

Of Plenary Inspