the dead leaves to look at the sun, a well as in the sun itself and all the swift rolling worlds. His authentic revelation is on all sides. His valid worship is life consecrated to high aims. Light, time, order. races, worlds are sown broadcast by his hand; and man's highest use, and highest felicity consist in living in right relations to Who thus lives can be cheerful and serene amid all circumstances. He will neither lament the past nor will he be too curious about the future. There is enough in what he sees to make him willing to trust where he cannot see. Whatever misfortune he encounters will be temporary—will finally befriend him by introducing him to a new experience, and opening the door to a higher experience, and opening the door to a higher existence. Now we only catch isolated glimpses of the glory of a life when fully committed to the ways of the spirit. The best people we have met are still on the surface. Their life is still desultory,—made up of shreds and pieces and unrelated actions. If the time comes when we are to meet one who has explored the depths of spiritual law, and has eat his life to its motions we law, and has set his life to its motions we shall find one whose every day existence is a web woven of finer stuff than any cloth of gold; his voice will be melodious as the song of birds; and all his actions being natura and organic, will be as graceful and well timed as the falling snow-flake and the blossoming tree.

Humanity has not reached its highest es tate. There is soul; but not yet the complete soul. There is not yet the full apprehension of the powers of spirit. All around us, and becoming more frequent, are signs of spiritual meaning; but we have not yet found the right key to them. Our day has had to coin new words in many fields. Science has compelled us to reopen our lexicons and add new terms. But not only have the students of material phenomena been driven to increase their stock of words but the students of spiritual phenomena have done the same. Not only have such words as telephone, and telegraph, appeared, but such terms as telepathy, clairvoyance, Spiritualism, have also appeared. Each one of these words is sup-

posed to name a fact. A new field has been opened for investigation. For anything we know the time may come when the soul will have added to its present powers, another, which is now seen only in isolated cases and in a rudimentary form. Tyndall has made us familiar with the fact that the eye can only use one-third of the rays of light which the sun emits. There are infinite vibrations of the air which are too fine for the ear to translate into sound. If it has taken millions of years to form the eye and the ear, and they are still incomplete, it need not surprise us if the power of the soul to apprehend spiritual objects is still imperfect. Perhaps all these facts that come to us from so many different courses in the power of each many different sources,—the power of one mind to read what is passing in another mind, the power of the soul to run on in advance of the body which it inhabits and announce its coming, the power of the soul to instantly traverse thousands of miles, through this ocean of ether, and look in open scenes that are taking place and come back and report them-perhaps all these unclassi-fied facts are the hint that Providence is about to carry humanity along to a higher plane;—about to unsheathe another organ which will do for the spiritual world what the eye has done for the material world, gather up some more of these rays which are darting and playing through the abyss, mak-ing all spiritual objects clear and solving the mystery which has challenged and baffied the ages. The time may come when the eye shall find a new color, and the ear grown more sensitive shall hear sweeter music than it has ever heard. What a new world would thus be revealed! But what of that revelation when the inner vision shall be so increased that the invisible one becomes visible, and the inner hearing become so refined that harmonies, not of earth, heard now only in breaks and catches, will be heard rolling in full volume through all the aisles and

arches of this mysterious temple of life.

The method of Providence may be trusted to the end. The Power that brought the mollusk and the sponge, then the fish, then the bird and beast, then the savage, and then Christ need not be doubted now. The barriers are all down in front. The past is great; but it is not greater than the future. There is time enough for every miracle. With God involved nothing is too great for our belief. There are races coming that will walk where we creep; they will see where we grope; they will fly where we painfully climb; they will see the sun wheeling upward in the spiritual firmament, while we see only the promise of

the morning.

Marking the direction the creative energy

has streamed, we are compelled to carry our thought beyond the present life and affirm istence is to put us in training for a life continued indefinitely on a higher plane. Immortality seems to be the logical climax of the whole work. So beautiful, so marvelous is it in every one of its stages, this crowning beauty and wonder seems to be demanded to make a fitting end of it all. Such time, such care has been expended in producing it, that it would seem like an affront put upon the whole affair to think of the soul perishing with ite circumstances. Surely it comports better with the method, thus far made known, to think of its orbit, having at death deflected from earth and time, as lying forever and ever amid nobler scenes attended by nobler companions.

For those who in this way translate the laws of earth there should be perpetual cour-age amid all the trying events of earth. Theirs is a boundless hope. In the conviction that the best is the truest, they can dis-miss all uncertainties, and adjourn the so-lution of all mysteries to the sure revelation of time. For them it is sufficient to be assured that nature is sane in all her acts. They allow no private fears, for they are confident that they and all things are included in the high and far-reaching plan of the Divine Providence. The vicissitude of the years are accepted without protest; the coming of age is shorn of all regret; death is disarmed of all his ancient terror. The close of life will be natural as the closing of the day when work is done; the call away from earth will be but the ringing of the curfew bell as the darkness deepens, bidding them cover up the fires of passion; then bow in prayer; then sleep; then awake in an everlasting morning.

Gems of Thought.

The want of punctuality is a want of honest principle; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay a violent hand on the time and duties of their neighbor .- Charlotte Eliza-

As small letters hurt the sight, so do small matters him that is too much intent upon them; they vex and stir up anger, which be-gets an evil habit in reference to great affairs .- Plutarch.

Far away there in the sunshine are my highest aspirations. I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—Louise M. Alcott.

A weak mind sinks under prosperity as well as under prosperity. A strong and deep mind has two highest tides—when the moon is at the full, and where there is no moon.

Love has no middle term; it either saves or destroys .- Victor Hugo.

For the Religio-Philosophical Journal. The Chicago Globe Essays Theosophy.

S. E. HIBBERT.

Apropos of the Theosophical Convention lately held in Chicago, and the lectures of Prof. Elliott Coues, the brilliant scientist of the Smithsonian, on the subject of the powers of the human soul and the astrat body, a profound and original writer for the Chicago

Globe delivers himself of the following:
"Admitting for the moment that the theory
(that there are such/things as soul and astral power) is justified by the facts—cui-bono? This is essentially an age for the development of the utilitarian. When any new thing comes before the public the principal inquiry concerning it is: How much can it excavate, draw, weave, plew, or save time in hand labor? This age has no use for the astral invention. It can not drive a buzz-saw, paddle a steamer, stick hogs, clean streets, bore wells, or do any of the other things in demand by the present generation."

This gentleman is clear and decided in his expressions, and the grandeur of his utter-ance is only equalled by his bumility as an exponent of the sentiment of the great pub-lic of the city of Chicago. Fair Chicago! rarest jewel in the glorious diadem of the "unsalted sea," we salute thee! Once we lived within the sacred suburbs of the multiform multitude of thy mighty attractions, and as we reflect upon the strength developed in the we renset upon the stidence within thy gates, we comprehend the force and eloquence of this speaker for thy inhabitants, and kiss the hem of thy "Tyrian" robe of power, with fierce regret, that we have left the realities of thy received to follow phantams, which of thy presence, to follow phantoms, which, though they may show us visions of the eternal, and open our ears to music from the spheres, so far, fail to enlarge our powers for sticking hogs, boring wells and cleaning

It is an axiom of science that exercise and strain develop power in the faculties of every organism, from protozoan to man, and ac-cording to this dictum, the Chicago man can not be like other men. He is Reener, strong-er in every sense. As the breeze floats over his stockyards, slaughter houses, and soap factories, richly laden with every perfume known and unknown to Arabia blest and un-blest, shall he not trust his sense of smell more than other men, when in opportunity and exercise he so far surpasses dwellers in other cities? As he counts his palaces and pens, his hogs and horses, cattle and communists, saloons and sewers, argostes and munists, satoons and sewers, argostes and anarchists, dollars and demagogues, is it any wonder he laughs softly with conscious pride, in the penetrating power of eyes that never blink with amazement or surprise at any wonder abroad, for they have never been dazzled by the many marvels at home? But this gentlement of Chicago is too moders and this gentlemen of Chicago is too modest, and the public and the press which he represents, far too secretive and reserved. A man empowered to speak for the age, and to assert that "This age has no use for the astral invention," should give no seldom or uncertain note, but repeat it early and often and so avoid complications with a few million alleged individuals, who imagine that they want more astral facts, and are already acquainted with some powers of the astral Coy reserve does not become Chicago, and

she should speak louder and oftener, and warn off the premises the preacher with his prayer, the artist with his picture, and the prayer, the artist with his picture, and the poet with his song. None of these people can help her clean her streets, traw her beer wagons, or excavate her tunnels. Away with them! This is a utilitarian age. Who dares to say that thought is a reality in the face of this gentleman of Chicago? You can not see it, cut it, or eat it. It is an impalpable, imponderable and incompreheusible essence, and probably so rare a presence within the and probably so rare a presence within the vacuum of the supposed mind of this gentleman, that we should pardon him for doubting its axistance. its existence.

Still we boldly assert (as we are safely outside of the city) that of the very fabric of dreams, the airy ethereal essence of thought, was built this wonderful city of Chicago; that every house and store of its miles of streets, with every stone, timber, room and window were first a thought or dream in the mind of a man. Planned, placed and measured, every building rose an astral form within the mind of the architect, and from thence was translated into substance and solidity. Every city is built upon a foundation of dreams. Every ship upon the lakes and in the harbors, first spread her sails a phantom ship, upon an astral sea, and through the in-visible, inscrutable mechanism of an individual mind, directing many hands, was made visible to the fleshly senses of the poor dul-lards, who see nothing that is not stamped in brass, or carved in wood and stone.

The beautiful paintings and perfect statues that adorn the galieries of the rich and glorious city; first floated as fair fantasies within the imagination of the artist who saw their beauties, and would swear to their real ity, though his eyes were closed and every sense at rest. More exquisite, real and perfect than any statue of stone is the astral dream in the soul of the sculptor.

Deeper, sweeter—beating with finer har-mony—is the melody that swells in the soul' of the poet, than the song he sings to the

No painter can paint the visions of beauty he sees in the astral light, no poet voice the harmonies he hears when he listens with his soul awake to the echoes that reach him from spheres supernal. Speaking of the assertions of Prof. Coues in regard to the belief of theosophists based on the facts of scientific Spiritualism, the Chicago gentleman in-quires with a mild sneer, "How the eminent scientist discovered these facts?" We would gently suggest that he study and experiment for some ten or twenty years, as some of the rest of us have done, and find out how, for himself. There is no other way in the naths of science. The chemist will give theories and facts just as the Professor has done, but to prove them and become a practical chemist it will be necessary to go into the laboratory and work in accordance with laws, conditions and directions for many long years. The great scientist, Haeckel sums up the labor of twenty years in a work which shows that the whole process of evolution of man through every geological age, is repeated in the development of the human embryo in the womb. This work can be read in a day, but to follow Haeckel's methods and prove all his assertions as true, would probably take a man, with the calibre of our Chicago friend, about, a thousand years. Theosophists, like all other scientists, court investigation and welcome sincere students prepared for labor. But in theosophic magic, as in every other department of science, students must conform to conditions and obey directions when conducting experiments. Prof. Alfred Russell Wallace, one of the greatest naturasists in the world, and also a bold and unblushing Spiritualist, would certainly refuse admittance to a scornful and ignorant

skeptic who demanded entrance to his private séance room, where he was conducting experiments with a sensitive medium for spiritual phenomena; but he would more certainly refuse the assistance and presence of an ignorant and insolent, bungler and beginner were he classifying butterflies for a museum, or comparing fossils to prove a theory in geology. The school boy must understand arithmetic and algebra before the teacher will condescend to notice his desire to dip into Euclid; and the scholar must have at east, slightly skirmished through the facts of municipal and national government, learned the laws of international trade, and rasped the questions of tariff, interest, rent, labor, land, etc., as advanced by various schools of political economy, before he can be expected to explore with any degree of sanity or comprehension in the vast fields of sociology. The science of the soul is far more puzzling and profound than the sci-ence of society. No learned mystic will prove to a skeptic the facts about the higher powers of his soul, while he remains uncon-scious that he has a soul. Our Chicago gentleman to the contrary notwithstanding there are thousands and millions of people who not only know that they have souls, but are constantly and conscionsly developing their powers. According to this utilitarian age how they wasted their time.

Last winter we frequently attended a gathering of as thoughtful and cultivated people as lived in Washington, where there were sometimes several Professors from the Smithsonian, including Prof. Coues, and such visiting scientists as Prof. A. R. Wal-lace, of England, and Prof. Cope, of Philadel-phia. Speeches were made and papers read on Spiritualism, hypnotism, mesmerism and and other elusive and delusive subjects, and whether opposing or advocating, dignity and elegance characterized every utterance. also assisted in many strange and startling experiments in mesmerism and Spiritual-ism in smaller, but equally scientific, circles and now we know we were all crazy "cranks," useless cumberers of the ground, and the age has no use for our facts and theories, and scorns our labors, for the gentleman from Chicago—"he himself hath said it."

Our minds were enlarged, our hearts filled with new love and charity for all humanity, and our spirits elevated to purer heights of peace and joy. But go to! All this is nothing. At the end of the year not one of us could "drive a buzz-saw, paddle a steamer, or stick a hog" any better than we could at the beginning. But they do things better in Chicago.

hicago. Washington, D. C.

For the Religio-Philosophical Journal. RELIGIOUS BIGOTRY.

G. G. PIERCE.

Emerson who like Pope had the rare faculty of compressing whole sermons into a few terse words, once said that some of the most cherished customs and beliefs of the present age, will some day be quoted as proof of its bar-barity. One has only to trace the history of the human race to be convinced of the truth-fulness and wisdom of this statement. What is truth in one age, and stamps and molds the character of the people, becomes falsehood in another. In the earlier history of the race progress was very slow. One has to compare periods remote from each other to see any ad-vance. As human affairs were managed, as they took on form, it was necessarily so Men have ever been governed by or through institutions, political, social and religious, and these institutions have been controlled by individuals who claimed to rule by divine right, and whose chief aim has been to make themselves and their families secure in power forever; and to accomplish this, it has been their policy to keep the people ignorant, and to keep their minds engaged in studying problems they could never comprehend. They were ignorant themselves, and in their lust for power and gain, they kept the human soul in chains thousands of years. But modern research has raised the thoughts of men to the contemplation of a higher life, and enabled them to understand that all in-stitutions of men, at the best, are only step-ping stones or fulcrums on which to place the level to raise humanity to a higher plane. All are founded, more or less, in fundamental error. Institutions never progress of They lay down laws and erect standards to bind man for all time, and any-thing that militates against these laws and standards are sinful, and their violation is punished with severe penalties. Opposition to authority becomes treason to God, for it claims its right to rule by divine appoint-ment. Its commands and decisions must always be just, and from them there is no appeal. It thus becomes the criterion of truth and right, and it has been all-powerful in Church and State all down through the ages. The few were created and ordained to rule, and the millions were created to serve, and had no rights that authority was bound to respect. The greatest crimes have been committed in its name, and by its behests.

It has been said that institutions have no souls. If that be true, humanity has ever been governed by a soulless tyrant. The cruelties committed by authority have been ten fold greater than those committed against authority; and authority in the hands of religious zealots and bigots has been the most heartless and cruel. In the Wars of the Crusades, which lasted one hundred and seventy years, between the Christians and Mohammedans, Moors or Saracens, millions, of lives were lost in battle and massacre. Early in the contest, the Christians massacred three thousand of the Mohammedan prison-ers in cold blood. The Mohammedans were in turn victorious, and captured and made prisoners of thirty thousand of the Chris tians, and instead of massacring them, they put out their eyes. All of this was done by authority, and in the name of God). The Mohammedans were inspired with a holy zeal as well as the Christians. One claimed authority and inspiration from Christ, and the other from Mahomet. Both isid down their lives for their master, and their zeal for their master made them some brutes to their feilow-men.

The Christians in this fight for the holy land were the aggressors; and after fighting one hundred and seventy years left the Mohammedans in possession, and they hold possession to-day. Whether Christ or Mahomet really took any part or interest in the matter is impossible to say; but we do know that the whole affair is one of the foulest blots on the pages of history. The progress of man has been achieved by opposition to authority. Bruno lost his life and Galileo his liberty for proclaiming a great truth which conflicted with authority. The progress of human thought has been secured by individuals in opposition to authority, which claimed spe-cial divine right to rule: The doctrine of "apostolic succession" and divine right to rule, is still held by a large proportion of Christendom, and still lingers in the British constitution and practice. If a man is convicted of a crime and imprisoned, and it subsequently transpires that he is innocent he | tauntingly accuse the Hebrews of worshiping cannot be set at liberty, except through a pardon from the crown, for to do so would be acknowledging a mistake. Although they know him to be innocent, the very act of pardon confirms his guilt, as pardon signi-fies condoning or forgiving crime.

The practice of inserting in the organic law of a State a provision for its own re-vision is of recent origin, and has been wrung from the strong and soulless grip of authority, by infidelity to this claim of divinity. It was a wonderful advance when the rebels of Seventy-Six inserted in the consti-tution of the United States a clause providing for its own revision by the voice of the people. The doctrine of the divine right of kings and apostolic succession was strangled in a drop of ink; and, behold! to-day a nation f freemen encumbered with less restraint from authority than any people on the earth, yet freer from crime and disorder.

Napoleon shook this doctrine of the divine ight to rule from centre to circumference in Europe, but Wellington restored it. Authority has ever claimed the monopoly of refinement and respectability. To raise a voice against any of its behests has been account ed treason, and its perpetrators have been dubbed traitor, heretic, infidel. They were disturbers of the peace, agitators, brawlers Christ was a brawler, an agitator, a disturber of the public peace, and was crucified; and thousands have suffered death from the same cause. It is to agitators and disturbers of the public peace that we owe our freedom to-day and all we enjoy as freemen. Authority is a tyrant that holds a stronger grip upon human progress than men are aware of. It never surrenders a point except through rev-olution. It sets itself above reason, and claims special divine authority. Its home is in the dead and remote past. She trembles before the electric light of to-day. She finds in moldy rolls or musty manuscripts written four or five thousand years ago, made almost illegible by the fingers of time, "Thou shalt have no other gods beside me." And this God declares himself to be a jealous God, punishing one man for the sins of another, often re penting, and undoing in one day the labors of the day before. Authority would have us to-day hold the same views of God that Moses Abraham, Isaac and Jacob did; and, no doubt we should, if we had had no agitators, no brawlers, no traitors or infidels to disturb the public peace, for institutions never pro gress of themselves; might as well ask us to use the ancient Hebrew plow as to ask us to use the ancient Hebrew God. The polished steel plow of to-day holds the same relation to the ancient Hebrew plow that the modern rational God does to the ancient Hebrew We have outgrown both, and have no use for either except to hang up in our museums as curiosities, or as proof of the progress of man.

It is simply cruel to try to satisfy the cravings of the human mind of the present age with these old and crude ideas. Jealous Gods with passions like men should be laid aside like worn or cast off garments, as not fit even for beggars to wear. I believe there is no nation on the face of the earth that has done so much to eliminate from the human mind this old idolatrous idea of God as the United States; and she has accomplished it by free-ing herself wholly from religion, and securing to every individual toleration and the right of conscience, giving to every man absolute freedom of thought. Authority in matters of faith, she has placed in the individual human breast. The human mind is naturally progressive, and when once deliv-ered from the tyranny of authority, seeks to simplify religion and bring it down from the fyranny of authority, seeks to simplify religion and bring it down from above the clouds, and into the domain of reason, where it may be discussed in the ordinary way, whereas, the popular religion calls upon men to believe what it is impossible for them to understand or comprehend, and under severe penalties. Modern thought is fast outgrowing and rejecting this idea, and the sooner religious institutions comprehend this fact the better it will be for themselves and all concerned. That there has been of late a great change going on in the churches in this respect, there can be no doubt. In olden times the churches were just priesthood made them; but now the churches and priesthood are to a great extent what the people make them. Education of the masses has already created a public senti ment that shakes the foundation of church and State. Intellectual modern thought instead of causing revolution and breaking up churches will quietly lead the churches from darkness and miracle worship into the light of reason and common sense. Our most in fluential and effective preachers at the pres ent time find it convenient to say as little a possible about eternal punishment, and total depravity is fast becoming a dead letter. Development is taking the place of creation God is sought for in the living letter of the flower-garden rather than in old books of doubtful authenticity. "Thus saith the Lord" is looked for in the shining heavens rather

than in Genesis. But little thanks to authority for this change, for it has cost humanity rivers of blood to gain this vantage-ground; but having once been gained, it can never be surrendered. Checked, it may be, and no doubt will be, but defeated it can never be. There is at the present time a desperate struggle raging between old thought and new thought, old theology and new theology, science and the Bible. In this controversy both parties seem to assume that if one be the other must be false. This I contrue. ceive to be a very erroneous conclusion. Both are true, if rightly understood. First, let us bear in mind the great fundamental truth that in all matters pertaining to religious faith, fictitious, unreal and non-existent characters are just as real and just as potent as though they actually existed. If this be true, and all history proves it, the Bible should be reverenced as a good and true book, just what it claims to be, written or inspired by Jersel's God, the highest and grandest by Israel's God, the highest and grandest idea that it was possible for Israel to con-ceive. They knew of no universal law of nature, no geology, no astronomy, no chemistry, no totany, no telescope, no microscope; no scientific knowledge at all; no written history, except in the hands of a few scribes who obtained all their knowledge from traditional history.

ditional history. The story of Adam and Eve in the garden of Eden had no doubt existed hundreds or thousands of years before Moses or any one else wrote it. All of the surrounding nations had similar tales to tell concerning the ori-gin of their then little universe, which was limited to a stationary flat earth with the sun and moon and a few stars revolving around it. All had a God, a Satan, a heaven and hell, ideas which impress themselves upon all races of men when they first emerge from the brute, and become reflective, reason-ing beings. The Hebrew tale is but a little

a false God. He was to them a real God, a mighty God who controlled all their actions They lived and moved in him, and he in them. They appeared on earth together, and are passing away together. Although many of David's prayers would be blasphemy to-day, they were to him the balm of Gilead (109th psalm). The Bible is true to its age, revealing a local God, and a local people, and be-longs to a certain period in the progress of a race. It gives no insight into the vast population of India and China which existed at the time its different parts were written. They were unknown to Israel and Israel's There can be no conflict between science and the Bible, for the last word of the Bible was written more than a thousand before science' in any true sense was born. Man had not arrived at the scientific born. Man had not arrived at the scientific age. He was yet in the age of fable. Beecher seems not to have grasped the true ideal when he said, "Where science and the Bible disagree, the Bible must give way." The Bible can never give way. It is simply being outgrown. Humanity moves, but the Bible is stationary. Balaam and his ass must ever remain on the plains of Pethor and the stranded ark on Ararat to tell the story of a remarkable epoch a remarkable people and a remarkable epoch, a remarkable people and a remarkable God, while humanity like a mighty and resistless stream is ever flowing on from age to age, waxing into new peoples Melbourne, Australia.

CAN READ WITHOUT EYES.

A St. Louis Girl with the Gift of Second Sight.

Miss Geraldine Twitt, a Pretty Girl of 22, Reads Newspapers and Letters with Her Eyes Bandaged and a Mask Covering Her Face-Her Power a Puzzle to Herself-A Series of Interesting Experiments with the Secress-A Case that will Interest the Medical Fraternity.

St. Louis Post-Dispatch: Clairvoyance is a subject on which whole volumes have been written. There are hundreds of people who claim to know all about it and also hunireds who claim that they are so clairvoyant that they can tell you the maiden name of your grandmother on your mother's side of the house, and a great deal more if you have time to listen. They can also give you more private and selected information about your life and your business relations than you know yourself. The amount of information, of course, varies with the amount of money you are prepared to invest, but that is neith er here nor there. Occasionally you find a clairvoyant who is not "in the business," and who makes no pretense whatever to an inor-dinate fund of enlightenment on all topics, good and evil. It was the lot of a reporter for the Post-Dispatch to make the acquaintance of one of the latter class, and during a sitting which extended over an hour's time she showed him marvels of the possibility of which he never for a moment dreamed.

The name of this phenomenon is Miss Geraldine Twitt. Miss Twitt is a pretty and charming little lady, who sometimes acts in the capacity of clerk for a photographer on Seventh street, near Olive. She is 22 years of age and her wonderful faculty for seeing objects without the use of her eyes is as marvelous to herself as her friends, whom she sometimes puzzles and amuses by a display of her peculiar faculties. A student of occultism or some chela of Mme. Blavatsky would probably be able to account for the double vision of Miss Twitt, for it is really bething also but the continuous continuous account. nothing else, but the ordinary mortal is merely nonplussed in the presence of such seeming contradiction of all natural law and order. Briefly the young lady's power consists in her ability to see perfectly while her eyes are tightly bandaged or with a mask completely covering her face. In this condi-tion she can behold the smallest object before her, can walk with perfect safety about the room, can read any print or writing that is held before her face, and in fact can accomplish everything requiring the use of the eyesight while she is wholly deprived of sight Indeed one who had not actually beheld the thing itself would laugh at the idea as simply preposterous, and he would be perfectly justified in so doing. Tie a kerchief tightly about your eyes or stretch a soft felt hat over your face and then attempt to read a news paper. You will find that the feat is utterly impossible. Under the circumstances, there-fore, you could not be persuaged that the feat is possible to any one else, but there is not the shadow of a doubt that Miss Twitt can and does read a newspaper under these identical conditions. The young lady is naturally backward, and not at all anxious to give exhibitions, and it was, therefore, only after a long talk that she reluctantly consented to show the reporter what she was able to do A friend of heis with whom she had often experimented had bought a mask of heavy black cloth. The mask extended entirely across the face and reached from the forehead down to the mouth. Of course the usual apertures for the eyes were absent, so that vision through the affair was as utterly im possible as through a thirty-six inch brick wall. The mask was tried and was found to be light-tight, as it were, but to avoid all possibility of fraud the reporter lined it with cotton before Miss Twitt placed it on her face. At last the mask was adjusted and the seeress was ready to begin. For a long time she said she could see absolutely nothing. A copy of the Post-Dispatch was handed her and she held it before her face about five minutes before she began to read. At last she seemed to get her second sight, and presently she slowly read an advertisement in agate type. Then she let the paper fall upon her lap and said she could do no more. little encouragement, however, brought her around, and then she read a paragraph of about ten lines of labor news. She made her own selections thus far, and now the re-

porter asked if he might make a few selections. To this request she readily consented.
"O! I don't care," she said. "I can read anything as well as what I've just read. It doesn't make any difference to me, only this

cotton is tickling my nose.' A half-dozen passages were picked out at random and were read off-hand by the young lady as though she had been looking at the type with open eyes,
"If you have a letter about you I can read

that as well as print," she said, and the re-porter handed her a closely-written letter on one of the letter-heads of the New York Evening World. She read the letter through rapidly, hesitating at points where the handwriting was poor, but finally reading the

words correctly.

She was asked to read the printed heading of the letter, and this she did without the last trouble. When asked to place her finger in advance of many others. All was mira-cle, and no-law; but it illy becomes us, living as we do in this advanced age, under the blazing light of science, to look back and

reminded that her finger was still in the air she said: "O. I forgot," and placed it direct-ly on the word. She then read a number of paragraphs in the paper and finally asked that the mask be taken off. When this was done her eyes shrunk from the light and she seemed to suffer for a moment or two. The mask was put on again and then Miss Twitt displayed her peculiar faculty in another manner. She threw a small-rubber ball into the air and endeavored to catch it. The first two or three trials resulted in failure, but she succeeded at last and caught the ball as often as she threw it up. Occasionally it would drop on the floor and roll away into the corner of the room under the table, but she went directly to it and picked it up, carefully avoiding the edge of the table with her head as she stooped.

The mask was taken off the second time and Miss Twitt's eyes were bound up in a large linen handkerchief. The bandage was adjusted in a manner which rendered it absolutely impossible for her to see under or over it, and yet she went through the same series of experiments described above. How she managed to do it is a question that must be answered by some one who understands the night side of nature more thoroughly than the writer. The latter is satisfied that the young lady did not see through the mask nor yet through the bandage, and he is still further satisfied that see she certainly did in some manner or another.

Miss Twitt does not attempt to account for her wonderful faculty. Its existence was discovered shortly after the celebrated robbery on the 'Frisco road in which Messenger Fotheringham was theld up by "Jim Cummings." Miss Twitt is something of a sketch artist, and on the day in question had drawn a little sketch of a river and entry. drawn a little sketch of a river and surdrawn a little sketch of a river and surrounding scenery. When asked what it was,
she replied, laughingly: "O, that's where Jim
Cummings is." It was afterwards discovered that the sketch was a faithful picture
of the spot near St. Charles where the robbers' boat and utensils were found. It was
then suggested to her that if she could
sketch scenes she had never seen she should
be able to make sketches with her eyes shut.
She tried it and succeeded. By degrees she She tried it and succeeded. By degrees she developed until she could read a book, a newspaper, of a letter with her eyes closed, and could almost get along without the use of her visual organs at all. This, it may be imagined, was as much of a puzzle to her as to her friends, and it is such to-day. She says that her second sight seems to be limited to the range of her natural vision. It is more limited in fact. At a distance objects her in to take on a hazy appearance and a begin to take on a hazy appearance and a house on the other side of the street is scarcely discernible. The range has grown steadily, however, since the new sense was discov-ered. At first, reading a newspaper held afmost to the face was difficult; now she can read it fluently at arm's length. The sensa-tions she describes are almost identical with those experienced by a man whose sight suddenly is given him by an operation. When she first began to see, so she said, all objects seemed to be crowded around her, almost

sticking to her eyes.
"At first I used to think that a chair six feet away was touching me, it seemed so near," she said. "The print I used to read seemed glued to my eyes and everything seemed uncomfortably near. It used to seem as though I could touch with my hands a table at the other end of the room. I began to learn to gauge the distance, though, and now I don't make a mistake but of only a few inches." (The mask was on while she spoke.) "Now your hat on the table there seems to me to be only half as far away as I know it really to be, and when I put my hand there" (about three feet from the hat) it seems as though I ought to touch it."

Her statement with regard to the error as to distance was verified by the fact that in stooping for the ball when it rolled under the table she would bend her head down to avoid the edge of the table when two feet way and completely out of danger.

Miss Twitt says that she has no explanation whatever to make of her startling quality of sight. When a child nothing ever occurred calculated to bring it out, and it was not until the fall of 1886 that she knew she possess ed eyes that varied from those of any other mortal. Altogether the case is an interesting and peculiar one, and is worthy of careful investigation on the part of the medical fraternity, particularly the oculists. It is not known whether Miss Twitt's second sight would remain, should she lose her eyes, but in case the first is independent of the second and exists in every person in an undeveloped state, such a discovery would mark one of the epochs in the history of physiology.

Advance of Spiritualism.

The Two Worlds has published an essay on "The Best Means of Advancing Spiritual-ism in Great Britain." A prize had been offered for the best essay on this subject, and twenty-seven competitors sent in their efforts. In the course of a leading article commenting on their contents, the editor remarks that every writer concurs in urging three points, the first being the necessity for organization. This causes me no surprise. Union, organized union, is the prime necessity. I have urged that consideration long and steadily; and I ceased to urge it at length in despair of making any impression on what The Two Worlds describes as "an effete and apathetic generation." I need not go over the well worn ground again. The arguments that seemed to me conclusive in favor of a complete organization of Spiritualists under some directing head are on record. The plan is found to work in other bodies, and there is no reason why it should not be found service-able to us. There is, on the other hand, abundant evidence that till we do organize on a broad and comprehensive basis we shall be but a rope of sand. I abate nothing of my often expressed conviction in this respect. But I sadly fear that such comprehensive organization as Mrs. Britten suggests, and as I for one certainly desire to see, is not to be had under existing circumstances. I regret the conclusion at which I am none the less forced to arrive.

This, however, does not prevent me from giving the publicity of these columns to the suggestions embodied in The Two Worlds edi-torial. I do so with the more pleasure because the suggestion of a conference differs from what I ventured myself to suggest. This is the chief paragraph to which I desire to direct attention:

"It must be remembered that all reformatory as well as revolutionary movements are the result of growth; they may appear on the surface of life with sudden and startling rapidity, but they will invariably be found to have been germinating and growing out of the realm of causes, long before they become manifest in perfected form. Can we not fol-low out this hint from nature and history, and commence the grand desideratum of general reform, by taking one step at a time? Might not the preliminary step be organiza-

parts of the country—Ireland, Scotland, Wales the Channel Islands, and different countles of England, and thus, by coming together in or four days. Pentecostal gathering, be pre-pared by mutual helpfulness, unity of feeling, and recognition of the worth of what we are laboring for, to determine that what we need we are going to have—what we ought to do we intend to accomplish; and whatever the obstacles in our way may be, we resolve to tread them down until our path is clear to the ac-complishment of the best results we can

We say the Metropolis should be the central place of gathering, because we desire to start by sinking all local preferences or interests. We say commence with such a national conference, because we plead for the rights of the many, rather than appeal locally to the few. Let the voice of the majority be heard. Let us come together now, as of old, with 'one accord,' and if we do not feel the walls of bigotry, prejudice and mental slavery shake, and hear the rushing sound of the mighty winds of spiritual inspiration on such an occasion, this writer will be ready to give up her belief in spirit power, presence and guidance."

The article concludes with a strong appeal to the Spiritualists of London to take the

matter in hand.

It must not be supposed that this suggestion is new to London Spiritualists. They have expressed themselves as ready to cooperate on terms of perfect equality with all their provincial brethren, and with all who belong to their faith the world over, in doing what may be done by united effort to secure what Mrs. Britten desires. Overt action in some directions has been taken, and a com-prehensive machinery of organization devis-ed. But it was found that the forces at work within our body are still disruptive rather than constructive. So many divergent in-terests, small cliques and discordant opinions exist that unselfish co-operative work seemed impossible. The machinery exists when the time arrives for it to be utilized: or, if it be conceived that better plans can be made, I, for one, will cheerfully agree to consider them. Meantime it appears that other work, which does not involve associated effort, may more profitably be carried on, and to that our

efforts are being directed.

It is interesting to note that the two other subjects respecting which all the essayists were agreed, are the systematic training and were agreed, are the systematic training and development of mediums and the general establishment of educational agercies, such as lyceums, libraries, reading rooms, circle rooms, and the like. These are all suggestions more valuable than new, and they are all bound up in that idea of comprehensive organization which I have discussed above. At present the writers think that there is a general tendency "to divide power, means and interests, by holding several meetings instead of one good and well conducted," and they lament a lack of "generous, unselfish and universal support," and desire, a "more friendly spirit of unity and helpfulness than at present prevails." So that when we have considered the question of comprehensive organization adequately supported we have really dealt with the core and kernel of the whole question.—"M. A. (OXON.)" in Light, London.

Chinese Discovery of America.

When Lassen wrote, "Buddhism had also become known in Mexico, by Chinese priests in the fifth century, A. D., and had followers in that country until the thirteenth century. But the victorious Aztees who took possession of Mexico in the hearing of the century. of Mexico in the beginning of that century, put au end to Buddhism," a look of surprise followed by an incredulous smile passed over the face of the learned man. When Schlag-intweit, in his "Buddhism in Thibet," re-peated the dose in larger quantities, it seem-ed as if he had been administering laughing gas from the hilarious reception given him.

In 1841, however, when Dr. Neuman, pro-fessor of oriental languages at Munich, after two years' residence in Canton, published the original document by Hoel-shin, from the records of the empire, the head-scratching begun, and has been kept up at a pretty lively rate ever since. The original document upon which the Chinese claims to the dis-covery of America are based, is the report of a Buddhist missionary named Hoel-shin, who in the year 499, A. D., claims to have returned from a long journey of discovery to the remote and unknown East. This report was remote and unknown East. This report was entered upon the official annals or year book of the empire for that year. Its truthfulness has been accepted by all Chinese historians, and it has been made the groundwork for innumerable works of fiction. This document, with comments, and several critical essays, both pro and con, has been made acceptable to American readers. cessible to American readers, through Mr. C. G. Leland's work entitled "Fusang." A perusal of this work is apt to leave the impression on one's mind that the learned French scholar, Deguignes, was correct when he announced, over one hundred years ago (1761), in the "Memoirs of the Academy of Inscriptions." vol. xxviii, that he had found statements in the writings of the Chinese historians, convin-cing him that the Chinese had, in the fifth century of our era, discovered western America, probably Mexico, and named it Fusang. We have space only for a few of the most striking passages from the account given by

land, and prepare a paper from the fusang.

The name of the king is pronounced, ichi.

No iron is found in the land, but copper, gold and silver are not prized and do not serve as a medium of exchange in the markets. markets...... In earlier times these people lived not according to the laws or Buddha. But it happened that in the second year naming 'Great Light' of song (A. D. 458) five beggar monks from the kingdom of Kipiu, went to this land, extended over it the religion of Buddha and with the halo

went to this land, extended over it the religion of Buddha, and with it his holy writings and images. They instructed the people in the principles of monastic life; and so changed their manners."

It is not claimed by the adherents to the Chinese claims to the discovery of America, that the Chinese fusang is identical with maguey plant of Mexico, but the similarity is sufficiently striking to account for the is sufficiently striking to account for the name given the country and the plant. The objection that the distance given is twenty

ng of delegates or representatives from al lation of the Chinese of Hienn-Tsiang, who in A. D. 629, collected all the records, notices and traditions of Fusang and all accounts of voyages thereto. This work greatly streng-thens the theory of a Chinese discovery in the fifth century; and we are inclined to the opinion that whatever may be thought of the record of Hoel-shin as to the particular discovery, we will yet be forced to concede the fact of the discovery of Mexico by a Chinese priest at a very early date—probably the middle of the fifth century.

Ethnological proof the prevalence of Buddhism in Mexico is by no means wanting. One cannot read Hoel-shin and Mr. Prescott's account of the Peruvians without remarking a wonderful agreement. Humboldt claimed to have demonstrated that the Mexican calendar was identical in principles with the Chinese and Japanese. There is at least a not-Chinese and Japanese. There is at least a notable similarity between the Mexican "statuettes" pictured in Charles Rau's "Archeological Collection of the United States National Museum," page 86, and the statues of Buddha, in which he is always represented in a sitting posture. The more we learn of the ancient religions of Mexico, from the status of such material as the Spanish range. study of such material as the Spanish rapacity has left to us, the more we become con-vinced that Lassen and Schlagintweit did not deserve to be laughed at when they asserted that Buddhism had once prevailed in Mexico. It is not necessary here to refer to the fact, demonstrable by looking upon a map, that from Japan a vessel could sail from island to island and reach Alaska without being out of sight of land for more than a few hours at a time. The accidents so incident to seafaring people, by which the numerous islands of the Pacific have been peopled—the Easter Island, for instance, which is fifteen hundred miles from any land from which it could have received inhabitants—need not be greatly exaggerated to have cast shipwrecks upon the coast of America. The existence of a current "called the Kurg-Suvo, or Japanese Current, which passing up the west side of the Japanese coast, flows to the eastward un-til it reaches California, then, running down that coast and that of Mexico and Central America, meets the Peruvian or Humboldt Current, when both bear away to the west," gives another element of probability to the theory of accidental discovery

If the Phoenicians, at the bidding of an Egyptian Pharaoh, could circumnavigate Africa B. C. 569, there is certainly nothing improbable in the statement that the Chinese, a people of culture, possessing the compass and having a vast store of astronomical knowl-edge, should make a much shorter voyage twelve centuries later, especially with the assistance of ocean currents as the Kuro-

Generations of Chinese live and die in their boats; the floating population on the river Canton alone is now over a million souls. These people always carry their families with them in their voyages; their seamen are by no means inferior, and are certainly not incapable of conducting the voyage indicated. We have no wish to dogmatize, or enter the list as a champion of the chinese claims to the discovery of America; out the publication of Beal's recent work has placed the claim upon such respectable footing that a popular presentation of it is thought advisable. Bert Stuart in Universalist.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered; through, the office of the BELIGIO-PHIL-HOSOPICAL JURGAL.

MARTIN LUTHER AND OTHER ESSAYS. By

ers.

Dr. Hedge is an eminent scholar and author, a Harvard Professor, a Unitarian of broad views, not an agnostic but a spiritual thinker. The other twelve essays in this new book are Feudalism, Science and Fatth, Thelsm, Ethical Systems, Ghost-Seeing, etc. Of the character and career of Luther he gives a vivid and appreciative view, closing as follows: "The theory of the Church of Bome is fatally adverse to the best interests of humanity, light, liberty, progress. That theory makes a human individual the rightful lord of the earth, all potentates and powers beside his rightful subjects. Honor and everlasting thanks to the man who broke for us the spell of Papal autocracy; who rescued a part, at and everlasting thanks to the man who broke for us the spell of Papal autocracy; who rescued a part, at least, of the Christian world from the paralyzing grasp of a power more to be dreaded than any temporal despotism. Modern civilization, liberty, science, social progress, attest the world-wide scope of the Protestant reform, whose principles are independent thought, freedom from ecclesiastical thrail, defiance of consecrated wrong. His theology is outgrown, a thing of the past, but the spirit in which he wrought is immortal; that spirit is evermore the renewer and savior of the world."

Ghost-Seeing treats of dreams and apparitions in a way which singularly blends fine insight with prejudice and ignorance. He says: "The soul has methods of her own, and converses on her own account with the invisible world. There are mental experiences, mysterious, indefinable, which suggest the action upon us of conscious intelligent to be a superienced which answer to the beautical desired and interest experiences which answer to the beautical desired and interest experiences which answer to the beautical desired and interest experiences which answer to the beautical desired and interest experiences which answer to the beautical desired and interest experiences which answer to the beautical desired and the province of the province of

plwers,—experiences which answer to the beautiful idea of spiritual guardianship so rife in ages

yet of Spiritualism, which aims to verify this idea by facts, he speaks in a way contemptuous and contemptible: Modern sorcery, misnamed Spiritualism, professes to have opened the everlasting gates and to maintain free communication with departed souls. Science has examined their pretensions and pronounced them groundless." He does "not care to discuss" the question whether "its phenomena necessitate the supposition of unknown intelligent agents," has not much trust in physical science in the case, but while not ready to discuss fairly is quite ready to condemn. After saying that the presence and aid of spirits is "pleasant to befleve," he adds: "That they can be cited and summoned at will, constrained to answer inquiries, brought to the witness-stand in a court of necromancers.

ed at will, constrained to answer inquiries, brought to the witness-stand in a court of necromancers, cross-questioned by a "medium," is a notion abhorrent to all my notions of a future state and seems a desecration of the revered sanctities of the spiritual world. For my part I wish to have nothing to do with these clowns of the pit."

How utterly pride and prejudice may sometimes master even a man of real merit is painfully seen in these poor words. Not a word can Dr. Hedge find from any Spiritualist, to prove his groundless assumption that spirits can be "summoned at will." Their coming depends on themselves, not on us. We can do our part in opening the way, whether they can, or will, walk in it is theirs and not ours to decide.

To decline discussion and then misstate and abuse, to caricature the worst and ignore the best, is ut-

to caricature the worst and ignore the best, is ut-terly unworthy a man like Dr. Hedge; it sinks him-to the level of De Witt Talmage in his lowest moods.

The other essays of this book are valuable, and this is also valuable in a peculiar way. It shows how a man capable of better things can be the victim of bigoted periodice and reveal his own ignorance and folly.

COSMOLOGY OR UNIVERSAL SCIENCE. The Mysteries of the Universe regarding God, Nature, Man, the Macrocosm and Microcosm, Eternity and Time explained according to the Religion of Christ, by means of the Secret Symbols of the Rosicrucians of the 16th and 17th Centuries, Copied and Translated from an old German Manuscript, by Franz Hartmann, M. D., Author of "Magic," "Paracelsus," etc. Boston: Occult Publishing Co. Price \$6.

thousand Chinese miles, is met by the positive proof we have that the widest possible difference exists between ancient and modern Chinese tables of measurement. The theory has now been strengthened by the publication by S. Beal of his "Buddhist Records of the Western World." This is a trans-

not yet ready to receive them." The title of the book is fully justified by the contents.

The original work of which these plates are exact copies, was first published in the 17th century, by the Rosicrucian Fraternity, at an enormous expense, and an allusion is made to them in many of the Rosicrucian writings that appeared in the last conture.

The Occult Publishing Ce. is deserving of great praise for the elegant manner in which this book is gotten out. It is profusely illustrated, the paper is very heavy and the whole appearance is not surpassed by any other work of the kind.

THE ARYAN RACE; Its Origin and Its Achievements, By Charles Morris, Chicago; S. C. Griggs & Co Price, \$1.50. "The Aryan Race; its Origin and its Achieve-

"The Aryan Race; its Origin and its Achieve-ments," is a general review of all the races, and dis-cusses the natural steps of evolution by which the Aryan race, the father of all the leading nations of modern times, emerged from savagery and attained its present intellectual supremacy. The widespread interest in the ancient Aryans that now prevails, and the fact that this is the first attempt to present their computed history in a single volume will never and the fact that this is the first attempt to present their complete history in a single volume, will make the appearance of this book exceedingly opportune at this time. It is only very recently that the actual existence of such a race has been clearly recognized and their conditions and mode of life studied into. This book, which consists of nearly three hundred and fifty pages, including a very complete index, will prove of great interest and value to those interested in the subject.

COLOR: AN ELEMENTARY MANUAL FOR STUDENTS. By A. H. Chureb, (M. A. Oxon., F. C. S. F. J. C.,) Prof. of Chemistry, in the Royal Academy of Arts, London. New and enlarged edi-tion with six colored plates, Pp., 1897 London, Paris, New York and Melbourne; Cassel & Co., 1887

This is certainly a most valuable work for students who wish to become familiar with color in its varied modifications. The general reader will find it interesting and instructive.

June Magazines Received Early.

The Popular Science Monthly. (New York). The opening article on The Surplus Revenue suggests a simple way of dealing with this problem; another economic article is on The Philosophy of Commercial Depression; The Earned Decrease vs. the Unearned Increment is in the same line of thought; a potent decrease for temperature. potent document for temperance is The Effects of Moderate Drinking; The Geological Tourist in Europe is intended to inform travelers where they may conveniently and profitably make geological excursions; a new view of the questions involved in children's work in factories, etc., is well put in a paper on Education and the Employment of Children's there is no experience and control of the convenience o dren; other timely and suggestive articles con-tribute to make this a valuable number.

tribute to make this a valuable number.

The Atlautic Monthly. (Boston.) Miser Farrel's Bequest, a somewhat satirical two-part story, holds the place of honor for June. Julia C. R. Dorr furnishes a picturesque account of her visit to the ancient home of King Duncan and the famous battle-field where the hope of the Stuarts received its death-blow; Theodore Child's article on The Literary Career in France is a timely contribution; Francis Parkman's article, entitled The Discovery of the Rocky Mountains, contains some new and significant Rocky Mountains, contains some new and significant information; The Queen Behind the Throne is a graphic account of a remarkable woman; The Serial chapters are continued and the poetry of this number is good. Recent American fiction and biography are reviewed; The Contributors Club and several short articles and notes complete a varied table of contents.

Woman's World. (New York.) The Uses of a Drawing Room is the opening article for June. Records of a Fallen Dynasty, gives some interesting anecdotes in connection with Prince Charles Edward Stuart; Something about Needle Women described to the content of the co cribes a class of women who toll from early morn to dewy eve.; Dublin Castle is next described; an interesting paper is on Modern Greek Poets with por-traits; St. George the Chevalier, is a contribution from the pen of the late Dr. Anna Kingsford, and is followed by a paper on Smocking. An article on Fashions which is full of suggestions brings the number to a close.

Home Knowledge. (New York.) A good table of contents devoted to health and how to preserve it, fills this month's issue.

Also:

Psychische Studien, Leipzig. Sphinx, Munich, Bavaria. New Church Independent, Chicago. Korticultural Art Journal, Rochester, N. Y.

New Books Received.

The Minister's Charge. By William D. Howells. Ticknor's paper series of choice reading. Boston: Ticknor & Op. Price, 50 cents.

The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.:
Noble Deeds of Our Fathers as told by Soldiers of the Revolution Gathered around the old Bell of Inpendence Revised and adapted from Henry C. Watson, Price, 55 cents.

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Price, \$1.50. Lost in a Great City. By Amanda M. Douglas.

Woman: Her Glory, Her Shame, and Her God. Part VII. By Saladin. London: W. Stewart & Co. "Show Us The Father." By Minot J. Savage, Samuel R. Calthrop, Henry M. Simmons, John W. Chadwick, William C. Gannett and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Price. \$1.

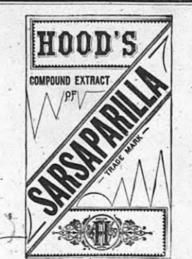
The Veiled Beyond. By Sigmund B. Alexander Cassell's Sunshine Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents. Orion, The Gold Beater. By Sylvanus Cobb, Jr. Cassell's Sunshine Series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

The Wilkesbarre Letters on Theosophy. By Alexander Fullerton, F. T. S. New York: The Path

The Dairymaids' Supper. By Mrs. A. G. and Leo R. Lewis. Brattleboro, Vt.: E. P. Carpenter Co. Price,

In answer to causal question,
How easy and truthful to tell it's
A cure for the worst indigestion,
To take Pierce's Purgative Pellets.

Good Thunder is the name of an Indian Chief.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS. EPIL-EPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.



JUDICIOUS AND PERSISTENT Advertising has always proven successful. Before placing any Newspaper Advertising consult LORD & THOMAS, ADVERTISING AGENTS,

BLESSED BE DRUDGERY-A Sermon 2c malied. Religious and other standard books. Catalogue free. Call or write, CHA-RLES H. KERR & CO. publishers, 175 DKARBORN ST., CSICAGO.

ROPP'S Commercial Calculator.

Practical Arithmetic made easy, simple and convenient for ALL—whether proficient or deficient in figures—by this unique and wonderful work. An entirely new, improved and greatly enlarged edition has just been issued, which is unquestionably the most useful, practical, and comprehensive work on the " Art of Rapid Calculation," ever-published in any language,

It embodies all the practical features found in Higher Ari hmetic, Lightning Calculators, Ready Reckeners in Interst, Discount, Exchange, Wages, Log and Lumber Tables besides a great many original Rules and tables, which really are the most essential and valuable things in the book.

The first part contains 125 Commercial Tables of ready or instantaneous, c alculations in all kinds of Grain, Stock, Ha Coal, Cotton, Merchandise; in Interest, Wages, Trade, Discount, Exchange; in Measurement of Logs, Lumber, Land Cisterns, Tanks, Bins, Wagon-beds, Corp cribs, Cord-wood Carpenters', Plasterers', Masons', and Painters' work. The second part is a complete Arithmetic, in which all it

rules and principles, from Numeration to Mensuration, are clearly stated, fully explained, and practically applied, giv ing all the simplest, shortest and most convenient methods known for rapid calculation.

The book is neatly printed on finest quality of paper, ele

gantly bound in pocket-book form; consists of 128 pages, and the Nos. 3 and 5 have a renewable account-book attach ed, which contains self-instructing formulas for keeping a systematic record of receipts and expenditures-in fact, all about book-keeping required by the masses. Is also accompanied by a silicate slate, pocket for papers, and apart from ts mathemetical merits, is one of the most convenient and desirable pocket memorandums ever offered the public.

Fine English Cloth, Silk Finish,
Am. Russia Leather, Arc't, book, Slate, Etc. 1.00
Russia Calf, Gilt edges, Acc t, book, Slate, Etc. - 1.50

Daniel Ambrose,

Publisher. 45 Randolph St., Chicago, Ill.

Gymnastics; OR,

MEMORY CULTURE

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business, The author of this work was put to the severest public tecl a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the folowing day showed how well he stood the test.

be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject -- Interfor.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be alled spontaneous recollection. It is ingenious and simple This work, with written instructions by the author, will be

ent postpaid to any address on receipt of price, \$1.00.

DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

THE PERFECT WAY

The Finding of Christ The American reprint of the new, revised and en-

larged edition.

"The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the evoteric knowl-edge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. [Former price \$4.00.]

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI AL PUBLISHING HOUSE, Chicago.

THE PSYCHOGRAPH, DIAL PLANCHETTE

This instrument has now been thoroughly tested by num

erous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis tic gift, have after a few sittings been able to receive astonshing communications from their departed friends.

Capt. D. B. Edwards, Orient. N. Y., writes: "I had commu-nications, (by the Psychografh) from many other friends, even from the old settlers whose grave stones are moss-gravn in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfor-in the severe loss I have had of son, daughter and their mother."

In the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writing have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as foll: wis:

DEAR SIR: I am much pleased with the Psychograph you sent me and will-thoroughly test it the first opportunity I may have. It is very simple in principle and construction and I am sure must be far more sensitive to spirit power than the one now ir use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says:

"The Psychograph is an in provement ur on the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate.

municate
Giles B. Stebbins writes:

"Soon after this new and curious instrument for getting
spirit messages was madeknown. I obtained one Having no
gift for its use I was obliged to, wait for the right medium,
At last I found a reliable person under whose touch on a
first trial, the disk swung to said fro, and the second time
was done still more readily."

PRICE, \$1.00.

Postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE Chicago.

BEYOND:

A Record of Real Life in the Beautiful Country over the River and Beyond. Price 50 cents For sale, wholesale and retail by the RELIGIO PRICE.

For sale, wholesale and retail by the RELIGIO PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

THE For home and school. Single copy, 20c. outline work Ambergarten stones and outline work Ambergarten stones and Best terms to Best terms to



FLORESTON COLOCNE.

A SOLID PER CEN gages on productive approved by Tacoma BEST OF REFERENCES ALLEN C. MASON, Tacoma, Wash. Ter.



CLEARS S1,500 ANNUALLY.
Tells about incubators, brooders, spring
chickens, capons, and how to feed to
get the most eggs. Price 25c. Stamps taken. Address
DANIEL ABROSE, 45 Randolph Street, Chicago, Ill.

The Minneapolis of Nebraska.

KEARNEY



5,000 Horse-Power.

THE CRANDEST WATER POWER IN THE WEST

THE GRANDEST WATER POWER IN THE WEST

The population of Kearney is about 7 000. Water power as now used 2.500 horse power; by the close of the season improvements will be completed which will make it from 8,000 to 10,000 horse power. The Water Supply Company will guar pitee power to lessees the year round. No better place can be found than Kearney to engage in the manufacture of Flour, Oat Meal, Starch, Homins, Linseed Oil, Paper, Agricultural implements, Woolen Goods, Clothing, Leather, Boots and Shoes and many other articles. The clay in and about Kearney makes a very superior quality of Terra Cotta Ware and Pressed Bilch.

Kearney is the best located city in the west, and is fast following in the foot steps of Kansas City and Minneapolis and will soon be the railroad and manufacturing center of the state. The city is growing fast, and real estate is rapidly advancing in value. Money invested in city property now, will certainly double within the next year.

Rearney is about 4,500 feet above the level of the sea, the atmosphere is pure and the climate healthful and pleasant. Parties desiring to visit Kearney can take advantage of the excursions that will leave from all points, over all the principal roads on the following dates: March 21, April 4 and 25, May 9 and 23, June 6 and 20. One fare for the round trip. Tickets good for thirly days. Inquire immediately of your ticket agent for more specific information as to the running of trains.

For Informatiin in regard to business openings or investments in real estate, address.

H. G. WILEY,

Secretary of the Kearney Land and Investment Company, Kearney, Neb. Pamphiet all about Kearney free.

Including a brief statement of the

ORIGIN AND PROCRESS IN OUR WORLD.

By ADAM MILLER, M. D.

With an Appendix of Three Sermons By key, H. W. THOMAS, D. D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

50 Cents, Postpaid. Cloth, 279 Pages. Any of Dr. Miller's works furnished at publisher's prices

DANIEL AMBROSE,

45 Randolph St., Chicago, 111. Suggestive Outline BIBLE STUDIES

BIBLE READINGS.

By JOHN H. ELLIOTT,

Author (with S. E. Rigge) of

Notes and Suggestions for Bible Readings. OPTICS in this book in relation to the Bible are discussed by

such men as George F. Pentecost. Horatius Bonar, Henry Morehouse, George C. Needham, D. L. Moody, D. W. Whittle, J. H. Brooks, A. J. Gordon,
William Liccoin,
J. H. Vincent,
Chas. M. Whittelsey
R. C. Morse,
L. W. Munhall,
&c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings, and is exceedingly suggestive and helpful not only to the ministers and evangelist, but to the Christian who wants to understand and know how to use his Bible. 311 page with full index of titles and index of subjects.

Do you want to take part in prayer-meetings acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

PRICE \$1.00. Sent by mail Post-paid. 50 Bible Markers free with each cory.

Address DANIEL AMBROSE, Publiser, 45 Randolph St., Chicago, Ill.

THE PROOF PALPABLE

IMMORTALITY, Being an Account of the Materialization Phenomena of Mod-

ern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

By EPES SARGENT.

Author of 'Planchette," 'The Scientific Basis of Spiritualism," etc.

Price, paper covers, 75c., postage free; cloth, \$1.00, postage free. For sale, wholesale and retail, by the LELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, C. Pago.

Beligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by U...ted States Postal Money Order, Express Company Money Order, Registered Letter or Draft on et. New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANES. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

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

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

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibilty as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guarantp of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request

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

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CRICAGO, ILL., Saturday, June 2, 1888.

An Insidious Enemy in Our Country.

On Thursday last in Washington was laid the corner-stone of the divinity building of the New Catholic University of America. Among those present, besides leading bishopse were the President and members of the Cabinet. Much of the interded ceremony was postponed on account of rain, but an address was delivered by Bishop Spalding and a letter was read from Cardinal Gibbons expressing the gratitude of the Church to Miss Caldwell for her gift of \$300,000 to found this institution. Accompanying this letter was one from the Pope, expressing his/gratitude for the gift and bestowing upon Miss Caldwell the apostolic benediction and a medal.

Speaking of the religious exiles who sought in America a home where they could follow the dictations of conscience, Bishop Spalding said:

"Who could have had faith that men of different creeds, speaking various tongues, bred in unlike social conditions, would here coalesce and co-operate for the general purpose of free government? Not to numbers and wealth do we owe our significance among the nations, but to the fact that we have shown that respect for law is compatible with civil and religious liberty; that a free people can become prosperous and strong and preserve order without king or standing army; that the State and the Church can move in separate orbits and still co-operate for the common welfare; that men of different races and beliefs may live together in peace, and that in spite of an abnormally rapid increase-of population and of wealth, and of the many evils thence resulting, the prevailing tendency is to sanity of thought and sentiment, thus plainly manifesting the vigor of our life and institutions; that the government of the majority; where men put their trust in God and in knowledge, is, in the end, the government of the good and

From these words by a leading Catholic prélate, one might infer, if he were unacquainted with her history and policy, that the Roman Catholic hierarchy is in favor of religious freedom and of the separation of civil and ecclesiastical powers. But knowing the facts the reader will see rather in the language of the Bishop, an illustration of the method of the church in concealing when desirable a portion of the truth and of accommodating utterances to the temporal requirements of the hour. Orestes A. Brownson, whom Pope Pius IX., in a letter dated April 29, 1854, blessed with an apostolic benediction for services rendered, wrote in his Review for January of the same year: "The Church who possesses an admirable gift of discretion, has prudently judged that she would not declare all things explicitly from the beginning, but at a given time, and in suitable circumstances, would bring into light something which has hitherto been in concealment, and covered with a certain obscurity."

This is undoubtedly true. The Roman. Catholic church endeavors to adapt herself to different requirements, by favoring for the time such established systems and usages as are popular, meanwhile, if they are opposed to her teachings, to work quietly against them. When she is weak in numbers shè cherishes her designs secretly. Her representatives can show humility, and obsequiousness even to authorities when they are plotting against them. Even where she is strong in a Protestant country, while intriguing for control in every direction, she can

plously and hypocritically disclaim any de- the office, and a code of laws for the governsire for the exercise of secular functions. It is only when she is conscious of her power to overawe and overcome by force all opposition that she unsheathes the double sword, the symbol of ecclesiastical and political power and defiantly asserts her right as Vicar of Christ, to rule with kings, to uncrown them if they disobey her, to suppress all religious heresy, and if necessary to do this, to imprison, torture and kill the heretics. "Both swords," Pope Boniface said, "are iff the power of the Pope; but the one is to be exercised by the church, the other for the church; the one by the hands of the priest, the other by the hands of the king and the soldiers," but as the sword of the priest."

When the Catholic clergy praise religious tolerance it is without sincerity. Brownson was too honest and too consistent not to express the truth on this subject. "Protestant ism of every form," he said, "has not, and never can have, any right where Catholicism is triumphant; and therefore we lose all breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any one to be of any religion or of no religion, as best pleases him" (Catholic Review, Jan., 1852).

Where the Roman Catholic Church has been in undisputed control she has deprived the people of civil rights as well as of religious freedom, and opposed to the full extent of her powers every popular reform. Time and again has the papacy denounced free institutions and the republican movement in Europe. Pope Pius Ninth during his pontifical career issued a syllabus denouncing our system of popular education and popular sovereignty. The French Republic has received nothing but opposition from the papacy, and in Italy-every attempt to advance education and popular reform has to encounter the hostility of the hie-

Fortunately ecclesiastical power is fast losing its authority in the old world. ' A few years ago, in Rome/ when the pope's carriage passed, the people in the street all knelt, and if any Roman hesitated, the papal police would quickly compel him to bend his knees. Now the pope when he appears in public is in danger of being insulted by the populace, and the priests on the streets are fortunate if they escape some indications of the aversion in which they are held by multitudes. The people have not forgotten the domiciliary visits and arbitrary arrests and imprisonment when papal and priestly power was supreme in the city of Rome, and they are not ignorant of the present attitude of the ecclesiastical powers toward the movement with which the immortal names of Garibaldi, Mazzini, Cavour and Victor Emanuel are identified.

While Americans listen to the honeyed words of men like Bishop Spalding, let them not be beguiled into the belief that the aim and spirit of the Roman Catholic hierarchy have changed, or that from this hierarchy religious freedom and republican institutions have anything to gain. Politicians will pander to the rulers of the Roman Catholic Church, and join its priests in praising its high purpose, but the duty of American patriots is to make the people acquainted with the history of this church and with the condition of the countries where its power is greatest. The maintenance of our public. schools, and resistance to Catholic encroachments upon the State which are now favored by the presence in our halls of legislation of large numbers of ambitious demagogues, are of great and immediate importance.

Natural Control of Railways.

Frederic Taylor has an able article in the Forum for May on "Natural Control of Railways," in which he gives interesting facts in regard to our so-called railway system, and advocates a sort of hational control of the roads. He would not have the road owned or operated by the government, but put under control and uniform law, as the national banks are, so that they will be responsible to the government for such management as will conduce to the welfare of the people. The government does not establish and does not own the banks; but those who, after complying with certain conditions, do establish a bank, must conduct its business according to laws governing all other national banks, and the bank officers are accountable for the same to the government. Under national control 3,000 banks, which represent capital to the amount of \$800,000,000 and carrying \$1,500,000,000 of deposits, do their work smoothly and contribute to the convenience of the people and benefit all the interests of the country. Mr. Taylor argues that just as, since the people's money constitutes, the capital and deposits, and the banks are part and parcel of the people's business life, it is right that the people in self-protection and to secure the best possible banking facilities, assert control over the banks, so the roads, since they are a part of the general business, and the people's money, to the extent of thousands of millions, is invested in them, should be under the people's control so far as is required to insure the safety of the money invested and to guard against inconvenience and wrongs so common under the present system. The Inter-State Commerce Bill is referred to as a step in the right direction. Mr. Taylor would have a National Railway Commission, with the same supervisory authority over the railways that the Treasury department now exercises over the banks. He would have the Commission consist of five, seven or nine members, or more, to hold their position for life with salaries

ment of the railways, defining the Commission's authority over them. He thinks the Commission might safely be intrusted with authority to forbid the construction of roads without its permission and thus prevent 'vicious railway building," to require the construction of all roads under the supervision of a government engineer, to restrict capitalization within reasonable limits, and thus prevent "watering stock" and to establish uniform rates of traffic for roads in the same locality, to make the affairs of every railway as public as those of a national bank, having government examiners in one case as in the other. Objections to the writer's propositions are considered, and it must be confessed that he shows strong reasons for the position he takes.

A Lie Nailed.

Under the above robust title the Chicago Evening Journal published last week the following dispatch from Hon. W. K. Sullivan, its managing editor. It was wired from Springfield where Mr. Sullivan was in attendance upon the Democratic nominating convention:

The Democrats affect to be deeply concerned about the eternal welfare of Hon. Joseph W. Fifer, the Republican candidate for Governor, and since the lie that he was an infidel was started they have talked more about theology than they ever talked be-fore, and assumed to have more knowledge about the next world than any Democrat, or even any Re-publican was supposed to possess. The fact that he is an upright, honest, and singularly pure man, and practices the Christian virtues, did not seem to count with many men who profess Christianity but fail to practice its precepts. He never stole a horse, he never killed a man unless he did so when fighting for his country, he never wronged the widow or the orphan, he never told a wilful lie, he never poliuted his lips with a smutty story, he was never on a spree, never drank, does not drink now, is a temperature man though not a resting a spread of the story. ance man though not a fanatic, and as a member of the Senate had the courage to vote to submit to the people a constitutional amendment providing for prohibition. His stainless life, his manly character, his practical Christianity and his devotion to his country should be sufficient refutation of a mean and despicable falsehood circulated for political pur-

This intidel club which unprincipled and godless politicians are swinging over the head of as noble a man as ever breathed the perfumed air of an Illinois prairie in June. or bared his breast to rebel bullets, will injure only the pothouse pets who swing it and the party whose interests they assume to be working for. True, the nineteen Catholic aldermen who the other night defeated a proposed ordinance in this city which prohibited a doggery from being located within two hundred feet of a school house or church will oppose Fifer more vigorously because he is called an infidel, and they will no doubt be supported by a majority of the poison peddlers of the State, but the more these "gentlemen of the bar" play against Fifer the better are his chances. Somehow the slum element which befouls the earth, belittles all that makes life worth living and revels in rottenness, has a horror of the word infidel. There is no decent Democrat who will mouth this silly plea even if it would elect the Democratic candidate. Where is there a more public spirited, useful and honored citizen than that sturdy Democrat, Gen'l I. N. Stiles, and yet he is an avowed infidel. But infidel as he is, ministers and men of all faiths respect him, rogues fear him and all good women praise him; and there are plenty more like him in the Democratic party, and the Republican party too-infidel to manmade creeds. The cry of "Infidel" has

Mrs. E. L. Watson at "McVicker's."

lost its potency.

On next Sunday evening, the 3rd inst., Mrs. Elizabeth Lowe Watson, resident lecturer for the Golden Gate Religious and Philosophical Society of San Francisco, will lecture for the Young People's Progressive Society of this city. McVicker's Theatre has been secured for the occasion and excellent music will also be supplied. Mrs. Watson is well known to Spiritualists as one of the ablest and most eloquent speakers that ever graced the Spiritualist platform. She has few equals and no superiors, and all who are interested in psychical science and the higher phases of spiritual truth, whether Spiritualists or not, should avail themselves of this rare opportunity. The JOURNAL hopes its city and suburban readers will turn out in force and induce as many of their friends to attend as possible. Church people who are hungering for more than is fed them from their pulpits should attend; and clergymen will do well to listen to this gifted woman.

When McVicker's large and splendid auditorium is used for lectures the admission fee is usually one dollar and upwards, but those having in hand the arrangements for Mrs. Watson have decided to throw the doors wide open and invite all to hear her free of charge. The lecture will begin at 8 o'clock, and it is specially requested that all be in their seats at that hour.

The Workingman.

The lecturer at one of the sessions of the Economic Conference held in Chicago, represented the condition of the workingmen in this country, when Charles Dickens wrote his "American Notes" as prosperous, contented, and happy, and in contrast pictured the workingmen of to-day as being able by the severest toil only to get the barest necessaries of life. The present income of the American laborer, he said, averaged but \$365 per year. Probably the average income of lawyers and teachers is not more than this amount. The lecturer omitted to state that the income of labor not only in amount but in relation to what it will purchase, is increasing. When Dickens's "Notes" were published in 1842, the average income of the American laborer was not quite \$200 per commensurate with the responsibilities of | year, and everything that the income pur- | Sturgis yearly meeting June 15th, 17th.

chased, except rent and some articles of food, among them flour and meat, was dearer then than now. The American laborer, the hodearrier as well as the mechanic, farmer, editor, preacher and author, has better clothes now than then and better food, buys more newspapers and his children are better educated. The number of persons, who own homes now is greater actually and in proportion to the population now than it was then. The improvement in the condition of laborers and mechanics has not kept pace with the invention of labor-saving machinery it is true, too much of the benefit of these inventions having gone to the employers, and too little to the employes; but this fact while it indicates that the condition of workingmen is not what it should be, is no sense for downright misrepresentations as to the present condition of American laborers compared with their condition in former years.

A Significant Change.

The proceedings of the late Methodist General Conference in New York, were marked by several important changes: First came the grafting into the old stem of the church of an entirely new branch intended for the special benefit of the good sisters. This is the Order of Deaconesses. The duties of those belonging to this order will be declared by the new discipline to be "to minister to the poor, to visit the sick, pray for the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities." They will differ from nuns in two essential particulars, namely: that no vow will be taken, and that their religious labors can at any time be relinquished. It is provided, however, that they may dwell together in homes, and it is probable that, as a means of identification, they will wear some peculiar garb, possibly the plain gowns and big somber bonnets the good Methodist sisters used to wear when the church taught that flowers and flounces were inventions of the wicked one. Boards appointed by the annual conference are to have supervision of these devoted women, and all who are accepted will receive a license or certificate; provided, however, as the discipline will say, that "no person shall receive such certificate until she has served a probation of two years of continuous service and shall be over 25 years of age. This is a novel feature in the economy of Methodism, and some will look askance at it. But the conference evidently -from the hearty applause bestowed upon the sentiment and from the demand made for its repetition-took the view held out by Dr. Thoburn, of India, the prime champion of the movement, when he said that he seemed to hear, in the coming footsteps of the deaconesses, "the tread of angels' feet," and that he believed that God was about to raise up an army of women workers such as had never been dreamed of.

The committee on public charitable institutions reported recently in the Massachusetts House of Representatives, a resolution appropriating \$10,000 for a Roman Catholic institution in Boston managed by the Sisters of the Good Shepherd; one-half of the money to be used in paying the mortgage on the the property, and the other half to be expendling better accommodation charitable work of the institution is of course worthy commendation, but the institution is, among other things, a Roman Catholic School; and for sectarian schools or institutions of any kind public money should not be appropriated. The constitution of Massachusetts forbids that money raised by taxation be appropriated "to any religious sect for the maintenance exclusively of its own schools." The Boston institution admits persons of any denomination, it is true, but the Roman Catholic religion only is taught, and thus it is a school for 'proselyting, as well as teaching those of its own faith. The appropriation of public funds for institutions established in the interest of religious sects is contrary to the principles of secular government and there ought to be a strong, determined public sentiment against it to make the success of sectarian schemes through partisan and political influence impossible. The large Roman Catholic element in Massachusetts will make the maintenance of American principles of Government in that State diffiilliteracy there and the activity and influence of the Catholics in the politics of the cities and towns are omens of evil which the better class of the people of the Old Bay State can not afford to disregard. "Eternal vigilance

A paper which gives its readers, if it has any, large doses of German metaphysics in an amusingly pedantic and pedagogic manner, says:

is the price of liberty."

"The Spiritualist and the Materialist re duce all phenomena to one principle, to spirit or to matter, without taking into consideration that both exist. Their unitary view has been obtained by elimination of one important factor, of reality. Accordingly, their view may be free from self-contradiction—subjectively it may be a unitary view, but not objectively; it does not agree with all facts. This is one-sidedness, but no monism; and I propose to call such systematized philosophic one-sidedness hankm."

If the JOURNAL thought it worth while to give this twaddle a name, to distinguish it, from other kinds of twaddle, it would "propose to call" it gooseism.

G. B. Stebbins will speak at Farmington, Mich., Sunday, June 3rd, and will be at Orion

GENERAL ITEMS.

J. Clegg Wright will be at the Cassadaga pienic, June 8th and 9th.

The coming summer will witness an exhibition of parrots at Turin, Italy. Prizes will be awarded to the birds who can speak the greatest number of phrases.

The Harmonial Society of Sturgis, Mich. will hold its annual, meeting at the Free Church there, on the 15th, 16th and 17th of June. Lyman C. Howe and other prominent speakers will be in attendance to address the

Mrs. Abbie H. Corner, the Malden, Massachusetts, "Christian scier tist," was adjudged guilty of manslaughter by Judge Pettingill, May 26th, in causing the death of her daughter, Mrs. Lottie James, and held in \$5,000 bail.

The Onset Station on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp Grounds. The Onset Street Railway is also in operation, connecting with all trains to and from

There are twenty-two crematories in Europe, of which ten have been built withinthe past year. There have been six hundred incinerations in Germany and eight hundred in Italy. There are seven crematories in the United States and six in process of construc-

A dispatch comes from Canton, O., stating that "Bishop Gilmore, of this the largest Catholic diocese in this country, has ordered that no priest shall officiate at funerals where flowers are used. /This he explains is done to prevent the abuse attending their use.'

The Chaftandoga, Tenn., Times illustrates its edition of May 17th, with eighteen different natural scenes in the vicinity. It is evidently trying to get up a boom for that section; and it is a region-that has excellent properties wherewith to attract enterprising people who are willing to work. In this respect it differs from some of the boomed, but now, alas! boomless interior cities.

Jules Marcon, the well known geologist and geographer, has published a statement to the effect that America owes its name to an Indian word which means "the land of the winds," and not at all to Vespucci, whose Christian name was not Amerigo at all but Alberico. The story, he says, about Amerigowas a fiction on the part of Canon Basin.

The public ordination and installation of Capt. H. H. Brown as pastor of the First Congregational Parish, Petersham, Mass., took place May 15th. The sermon was delivered by Rev. J. W. Chadwick; the ordaining prayer by Rev. E. B. Wilson; and the charge to the pastor by Rev. J. F. Moors, D. D. The Rev. Brown being a Spiritualist, will be able to feed his congregation on the improved gospel.

Mr. and Mrs. Lillie accompanied by Mr. E-W. Emerson passed through Chicago last week en route for the California Camp meeting. The party is further increased by Mrs. Dunklee of Boston and Mrs. Ruffin of Cincinnati, who are to make the round trip with their friends. Mrs. Lillie lectured here on Wednesday evening, also twice on Sunday, and Mr. Emerson supplemented the exercises with tests from the platform.

Mrs. L. Ormiston Chant, the gifted English lady whose eloquence stirred the souls of the large audiences who heard her in halls and churches in this city, is to speak in Detroit, Sunday and Monday, June 3rd and 4th, probably in Unitarian and other churches, on Religious Progress in England, Condition of Working Women," etc. The Journal's Detroit readers should not miss hearing her.

During the year 1887, the society for furnishing night lodging for the poor in Paris, received 68,896 persons. Amongst the number we find eighty five actors, fifty-two public singers, twenty-five gymnastical teachers, thirty-five musicians, eleven pianoforte professors, one hundred and thirty-six school teachers, sixty-nine students, thirty-two architects, sixteen literary men , eight newspaper reporters. So much for liberal professions.

Another religious crank has made his appearance in the upper end of Clark county, Ind. Who he is, whence he came, or where he goes nobody seems to be able to tell. He made his appearance a few days ago and claimed to be a new edition of John the Baptist-a forerunner and a prophet. He said cult in the future. The large percentage of | that he could see a hand invisible yet to most men, and hear a voice unheard by others. He scared some people by telling them that the world would collapse the first month of the coming year.

> A special to a daily paper last week from St. Louis, Mo., says: "Mrs. Abbie Cutter, a famous faith-cure healer of Boston, was found dead in bed at the Planter's House. She was brought here by a man named-John Hamilton to effect a cure in his family. She had engaged a theatre to lecture in to-morrow night. It is not known whether it is a case of suicide or not. The woman left behind on slates a lot of letters purporting to be from the spirit land. Among these letters are some from Dr. Livingstone, the explorer, Dr. Warren and others."

Of the seven hundred and eighty young men under twenty-one years of age sent to the Eastern Pennsylvania Penitentiary during one year, seven hundred and fifty five had no trades, though five hundred and seventytwo were graduates from schools. Mere book education, it is evident, is no protection to society against crime. Boys unfitted for any kind of manual work, naturally drift into the easiest occupations they can find, and Lake Camp meeting, June 5th to 11th, and at | there is nothing easier than drifting into no occupation and thence into crime.

For the Religio-Philosophical Journal. The Poetic Genius of Ralph Waldo Emerson.

G. B. STEBBINS.

The increasing number of persons who have galued enjoyment and benefit from the prose writings of Ralph Waldo Emerson are beginning to discover the wealth of his poetic genius. His prose is indeed poetic, while his rhyme sometimes halts in a quaint way and then moves on with new harmony and per-fectness. Insight, a subtle sense of the beauty of nature, an intuitive rapport with the inner life of all things, reverence for man, wealth of historic illustration, so weven in as not to hold pedantic prominence, broad views, spiritual healthfulness, the revealing of noble truths, and the most delicate word-painting characterize his poems. A few ex-tracts must suffice. In Each for All" he

says:
Little thinks, in the field, you red-cloaked clown of thee from the bill-top looking down;
The beffer that lowe in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton tolling his bell atlacen
Deems not that great Napoleon
Stops his horse and lists with delight,
While his files sweep round you Alpine height;
Nor knowest thou what argument
Thy life to the neighbor's creed has lent,
All are needed by each one: All are needed by each one; Nothing is fair or good alone.

"The Problem" tells how the great words and works of man everywhere come from some overmastering inspiration, some flood-tide of inner-life and light, some divine communion:

Out from the heart of nature rolled The burdens of the Bible old; The litanies of nations came, Like the volcano's tongue of flame; Up from the burning core below— The canticles of love and was; The hand that rounded Peter's dome, And groined the aisles of Christian Rome, Wrought in a sad sincerity; Himself from God he could not free; He builded better than he knew— The conscious stone to beauty grew.

With healthful joy and graceful thanks is spring greeted in his "May Day:" Daughter of heaven and earth, coy spring With sudden passion languishing, Teaching barren moors to smile, Painting pictures mile on mile.

Spring is strong and virtuous, Broad-sowing, cheerful, plenteous; Quickening underneath the mould Grains beyond the price of gold.

Hither rolls the storm of heat,
I feel its finer billows beat;
Like a sea which me infolds
Heat with viewless finger moulds;
Swells, and mellows and matures,
Paints, and flavors, and allures,
Fires gardens with a joyful blaze
of tallies in the morning rays. Of tulips, in the morning rays. The dead touched log bursts forth into leaf, The weak blade whispers of the sheaf.

His delight in the common things of na-ture is shown in "The Humblebee," thus addressed:

Insect lover of the sun. Joy of thy dominion; Sailor of the atmosphere; Swimmer through the waves of air Voyager of light and noon; Epicurean of June.

We are told in "The Snowstorm" how "announced by all the trumpets of the sky arrives the snow;" and how, in the farm-

All friends shut out, the housemates sit Around the radiant fireplace, enclosed In tumultuous privacy of storm.

He owned-a hundred acres of woodland hills and broken valleys, a mingled growth of native pines and oaks and underbrush, nearly enclosing Walden pond, and kept it in primeval wildness as much as possible. It was his favorite resort, two or three miles from the Concord home, giving a good walk and a quiet retreat. Under the old forest trees and near that lovely sheet of deep blue water his friend. Threes, had fraced to the content of th water his friend Thoreau had freedom to build his hut and try forest simplicity in his six months' stay there. I once spent a week on the verge of Walden pond, and found that Thoreau's retreat was well chosen.

was beautiful all about him, and society and sympathy were close at hand. In "My Garden" Emerson pictures this chosen place of pilgrimage:

If I could put my woods in song
And tell what's there enjoyed,
All men would to my gardens throng
And leave the cities void.

My garden is a forest ledge Which older forests bound: The banks slope down to the blue lake-edge. Then plunge to depths profound.

Canst thou copy in verse one chime Of the wood-bell's peal and cry, Write in a book the morning's prime, Or match with words that tender sky? In "Woodnotes" Thoreau is well described

And such I knew, a forest seer, Aminstrel of the natural year,
Foreteller of the vernal ides,
Wise harbinger of spheres and tides,
A lovef true, who knew by heart
Each joy that mountain dales impart; It seemed that nature could not raise A plant in any secret place, A plant in any secret piace.

In quaking bog, on snowy hill,

Beneath the grass that shades the rill,

Under the snow, between the rocks,

In damp fields known to bird and fox, But he would come in the very hour It opened in its virgin bower, As if a sunbeam showed the place, And told its long-descended race. It seemed as if the breezes brought him; It seemed as if the starrows taught him; As if by secret sight he knew Where, in far fields, the orchis grew.

In "Threnody" after the transition of his beautiful child, we find tenderest affection, with unfailing hope and trust in the life be-

I see my empty house, I see the trees repair their boughs; And he, the wondrous child, Whose silver warble wild, Outvalued every pulsing sound Within the air's cerulean round,— The hyacinthine boy, for whom Morn well might break and April bloom,— The gracious boy, who did adorn, The world whereinto be was born, And by his countenance repay The foror of the loving day,— Has disappeared from the day's eye.

What is excellent As God lives is permanent; Heart's are dust, heart's loves remain, Heart's love shall meet thee again.

Reading "The Sea Shore" one seems to see the rocky New England coast, carved by the heavy beat of the waves, and to breathe the sea air, and feel the majesty and beauty of the ocean:

I make your sculptured architecture vain,
Valu beside mine. I drive my wedges home,
And-cave the coastwise mountain into caves.
Lo! here is Rome, and Nineveh, and Thebes,
Karnak, and Pyramid, and Glant's Stairs, Half-piled or prestrate; and my newest slab Older than all thy race.

Behold the sea, The opaline, the plentiful and strong Yet beautiful as is the rose in June. Fresh as the trickling rainbow of July; Sea full of food, the nourisher of kinds, Purger of earth, and medicine of men; Creating a sweet climate by my breath.

I with my hammer pounding evermore. The rocky coast, smite Andes into dust, Strewing my bed; and in another age. Rebuild a continent of better men, Then I unbar the doors; my paths lead-out. The exodus of nations; I disperse Men to all shores that front the hoary main.

Emerson was not a dainty student feeding on delicate fancies but too timid and selfish to speak a brave word or praise heroic acts. He loved and reverenced all true heroism. and could dedicate his noblest poems to justice and freedom. In the "Boston Hymn, read in Music hall, January 1, 1863, he said:

The word of the Lord by night
To the watching Pilgrims came,
As they sat by the seaside,
And filled their hearts with flame.

God said. I am tired of kings. I suffer them no more; Up to my ear the morning brings The outrage of the poor.

My angel--his name is Freedom-Choose him to be your king; He shall cut pathways east and west, And fend you with his wing.

I will have never a noble. No lineage counted great, Fishers and choppers and ploughmen Shall constitute a state.

I break your bonds and masterships, And I unchain the slave; Free be his heart and hand henceforth As wind and wandering wave.

O, North! give him beauty for rags. And honor, O, South! for his shame, Nevada! coin thy golden crags With Freedom's image and name. Elsewhere, inspired by the same noble zeal, he asks:

For what avail the plough or sail, Or land, or life, if freedom fail? We are told, too, that

"He serves all men who dare be true."

Comment or commendation are needless. A small volume holds the golden verses of this true poet. Like gold they will not de-cay or grow dim, but will be prized in coming

Detroit, Mich., May 24th, 1888.

The Lord of Hosts King of America.

To the Editor of the Religio-Philosophical Journal

In the Voice (a N. Y. temperance paper of May 17th) report of the prohibition meeting in the Metropolitan Opera House, I observed the following: "Rev. Wilbur F. Crafts of this city prayed that the Lord of Hosts might be made king in American politics as he is in Christian hearts," etc.

In the New York Pioneer of May 5th, un-

der the head of "Keystone Prohibitionists," we find their platform reported, which de-clares "Pennsylvania to be a Christian State and that the prohibitionists accept Almights God as the supreme ruler of nations, and the Scriptures as their code of laws for their government.

We doubt both the truth and expediency of any such utterances, and do not believe they will be approved by the best informed and most sincere and rational thinkers of this age, and am of opinion that those who advance them have reflected little upon their logical consequences. If they are to be literally understood and practically carried out, there are many thousands of temper-ance people in the United States who will

not stand and vote upon such a platform. The "Lord of Hosts" made King in American politics! "The Scriptures as the code of laws for our government!" Preposterous! Do these people live in the backwoods of blindness and darkness?

The only "Lord of Hosts" we know according to the letter of the Scriptures is the Lord who, as commander-in-chief, led the Isthe land, and who, as far as we can learn were as good as those who thus invaded and conquered them by horrible butchery—at least were human beings, children of the Infinite Father, entitled to humane and considerate treatment.

Yes, the same "Lord of Hosts" (for the preachers have never disowned him) was he who ordered Saul through the prophet Sam-uel, to "utterly destroy Amalek," to "slay both man and woman, infant and suckling. ox and sheep, camel and ass." (1 Sam. 15; 3). We are told in the Bible that this God is

'without variableness or shadow of turning.' Do we want him made king in American polities,-to carry out in our fair land the bloody and savage "scripture code of laws" as therein abundantly illustrated?

Oh! no (we suppose you will answer); we want the Christian Bible code. No, we don't want that either. The Christian code is, "Love your enemies"; "resist not evil." Do we love the saloon keeper? Not very much! If he entices one of our sons into drunken-ness, will we hand over to him the second son? Not if we can help it. We want a firm and humane resistance of evil; the code of force lawfully applied and tempered with wisdom and love. No "Bible code" carried to either extreme. Better stick to the con-stitution of the United States. It embodies stitution of the United States. It embodies some of the wisdom acquired by nearly two thousand years of additional experience.

If you put such a "Lord of Hosts" into the Constitution he will make trouble should he order his generals to slay the rumsellers, "man and woman, infant and suckling, camel and ass." Better try and out-vote them in as peaceable a manner as possible, and as is lawfully provided.

It has been suggested that orthodoxy was trying to strengthen its failing hold upon the minds of the people by riding into the political power on the sincere desire of repolitical power on the sincere desire) of re-formers to destroy intemperance. We know not how far this may be true; but we know that there are thousands of earnest temper-ance reformers, who dare not ignore the re-vealments of science, history and true schol-arship; neither have they lost all sense of logical consistency and right reason, as many seem to have done; but are inevitably driven to entertain slight respect for the "Lord of Hosts" found pictured in the Bible.

Nay more! They doubt much whether some of the basic dogmas of orthodoxy—the "Para-itism"* in the life and merits of Jesus of Nazareth, and the Idol-worship of him-whether these do not strike as deep and deadly a poison at the root of the moral stamina' and soul-health of Christian believers, as does the drinking habit injure those who are mastered by it. At any rate, these thousands of cultured men will not support by their votes any organization that

"See "Natural Law in the Spiritual World" by Henry Drummond, F. R. S. E.; F. G. S.

favors the weakening of secularism, or the Excellent Books for Sale at this Office. strengthening of sacerdotal power and pres-

tige.
-If the organized power of the "saloons" is to be overcome, it must be by the union of all true temperance reformers; and therefore we say, by all means, let every distracting and doubtful issue be set aside.

If a true faith be entertained in an all-pervading and benevolent Divine Power, that rules all things in the spirit of wisdom and love, for the development of ultimate good we must realize that this power is now at the head of all laws and constitutions, and that only such will remain permanent under the law of growth, as tend to accord with the over-ruling will.

J. G. J.

Not a Supplement.

Some weeks ago the publisher of the Gold en[Gate mailed as a supplement to that paper a four-page circular of the California Camp Meeting. Since then the publisher of the JOURNAL has received a proposition to do the same thing for another camp. He replied that it was clearly a violation of the law to do this and consequently he must decline. The law is clear and explicit as to what constitutes a supplement entitled to be mailed and as "second class" matter. No publisher can consistently plead ignorance or a misunderstanding. It is not to be expected that people not in the publishing business should be familiar with what is necessary to make a supplement a legitimate enclosure to "second-class" matter and entitled to be mailed at the rate of one cent per pound, and no reflection therefore rests upon the JOURNAL's correspondent. This explanation is here made so that the officers of the various camps will understand why the JOURNAL declines to circulate circulars as supplements, and also to prevent those who may have thought of making such a proposal from so doing.

In his attempt to sustain the legitimate drama and desire to return to the now nearly obsolete practice of maintaining a firstclass theatre with a first-class stock company, Mr. McVicker of this city is entitled to the enthusiastic thanks and active support of all true lovers of art. If the present comedy season at "McVicker's" shall encourage a permanent return to the old practice it will be another step toward one of the many needed reforms with which Chicago is wrestling. Theatre goers are growing tired of the vicious "star" system, where a pack of incompetents and dummies are used as a background on which to display a solitary actor, even though that actor be really a star; and if managers will only co-operate and exhibit some nerve in withstanding the demands of the gallery, the parquette may yet be entertained as of yore. The company now at McVicker's Theater is an excellent and even one, and has during the past three weeks done honest, artistic work. Moths er a Cup of Gold, and School for Scandal are billed for the current week. Next week will be given up to Ladies Day at Our Club and The Critic.

The Lookout Camp Meeting of Spiritualists, near Chattanooga, Tenn, will be held during the entire month of July. The Association owns the camp ground, hotel, cottages, tents, pavilion, etc. There are numerous springs of pure and mineral waters upon the grounds -also many noted wonders of nature. The views of the valleys extend into the States of Tennessee, Georgia and Alabama, with disraelites under his generals, Moses, Joshua, et. tant views of Kentucky, the Carolinas, Vir-al, with slaughter and devastation against ginia, Mississippi, etc. Up the rugged sides tant views of Kentucky, the Carolinas, Virthe tribes of Palestine then in possession of and along the rocky crest run two railroads -one an incline and narrow gauge and the other a broad gauge tramway (now being constructed) that will connect at Union Depot in Chattanooga with trains from all parts of the country.

Mrs. Maud Lord Drake made this office a call last week. She is stopping for the present in the city.

Orthodoxy vs. Spiritualism.

Orthodoxy versus Spiritualism, is an ans wer to the sermon of Rev. T. De Witt Talmage against Spiritualism, by Hon. A. H. Dailey. Although this was delivered in May, 1884, it is especially appropriate at this time, after the tirade of Talmage delivered April 29th, on the same subject. Judge Dailey is a fairminded believer in Spiritualism, and states facts and truths that cannot be gainsaid. Thousands of copies of this tract should be distributed to vindicate the cause so dear to many hearts. Price only five cents. For sale at this office.

LYMAN C. HOWE Declares Thacher's System of Healing by Magnetic Appliances a Fraud.

Mr. Howe is a warm friend of Dr. C. I. Thacher, the manufacturer and advocate of magnetic appliances, Central Music Hall, Chicago, whose advertisements have often appeared in the JOURNAL. Mr. Howe is frequently witty, as well as wise, and in a letter to Dr. Thacher he gives his opinion of the "Magnetic Shields," which is not calculated to harrow the feelings of his Chicago correspondent or lesson confidence in the magnetic claims of his magnetic friend. The JOURNAL gives the letter which reads as follows:

DR. THACMER: Dear Sir: Your Magnetic Shields have some merit, but on the whole I am inclined to call them, a fraud. They soothe and revitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the consti-tution and keep stirring them until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism *hors du combat*, make a weak man vigorous and saucy and cure fam-ily-quarrels where they originate in bad blood or deprayed nerves; but they don't mend cork legs or glass eyes, nor cure warts on an evil temper. They glass eyes, nor cure warts on an evil temper. They should be a specific for total deprayity, alcoholism and especially for debilitated pocketbooks. Here is where they fall. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia your future is made. Then as your best advertising card I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure have you need ny for no more religious.

h m you need pay for no more printer's ink. Yours for health, LYMAN C. 1 LYMAN C. HOWE.

The Art of Forgetting. By Prentice Mulford. The Art of Forgetting, by Frentice antiforo. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with informa-tion for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for mission-

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four eesays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents,

The Watseka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price 15 cants na. Price, 15 cents.

The following works are by Giles B. Stebbins: Chapters from the Bible of the Ages. These chapters are selected with great care from the Hindu, Vedas, Buddha, Confucius, Zoroaster, Talmuds, Bible, Plato, Luthei, Milton, Max Muller, Lucretia Mott, T. Starr King, Parker, Emerson, Denton, Tuttle, and many other authentic rources. It is a most valuable collection and is a work that here. most valuable collection and is a work that has re-ceived enconiums from high authority. Cloth bound, price reduced from \$1.50 to \$1.00 postpaid.

After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

Poems From the Life Beyond and Withing Voice Poems From the Life Beyond and Within-Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hindostan, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspired voices from the spirit land. Cloth, price, \$1.50, postpaid.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all stanch American citizens. A subject that has entered as a vital question into the politics of America deserves careful thought and serious attention and the statements in this work are offered as a help to all classes. A chapter on protection and free trade will enlighter many that are at present groping for light on this all absorbing subject. Price, cloth, 75 cents; paper cover, 50 cents, postpald.

A sound body and a contented mind are necessary to perfect happiness. If you wish to possess these, cleanse your blood with Ayer's Sarsaparilla. It is perfectly safe to take, and is a thoroughly reliable, highly concentrated, and powerful blood purifier.

In Mellin's Food for infants and invalids. owing to the careful way in which it is manufac tured, the whole of the starch is converted into dextrine, so that the greater part of the work of diges-tion is performed before the food reaches the stom-ach. Mixed with milk and water the Food is readily assimilated by the youngest infant or the most deli

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. a bottle.

CHICAGO.

A Medium's Meeting, conducted by Mrs. Belle F, Hamilton, will be held on Sunday afternoons, at 2:30-0'clock, at Gleason's Hall, 528 West Madison Street, entrance on Bishop Court. Good mediums will be present and tests given.

The Young Peoples' Progressive Society_meets in Martio's Hall, corner Indiana Avenue and 22nd Street, Sunday evenings at 7:45. The best speakers are engaged. The Sou:h Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd street.

afternoon at 1:30 sharp, at Avenue Hall, 159 22nd street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirits' Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 p. M., and 7:30 p. M. The public cordially invited, Admission five cents.

Dr. NORMAN MACLEOD, President. The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hail, 2730 State Street. First class speakers always in attendance. E. J. Morten, President.

Spiritual Meetings in New York.

The Ladles Ald Seciety meets every Wednesday afternoon t three o'clock at 128 West 43rd Street, New York.

The Peoples' Spiritual Meeting has removed to Columbia Hall, 878, 6th ave., (formerly at Spencer Hall W. 14th St.) services every Sunday at 2:45 P. M., and 7:45 evening.
FHANK W. JONES, Colductor.

Grand Orera House, 23rd Street and 8th avance.—Services every Sunday at 11 a.m. and 7:45 p. m. Conference every Sunday at 214 p. m. Admission free to each meeting

The Metropolitan Church for Humanity, Mrs. T. B. Stry ker, Speaker, holds its services Sunday afternoons, at 8 o'clock, in MacGregor's new and beautiful Hall, Madison Avenue, Cor. 59'n St. (Entrance, 42 E. 59th St.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall corner Bedford Ave., and Fulton Stree-bervices every Sunday at 11 A. M. and 7:45 P. M. Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Beaford Avenue, and South 2d street Members seance at 10:30 a. M., Alpha Lyceum at 2:30 F. M., Conference at 7:30 F. M.

Johnston Building, Flatbush Ave., corner Nevins St. Con-ference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall.
W. B. Mills, President.
E. J. HULING. Secretary.

St. Louis, Mo Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Braz.1t's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:10 P M. Friends Invited to attend and correspondence solicited.

H. W. FAY, Prest, 52 O. S. Broadway.

JISAAC S. LEE Cor. Sec., 1422N, 12th St.

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

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

Lassed to Spirit-Life.

Mr. Joy H. Brown, of Grand Ledge, Michigan, passed to spirit life May 5th, 1888 in his eighty-fourth year. He was born in Newark, N. J., and came to Grand Ledge 35 years ago. He was a firm believer in Spiritualism and labored for the cause earnestly and faithfully at all times.

Mr. Henry C'ay Van Liew was born at Middle Bush, New Jersey, May 23rd, 1825; passed to higher life at South Bend, Indiana, May 7th, 1888. Mr. Van Liew was a devoted Spiritualist, and so confident was he of the reality of his belief that it seemed as though he stopped a moment before leaving the shore of time and passing to the limitiess beyond to say to the loved ones on this sine that all was well. He was conscious, and his min I clear to the last. The obsequies were conducted by Mrs. Richmond, of Chicago, at the last residence of the decreased May 16th.

DADWAY'S -READY RELIEF.

The most certain PAKN REMEDY." Internally in water cures and prevents Ma'aria, Chills, Fe, et and Ague quicker and better than Quinine

THE NEW

NEW TYPE, NEW IDEAS.

NEW OWNERS, NEW MANAGÉMENT. NEW MACHINERY. NEW MAKE-UP, NEW FORMS. NEW DIPARTURE.

THE WEEKLY

EDITION OF THE

SPECIAL OFFER FOR THE CAMPAIGN.

Send 25 cents for THE CHICAGO WEEKLY TIMES (postage paid) from now until Nov. 15, 1888, and keep posted on what is going on all over the world. THE WEEKLY TIMES is the leading newspaper of the West. It is a newspaper for the Farm and Workshop, the Home and the Office, for Politicians, Professional Men, School Teachers—for EVERT BODY. From now until Nov. 15, 1888, 25c, One Year, \$1. Address THE CHICAGO TIMES, Chicago, III.

DON'T MISS THIS CHANCE!

FLY KILLER. .

Dutchers is the only reliable, Powerful Killer. Certain leath. Quick work. Commones early kill off the young, revent reproduction, and enjoy calm repose.

You Can't Read This

without wishing to investigate, if you are wise. Send your address to Hallett & Co., Portland, Maine, and you will receive, free, full information about work that you can do, and live at home, wherever you are located, at which you can earn from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not required; you are started free. All is new. Both seres; all ages. Snug little fortunes await all workers.

WANTED

Manager, by well known Publishing Co. Salary from \$1,200.00 to \$2.000.00. Will cont.ol stock of goods and handle considerable mon-y. Cash deposit of \$300.00 to \$800.00 and references required. Address, LOOMIS, 26; Wabash Ave., Chicago.

Dr. Owen's Portable Battery FOR MAN AND WOMAN.



can be increased, decreased, reversed or detached at will and applied to any part of body or limbs by whole family, Cures General, Nervous and Chronic Diseases. Is light, simple and superior. Guaranteed for one year. Large Hustrated PAMPHLET sent free.

Dr. Owen Belt Co., 191 State St., Chicago.

PRETTY AS A GIRL!



Read How This Beautiful Japanese Fan May Be Had Free of Cost.

May Be Had Free of Cost.

The Methopolitan, America's low-priced Literary Monthly, now nearing its fourth year, with over a half million circulation, wants to add one hundred thousand more subscribers the present Summer. To facilitate this the publishers have purchased a large importation of artistically decorated Japanese fans of superior quality to present as subscription premiums. For only 30 cents we will send this charming literary monthly for one year, and one of these beautiful fans, by mail post-paid. Think of it! Over 200 large pages of choice reading, and a valuable fan, for only 30 cents. Send postage stamps or postal note. Address THE METROPOLITAN, 32 Vescy St., (P. O. Box 3045) New York.

Practical Occultism

A Course of Lectures though the Trance mediumship of J. J. MORSE.

With a Preface by WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS. PROLEGOMENA,

The Trance as the Doorway to the Occuit Its Magnet ic, Natural and Spiritual forms of Induction.

 Mediumship: Its Physical, Mental and Spiritual conditions. Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
 Magle, Sorcery and Witchcraft.

V. The Natural, Spiritual and Celestial Planes of the Second State. VI. The Soul World: Its Hells, Heavens and Evolutions. VII. Life, Development and Death in Spirit-Land.

APPENDIX. - Answers to Questions. The above lectures were delivered to Mr. Morse's private classes in San Franctico, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons.

Cloth, 12mo. pp. 159. Price, \$1.00. Postage, 5 cents Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

THE MISSING LINK MODERN SPIRITUALISM.

BY A. LEAH UNDERHILL-(of the Fox Family.) BY A. LETH UNDERHILL—(of the Fox Family.)

This intensely interesting wook, so full of Experiences and Incidents connected with the progress of Spiritualism (by one of the far-famed Fox Sisters), will meet with wide-pread favor, and undoubtedly attain a very large circulation.

The author says: It is not that the history of Spiritual Manifestations in this century and count y has flot again and again been written that I deem it a duty to gife this history to the world; but it happens that nobody else prisesses—both in vivid personal recollections and in stores of the cumentary material—the means and the data necessary for the task of giving a correct account of the initiation of the movement known as modern Spiritualism.

One Vol., crown Svo., cloth extra, with steel portraits of the Fox Family, and other illustrations.

Price 2.00.

For sale, wholesale and retail, by the fixtagio-Philosophi-

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

Voices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

General Gordon.

The following was written inspirationally through the hand of Mr. Robert Kneeshaw, from the subject suggested by the writer (Gordon's place in History as a Soldier, Statesman and Philanthropist), which was aphmitted to the audience at the A. T. S., Mon-treal, as a subject for discourse Sunday, April 22,

"Sleep! Gordon, Sleep! thy task is done, Thy battle fought and victory won.
Cut off from help with foes around
Thy life, a fitting sequel found.
Nor can we deem that life in vain That broke oppression's triple chain, And taught the savage to adore The white man's God, despised before. The white man's God, despised before.
Let bigots pout the lip of scorn
And nurse their wrath in envy born.
Thy fame, in palace and in lot
Shall live when they are all forgot.
Ayel ages yet unborn shall tell
How well thou fought and how thou fell,
Still bravely battling for the right
In desperate, but yet glorious fight.
Save this, thy end is all unknown
And on'thy grave rests not a stone
To tell where one so true, so brave,
Lay resting in a warrior's grave.
'Tis better so, thy tomb is free
From morbid curlosity.
'Tis emblematic of thy worth
Unknown, unrecognized on earth; Unknown, unrecognized on earth; And yet we know thy eyes of love Still beaming from thy home above Smile yet on him who carries on That work, by thee so well begun.

To cheer, to succor, and defend,
Thy servant, follower and friend."
Montreal, Canada. J. B. J. B. CLARKSON. REV. J. H. HARTER, OF AUBURN,

For Emir's heart no pattry fear Can know whilst thou art hovering near,

NEW YORK. How He Obtained His Title, and What the Object of His Mission.

s saiter of the Religio-Philosophical Journal

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

"Mr. Harter, we see that you are styled Minister of the Church of Divine Fragments, located wher-ever a fragment of humanity can be found."

"How did you receive or ob'ain this long title, and what is the object of your mission?"

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

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison as I had done, he stating in substance, that "ministers of the gospel having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prison. True, you are preaching, but you are not settled. You have no church or congregation over which you preside in the city, and are thus ex-

which you preside in the city, and are thus excluded."

To this I replied by saying that Jesus was never settled over any particular church, parish or congregation, but that he "went' about doing good," and in this respect as well as in others. I wished to imitate him; further saying, I am glad Mr. Searls, that you were not Chaplain of the prison mentioned in lat Peter, 3d chapter and 19th verse—the prison Jesus visited after he was put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison; for if you had been Chaplain there, you would, in all probability have said, "Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded."

Now, Mr. Searls, I wish to inform you that I am "Minister of the Church of Divine Fragments," loca-

Now, Mr. Searis, I wish to little in the Mr. Searis, I wish to livine Fragments," located wherever a fragment of humanity can be found, and some of my church members are in Auburn Prisoo, and I desire especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, but nearrich abundance the love of an affectionate, but near

ly heart-broken mother. To an inspirational impression and to the Rev. Wm. Searle, D. D. Chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the long title which I have borne since the time above

referred to. eeting again the mother of Henry H. while on a lecturing tour, I was for the second time implored by her to visit in prison the unfortunate son of a loving mother. Again standing before Chaplain Searl, in his office, I was referred to the rules and laws, serving as barriers to my visiting Henry H. in

Pointing to a Bible on the shelf near by, I said we read in that book that the "Son of man shall come in his glory and all his holy angels with him; and before him shall be gathered all nations." Now Mr., Searls, if we are both "before him." we will Mr., Searls, if we are both "before him," we will, without doubt, among many other words, hear him without doubt, among many other words, bear him say, "I was in prison and ye visited me not." In the vast multitudes "which no man can number," he may possibly single out Harter and say, "Are you guilty or rot guilty?" to which I will say, "Guilty, my Lord, guilty." Now if he should say, "Why are you guilty?" my reply will be, "My Lord, I tried to visit you when in prison, and got as far as the Chaplain, whose superior authority would not allow me to see you." It is very probable that he will then be heard to say, "Harter, come on the right with the sheep; Searls, go on the left with the goats." *

At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searls said to attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from one bearing to him the endearing name of mother.

"What is the object of your mission?"

In answer to this question I will reply: The im-

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

"There is a gem, however small, (Off-times infinitesimal) In every heart of human kind. Which may be polished and refined, And fitted for a higher sphere Than was allotted to it here,

Where op, and on, it may progress, In wisdom and true holiness." Though at present not a "settled minister," but like Jesus, who "went about doing good," or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I seek for those who stray from the fold.

At the sick belong to the doctor till restored to health; as the ignorant pupils belong to the teacher.

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

Ministers of other churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons, belonging to other churches, by stumbling or becoming bad, lose their standing or membership and are expelled or thrown out, or into my church, which, like the grave takes all that comes, but the only way people can get out of "The Divine Fragment Church," is by becoming-

good, when they become divine helpers,--"Mighty in deed and word before God and all the people." Luke 24: 19.

Luke 24: 19.
Some ministers labor to keep people out of hell, while I work, mostly, to keep hell out of the people. There is a difference as to whether the fire is in the stove, or the stove in the fire—a difference whether the man is in whisky or the whisky in the man. Put a dead man into whisky and it will preserve him, but put whisky into a live man, and if it does not kill him, it will, at least, do him a great injury. not kill him, it will, at least, do him a great injury.

The "Hebrew-children" were in the flery furnace, but there was no flery furnace in them. Their souls

but there was no fiery furnace in them. Their soals were filled with the sweetness and joys of heaven.

I regret to say that many members of other churches, in conduct, are so much like the conduct of "Divine Fragment" members, that they can only be distinguished by the label or church-fnark put upon them. They look, like "fragments" and they act like "fragments." They even assist by voice and vote to keep in force laws, to license my "divine fragment" members to do that which is evil and evil only, yet claim to be followers of the great reformer, who ever "went about doing good." It former, who ever "went about doing good." It seems to me that I can hear this reformer say, "Woe unto you, for you make clean the outside of "Woe unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you, scribes and Phar-isees, hypocrises! for you are like unto whited sep-ulchers which indeed appear beautiful outward, but are within full of dead men's bones and all manner

are within full of dead men's bones and all manner of uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity." Matt. 33: 25-28.

Persons having the characteristics and attributes here mentioned, are evidently "divine fragments," whatever they may say to the contrary, and very much need to be converted into "divine helpers." This conversion is an individual, personal work, to induce people to unite with some church, as I do, to have them unite with bonesty, with temperance, with virtue, with charity, and truth, knowing full well that a man can be good, even if he does not bewith virtue, with charity, and truth, knowing full well that a man can be good, even if he does not belong to any church organization—that the tree is not known by the leaves, the limbs, the trunk, the the roots, the location, nor by the label, but by the "fruit." so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deads his acts as "actions apeak louder than." his acts, as "actions speak louder than

Meeting a man recently who talked loudly in favor of Christianity, I asked him if he was a Christian? He said, "Yes, but I don't work at it now."

The world needs more workers, more 'divine helpers," more divine "doers of the word," and to this end I do labor.

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

For the Religio-Bullosophical Journal, Where is Spiritualism Dritting? MILTON ALLEN.

This is an important question to all lovers of the great cause of truth. Is it phenomenal only? Or is it to be this and also to be a "setter forth of strange doctrines,—doctines partly correct and partly erroneous? Drifting towards occultism and Hindu magic? Or is it drifting towards a better, truer, nobler religion of humanity? At present it seems to be principally on the phenomenal plane seems to be principally on the phenomenal plane.

In this, Spiritualism is not singular. All religious have had their beginnings here. Spiritualism and Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on

Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on external phenomens.

Jesus teaght, it is true, as "man never taught" before; but did the people understand? They were principally looking for outward phenomena. Turning water into wine, feeding the multitudes with a few loaves and fishes, calling Lazarus forth from a supposed death, curing the blind, the deaf, the lunatic and oson. These the people could understand, for their seeses were appealed to. His teachings made no very deep impression on his own immediate age, "The wonderful—works" he performed, did. And the people flocked to him wherever he went for this purpose. The effect of the teachings came after. So it is now. The people mainly enquire what is done? What can I witness? And not so much yet "What is truth?" This deeper seeking of Spiritualism will come by and by.

The phenomenal has its grand use. It awakens, attracts, causes inquiry and startles people from the profound hypnotic slumber of old dogmas. More than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection days in the startles and the contraction days in the service death, the resurrection days in the service days in the service days in the service days of the lands of the service days in the service days of the lands of the service days of the lands of the service days of the lands of the lands of the service days of the lands of th

than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection, day of judgment, hell, and so on.

But shall we linger here? Is this all there is of Spiritualism? For the many the answer must be, yes. Thousands look not higher up towards the mountain top. They pass on in blissful ignorance of the grandest teachings the world has ever had. They know not of the rounded up complete system of diving rallicion that is to come out of this new. of divine religion that is to come out of this new born babe in the manger.

There are others, a large number, who not satisfied to linger where the senses mainly are fed, pass on seeking for the fount of higher knowledge. This on seeking for the fount of higher knowledge. This brings us upon the plane where theory, speculation and new dogmas reign. Here they meet with all sorts of contradictions, vagaries, absurdities, as "baseless as the fabric of a dream." As a dream may not be wholly baseless, so these may not be entirely so. The theory of reincarnation may have some basis of truth; so may occultism, Hindu magic, the theories of "shells," "elementaries," and

How long can an earnest mind seeking for the highest soul food remain here? Not long. The hungering soul must have something more than fine spun theories and absurd speculations. Where shall we go for this soul food? Here is the crucial test of a system. It must either supply all the deep needs of the soul or be stamped as a failure. Can any church supply this need? Not one in all Chris-tendom! They have all been weighed in the balance

tendom! They have all been weighed in the balance and found wanting. Need I particularize? Not now. It is not necessary.

Spiritualism, then, is the last resort as far as men can see. Can this meet all the needs of the soul? If it cannot, it, too, is a failure! It is not enough to tell us there is a future. It is not enough to tell us our friends can return and commune with us. The whole world outside of Christendom believe this, have had knowledge of it for untold age Spiritualism is on trial before the whole world. I the world satisfied with it as it exists to-day? No. Is it then a failure? No! But it it stope just where it is and goes no farther, it it remain in statu quo with all its unsolved problems, its uncertain and contradictory theories, its unsatisfactory speculations, it must be pronounced an imperfect system, and we must look farther.

What has the student of Spiritualism in its vari-

ous phases to say to this? Stand and deliver, is the word to-day to all systems. Thinkers of this new Philosophy, let us hear from you. Philadelphia, Penn.

Cant in Religious Talk.

There is the cant of religion and the cant of politics—one as empty and disagreeable as the

other.

Legislating an old man pray that he might "hear the sound of a gong in the tops of the mulberry trees." I heard him pray that many times. I have no definite thought of what he meant times. I have no definite thought of what he meant by it. I surmise he could not tell. There was a pious sound to the words that he liked.

"Justification by faith" carries with it to-day no

"Justification by faith" carries with it it-day no certain, definite meaning, except to theologians. The preacher of to-day is not talking to the 'theologians; he is talking to men, women, and children.

We listen to the exportation, "Save your soul," What is the soul? I do not suppose that we have clear thoughts on that word. Does it mean "your self"? Well, then, why not say so? The Rev. Mr. Caton remarked the other day that he did not talk about sexing souls but about saving souls.

Caton remarked the other day that he did not talk about saving souls, but about saving lives. Let us think clear and speak straight.

Take up our sacred song-book and read some of the songs. I think you will notice a quantity of idle repetitions in words—God's name taken in vain and old phrases that have no meaning in them. When I hear a man say "Come to Jesus," I do not know what he means. I wish instead of using those words he would give the meaning in other and plainer words. I hear a man use the words "total depravity." I ask him to explain, and it will take him fifteen minutes to tell me that he does not mean total depravity, but something not so bad. Why use a phrase so unfortunate that it needs a long explana phrase so unfortunate that it needs a long explan-ation? The thought is what we need, the fact. Thought grows; it is a living thing. The growing boy must have some new clothes.—The Rev. Myron W. Reed.

Notes From Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal

We had a fine audience last Sunday evening and a We had a fine audience last Sunday evening and a happy glow of spiritual life and good feeling. The cause in this city is, I think, in a fairly healthy condition and steadily growing better. If there are personal differences and little jealousies they do not reach me to mar the pleasure of my work. There is a growing class who "hunger and thirst after righteonsness" and exert a permanent influence for good. A goodly number of Spiritualists give their support to the Unitarian Church which supplies choice intellectual entertainment, but is dumb on

choice intellectual entertainment, but is dumb on the most vital question of the ages.

Dr. Thorne and wife are home from California where they spent the winter, somewhat improved in health, but far from well. He is a pungent thinker and forcible talker, with a tertile store of various in-formation, quick, vigorous and saucy, and bigots and charlatans soon learn to fear and shun him. Mr. Campbell and Judge Esse are representative men, whose influence honors the cause, and a few more whose influence honors the cause, and a few more like them would establish a permanent movement that would compel the respect of the world. Col. Vanhorn and wife are home from Washington where they spent the winter, and add their influence and patronage to our meetings. Col. Vanhorn is widely known and honored as the founder and editor-in-chief of the Kansas City Journal, and his editor-in-chief of the world in the control of the world in the his editorials are famous for originality, and breadth of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the good seed and helping the cause. Dr. Granville, who has been absent on business much of the time has now settled down to steady work in this city. Mr. Baker, who has been a faithful supporter of the meetings, and always purchased the JOURNAL, had the misfortune about a month ago to get his foot crushed, since which time we miss his helpful presence among us. Dr. Bowker and Mr. and Mrs. Wood have had severe trials and sickness which deprived us of their presence, but I think they are all in good condition now. Dr. Kimmell and wife enjoy the communion with the angels and are devoted. Charles Fillinore is a broad-minded investigator and a graduate from Agnostic Materialism to Spiritualism and recently paid his respects to Christian Science. Unfortunately for us his physical infirmities deprive us of his presence at the meetings which he liberally supports both morally and financially. C. W. Fairman is a "pillar in our church," whose influence and substantial aid quietly support, and whose social bearings are wholesome and independent. He and his amisple companion are faithful whose social bearings are wholesome and indepen-dent. He and his amiable companion are faithful attendants and their presence helpful to the weak and lukewarm. Talk as we will of individual sovereignty, every movement depends much upon social magnetism and the inspiration, of example.

One soul thoroughly enthused will warm a hundred indifferents to life; while every apathetic dead weight must be kindled and carried by those who

The RELIGIO-PHILOSOPHICAL JOURNAL is doing a good work here; and those who read it once generally want more, and express appreciation and approval of its high aims and cultured thought and manifest increasing interest in its weekly visits. I close my eight months' engagement here Sunday, May 27th, and regretfully part with the many pleas-ant friends whose uniform kindness and good will manifest on all occasions have been a helpful tonic to my soul and will be "something sweet to think

of" through all coming time.

I expect to attend the annual meeting at Sturgis,
Mich., June 15th, 16th, and 17th, and give Chicago a call on my way thence. LYMAN C. HOWE. 922 Cherry Street, Kansas City, Mo.

A Cingalese Rock Fortress.

For the first time for a number of years, the Sigir Rock, in Ceylon, has been scaled by a European, the feat on this occasion being performed by General Lennox, who commands the troops in the island. It is said, indeed, that only one European, Mr. Creasy, ever succeeded in reaching the summit. The rock is cylindrical in shape, and the buiging sides render the ascent very difficult and dangerous. There are galleries all round, a groove about four inches deep being out in the solid rock. This rises spirally, and in it are fixed the foundation bricks, which support a platform about six feet broad, with a chunam-coated wall about nine feet high. The whole structure fol-lows the curves and contours of the solid rock, and is cunningly constructed so as to make the most of any natural support the formation can afford. In any natural support the formation can afford. In some places the galiery has fallen completely away, but it still exhibits flights of fine marble steps. High up on the rock are several figures of Buddha, but it is a mystery how the artist got there, or how, being there, he was able to carry on his work. The fortifications consist of platforms, one above the other, supported by massive retaining walls, each commanding the other. Owing to the falling away of the gallery, the ascent in parts had to be made up a perpendicular face of the cliff, and General Lennox and four natives were left to do the latter part of the ascent alone. The top they found to be a plateau about an acre in extent, in which were two square tanks with sides 30 yards and 15 feet respectively in tanks with sides 30 yards and 15 feet respectively in length, cut out of the solid rock. A palace is be-lieved to have existed on the summit at one time, although time, weather, and the jungle have oblit-erated all traces of it. During the descent the first comer had to guide the foot of the next into a safe fissure, but all reached the bottom safely after two and a half hours. It is said that the amount of work expended on the galleries is incredible, and the writer of the account of the feat doubts if all the machinery of modern times could accomplish the stupendous work that was achieved here in old days by manual labor alone.—Scientific American.

"CATHOLIC" ALDERMEN.

Well-Deserved Scoring in Bishop Ireland's Paper.

The action of the nineteen so-called Catholic Alder men in Chicago in defeating an ordinance designed to protect schools and churches from the vicious proximity of saloons has entailed upon them and the Council of that city a disagreeable notoriety which can only be removed by their defeat at the next elections. The ordinance had been drawn up with the laudable object of empowering the Mayor to re-fuse licenses to saloons erected within 200 feet of a school or a church. Every one of the "Catholic" Al-dermen voted against the proposed measure, and their opposition, coupled with that of other saloontheir opposition, coupled with that of other saloonists, secured its rejection. It is not too much to say that there is no honest and respectable man in Chicago or any other city who would not feel himself degraded by association with these Aldermen. If there is anything which recommends itself to the If there is anything which recommends itself to the support of a citizen not hopelessly depraved by the saloon, it is surely an ordinance framed for the protection of school children from the contaminating influence of drunkenness. It is the impressions formed at that period of their lives which mold and give color to their character forever, afterward. The curse of the Redeemer of Mankind regis upon those who demoralize young: "Wo unto whomsoever shall scandalize one of these little ones who believe in me."—St. Paul Northwestern Chronicle (Bishop Ireland's paper). Ireland's paper).

John Wesley on the American Revolution.

A curious and characteristic letter of John Wesley bearing date of June 14, 1775, has been discovered by the Historical Manuscript Commission among the family papers of the Earl of Dartmouth. It is addressed to Lord Dartmouth, at that time Secretary of State for the Colonies, and is an energetic and passionate protest against the war in America. "All my prejudices," says the writer, "are against the Americans, for I am a High Churchman, the son of High Churchman, the son of Americans, for I am a High Churchman, the and High Churchman, bred up from my childhood in the highest notion of passive obedience and nonresistance. And yet in spite of all my rooted prejudices. I cannot avoid thinking, if I think at all, that an oppressed people asked for nothing more than their legal rights, and that in the most modest and inoffensive means and that in their legal rights, and that in the most modest and inoffensive manner, which the pature of the case would allow. But waiving all considerations of right and wrong, is it common sense to use force to-ward the Americans? Remember Rehoboam, remember Philip IL, remember Charles L.P'-St. Jame

L. H. Warren writes: "I cannot do without the JOURNAL. I consider it the best spiritual paper published. The bold stand you have taken against published. The bold stand you have taken against fraud and dishonest mediums is commendable, and ought to make every honest Spiritualist stand by you in your noble work."

Cassadaga Camp, New York.

to the Editor of the Religio-Philosophical Journ The spring of 1888 opened up with brighter prostpects for Cassadaga than any former year. The improvement of the grounds in uprooting stumps and
grading is especially noticeable to one who has
spent the past-six months away from the Island.
Fifteen cottages, most of them fine in architectural
adornment and finish have been built since last
year, and fifteen more are to be erected before
camp ones. Also a large hall, two stories with camp opens. Also a large hall, two stories, with lecture, lyceum, library and reading-room,—a want

lecture, lyceum, library and reading-room,—a want that has been long felt.

Our grand picnic and Sunday assembly, 8th, 9th and 10th of June, is being locked forward to with bright anticipations of enjoyment. Mrs. Elizabeth Waston of Cal., and Mr. J. Clegg Wright as speakers for the occasion, insure its success. Little Miss Libble Lowe grew into the hearts of the people in this the land of her nativity, and her power to move and thrill the multitude has grown no less. No one will receive a more hearty welcome at Cassadaga Camp than the "little preacher of the Golden Gate."

Mr. Wright takes the platform at Cassadaga for the first time. His published lectures show him to be a sound reasoner and true philosopher. The North Western band will furnish music for the occasion. It is widely known as discoursing the sweetest and best of music.

The Camp meeting opens July 21st, and closes August 26th. Circulars will be ready for distribu-tion at the Picnic.

Mr. T. J. Skidmore resigned his position as President of the Association at the last annual election and Mr. A. Gaston, of Meadville, Pa., is his successor. Mr. Archie Gaston of the same place is secretary, and either of the above parties should, be addressed by any one wishing circulars or information concern-

ing Cassadaga Camp.

Mr. and Mrs. Skidmore are indefatigable workers and take an unfalling interest in the cause. They have built a beautiful residence on the avenue overlooking the lake and make this their permanent

Mrs. C. Cook, of Jamestown, N. Y., is ever deserving of mention and also has a handsome cottage on the ave. In her frequent trips to the camp she comes laden with flowering shrubs and plants and to her taste and energy we owe most of the adorn-ment on the grounds in that line. Cottagers who come early enough and those who have made per-manent homes here do and will lend willing hands to help make Cassadaga all that it promises, Th Camp of America. M. J. RAMSDELL.

The Late Prot. A. H. Worthen.

the Editor of the Religio-Philosophical Journal

Will you permit a few thoughts in memory of the late Prof. A. H. Worthen, of Warren, Ill., who passed on to the higher life from his late home, May 6th, 1888, to join the partner of his life, whom he has so truly mourned for the past three years.

During nearly ten years' acquaintance with Prof.

Worthen, it has been a special privilege for me to regard him as an earthly father, a person in whom I could confide and go to for counsel and advice concerning my public labors or private business; a man in whose presence one felt lifted to a higher plane

in whose presence one felt lifted to a higher plane of thought and action; whose very being seemed to be surrounded with grand and ennobling influences that all persons, whether sensitive or not, could but teal and recognize feel and recognize.

During my engagements at Cincinnati for the month of March and the anniversary in early April, it was my privilege to meet the Professor and receive his words of counsel. At the close of the anniversary, he very kindly invited me to accompany him to his home in Illinois, and spend the interim I had to spare before meeting my engagement in New York, at his house,—an invitation which I very gladly and thankfully accepted. As I am naturally inclined to look at mother nature in her geological aspect, such an opportunity to behold the elaborate and beautiful museum of geological specimens, and in the presence of one who could give the historic and needed information as I took each specimen, was not to be ignored. During the last visit the was not to be ignored. During the last visit the Professor spared no pains to give me every attention that I might become familiar with the special specimens I sought to learn. The days were only too few and the hours too short before the time arrived that I must say the good-by, yet in the hopes of again meeting him during the coming campmeet-

ng, but it was not so to be. For many years Prof. Worthen had been a consistent Spiritus list; a good man, with a rare intellect; a man of culture, honored and respected. At the time of his demise he was completing the most elaborate work on the geological survey of the State of Illinois that has ever been made, but the summons came, and he answered the call, and has gone to join the loved and loving in a brighter and purer sphere of existence. JENNIE B. HAGAN.

South Framingham, Mass.

PREACHING BY A GHOST. The Colored Minister Who Was Hung

Appears to His Congregation.

The following dispatch, under date of May 19th,

The negroes around Woodville are in a terrible state of excitement over the reported appearance of the ghost of the Rev. George McDuffle, whose hanging in Greensboro was reported last week. McDuf-fie was pastor of the little colored church near Woodville, Ga., and killed a deacon for having won from him the affections of Sarah Haines. There was no preaching in the little church last Sunday towing to the want of a preacher. Those who did wander to-ward the church however, report that they saw the ghost of their old pastor enter the pulpit. He was dressed in a flowing white robe, and his face, while black, still had the appearance of perfect transparency. He preached long and earnestly, warning his old hearers to beware of women. Monday night a great crowd gathered around the church, but several of the deacons declared that Brother George would not appear to please Godless sightseers, but to those who were faithful he would certainly make himself known. The faithful were asked in and the others excluded, when, suddenly, a noise as of the flapping of wings was heard, and the congregation with heads bent to the ground heard once more the be-loved voice of their pastor. Every night since, so the partisans of McDuffie declare, he has appeared in the church, and he promises to make it warm for any preacher who attempts to succeed him. The negroes have quit work and lotter around the church each one trying to outvie the other in wonderful tales about McDuffie.

A MODERN LAZARUS.

Return to Life of a Man Whose Coffin Had Been Lowered Into the Grave.

A latter-day Lazarus has temporarily returned to life at a place called Esparron in the department of the Haute-Garonne, France. He was an elderly man, name Bade, whose death had been duly certified by the local doctors. Preparations were made for his burial, and the coffin containing his body was actually lowered into the grave, when a hollow voice was heard uttering moans between the four boards. Then followed several distinct knocks on the inside of the coffin lid. Most of the people who were standing around the grave were terrified and ran away as if they were pursued by a battalion of "bogies." The cure, the croque-moris, and the sex-ton showed, however, no signs of trepidation, and one of the funeral fraternity of mutes went for the Mayor, while another boldly and rather practically shouted down to the supposed dead man, "Attends un peu mon vieux." ("Wait a bit, old man.") When the Mayor arrived the coffin was opened and the man was taken out, but the fright was too much for him. All the town was soon talking of the "Modern Lazarus," whose resurrection was regarded as a miracle; but, after having hovered for a day or two between time and eterhity, the venerable vil-lager at last departed from the precincts of the cheerful day in real earnest.

A Dream That Came True,

According to the Philadelphia Times, Thomas Mauk, of Mechanicsburg, Pa., dreamed two years ago that he found a pot of money concealed in a certain tumble-down building on one of the back streets. The dream made such an impression upon him that he determined to buy the property, which he lately succeeded in doing for \$300. The other day, in making some *epairs, he found an old pot in the fine with nearly \$5,000 in it.

Notes and Extracts on Miscellaneous

Subjects. Henry T. Coxwell, the balloonist, is seventy years of age, and has made 700 voyages in the air.

There are now twenty-two crematories in Europe, where more than 1,400 incinerations took place last rear.

The Russian military maneuvers are to take place this year at Odessa in August, and the Emperor will be present.

A gambler is reported to have lost over \$100,000; is property, at a fare bank in Denver one day last week.

The Ameer of Afghanistan is said to be meditating a journey to England to call on the Empress of India this summer. A circular fan into which sweet-scented grass is

bound by tiny ribbons wafts perfumed breezes upon beauty's cheek. In Japan every unmarried woman wears a scarlet skirt. This she discards and stains her teeth black when she marries.

Of the 2,100 inmates of the New York Christian Home for Intemperate Men during the past ten years, only five have died.

The price to be paid by the Manhattan Club for the Stewart palace in New York is \$800,000, which s much below the cost.

The slaughter of alligators in Florida seems to in-rease. More than 1,600 alligator hides were sold at Fort Ogden in one week lately.

A young woman at Beloit, Kan., was recently paid the bounty on the scalps of nine young wolves which she captured while herding cattle.

A Paris journal asserts that an English ex-hang-man has been hired by an American manager for a lecture tour in the United States, and is to receive \$40,000 over his expenses. The Congregational association of Ohio has

resolutions condemning President, Cleveland for the recent orders forbidding the use of the vernacular in the Indian schools.

A family consisting of two men, one woman and two children have taken up their abode in a mammoth hollow sycamore tree on the banks of the Kanawha River in West Virginia. Mr. Gladstone's review of Colonel Ingersoll's at-

tack upon revealed religion has been so much in de-mand that twenty-two editions of the May number of the North American Region containing it have been issued.

In Scotland recently a man was fined half a guinea for going to church on Sunday and while one of the worshipers was bending at prayer demanding from him two days' wages alleged to be due his Cardinal dibbons and thirteen archbishops meet

in Baltimore early in June to decide what the atti-tude of the church shall be toward the Knights of Labor, the American Federation of Labor, and the Anti-Poverty society.

At the last Queen's drawing-room the costumes of the American ladies were much more sober than those of the English. Yellow and pink seemed to be the London fashion, while chiefly white or black were chosen by the Americans who were presented In one of his recent lectures Prof. Felix Adler de-

none of his recent lectures Prof. Fellx, Adler de-definition of the project of building a great cathedral in New York by the Episcopalians, declaring that the money could be more profitably devoted to the sav-ing of lives in the tenement-house districts. Edward Jackson dug some curiosities from a mound in his garden near Greensboro, Ga., a day or two ago. In the mound were pleces of old pots, ar-tistically carved, made from different colored mud.

Pieces of a collar-bone and other parts of a human skeleton were also excavated. The future of Montana is contained in the following proposecy by a cashier of a bank in Helena: "We have four things to depend on in Montana—agriculture, cattle raising, horse raising and mining. There are twenty-seven millionaires living in Helena, and we ain't going to be a one-crop State."

The province of Quebec, Canada, is said to be the most Catholic part of the globe. Out of a total population of 1,549,000, the Catholics number about 1,485,000. Directing this religious body are 1 cardinal, 2 archbishops, 7 bishops, 1 apostolic prefect and 1,546 priests and religieuses. There are 907 churches, 21 seminaries and colleges, 232 convents, and 69 hospitals.

In New York a panel in some of the elevated cars has been hired by some pious people for the procla-mation of scripture texts. In Philadelphia the same practice exists in some of the street cars, which are further supplied with tracts, some of them bearing the same relation to good religious literature that a dime novel does to a tale of Walter Scott.

General Boulanger has chosen an emblematic flower, which he begs all his friends to wear. It is the clove pink. Certainly it has the merit of a more pungent odor than the Boyal lilies or the Imperial violets, and it is perhaps as dignified a posy as Kaiser Wilhelm's cornflowers or the Austrian Kaiser's daisies. But punning critics say the cern-flower would have been the most appropriate for

wo thousand emigrants left Liverpool for Can ada in one week this year, and the next week six additional steamers with a capacity of 4,500 had to be put on, and they were all filled, and many passen ers had to remain over for another week for lack room. The rate of emigration has been maintained at almost the same point ever since, it is said, and the record of the season will be unprecedented.

A Maine newspaper says that the price of lumber in New York regulates the price of stumpage in Maine. If spruce is worth \$15 a thousand, the Maine man figures this way: Lumber \$15 in New York; freight and insurance about \$3 a thousand; rafting and milling, \$4; cutting and hauling, \$4. This leaves \$4, and that would be the price of stumpage. If lumber is worth \$16, stumping is \$5

A Hudsonville, Mich., merchant by the name of Wolf, who did not believe his safe to be burglar-proof, tied a card to the door knob and wrote upon it: "Please do not blow open; combination not on. Respectfully yours, L. M. Wolf." The other morn-lng he came down and discovered "Thanks" written upon the other side of the card. Then he yanked the safe open and found that \$76.38 in cash and papers valued at \$1,500 had been stolen. However, he saved the safe

Margaret Andrews Oldham, the new Southern poet, is an attractive little woman, whose years are not much beyond a score and a quarter. She has a pretty, intelligent face, with a shapely nose, large blue eyes, expressive mouth, and a shell pink com-plexion. She inherits her literary inclination from her father, who was a college president, while her mother is at the head of an educational institution. Her husband is a journalist and writer, and her brother is a lawyer-editor.

In the current number of the Critic Rev. Dr. E. E. Hale seems inclined to support Dr. Marcou's theory that the Vespucius was nicknamed Americus, precisely as General Gordon was called "Chinese" and Stanley "Congo," Dr. Marcou holds that the word America comes from Americae, the name of a mountain chain in Costa Rica, and believes that Vespucius may have been so called because he had "America on the brain," Dr. Hale's suggestion that the controversy will undoubtedly run on for a couple of hundred years longer is very pertinent.

A citizen of Rockland, Me., made a bargain with a butcher to kill and sell his fat cow on commission. The butcher took the cow, and the first offer he received for the meat was from the owner, who did not recognize the carcass. He bought three-quarters of the meat at a low price, and sold it at a small profit; and the next day got the other quarter, after beating the butcher down. When he settled with the butcher for his own cow he was angry because the meat sold so cheaply, but he was speechless when he found out that he'd bought his own beef and sold himself.

An account of heroic self-denial comes from In-An account of heroic self-denial comes from Indiana. In Clark county a Methodist minister, called upon a certain merchant in one of the villages and with tears in his eyes acknowledged, his inability to pay a small debt. Inquiry elicited the fact that the preacher was sick three months last fall and was reduced to the necessity of the strictsst economy to get through the winter and pay his bills. He actually wintered his horse and cow on \$2.50 each, and the food for himself and wife per week did not exceed 25 cents. This is probably the closest house-keeping ever attempted by a white man. The poor fellow, however, is feeble, but he has almost all his debts paid. debts paid.

Voices from the People. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal

General Gordon.

The following was written inspirationally through the hand of Mr. Robert Kneeshaw, from the subject suggested by the writer (Gordon's place in History as a Soldier, Statesman and Philanthropist), which was aphmitted to the audience at the A. T. S., Mon-treal, as a subject for discourse Sunday, April 22,

"Sleep! Gordon, Sleep! thy task is done, Thy battle fought and victory won.
Cut off from help with foes around
Thy life, a fitting sequel found.
Nor can we deem that life in vain That broke oppression's triple chain, And taught the savage to adore The white man's God, despised before. The white man's God, despised before.
Let bigots pout the lip of scorn
And nurse their wrath in envy born.
Thy fame, in palace and in lot
Shall live when they are all forgot.
Ayel ages yet unborn shall tell
How well thou fought and how thou fell,
Still bravely battling for the right
In desperate, but yet glorious fight.
Save this, thy end is all unknown
And on'thy grave rests not a stone
To tell where one so true, so brave,
Lay resting in a warrior's grave.
'Tis better so, thy tomb is free
From morbid curlosity.
'Tis emblematic of thy worth
Unknown, unrecognized on earth; Unknown, unrecognized on earth; And yet we know thy eyes of love Still beaming from thy home above Smile yet on him who carries on That work, by thee so well begun.

To cheer, to succor, and defend,
Thy servant, follower and friend."
Montreal, Canada. J. B. J. B. CLARKSON. REV. J. H. HARTER, OF AUBURN,

For Emir's heart no pattry fear Can know whilst thou art hovering near,

NEW YORK. How He Obtained His Title, and What the Object of His Mission.

s saiter of the Religio-Philosophical Journal

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

"Mr. Harter, we see that you are styled Minister of the Church of Divine Fragments, located wher-ever a fragment of humanity can be found."

"How did you receive or ob'ain this long title, and what is the object of your mission?"

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

I was informed by the chaplain that the laws of the State prohibited me from visiting convicts in prison as I had done, he stating in substance, that "ministers of the gospel having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prison. True, you are preaching, but you are not settled. You have no church or congregation over which you preside in the city, and are thus ex-

which you preside in the city, and are thus excluded."

To this I replied by saying that Jesus was never settled over any particular church, parish or congregation, but that he "went' about doing good," and in this respect as well as in others. I wished to imitate him; further saying, I am glad Mr. Searls, that you were not Chaplain of the prison mentioned in lat Peter, 3d chapter and 19th verse—the prison Jesus visited after he was put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison; for if you had been Chaplain there, you would, in all probability have said, "Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded."

Now, Mr. Searls, I wish to inform you that I am "Minister of the Church of Divine Fragments," loca-

Now, Mr. Searis, I wish to little in the Mr. Searis, I wish to livine Fragments," located wherever a fragment of humanity can be found, and some of my church members are in Auburn Prisoo, and I desire especially now, to see Henry H. May I be permitted to see him? The convict was soon called, to whom I delivered in rich abundance the love of an affectionate, but nearrich abundance the love of an affectionate, but near

ly heart-broken mother. To an inspirational impression and to the Rev. Wm. Searle, D. D. Chaplain of the State Prison, at Auburn, N. Y., must the credit be given for the long title which I have borne since the time above

referred to. eeting again the mother of Henry H. while on a lecturing tour, I was for the second time implored by her to visit in prison the unfortunate son of a loving mother. Again standing before Chaplain Searl, in his office, I was referred to the rules and laws, serving as barriers to my visiting Henry H. in

Pointing to a Bible on the shelf near by, I said we read in that book that the "Son of man shall come in his glory and all his holy angels with him; and before him shall be gathered all nations." Now Mr., Searls, if we are both "before him." we will Mr., Searls, if we are both "before him," we will, without doubt, among many other words, hear him without doubt, among many other words, bear him say, "I was in prison and ye visited me not." In the vast multitudes "which no man can number," he may possibly single out Harter and say, "Are you guilty or rot guilty?" to which I will say, "Guilty, my Lord, guilty." Now if he should say, "Why are you guilty?" my reply will be, "My Lord, I tried to visit you when in prison, and got as far as the Chaplain, whose superior authority would not allow me to see you." It is very probable that he will then be heard to say, "Harter, come on the right with the sheep; Searls, go on the left with the goats." *

At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searls said to attendant, "Send for Henry H." The prisoner was soon before me, and with tear-drops glistening in his eyes, received the comforting and inspiring messages brought to him from one bearing to him the endearing name of mother.

"What is the object of your mission?"

In answer to this question I will reply: The im-

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

"There is a gem, however small, (Off-times infinitesimal) In every heart of human kind. Which may be polished and refined, And fitted for a higher sphere Than was allotted to it here,

Where op, and on, it may progress, In wisdom and true holiness." Though at present not a "settled minister," but like Jesus, who "went about doing good," or like the "Good Shepherd," who went after the "lost sheep till he found it," so do I seek for those who stray from the fold.

At the sick belong to the doctor till restored to health; as the ignorant pupils belong to the teacher.

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

Ministers of other churches usually make efforts to increase their membership, while on the other hand I am doing what I can to diminish mine. Many persons, belonging to other churches, by stumbling or becoming bad, lose their standing or membership and are expelled or thrown out, or into my church, which, like the grave takes all that comes, but the only way people can get out of "The Divine Fragment Church," is by becoming-

good, when they become divine helpers,--"Mighty in deed and word before God and all the people." Luke 24: 19.

Luke 24: 19.
Some ministers labor to keep people out of hell, while I work, mostly, to keep hell out of the people. There is a difference as to whether the fire is in the stove, or the stove in the fire—a difference whether the man is in whisky or the whisky in the man. Put a dead man into whisky and it will preserve him, but put whisky into a live man, and if it does not kill him, it will, at least, do him a great injury. not kill him, it will, at least, do him a great injury.

The "Hebrew-children" were in the flery furnace, but there was no flery furnace in them. Their souls

but there was no fiery furnace in them. Their soals were filled with the sweetness and joys of heaven.

I regret to say that many members of other churches, in conduct, are so much like the conduct of "Divine Fragment" members, that they can only be distinguished by the label or church-fnark put upon them. They look, like "fragments" and they act like "fragments." They even assist by voice and vote to keep in force laws, to license my "divine fragment" members to do that which is evil and evil only, yet claim to be followers of the great reformer, who ever "went about doing good." It former, who ever "went about doing good." It seems to me that I can hear this reformer say, "Woe unto you, for you make clean the outside of "Woe unto you, for you make clean the outside of the cup and of the platter, but within are full of extortion and excess. Cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you, scribes and Phar-isees, hypocrises! for you are like unto whited sep-ulchers which indeed appear beautiful outward, but are within full of dead men's bones and all manner

are within full of dead men's bones and all manner of uncleanness. Even so you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity." Matt. 33: 25-28.

Persons having the characteristics and attributes here mentioned, are evidently "divine fragments," whatever they may say to the contrary, and very much need to be converted into "divine helpers." This conversion is an individual, personal work, to induce people to unite with some church, as I do, to have them unite with bonesty, with temperance, with virtue, with charity, and truth, knowing full well that a man can be good, even if he does not bewith virtue, with charity, and truth, knowing full well that a man can be good, even if he does not belong to any church organization—that the tree is not known by the leaves, the limbs, the trunk, the the roots, the location, nor by the label, but by the "fruit." so man, in the sight of heaven, is not known, loved or respected by his faith, his songs, his prayers, nor his church relationship, but by his deads his acts as "actions apeak louder than." his acts, as "actions speak louder than

Meeting a man recently who talked loudly in favor of Christianity, I asked him if he was a Christian? He said, "Yes, but I don't work at it now."

The world needs more workers, more 'divine helpers," more divine "doers of the word," and to this end I do labor.

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

For the Religio-Bullosophical Journal, Where is Spiritualism Dritting? MILTON ALLEN.

This is an important question to all lovers of the great cause of truth. Is it phenomenal only? Or is it to be this and also to be a "setter forth of strange doctrines,—doctines partly correct and partly erroneous? Drifting towards occultism and Hindu magic? Or is it drifting towards a better, truer, nobler religion of humanity? At present it seems to be principally on the phenomenal plane seems to be principally on the phenomenal plane.

In this, Spiritualism is not singular. All religious have had their beginnings here. Spiritualism and Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on

Christianity are alike in this respect at least; for in the early days of Christianity it rested principally on external phenomens.

Jesus teaght, it is true, as "man never taught" before; but did the people understand? They were principally looking for outward phenomena. Turning water into wine, feeding the multitudes with a few loaves and fishes, calling Lazarus forth from a supposed death, curing the blind, the deaf, the lunatic and oson. These the people could understand, for their seeses were appealed to. His teachings made no very deep impression on his own immediate age, "The wonderful—works" he performed, did. And the people flocked to him wherever he went for this purpose. The effect of the teachings came after. So it is now. The people mainly enquire what is done? What can I witness? And not so much yet "What is truth?" This deeper seeking of Spiritualism will come by and by.

The phenomenal has its grand use. It awakens, attracts, causes inquiry and startles people from the profound hypnotic slumber of old dogmas. More than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection days in the startles and the contraction days in the service death, the resurrection days in the service days in the service days in the service days of the lands of the service days in the service days of the lands of the service days of the lands of the service days of the lands of the lands of the service days of the lands of th

than all, it proves the fact of a life after this, and upsets many old errors about death, the resurrection, day of judgment, hell, and so on.

But shall we linger here? Is this all there is of Spiritualism? For the many the answer must be, yes. Thousands look not higher up towards the mountain top. They pass on in blissful ignorance of the grandest teachings the world has ever had. They know not of the rounded up complete system of diving rallicion that is to come out of this new. of divine religion that is to come out of this new born babe in the manger.

There are others, a large number, who not satisfied to linger where the senses mainly are fed, pass on seeking for the fount of higher knowledge. This on seeking for the fount of higher knowledge. This brings us upon the plane where theory, speculation and new dogmas reign. Here they meet with all sorts of contradictions, vagaries, absurdities, as "baseless as the fabric of a dream." As a dream may not be wholly baseless, so these may not be entirely so. The theory of reincarnation may have some basis of truth; so may occultism, Hindu magic, the theories of "shells," "elementaries," and

How long can an earnest mind seeking for the highest soul food remain here? Not long. The hungering soul must have something more than fine spun theories and absurd speculations. Where shall we go for this soul food? Here is the crucial test of a system. It must either supply all the deep needs of the soul or be stamped as a failure. Can any church supply this need? Not one in all Chris-tendom! They have all been weighed in the balance

tendom! They have all been weighed in the balance and found wanting. Need I particularize? Not now. It is not necessary.

Spiritualism, then, is the last resort as far as men can see. Can this meet all the needs of the soul? If it cannot, it, too, is a failure! It is not enough to tell us there is a future. It is not enough to tell us our friends can return and commune with us. The whole world outside of Christendom believe this, have had knowledge of it for untold age Spiritualism is on trial before the whole world. I the world satisfied with it as it exists to-day? No. Is it then a failure? No! But it it stope just where it is and goes no farther, it it remain in statu quo with all its unsolved problems, its uncertain and contradictory theories, its unsatisfactory speculations, it must be pronounced an imperfect system, and we must look farther.

What has the student of Spiritualism in its vari-

ous phases to say to this? Stand and deliver, is the word to-day to all systems. Thinkers of this new Philosophy, let us hear from you. Philadelphia, Penn.

Cant in Religious Talk.

There is the cant of religion and the cant of politics—one as empty and disagreeable as the

other.

Legislating an old man pray that he might "hear the sound of a gong in the tops of the mulberry trees." I heard him pray that many times. I have no definite thought of what he meant times. I have no definite thought of what he meant by it. I surmise he could not tell. There was a pious sound to the words that he liked.

"Justification by faith" carries with it to-day no

"Justification by faith" carries with it it-day no certain, definite meaning, except to theologians. The preacher of to-day is not talking to the 'theologians; he is talking to men, women, and children.

We listen to the exportation, "Save your soul," What is the soul? I do not suppose that we have clear thoughts on that word. Does it mean "your self"? Well, then, why not say so? The Rev. Mr. Caton remarked the other day that he did not talk about sexing souls but about saving souls.

Caton remarked the other day that he did not talk about saving souls, but about saving lives. Let us think clear and speak straight.

Take up our sacred song-book and read some of the songs. I think you will notice a quantity of idle repetitions in words—God's name taken in vain and old phrases that have no meaning in them. When I hear a man say "Come to Jesus," I do not know what he means. I wish instead of using those words he would give the meaning in other and plainer words. I hear a man use the words "total depravity." I ask him to explain, and it will take him fifteen minutes to tell me that he does not mean total depravity, but something not so bad. Why use a phrase so unfortunate that it needs a long explana phrase so unfortunate that it needs a long explan-ation? The thought is what we need, the fact. Thought grows; it is a living thing. The growing boy must have some new clothes.—The Rev. Myron W. Reed.

Notes From Kansas City, Mo.

To the Editor of the Religio-Philosophical Journal

We had a fine audience last Sunday evening and a We had a fine audience last Sunday evening and a happy glow of spiritual life and good feeling. The cause in this city is, I think, in a fairly healthy condition and steadily growing better. If there are personal differences and little jealousies they do not reach me to mar the pleasure of my work. There is a growing class who "hunger and thirst after righteonsness" and exert a permanent influence for good. A goodly number of Spiritualists give their support to the Unitarian Church which supplies choice intellectual entertainment, but is dumb on

choice intellectual entertainment, but is dumb on the most vital question of the ages.

Dr. Thorne and wife are home from California where they spent the winter, somewhat improved in health, but far from well. He is a pungent thinker and forcible talker, with a tertile store of various in-formation, quick, vigorous and saucy, and bigots and charlatans soon learn to fear and shun him. Mr. Campbell and Judge Esse are representative men, whose influence honors the cause, and a few more whose influence honors the cause, and a few more like them would establish a permanent movement that would compel the respect of the world. Col. Vanhorn and wife are home from Washington where they spent the winter, and add their influence and patronage to our meetings. Col. Vanhorn is widely known and honored as the founder and editor-in-chief of the Kansas City Journal, and his editor-in-chief of the world in the control of the world in the his editorials are famous for originality, and breadth of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the of thought, aglow with the progressive spirit of the age. Dr. Smith and family are active in sowing the good seed and helping the cause. Dr. Granville, who has been absent on business much of the time has now settled down to steady work in this city. Mr. Baker, who has been a faithful supporter of the meetings, and always purchased the JOURNAL, had the misfortune about a month ago to get his foot crushed, since which time we miss his helpful presence among us. Dr. Bowker and Mr. and Mrs. Wood have had severe trials and sickness which deprived us of their presence, but I think they are all in good condition now. Dr. Kimmell and wife enjoy the communion with the angels and are devoted. Charles Fillinore is a broad-minded investigator and a graduate from Agnostic Materialism to Spiritualism and recently paid his respects to Christian Science. Unfortunately for us his physical infirmities deprive us of his presence at the meetings which he liberally supports both morally and financially. C. W. Fairman is a "pillar in our church," whose influence and substantial aid quietly support, and whose social bearings are wholesome and independent. He and his amisple companion are faithful whose social bearings are wholesome and indepen-dent. He and his amiable companion are faithful attendants and their presence helpful to the weak and lukewarm. Talk as we will of individual sovereignty, every movement depends much upon social magnetism and the inspiration, of example.

One soul thoroughly enthused will warm a hundred indifferents to life; while every apathetic dead weight must be kindled and carried by those who

The RELIGIO-PHILOSOPHICAL JOURNAL is doing a good work here; and those who read it once generally want more, and express appreciation and approval of its high aims and cultured thought and manifest increasing interest in its weekly visits. I close my eight months' engagement here Sunday, May 27th, and regretfully part with the many pleas-ant friends whose uniform kindness and good will manifest on all occasions have been a helpful tonic to my soul and will be "something sweet to think

of" through all coming time.

I expect to attend the annual meeting at Sturgis,
Mich., June 15th, 16th, and 17th, and give Chicago a call on my way thence. LYMAN C. HOWE. 922 Cherry Street, Kansas City, Mo.

A Cingalese Rock Fortress.

For the first time for a number of years, the Sigir Rock, in Ceylon, has been scaled by a European, the feat on this occasion being performed by General Lennox, who commands the troops in the island. It is said, indeed, that only one European, Mr. Creasy, ever succeeded in reaching the summit. The rock is cylindrical in shape, and the buiging sides render the ascent very difficult and dangerous. There are galleries all round, a groove about four inches deep being out in the solid rock. This rises spirally, and in it are fixed the foundation bricks, which support a platform about six feet broad, with a chunam-coated wall about nine feet high. The whole structure fol-lows the curves and contours of the solid rock, and is cunningly constructed so as to make the most of any natural support the formation can afford. In any natural support the formation can afford. In some places the galiery has fallen completely away, but it still exhibits flights of fine marble steps. High up on the rock are several figures of Buddha, but it is a mystery how the artist got there, or how, being there, he was able to carry on his work. The fortifications consist of platforms, one above the other, supported by massive retaining walls, each commanding the other. Owing to the falling away of the gallery, the ascent in parts had to be made up a perpendicular face of the cliff, and General Lennox and four natives were left to do the latter part of the ascent alone. The top they found to be a plateau about an acre in extent, in which were two square tanks with sides 30 yards and 15 feet respectively in tanks with sides 30 yards and 15 feet respectively in length, cut out of the solid rock. A palace is be-lieved to have existed on the summit at one time, although time, weather, and the jungle have oblit-erated all traces of it. During the descent the first comer had to guide the foot of the next into a safe fissure, but all reached the bottom safely after two and a half hours. It is said that the amount of work expended on the galleries is incredible, and the writer of the account of the feat doubts if all the machinery of modern times could accomplish the stupendous work that was achieved here in old days by manual labor alone.—Scientific American.

"CATHOLIC" ALDERMEN.

Well-Deserved Scoring in Bishop Ireland's Paper.

The action of the nineteen so-called Catholic Alder men in Chicago in defeating an ordinance designed to protect schools and churches from the vicious proximity of saloons has entailed upon them and the Council of that city a disagreeable notoriety which can only be removed by their defeat at the next elections. The ordinance had been drawn up with the laudable object of empowering the Mayor to re-fuse licenses to saloons erected within 200 feet of a school or a church. Every one of the "Catholic" Al-dermen voted against the proposed measure, and their opposition, coupled with that of other saloontheir opposition, coupled with that of other saloonists, secured its rejection. It is not too much to say that there is no honest and respectable man in Chicago or any other city who would not feel himself degraded by association with these Aldermen. If there is anything which recommends itself to the If there is anything which recommends itself to the support of a citizen not hopelessly depraved by the saloon, it is surely an ordinance framed for the protection of school children from the contaminating influence of drunkenness. It is the impressions formed at that period of their lives which mold and give color to their character forever, afterward. The curse of the Redeemer of Mankind regis upon those who demoralize young: "Wo unto whomsoever shall scandalize one of these little ones who believe in me."—St. Paul Northwestern Chronicle (Bishop Ireland's paper). Ireland's paper).

John Wesley on the American Revolution.

A curious and characteristic letter of John Wesley bearing date of June 14, 1775, has been discovered by the Historical Manuscript Commission among the family papers of the Earl of Dartmouth. It is addressed to Lord Dartmouth, at that time Secretary of State for the Colonies, and is an energetic and passionate protest against the war in America. "All my prejudices," says the writer, "are against the Americans, for I am a High Churchman, the son of High Churchman, the son of Americans, for I am a High Churchman, the and High Churchman, bred up from my childhood in the highest notion of passive obedience and nonresistance. And yet in spite of all my rooted prejudices. I cannot avoid thinking, if I think at all, that an oppressed people asked for nothing more than their legal rights, and that in the most modest and inoffensive means and that in their legal rights, and that in the most modest and inoffensive manner, which the pature of the case would allow. But waiving all considerations of right and wrong, is it common sense to use force to-ward the Americans? Remember Rehoboam, remember Philip IL, remember Charles L.P'-St. Jame

L. H. Warren writes: "I cannot do without the JOURNAL. I consider it the best spiritual paper published. The bold stand you have taken against published. The bold stand you have taken against fraud and dishonest mediums is commendable, and ought to make every honest Spiritualist stand by you in your noble work."

Cassadaga Camp, New York.

to the Editor of the Religio-Philosophical Journ The spring of 1888 opened up with brighter prostpects for Cassadaga than any former year. The improvement of the grounds in uprooting stumps and
grading is especially noticeable to one who has
spent the past-six months away from the Island.
Fifteen cottages, most of them fine in architectural
adornment and finish have been built since last
year, and fifteen more are to be erected before
camp ones. Also a large hall, two stories with camp opens. Also a large hall, two stories, with lecture, lyceum, library and reading-room,—a want

lecture, lyceum, library and reading-room,—a want that has been long felt.

Our grand picnic and Sunday assembly, 8th, 9th and 10th of June, is being locked forward to with bright anticipations of enjoyment. Mrs. Elizabeth Waston of Cal., and Mr. J. Clegg Wright as speakers for the occasion, insure its success. Little Miss Libble Lowe grew into the hearts of the people in this the land of her nativity, and her power to move and thrill the multitude has grown no less. No one will receive a more hearty welcome at Cassadaga Camp than the "little preacher of the Golden Gate."

Mr. Wright takes the platform at Cassadaga for the first time. His published lectures show him to be a sound reasoner and true philosopher. The North Western band will furnish music for the occasion. It is widely known as discoursing the sweetest and best of music.

The Camp meeting opens July 21st, and closes August 26th. Circulars will be ready for distribu-tion at the Picnic.

Mr. T. J. Skidmore resigned his position as President of the Association at the last annual election and Mr. A. Gaston, of Meadville, Pa., is his successor. Mr. Archie Gaston of the same place is secretary, and either of the above parties should, be addressed by any one wishing circulars or information concern-

ing Cassadaga Camp.

Mr. and Mrs. Skidmore are indefatigable workers and take an unfalling interest in the cause. They have built a beautiful residence on the avenue overlooking the lake and make this their permanent

Mrs. C. Cook, of Jamestown, N. Y., is ever deserving of mention and also has a handsome cottage on the ave. In her frequent trips to the camp she comes laden with flowering shrubs and plants and to her taste and energy we owe most of the adorn-ment on the grounds in that line. Cottagers who come early enough and those who have made per-manent homes here do and will lend willing hands to help make Cassadaga all that it promises, Th Camp of America. M. J. RAMSDELL.

The Late Prot. A. H. Worthen.

the Editor of the Religio-Philosophical Journal

Will you permit a few thoughts in memory of the late Prof. A. H. Worthen, of Warren, Ill., who passed on to the higher life from his late home, May 6th, 1888, to join the partner of his life, whom he has so truly mourned for the past three years.

During nearly ten years' acquaintance with Prof.

Worthen, it has been a special privilege for me to regard him as an earthly father, a person in whom I could confide and go to for counsel and advice concerning my public labors or private business; a man in whose presence one felt lifted to a higher plane

in whose presence one felt lifted to a higher plane of thought and action; whose very being seemed to be surrounded with grand and ennobling influences that all persons, whether sensitive or not, could but teal and recognize feel and recognize.

During my engagements at Cincinnati for the month of March and the anniversary in early April, it was my privilege to meet the Professor and receive his words of counsel. At the close of the anniversary, he very kindly invited me to accompany him to his home in Illinois, and spend the interim I had to spare before meeting my engagement in New York, at his house,—an invitation which I very gladly and thankfully accepted. As I am naturally inclined to look at mother nature in her geological aspect, such an opportunity to behold the elaborate and beautiful museum of geological specimens, and in the presence of one who could give the historic and needed information as I took each specimen, was not to be ignored. During the last visit the was not to be ignored. During the last visit the Professor spared no pains to give me every attention that I might become familiar with the special specimens I sought to learn. The days were only too few and the hours too short before the time arrived that I must say the good-by, yet in the hopes of again meeting him during the coming campmeet-

ng, but it was not so to be. For many years Prof. Worthen had been a consistent Spiritus list; a good man, with a rare intellect; a man of culture, honored and respected. At the time of his demise he was completing the most elaborate work on the geological survey of the State of Illinois that has ever been made, but the summons came, and he answered the call, and has gone to join the loved and loving in a brighter and purer sphere of existence. JENNIE B. HAGAN.

South Framingham, Mass.

PREACHING BY A GHOST. The Colored Minister Who Was Hung

Appears to His Congregation.

The following dispatch, under date of May 19th,

The negroes around Woodville are in a terrible state of excitement over the reported appearance of the ghost of the Rev. George McDuffle, whose hanging in Greensboro was reported last week. McDuf-fie was pastor of the little colored church near Woodville, Ga., and killed a deacon for having won from him the affections of Sarah Haines. There was no preaching in the little church last Sunday towing to the want of a preacher. Those who did wander to-ward the church however, report that they saw the ghost of their old pastor enter the pulpit. He was dressed in a flowing white robe, and his face, while black, still had the appearance of perfect transparency. He preached long and earnestly, warning his old hearers to beware of women. Monday night a great crowd gathered around the church, but several of the deacons declared that Brother George would not appear to please Godless sightseers, but to those who were faithful he would certainly make himself known. The faithful were asked in and the others excluded, when, suddenly, a noise as of the flapping of wings was heard, and the congregation with heads bent to the ground heard once more the be-loved voice of their pastor. Every night since, so the partisans of McDuffie declare, he has appeared in the church, and he promises to make it warm for any preacher who attempts to succeed him. The negroes have quit work and lotter around the church each one trying to outvie the other in wonderful tales about McDuffie.

A MODERN LAZARUS.

Return to Life of a Man Whose Coffin Had Been Lowered Into the Grave.

A latter-day Lazarus has temporarily returned to life at a place called Esparron in the department of the Haute-Garonne, France. He was an elderly man, name Bade, whose death had been duly certified by the local doctors. Preparations were made for his burial, and the coffin containing his body was actually lowered into the grave, when a hollow voice was heard uttering moans between the four boards. Then followed several distinct knocks on the inside of the coffin lid. Most of the people who were standing around the grave were terrified and ran away as if they were pursued by a battalion of "bogies." The cure, the croque-moris, and the sex-ton showed, however, no signs of trepidation, and one of the funeral fraternity of mutes went for the Mayor, while another boldly and rather practically shouted down to the supposed dead man, "Attends un peu mon vieux." ("Wait a bit, old man.") When the Mayor arrived the coffin was opened and the man was taken out, but the fright was too much for him. All the town was soon talking of the "Modern Lazarus," whose resurrection was regarded as a miracle; but, after having hovered for a day or two between time and eterhity, the venerable vil-lager at last departed from the precincts of the cheerful day in real earnest.

A Dream That Came True,

According to the Philadelphia Times, Thomas Mauk, of Mechanicsburg, Pa., dreamed two years ago that he found a pot of money concealed in a certain tumble-down building on one of the back streets. The dream made such an impression upon him that he determined to buy the property, which he lately succeeded in doing for \$300. The other day, in making some *epairs, he found an old pot in the fine with nearly \$5,000 in it.

Notes and Extracts on Miscellaneous

Subjects. Henry T. Coxwell, the balloonist, is seventy years of age, and has made 700 voyages in the air.

There are now twenty-two crematories in Europe, where more than 1,400 incinerations took place last rear.

The Russian military maneuvers are to take place this year at Odessa in August, and the Emperor will be present.

A gambler is reported to have lost over \$100,000; is property, at a fare bank in Denver one day last week.

The Ameer of Afghanistan is said to be meditating a journey to England to call on the Empress of India this summer. A circular fan into which sweet-scented grass is

bound by tiny ribbons wafts perfumed breezes upon beauty's cheek. In Japan every unmarried woman wears a scarlet skirt. This she discards and stains her teeth black when she marries.

Of the 2,100 inmates of the New York Christian Home for Intemperate Men during the past ten years, only five have died.

The price to be paid by the Manhattan Club for the Stewart palace in New York is \$800,000, which s much below the cost.

The slaughter of alligators in Florida seems to in-rease. More than 1,600 alligator hides were sold at Fort Ogden in one week lately.

A young woman at Beloit, Kan., was recently paid the bounty on the scalps of nine young wolves which she captured while herding cattle.

A Paris journal asserts that an English ex-hang-man has been hired by an American manager for a lecture tour in the United States, and is to receive \$40,000 over his expenses. The Congregational association of Ohio has

resolutions condemning President, Cleveland for the recent orders forbidding the use of the vernacular in the Indian schools.

A family consisting of two men, one woman and two children have taken up their abode in a mammoth hollow sycamore tree on the banks of the Kanawha River in West Virginia. Mr. Gladstone's review of Colonel Ingersoll's at-

tack upon revealed religion has been so much in de-mand that twenty-two editions of the May number of the North American Region containing it have been issued.

In Scotland recently a man was fined half a guinea for going to church on Sunday and while one of the worshipers was bending at prayer demanding from him two days' wages alleged to be due his Cardinal dibbons and thirteen archbishops meet

in Baltimore early in June to decide what the atti-tude of the church shall be toward the Knights of Labor, the American Federation of Labor, and the Anti-Poverty society.

At the last Queen's drawing-room the costumes of the American ladies were much more sober than those of the English. Yellow and pink seemed to be the London fashion, while chiefly white or black were chosen by the Americans who were presented In one of his recent lectures Prof. Felix Adler de-

none of his recent lectures Prof. Fellx, Adler de-definition of the project of building a great cathedral in New York by the Episcopalians, declaring that the money could be more profitably devoted to the sav-ing of lives in the tenement-house districts. Edward Jackson dug some curiosities from a mound in his garden near Greensboro, Ga., a day or two ago. In the mound were pleces of old pots, ar-tistically carved, made from different colored mud.

Pieces of a collar-bone and other parts of a human skeleton were also excavated. The future of Montana is contained in the following proposecy by a cashier of a bank in Helena: "We have four things to depend on in Montana—agriculture, cattle raising, horse raising and mining. There are twenty-seven millionaires living in Helena, and we ain't going to be a one-crop State."

The province of Quebec, Canada, is said to be the most Catholic part of the globe. Out of a total population of 1,549,000, the Catholics number about 1,485,000. Directing this religious body are 1 cardinal, 2 archbishops, 7 bishops, 1 apostolic prefect and 1,546 priests and religieuses. There are 907 churches, 21 seminaries and colleges, 232 convents, and 69 hospitals.

In New York a panel in some of the elevated cars has been hired by some pious people for the procla-mation of scripture texts. In Philadelphia the same practice exists in some of the street cars, which are further supplied with tracts, some of them bearing the same relation to good religious literature that a dime novel does to a tale of Walter Scott.

General Boulanger has chosen an emblematic flower, which he begs all his friends to wear. It is the clove pink. Certainly it has the merit of a more pungent odor than the Boyal lilies or the Imperial violets, and it is perhaps as dignified a posy as Kaiser Wilhelm's cornflowers or the Austrian Kaiser's daisies. But punning critics say the cern-flower would have been the most appropriate for

wo thousand emigrants left Liverpool for Can ada in one week this year, and the next week six additional steamers with a capacity of 4,500 had to be put on, and they were all filled, and many passen ers had to remain over for another week for lack room. The rate of emigration has been maintained at almost the same point ever since, it is said, and the record of the season will be unprecedented.

A Maine newspaper says that the price of lumber in New York regulates the price of stumpage in Maine. If spruce is worth \$15 a thousand, the Maine man figures this way: Lumber \$15 in New York; freight and insurance about \$3 a thousand; rafting and milling, \$4; cutting and hauling, \$4. This leaves \$4, and that would be the price of stumpage. If lumber is worth \$16, stumping is \$5

A Hudsonville, Mich., merchant by the name of Wolf, who did not believe his safe to be burglar-proof, tied a card to the door knob and wrote upon it: "Please do not blow open; combination not on. Respectfully yours, L. M. Wolf." The other morn-lng he came down and discovered "Thanks" written upon the other side of the card. Then he yanked the safe open and found that \$76.38 in cash and papers valued at \$1,500 had been stolen. However, he saved the safe

Margaret Andrews Oldham, the new Southern poet, is an attractive little woman, whose years are not much beyond a score and a quarter. She has a pretty, intelligent face, with a shapely nose, large blue eyes, expressive mouth, and a shell pink com-plexion. She inherits her literary inclination from her father, who was a college president, while her mother is at the head of an educational institution. Her husband is a journalist and writer, and her brother is a lawyer-editor.

In the current number of the Critic Rev. Dr. E. E. Hale seems inclined to support Dr. Marcou's theory that the Vespucius was nicknamed Americus, precisely as General Gordon was called "Chinese" and Stanley "Congo," Dr. Marcou holds that the word America comes from Americae, the name of a mountain chain in Costa Rica, and believes that Vespucius may have been so called because he had "America on the brain," Dr. Hale's suggestion that the controversy will undoubtedly run on for a couple of hundred years longer is very pertinent.

A citizen of Rockland, Me., made a bargain with a butcher to kill and sell his fat cow on commission. The butcher took the cow, and the first offer he received for the meat was from the owner, who did not recognize the carcass. He bought three-quarters of the meat at a low price, and sold it at a small profit; and the next day got the other quarter, after beating the butcher down. When he settled with the butcher for his own cow he was angry because the meat sold so cheaply, but he was speechless when he found out that he'd bought his own beef and sold himself.

An account of heroic self-denial comes from In-An account of heroic self-denial comes from Indiana. In Clark county a Methodist minister, called upon a certain merchant in one of the villages and with tears in his eyes acknowledged, his inability to pay a small debt. Inquiry elicited the fact that the preacher was sick three months last fall and was reduced to the necessity of the strictsst economy to get through the winter and pay his bills. He actually wintered his horse and cow on \$2.50 each, and the food for himself and wife per week did not exceed 25 cents. This is probably the closest house-keeping ever attempted by a white man. The poor fellow, however, is feeble, but he has almost all his debts paid. debts paid.

The Heavenly Rest.

They built 'em a church up in Probityville,
'Twar finished 'bout two year ago.
It sorter peeps down from the top of a hill
On the village that cuddles below.
It's got a peak-roof an' a tidy white frame
An' a cup'ia whar swallers do nest,
An' it'pears like it just war desarving its name—
The "Church of the Heavenly Rest."

Maria's a member; we hain't got no hoss,
But she didn't mind walkin', she said,
When it come to git help for to lighten her cross
An' rations o' spirit'al bread,
An' sartan as Sund'y come 'round she was thar,
An' she allers come hum seemin' blest
With a song in her heart for her seasons o' pra'r
At the "Church of the Heavenly Rest."

One Chris'mas she tuk me along, an' I vum
Ef my sinful ol' heart didn't fill
To the brim when they told of the Savior that come To crown us with peace an' good will.

An' then, when the organ rolled out with a 'sa'm
That I'd hearn mother sing, why it jest
Seemed to meller my soul an' I felt a sweet ca'm
In the 'Church of the Heavenly Rest."

I went right along arter that, for the a'r
Seemed the same for the poor as the rich,
For allers they'd beg the Good Father to spar'
'Em from envy an' malicelan' sich;
An' when 'they'd be singin' 'bout blessin' the ties
That bound 'em in love, I confessed
Ef thar was a sweet haven on earth to my eyes
'Twar the "Church of the Heavenly Rest."

It's strange how original sin took a holt
Off that flock, but it sartinly did;
It seemed pretty soon like a frisky young colt
Thro' that Garden of Eden had rid;
Sister Guile got offended at Sister Ferdun
For somethin'—it couldn't be guessed—
An' both started factions determined to run
That "Churck of the Heavenix Rest." That "Church of the Heavenly Rest."

They fit at the start in a mild sorter way,
Still smilln' an' prayin' the same,
But each of 'em strivin', hows'ever, to lay
Some plan 'gainst the t'other one's aim.
The one wanted this, an' the tother one that,
An' twixt 'em they worked sich a pest
That the Spirit o' Evil jest came out an' sat
On the "Church of the Heavenly Rest."

The choir, of course, gave the circus a lift
An' stirred up a terrible fuse,
The bass an' the treble they somehow got miffed
An' the rest had their grudges to nuse.
They warbled right on, but shucks! Ef the style
Of thar feelin's in song they'd expressed
They'd a-draw the hull town about twenty-two mile
From the "Church of the Heavenly Rest."

The Dominie poured all the ile that he had On the turbylent waves, so to speak, But he might as well tried for to dove-tail a shad With a bowlder in Scuppernong Creek. The more he sought peace, why the more he found

spleen, Till at last he declared he'd be blessed Ef he didn't think Satan had tuk out a lien On the "Church of the Heavenly Rest."

It's sad! mighty sad! It's a sort of a smirch
On religion, they'll say, don't you see?
An' besides, we'd been lookin' at that little church
As a sym'tom of what is to be.
But it's jest as Maria remarks—when we go
From this world, havin' acted our best,
The Lord won't permit us poor critters to know
That kind of a Heavenly Rest.

--Wade Whipple.

Fauna of the Tomb.

Concerning this subject, Mr. P. Megin said at the mesting of November 14 of the French Academy of Sciences: "It is generally believed that the buried cadaver is devoured by worms as in the free air, and that such worms grow spontaneously. We know, however, that these so-called worms are the larve of insects which arise from eggs deposited upon the cadavers. They consist of diptera, coleoptera, lepidoptera, and arachnidæ, and we find that the time chosen by these organisms for the depositing of their eggs varies is accordance with the degree of decomposition undergone by the cadaver. The time varies from a few minutes to two or even three years after death; but the period of appearance is so regular and constant for each species that we may, by an examination of the debris which they leave, decide upon the age of the cadavers, that is to say, ascertain with accuracy the time of death.

Dr. Talmage,

To the Editor of the Religio-Philosophical Journal:

After the Rev. Talmage, a few weeks ago in this city, delivered a violent attack against Spiritualism and Spiritualists, the word "scandalous" has been upon the lips of all Spiritualists, and a great many other people who are not. Ladies here and in Baltimore have been writing to Talmaga: among other things they have told him, they would not like to things they have told him, they would not like to enter spirit life with his conscience. Talmage on the theory of the "mad-dog cry," lectured here last alight on the "school of scandal," in order to divert attention as much as possible from himself. After all T. is as good a man as his prototype, John Calvin, who caused the death of Servetus. We are now expecting to hear of the explosion of Talmage from "spontaneous combustion."

Washington, D. C. JOHN EDWARDS.

Are you sad, despondent, gloomy? Are you sore distressed? Listen to the welcome bidding—

"Be at rest." "Be at rest."
Have you aches and pains unnumbered,
Poisoning life's Golden Cup?
Think not there's no balm in Gilead, and
"Give it up."
A Golden Remedy awaits you—
Golden not alone in name—
Reach, of suffering one and grash it.

Reach, oh, suffering one, and grasp it, Health reclaim.

There is but one "Golden" Remedy—Dr. Pierce's Golden Medical Discovery. It stands alone as the great "blood-purifier," "strength-renewer" and "health-restorer," of the age! The Liver, it regulates, removing all impurities. The Lungs it strengthens, cleansing and nourishing them. The whole system it builds up, supplying that above all other things most needed—pure, rich Blood.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these dis-Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

The careworn business man often arise in the morning feeling still weary. His night's rest has been apparently good, but yet has not thoroughly refreshed him for the business of the day. This feeling will all vanish if a cup of Mellin's Food is taken just before retiring at night. It gives jone to the system, not by stimulating, but by nourishing.

People with thin heads of hair should use Hall's Vegetable Sicilian Hair Renewer to make the hair grow out thick, healthy, and strong.

To the young face Pozzoni's Comptexion Powder gives fresher charms, to the old renewed youth. Try it.

Sir Provo Wallis, the senior Admiral of the British navy, is 100 years old.

Mrs. Cleveland has been presented by the Woman's Christian Temperance Union of Monroe County, N. Y. with an elegant microscope and accessories in recognition of her temperance views.

Henry Dean of Sydney, Australia, is visiting relatives in Putnam, Conn. He has been in Australia for forty years, and has made a large fortune in agricultural pursuits. His ranch is 400 miles square, and contains 80,000 sheep, besides cattle and horses. By the Fouth last year he lost 40,000 sheep.

Constipation

sults of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always. beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice." — Dr. I. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leithsville, Pa. "For several years Ayer's Pills have been used in my family. We find them

Effective Remedy

for constipation and indigestion, and are never without them in the house, - Moses Grenier, Lowell, Mass.

"I have used Ayer's Pills, for liver troubles and indigestion, during many years, and have always found them prompt and efficient in their action," — L. N. Smith, Utica, N. Y.

"I suffered from constipation whiel. assumed such an obstinate form that I feared it would cause a stoppage of the bowels. Two boxes of Ayer's Pills effected a complete cure."—D. Burke, Saco, Me.

"I have used Ayer's Pills for the past thirty years and consider them an in-valuable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia." — James Quinn, 10 Middle st., Hartford, Conn.

"Having been troubled with costive-ness, which seems inevitable with per-sons of sedentary habits, I have tried Ayer's Pills, hoping for relief. I am glad to say that they have served me better than any other medicine. I arrive at this conclusion only after a faithful trial of their merits. F—Samuel T. Jones, Oak st., Boston, Mass.

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

S85 SOLID GOLD WATCH FREE

This splendid, solid gold, hunting-case watch, is now sold for \$0.57
at that price it is the best bargain in America; until lately it could
include purchased for less than \$100. We have both lailer's and
grain's alges with works and cases of equal value. ON E PE R.
SON is each locality can secure one of these elegant watches absolutely FREE. These watches may be depended on, not only
as sold gold, but as standing smong the most perfect, covered and
reliant inchese per in the worth. You ask how is this wonderful
the model of the worth of the price of the condendation
of air ystuable and very useful HOUSEHOLD SAMPLES; these
samples, als well as the watch, we send ABSOLTELT PREK, and
after you have kept them in your home for 2 mouths, and shown
them to those who may have called, they become entirely your own
property; it is possible to make this great offer, sending the Solid
Gold Watch and large line of valuable samples Figs., for
the reason that the showing of the samples in any locality, always
results in a large trade for us; after our samples have been in a locality for a month or two, we usually set from \$1,000 to \$2,700 in
trade from the surrounding county. Those who write to us at once
will receive a larget benefit for scarcely any work and trouble. This,
the most remarkable and liberal forfer ever known, is made in order
that our valuable HOTSEHOLD SAMPLES may be placed at once
where they can be seen, all-lever A merica; reader, it will be hardly
any trouble for your to show them to those who may call at your
donot capt one of the merica the staffactory. A postal card, on
which to write us, costsbut I cent, and if, after you know all, you
donot capt to go further, why to harm is done. But if you do
serve they can be seen, all the country. These, An ELEGANT
SAMPLES ALL SAMPLES AND THES. We will be presented to the order of valuable. HOTSEHOLD SAMPLES, we are respectively any work and report of the presented that the world. I sample Free
the of the presented that the world. I

Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hope less by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphiet, containing testimonials. Ten days 'treatment Lurnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured. If. If. GREEN & SONS, M. D's.

2009, Marietta Street, Atlanta, Ga.

Progress from Poverty: REVIEW AND CRITICISM OF HENRY GEORGE'S "PRO-GRES'S AND POVERTY" AND "PROTECTION OR FREE TRADE," By GILES B. STEBBINS.

A Few of Many Press Opinions.

Strong and 1 gleal,—Chicago Evening Journal.
Full of indisputable facts. Northampton, Mass. Herald Is forcible, sensible and well written .- San Jose Mercury. Of special interest and value to the working class.—Easton Should be read by every man, woman and child.—Progress.

Enfield N. C.

Takes up Mr. Ge rge's peculiar theories one by one and punctures them in a marvelous and withal effective manner.

Binghampion Republican.

Mr. Stebbins' work is a mine of information on the questions at issue, and his facts will stand examination. The review of Henry George is masterly.—The Universalist.

No better antidote to the Georgian heresis could be devised or desired than this excellent work furnishes....Mr. George constructs a strong argument on the wffolly false premises that progress has brought wealth to the few and poverty to the many.—Inter Ocean.

"Is to-day better or worse than resterday?" As wealth

"Is to day better or worse than jesterday? As wealth grows and productive power increases, does labor gain or lose?" are questions to which Mr. Stebbins gives valuable fiformation. There are wrongs to be righted, but the great toiling host is gaining instead of losing, is his conclusion.—

Sagnance Courter.

tolling host is gaining instead of losing, is his conclusion.—
Saginauc Courier.

It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse han chattel slavery than is dope by quoting from slave operseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was.—New York Tribune.

Square 18mo., 64 pages Cloth, 50 cents; paper, 25 cents For sale, wholesale and retail, by the Exiloto-Philosophi CAL Publishing House, Chicago.

CUIDE-POSTS ON IMMORTAL ROADS.

By MRS. JACOB MARTIN. The author says: "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through on the occasi, the valley of despair."

Price 25 cents, postage 2 cents extra. For sale, wholesale and retail by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE. Chicago.

THE GREAT

SPIRITUAL REMEDIES.

MIS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there its nothing like the positive and Negative Powders"-so says J. H. Wiggins, of Beaver Dain Wis., and so says everybody.

Wis., and so says everybody.

Buy the Positives for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhosa, Liver Complains, Heart Disease, Kidney Complaints, Neuralgia, Headache-Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.

Buy the Negatives for Paralysis, Deafness, Amagurosa Typhoid and Typhus Fevers. Buy a box of Positive and Negative thair and haif) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Tradesman, Mechanic, Merchant and Farmer, and to guide the professional Painter. Containing a piain common-sense statement of the methods employed by painters to produce statistactory results in Piain and Fancy Painting of every description, including Gilding. Bronzing, Staining, Graining, Marbling, Varuishing, Polishing, Kaisomining, Paper-Hanging, &c., &c. With formulæ for mixing paint in oil or water, by

F. R. GARDNER. Price, cloth bound, \$1.00; postage 10 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

BOOK ON MEDIUMS:

CUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations: The Means of Com-municating with the Invisible World: The Development of Mediumship: The Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism.

By ALLAN KARDEC

Translated from the French by Emma A. Wood. This work is printed on fine tinted paper, large 12mo. 460 pp. Cloth, beveled boards, black and gold. Price, \$1.50. Postage Free.

For sale, wholesale and refall, by the RELIGIT PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

UNANSWERABLE LOGH. A Series of Spiritual Discourses Given

Through the Mediumship of Thomas Gales Forster.

A remarkably clear, comprehensive and complete presen-ation of the phenomena and teachings of Modern Spiritual. ism is given in these lectures, comparing them with those ca the past in respect to life here and hereafter.

The many thousands who have listened to the elequent

discourses of Thomas Gales Forster, when in the prime o earth-life, will welcome this volume with heart-felt gratitude The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies bejond the Vell? Human Destiny; Clairvoyance and Ciairaudience; What Spiritualists Believe, etc., etc. Cleth; large 12 mo, beveled boards,

Price \$1.50.

For sale, Wholesale and Retail by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago,

SPECIAL IMPORTATION.

Spirit Workers & Home Circle

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty, Years,

By MORELL THEOBALD, F. C. A., of Lendon, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in

The book is a large 12 mo. of 310 pages handsomely printed on fine heavy paper from new type, with fancy initial letters and chapter ornaments. Price \$2.25. Postage 15

A few copies of the Original English Edition for sale a For sale wholesale audiretail by the BELIGH -PHILOS

PHICAL PUBLISHING HOUSE, Chicago. JOHN C. BUNDY Proprietor.

THE WATSEKA WONDER!

A narrative of startling phenomena occurring in the case of MARY LURANCY VENNUM, by Dr. E. W. Stevens, This well attended to the control of the case o of MARY LURANCY VENNUM, by Dr. E. W. Stevens. 4 his well attested account of spirit prescuce created a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familiar with the marvellous story, it is no wonder the interest continues, for in it on indubitable testin ony may be learned how a young girl was saved from the Mad House, by the direct assistance of Spirits, through the intelligent interference of Spiritualists, and after months of almost continuous spirit control and medical treatment by Dr. Stevens, was restored to perfect health to the profound astonishment of all. The publisher, with the courteous permission of Harper Brothers, incorporated with the case of Luvancy Vennum one from Harper's Magazine for May, 1860, entitled MARY REYNOLDS, a case of Double Consciousness. The price of the Pamphlet bymail, is 15 CENTS PER SINGLE COPY, 100 Copies for \$1.00; 50 Copies for \$5.50; 25 Copies for \$3.80; 10 Copies for \$1.40. Sent by gnail or express, transportation prepaid For sale, wholesale and retail, by the RELIGIO-DULCOOPHICAL PUBLISHING HOUSE, Chicago.

THE SCIENTIFIC BASIS

SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Progr Palpable of Immortality," etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignerant pretens8 that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming

scientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now the disparance of the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Frice, \$1.50. Pestage, 10 Cet ts. For sale, wholesale and retail, by the RELIGIO-PTIL COMMICAL PUBLISHING HOUSE, Chicago. History of Christianity.

Comprising all that relates to the Progress of the Christian eligion in "THE HISTORY OF THE DECLINE AND FALL OF

A VINDICATION (never before published in this country.)

of some Passages in the 15th & 16th Chapters.

Edward Gibbon, Esq. With a Life of the Author, Preface and Notes by the Editor, scluding, variorum notes by Gulzot, Wenck, Milman, "an

" By this sign then The Labarum of



This volume contains Gibbou's complete Theological writings, separate from his Historical and Miscellaneous works. It shows when the founders and what was the character, sentiments, manners, numbers, and what was the character, sentiments, manners, numbers, and condition of the primitive Christians, Gibbon's Vindication of the 15th and 16th chapters of his History from the attacks of his Christian opponents, is reprinted verbatim from the original edition of his Miscellaneous Works, edited by Lord Sheffield, in 1796. It effectually and forever silenced, his detractors; who, being vanguished in argument, unhesitatingly accused Gibbon of Infidelity!

All that can be said by Christians in regard to the Origin of Christiantity is reprinted from the valuable notes of Dran Milman, Wenck, Guizor, and other eminent Christian historians who have edited Gibbon's works; and the pious but scholarly remarks of the dearned editor of Boin's edition of Gibbon are also given in full.

Among the Hiustrations will be found representations of the principal divinities of the Pagan mythology.

Handsome 12 mo, 864 pp. Cloth. With Engravings.

Price, 82.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOFHI-

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.



The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences, Iron and wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Plier. Ask dealers in hardware, or address, SEDCWICK BROS., RICHMOND. IND.

A GOOE _ INDELIBLE INK WON'T

is a detective on the track of dishonest washer en and c othesline thieves. LiVINGSTON'S IN
DELIBLE INK is best ever made. The simplest,
mandlest, cheapest and cleanest. It never blots is

the warfreely from this Glass Pen, which accompanies each order. It remains a brilliant jet black, to a sparation or bother. Marks all kinds of cloth, to too, linen or sits, coarseor fine. Get Livingston's indel. He had no other if you want a sure thing ever, time it never falls and is positively indelible. Same a bottles, enough to mark all the clothing of one is all v, with ore Glass Pen, set to n receipt of 2 cents. Large-sized bottles for hotels and lawadries, 50 cents. Address

WASH BRAIRIEGITY NOV.

SEND FOR CIRCULAR.

SERIES OF 12 NUMBERS, \$3.00.





Cash with the order, we will insert a 5-line advertisement (30 to 35 words) in a list o. 700 Weekly Newspapers published in lowa, Nebraska, Dakota, Minnesota and Wisconsin,

LORD & THOMAS. NEWSPAPER ADVERTISING,

45 RANDOLPH ST., CHICAGO. WANTED A reliable, intelligent, energetic lady in every county in the United States to represent our business. To such will be given a position of trust, and one in which momey can be made rapidly. No capital required. To ladies of ability this is a rare chance. Write us for particulars. Address L. P. MILLER & CO., 159 LaSalle St., Chicago, Ill.

URSULA N. GESTEFELD'S

Statement of Christian Science. A Complete Course of Instruction and an Explanation of

"SCIENCE AND HEALTH." URSULA N. GESTEFELD, C. S. E.

ROOM E, CENTRAL MUSIC HALL, CHICAGO, ILL. The most Scientific, Effective and Pleasant Remedy for all Diseases of the Blood, Throat, Lungs and Nervous System, (Consumption, Asthma, Bronchitis, Hay, Fever, Etc.) Our Oxygen Treatment sent by Express. everywhere.

FULLY REFER TO A FEW OF OUR MANY PATRONS. Gen. C. H. Howard, Ed. "Farm, Field and Stockman," Chicago; F. H. Tubbs, Esq., Mg'r W. U. Tel. Co., Chicago; Prof.

W. H. Harper, Yale College; Dr. Joshua Allen, Philadelphia; Dr. O. W. Nixon, Chicago; Mrs. M. B. Carse, Pres. W. C. T. U., Chicago; Rev. R. W. Bland and Rev. Wm. Fawcett, Chicago. For Information, Illustrated Book or Treatment, address DR. PEI RO, 80 State St., Chicago.



Falls of the Sicux River at Sloux Falls, Oak., 6.600 horse power.

SIOUX FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state, in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Mil waukee & St. Paul, Burlington, Cedar Rapids & Northern Chicago & Northwestern, Illinois Central and Minneapolls & Manitoba The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand ope: ing for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargains that will surprise the purchaser. Surrounding Sloux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never falld to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. successful operation, and we will sell lots along the track and within one and half miles of the center of business, for from One to Two Hundred Dollars each.

Send for maps, pamphlets, and full information to PETTIGREW & TATE. SIOUX FALLS, DAKOTA.

GRANDEST OPPORTUNITIES

IN THE WEST

s and offer for sale Business and Residence Lots

Eight New Kansas and Colorado Towns

On the New Trunk Line to PUEBLO AND DENVER, OF THE MISSOURI PACIFIC RAILWAY.

Towner,

Known as the DENVER MEMPHIS & ATLANTIC R. R. * These towns (average age three months) are:

Tuell, Brownell, Utica, Whitelaw,

Haly. Shield and Horace the county seat of

Greeley County. The lines of business for which there is the most urgent need are: Banks, Hotels, Groceries, Herdware, Ecots and Shoes, Dry Goods, Millibery, Farm Machinery, Real Estate I cale as, Atterneys, Physicians, Teachers, Lumber Dealers, Grain Dealers, Liva Stock Shippers Coal Dealers. Other lines of business could be prichably earried on.

The countless of Ness, Lane, Scott Witchita and Greeley, in Kanasa, and Bent County, in Colerado, in which these towns are situated, are unexceived in fertility in the west. The farm products speak for themselves. Good government lands can still be had. Improved farms and ranches can be bought chean.

REAL ESTATE INVE-TORS can make IMMENSE AND SURE PROFITS by buying in several or all of our towns, lat our present nominal prices. Then you are sure to catch the big advances at the best points.

Every inducement and accommodation to business men and nevertheaths desiring to locate and build stores and residences. For Plats, Price Lists and full details, come and see us, or address.

MEMPHIS & DENVER TOWN CO.

Principal Office at HORACE, KANSAS.

J. V. MOFFITT, President

E. D. HOLBROOK, Secretary.

For the Religio-Philosophical Journal. A Review of Modern Spiritualism Reviewed.

J. CLEGG WRIGHT.

In the RELIGIO PHILOSOPHICAL JOURNAL for May 19th is the report of an anniversary address delivered before the Ladies' Aid Society of Boston by Charles Dawbarn. I pre-sume that the report is correct, as Mr. Daw-barn carefully prepares all his lectures, and has them in manuscript. I take it that this published under his authority and complete endorsement. I assume that every po-sition taken in the discourse he has well matured and thought out, and thus places it before us a contribution to what I might call the literature and philosophy of modern Spiritualism. I have not a word to say about my friend Charles Dawbarn. All my atten-tion and interest are centered in this address. It contains a great many things which are very excellent; some things which are half true: some things which are misleading; and some things which are positively errone-ous. It is styled a 'Review of Modern Spir-itualism,' but it does not review modern Spiritualism. Probably this title was given to it merely to distinguish it from some other lecture, and was never intended to be descriptive of its contents. It might have been called "A Discourse on Some Speculative and Ethical Aspects of Modern Spiritualism. A review of it, it is not. The name is a misnomer. The address is rabid and fierce, the lecturer fearless. Some propositions are boldly taken, with the assurance that grave philosophers were all agreed upon them, and words are used which ought to have been carefully defined, as they are differently used by great thinkers and writers; and a great deal is said solely upon the personal author-ity of the speaker. These are great defects that spoil its intrinsic value. A great part of the address is taken up in the affirmation of matters which are purely transcendental. Propositions are launched without evidence, and conclusions declared without a shadow of syllogism to support them, upon subjects which learned men have treated with great gravity and reverential moderation. He makes the mistake of being sarcastic when modesty would have been more fitting, and modest when sarcasm would have been appropriate. It was not necessary for Mr. Dawbarn to say: "I propose to leave our Spiritualist orators to chant their anthems to-day," as much as to say, "I am laden with more precious grain." But this is almost hypercriticism, and I pass on. Mr. Dawbarn says: "Therefore morality is the one all-important point; that is to say, our conduct toward each other; and I want to show you that morality and religion have nothing to do with each other."... "Modern Spiritualism in its very essence deals with morals, not religion, and proclaims the gos-pel of true manhood as distinct from every other gospel that would lean upon God."

A tyro in ethical philosophy knows that morals and religion are distinct, and can be defined apart. We have learned treatises on moral science and profound disquisitions upon religion. Welligion and morality are not the same thing, but there are certain points where the touch and amalgamate. It is difficult to see the action of one without casing the wreaves of the other. seeing the presence of the other. The Christian moralist founds morals upon the author-ity of a divine revelation; the philosophical deist upon reason, and the school of Bentham upon the "greatest happiness for the greatest number." This address does not tell us what morality is; upon what it is found-ed, nor what are the exact connections between it and modern Spiritualism. We find no definition of modern Spiritualism. What does he mean by Modern Spiritualism? He has left us in the dark entirely as to what he means by it. What can he mean by the term religion? He does not tell us, and that was the very thing he ought to have done. True manhood is a loose phrase in this connection and ought to have been defined; and then what does he mean by universal law? rality," he says, "means our conduct toward each other." Probably he meant to say this: "Morality is good or right conduct toward each other." Conduct means all the individ-

ual acts toward each other.

There is conduct that is good; conduct that is bad; and indifferent conduct,—conduct neither good nor bad. Morality, then, is right conduct between man and man. What is right conduct? What does modern Spiritualism tell us about good and bad conduct? What new thing has Spiritualism brought into ethical science? There was a science of morals before modern Spiritualism. There was a system of morals before Seneca as there was a philosophy before Marcus Aurelius. When we see a good mow-ing machine, we mean a machine that cuts grass well. It is made of parts, and every part works as it was intended by the maker, to one end, to cut grass well. When I say a bad watch, I mean a watch which will not

keep time; it may be silver or gold.

In the formation of society, the framing of such laws as would lead individuals to pursue a course of right conduct was difficult, because the right adjustment of the different parts of society was a complicated problem. Law is the oral or written standard of moral authority; and sometimes, as in Russia, the law is the will of the Czar, who is absolute sovereign, and in the republic of the United States law in theory is the ex-pression of the will of the people, the people being absolute sovereign. This law is the

standard of right and wrong
Mr. Dawbarn talks of universal law. I do
not know what he means. What is that
law? What is the difference between Jeho vah and universal law? Universal law is Mr. Dawbarn's substitute for God. He cannot worship universal law; it cannot hear prayer; it is not a fountain of honor; it makes no distinction between good and evil; it is a general term. I suppose that, in the absence of his definition it signifies the mechanical process which nature impresses upon our experience in the development of all phenomens. If I used the words in that combination, that would be about what I would mean. Universal law is neither good nor evil. That is good which pleases me, and that is evil which displeases me or hurts me. Morality is, then, that code of conduct which will work the most people happy when prac-Morality is, then, that code of conduct which will make the most people happy when practiced by any community. And what will make geople happy? Every organ in the body performing its functions correctly, and every organ of the mind performing its functions correctly. The supreme happiness, then, is the machine of society working correctly—the watch keeping good time. Burke says, "Law is beneficence acting by rule." John Stuart Mill, one of the greatest authorities upon the word law that I could quote ities upon the word law that I could quote says; "It is the custom wherever they can trace regularity of any kind to call the gen-

no light upon the nature of life which is new to us. We believed before the advent of modern Spiritualism that life appeared by a process of regularity or creation upon the earth. The Darwinian hypothesis of the process of evolution affirms this. The affirmation of the direct creation of life, or separate creations of different forms of life at different cosmic periods, denies the regular-ity of the universal law of life. The doc-trine of the universal law of life is simply unproved. Mr. Dawbarn makes no attempt to prove this proposition. Does he assert it solely upon his personal authority? Again, life as force; does modern Spiritualism reveal anything regarding the nature and character of the varied actions of this forcelife? If so, what? Mr. Dawbarn ought to have stated what. Modern Spiritualism has not made a revelation. It is not a revelation. It is a great study of certain physical and psychic phenomena in nature, which can be best understood on the hypothesis that they are produced by departed disembodied men and women.

In the present state of human knowledge regarding these phenomena we have no standard of certitude of the intellectual and moral conditions in the life beyond. We have no reliable data by which we can form any statistical, sociological knowledge of the Spirit-world. Swedenborg's heaven and hell are theological revelations. Andrew Jackson Davis is a second edition of Sweden-borg deteriorated; so long as the human mind is constituted as it is we cannot get a revelation of the statistical conditions of spirits, because the mind can only sense that which becomes objective body and palpable to the senses. Spiritualism gives no universal law of life, either for this part here or the part beyond. It is not a moral system, but it is indifferent. It is neither good nor bad in itself, like astronomy. Practical working Spiritualism has adopted from philosophy a moral system on one side, and from Christianity on the other side. Spirit-ualism is divided into two great sects: Ra-tional Spiritualism and Christian Spiritualism. Spiritualism proper consists of phenomena, in themselves neither good nor bad, neither rationalistic nor Christian. If I be an atheist I adopt the fact of Spiritu-alism to my atheism; if a Christian I follow The controversy between Christianity and

infidelity of course becomes the leading controversy of Spiritualism. It is natural; it must be so. The phenomena of Spiritualism pin us right down to the issues raised in the problems of Christian theology. There is a problem unsettled in the general discussion: What amount of credibility is due to what are called the utterances of spirits touching matters beyond the province of immediate human experience? It is but the testimony of a witness we can not look in the eye, and which is self-contradictory. I disbelieve Christian theology because it is not consistent with human knowledge and reason, not because I am a Spiritualist, or that it is condemned by spirits. If a spirit told me that Jesus Christ was God, I would not believe him. To me it is an axiom that gods never have walked at any time this world. I would hold this axiom all the same if I were not a Spiritualist. I in like manuer possess an ethical philosophy which I hold because I approve it by my reason, not because I am a Spiritualist. Now I come to the term "Religion." I mean by it worship: It is a mental and moral act of reverence to some object. For example, Jehovah was the Jewish personification of universal power and law. He is the god of a part of the human race at a certain given period of time and locality, and his personality is the totality of the ideal that people could form of the power of the mystorious universe. If he did love Jacob and hate Esau, that people believed that he was absolute sovereign. He could do no wrong. He had no moral obligations; no controlling necessities—absolute God! God could not be guilty of murder because he was under no law. If he did drown men, women and babies like young kittens, he was not cruel, because he was absolute sovereign of the universe. All men die; universal law kills every man, but I would not charge universal law with murder. Some men are fit-ted by nature to succeed in life; others are not; but I would not say that because of that an universal law was at fault. Moral conduct my or law can not be applied to God nor universal law. I do not attribute human slavery to the drunkenness of Noah or the decree of God. Two thousand years ago some races might have thought so. Men then reasoned upon their knowledge as we do, and let us not forget that they had less knowledge than we have. Judge the Jews and Christianity by the development of the human mind at the period when this people lived and when this

system of religion grew.

If all men were as finely endowed as Spinoza, his ethical and philosophical system would work; but Christianity would be better for the thieves of New York. The rewards of heaven would have the tendency to tempt them to paths of virtue, and the fear of hell would retard them in their villainy. It would be a disaster, it seems to me, to take away religion from the people as a whole, because it has a vast control over personal conduct. Religion is the moral ideal or illusion; our Religion is the moral ideal or illusion; our ideal of beauty, order, power, and sublimity. Liberty would be anarchy without religion in the present state of the world. A nation that submits to Christianity is only fit for Christianity. Milk for babies and strong meat for those who can take it. A nation which can hold republican institutions is fit for them. France in 202 was not tions is fit for them. France in '92 was not fit for a republican liberty. It tasted of liberty and went mad, and it is doubtful whether the present form of government in France can live. Certain principles belong to cer-tain states of civilization. They have a fit-ness there. There is a time for Christianity. When it has done all it can for us, the world will see that its doll is stuffed with sawdust. Progress is the outcome of increased mental power and knowledge of the capacity and

operations of nature. All religions are alike in a sense: they are illusions, and these illusions take the place of knowledge upon those mysterious subjects which lie away off in the subsensible world. Mr. Dawbarn gives his lecture to prove that Spiritualism is not a religion, and makes it one before he gets through. He says: "We learn from experience that myriads of men and women remain earth bound spirits, be-cause they have lived solely to earth life here." We have no experiences of the kind. I deny the affirmation and call for experiences. Experiences are knowledge. We have no knowledge of earth-bound spirits. All we have from spirit life comes through says; "It is the custom wherever they can trace regularity of any kind to call the general proposition which expresses the nature of that regularity a law." Universal law, then, is universal regularity in the development of all phenomena in nature.

Mr. Dawbarn says, "That modern Spirituda where you have no personal sensation; but let that pass. Let us say: "We learn from experience that myriads of men and women remain earth-bound spirits, because law of life. I cannot see that modern Spirit."

All we have from spirit life comes through mediums, and it is not settled what a medium a conditioning body through which the iutelligence comes? You have no standard of certitude where you have no personal sensation; but let that pass. Let us say: "We learn from experience that myriads of men and women remain earth-bound spirits, because they have lived solely to earth life here."

The contents of the lunch-baskets of the lady visitants were speedily deposited upon lady through which the intelligence comes? You have no standard of certitude where you have no personal sensation; but let that pass. Let us say: "We learn from experience that myriads of men and women remain earth-bound spirits, because

ualism does any such thing. It has thrown no light upon the nature of life which is life makes the life hereafter one of consequences, in other words a place where virtue is rewarded and vice is punished. This is theological. Man is what he is from his or-ganization and environments. His body is by hereditary law; his mental qualities are due to mechanical causes antecedent to con-sciousness. There are grades of men as there are grades of cattle. A man's moral state is the measure of his physical qualities; the equilibrium of his circumstances and the fitness of his acts to them. A man's choice is even determined by physical and mental antecedents. The highest moral conduct is the expression of a high organization.
Religion adds to the code of moral conduct:

a future reward for obedience and punishment for disobedience. Religion holds in one hand the palm and in the other the sword. With one hand it appeals to love, honor and felicity, and with the other to fear pain and misery. Morals say, "Do right, for it is fittest for the now." Religion says, "Do right because it is also best for the afterlife." Mr. Dawbarn raises his voice in life." Mr. Dawbarn raises his voice in solemn religious warning and says: "You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirit cares to stay." This is a religious exhorta-tion. He holds up future consequence of disobediences. What difference, then, whether we call it universal law, or the religious force of moral law. The religious nature of the point remains the same. Man is a religious creature. Nature inspires the soul with ideals of justice love and beauty. Art is but a branch of religion; poetry and painting are but the jets of religious power.

Universal law works for righteousness The harmony of the universe and its dimensions, the marvels of life and mind, when I stand and look upon them they fill me with amazement and wonder at their extent and my incapacity. I add wonder and admira-tion to my moral code of conduct, but beyond the limit of my knowledge is the infinite something, and of that which I know it is but a continuation. I cannot put any contents into that infinite which I cannot see, but I assume that it is a continuity like that, which I do see. Spiritualism brings me into relation with beings beyond me in power and intelligence. They produce phenomena in nature beyond my power to create. In mental capacity and moral nature they are beyond me. Their glory is beyond the limit of my understanding. Their continued existence means continued progress. Such beings fill me with religious aspiration. I want to know them; I want their knowledge and companionship. This is not morals but religion. Religion is that power within me that impels me to realize my ideal. Morals without religion is like a man without feet, or a man without a soul. Listen to the wise words of George Washington:
"Let us with caution indulge the supposi-

tion that morality can be maintained with

out religion." What would barren morality be without reverence. A civilization that kills its reverence, kills itself. A church that holls no reverence for the teacher in the pulpit is in a bad way. The curse of Spiritualism is its want of reverence. The dark circle is too often a place for wanton excitement and foolish amusements. Often anything but reverence comes there. I will pull off my hat in the presence of Gladstone. I would kneel before the majesty of a member of an other world. A moral code dies without rev erence. Reverence is an attribute of religion. Religion is that centiment in my nature that makes ideals from my knowledge and ignorance. It is the main thing about any man's

In conclusion, then, I affirm that Mr. Dawbarn has not proved that morality is the one all important point in Spiritualism. He has broken down on the main issue and mistaken the end and character of true religion and

failed altogether in logical definition. Take the sentiment of religion away from morality and it loses half of its power and all its spiritual glory. The compass of the re-ligion of which I speak, does not cover any dogma. Religion is not dogma.
Religion is consonant with intellectual freedom, and profound reverence with
progressive thought. Mr. Dawbarn starts an issue of vast importance which in my judgment strikes at the very heart of religion and morality as the great civilizing influences of the age. I do not agree with Mr. Dawbarn in this passage, "Don't throw the blame on the medium." I hold all mediums morally responsible for what is done by them or through them. "You live for pleasure, for money, for ambition. You may win all you seek, but you are living in an atmosphere in which no advanced spirits care to stay." By whose authority does Mr. Dawbarn state this? On his own? Please give the authority, "If such be your life." I now give you warning. Let modern Please give the authority, "It such be your life! I now give you warning. Let modern Spiritualism alone, for it will bring you curse instead of blessing. Chase no medium; hunt no test; seek no phenomena," etc. On what authority is this Jonah like talk made? I ask for proof. Spiritualism means to me certain facts which are found in nature, to be hunted for and when found tasted. be hunted for, and when found tested. A man can be a good scientist, and love money, pleasure and ambition. Indeed, a wise persuit of these desirable objects is moral. How does the study of the phenomena of mod-ern Spiritualism lead down to hell, if it be the universal law of life? Is hell the end of the universal law of life? What does Mr. Dawbarn know?

The Watson-Morse Picnic at Sunny Brae.

To the Editor of the Religio-Philosophical Journa Thursday, May 10th, was a grand gala day with the Spiritualists of San Francisco and with the Spiritualists of San Francisco and Santa Clara County. The basket picnic given that day by Mrs. E. L. Watson, at her home, Sunny Brae, seven miles from the city of Santa Clara, in honor of J. J. Morse and family, was a great success. At 8:30 A. M. a large number of San Francisco Spiritualists, including most of the more active workers at Metropolitan Temple, and a contingent from Oakland, departed by rail for Santa Clara, at which place a number of large carryalls were in readiness to convey them to Sunny Brae. which place a number of large carryalls were in readiness to convey them to Sunny Brae. Arriving at Mrs. Watson's beautiful home near noon, the San Franciscans found a vast crowd had preceded them, coming from San Jose, Santa-Clara, and other localities adjacent. Altogether there were over two hundred guests upon the grounds. The loveliness and sweetness of Mrs. Watson's residence and its surroundings, including twenty six acres of land under successful fruit cultivation by her and her son, was the subcultivation by her and her son, was the sub-ject of universal remark. I had often heard Sunny Brae described as a veritable little paradise, and upon this, the occasion of my

the long table stationed under the overspreading trees environing the central mansion, and the feast of good things thus spread out quickly became "small by degrees and beautifully less." Tea, coffee, ice-cream, and lemonade were supplied in bounteous pro-fusion by the smiling hostess, a bevy of love-ly damsels, charmingly arrayed in simple white, acting as cup-bearers or Hebes, dis-pensing the liquid refreshments with natural ease and grace.

Luncheon being disposed of, music, singing, croquet-playing, promenading, social converse, etc., filled up the time till 2 P. M., when the assemblage was called to order from the porch or veranda of the residence, by W. E. Coleman, President of the Temple Society, who, after a few introductory remarks, called upon J. J. Morse to say a few words. He in return was followed by Mrs. Watson. Both Mr. Morse and Mrs. Watson spoke with more than their usual eloquence and beauty, and their remarks were in keeping with the pleasurable occasion.

During the afternoon most of the visitors from San Francisco, San Jose, etc., returned to their homes; and exceedingly loth were they to depart. So enraptured were they with the beauties of Sunny Brae, and so long-ingly did they wish to remain, that it was with difficulty that many of them could make up their minds that they must go.

In the evening the spacious parlors of Mrs. Watson were graced with the presence of a number of the neighbors of Sunny Brae, principally young gentlemen and young ladies,—over fifty in all being present. The evening guests consisted of the friends and neighbors of Mrs. Watson without regard to their religious faith. Dancing was indulged in to some extent in the afternoon and the evening was almost wholly devoted to the terpsichorean art. At about 10:30 in the evening, ice-cream, cakes and lemonade were handed around; and shortly after midnight the dancing ceased and the guests dispersed,-a few of us remaining over hight in Mrs. Watson's hospitable home.

The utmost harmony, fraternity, and

good will prevailed throughout the day and evening, and every body seemed more than delighted. This was a day long to be remembered,-a day such as occurs but rarely in one's life-time,-and our heartiest thanks are due to Mrs. Watson for the privilege of thus enjoying ourselves vouchsafed to us by her on that oceasion. May happiness and peace ever attend the good and noble woman!

WM. EMMETTE COLEMAN.

Brooklyn (N. Y.) Letter.

To the Editor of the Religio-Philosophical Journa

The present month with our society has been one of variety and merit as regards the speakers we were able and fortunate enough to secure. Beginning with Walter Howell, whom we heard for the last time prior to sailing for England, we were favored with two very able lectures—one on "Theoso-phy vs. Spiritualism." Following him came Mr. W. C. Bowen, a long time favorite here. who gave back many telling replies to Mr. Talmage's accusations against our cause and people, and drew from the audience many expressions of their appreciation for his re-marks. Last Sunday we listened to Mrs. T. B. Stryker, who has officiated so long in New York for the society known as the "Church of Humanity,"-a name by the way which savors strongly of the true church universal and the true name for a unit of that church. Morning and evening she gave two excellen: discourses; and while that of the morning was not much more largely attended than is usually the case, the evening audience numbered fully three hundred people.

John Slater has disappeared from Brooklyn

and Avon Hall as mysteriously as he came. For four Sundays he drew away from our au-dience those who preferred his phenomena to our speakers; and notwithstanding he has been here so often and so long at a time l suppose there will always be those who wish to see, hear and wonder at his remarkable tests. Mr. A. H. Dailey will deliver a reply from our platform next Sunday to Dr. Talmage, and following him we close our season with Mrs. Hyzer for a six weeks' engage ment. She will, as usual, inspire her audience to transcend the phenomenal plane of Spiritualism and look within themselves for that diviner manifestation of the spiritthat still small voice—that voice of God and Spirit—which ever moves upon the soul of man for his moral and spiritual unfoldment. Brooklyn, May 22.

Salt rhemu, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine." for cures effected.

Shaker Sermons. Containing the substante of Shaker Theology, together with replies and criti-cisms. Readers, who are interested in this line of thought can find much to interest them in this work. Cloth bound only 50 cents. For sale at this

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. Our well known contributor, Giles B. Stebbins, writes:

Soon after this new and curious instrument for "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and fro, and the second time was done still more readily." We are prepared to fill any and all orders. Price, \$1, postpaid.

For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best herve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is



It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience-has shown that the usual remedies do not mend the strain and paralysis of the nervous system. ended by professional and business men.

Price \$1.00. Sold by druggists.
WELLS, RICHARDSON & CO., Proprietors
BURLINGTON, VT.



Its'superior excellence proven in millions or homes for more than a quater of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest, and most Healthful Dr. Price's cream Baking Powder does not contain Aumandia, Linea or Alum, Sold cale in Cang

NEW YORK.



"ERADICATOR,"

Have you heard of "Eradicator" the wonderful preparation for removing "superfluous har" from the face, arms, neck, and mules instantis) Poslaw is no pain, scar or blemish. Perfectly harmless. Send twenty-five cents for sample package and citiculars. We alway for a fine line of tofiet ar-licles never befar introduced in this country. Intelligent ladies wanted to acras our agents in every city in the United States, Liberal terms. Address in Fethnational Toller CO., 198 Clark St., Ct icage, Ill.

MARVELOUS

Wholly unlike artificial systems Cure of mind wandering. Any book learned in one reading.

Classes of 1087 at Baltimere, 1005 at Detroit, 1500 at Philadelphia, 1113 at Washington, 1216 at Boston large classes of Co'um in law students, at Yale, Weilesley, Oberlin University of Penn., Michigan University, Chautanuqua, &c. &c. Endorsed by Bichard Phoctor, ity, Chautanuqua, &c. &c. Endorsed by Bichard Phoctor, the Scientist, Hons, W. W. ASTOR, JEDAN P. BENJAMIN-Judge Gibson, Dr. Brown, E. H. Cook, Principal N. Y. State Normal College, &c. Taught by correspondence, Prospectus Post Farse from PROF. LOISEFIE, 237 Fifth Avenue, New York

WESTERN LANDS Offered for Sale and for Rent, Fertile Prairie Lands

Renville, Kandiyohi, Chippewa and Bigstone Co's,

Minnesota. \$6 to \$12 Per Acre.

Good Educational and Church Facilities.

FREE FARE TO PURCHASERS OF 160 ACRES.

Write for maps and illustrated pamphlets. Correspondence solicited.

PRINS & KOCH, 59 Dearborn St., Chicago.

GILES B. STEBBINS'S WORKS.

Chapters from the Bible of the Ages. Chapters from the Bible of the Ages.
Selected from Hindu Vedas, Buddha, Confucius Egyptan
Divine Pymander, Zoroaster, Talmuds, Bible, Plato, Pythagoras, Marcus Aurelius, Epictetus, Al Koran, St. Augustine,
Luther, Scandinavian Eddas, Tailesin, Milton, Peun, Adam
Clarke, Mafy Fietcher, Wesley, F. W. Newman, Frances P.
Cobbe, Tyndail, Max Muller, Elias Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King,
Bushnell, Parker, Emerson, Denton, Tuttle, Frothingham,
F. E. Abbot, and others. A solid cloth bound 400-page volume reduced in price from \$1.50 to \$1, post-paid.

American Protectionist's Manual.

Fourteen Chapters: Introductory.—The Tariff Question Simple—What is Protection?—What is Free Trade?—Varied Industry a Help to Civilization.—Europe Not Free Trade.—British Free Trade a Delusion—Free Trade Falsehood that a Protection Tariff is a Tax on the Consumer Refuted.—A Tariff for Revenue Only Taxes the Consumer.—Some Free Trade Fallacies.—Protection and the Farmer.—Wages.—Opinions of Eminent Men.—Common Interest, not Jealousy of Section or Class—Our History Teaches the Benefit of Protection.—Foreign Commerce, American Ships, etc., etc. 192 pages. Paper, 50 cents; cioth, 75 cents, post-paid. After Dogmatic Theology What?

Materialism or a Spiritual Philosophy and Natural Relig-ion? It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of an-cient and modern proof of the higher aspects of the God idea in history. The closing chapter, on Intuition, gives some re-markable facts."—Detroit Post and Tribune. Cloth, 150 pages, 600 cents, pest paid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

PRACTICAL INSTRUCTION

ANIMAL MAGNETISM

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect our-selves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Hartshorn.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,—in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely printed and bound.

The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Booton medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, cander obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridiculg to which the devotees of Mesmerism have been subjected, he shows no disposition to shum the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are tolling in the field of the property of the price \$2.00, postpaid.

529 pp. extra cloth, price \$2.00, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOFEC-CAL PUBLISHING HOUSE, Chicago.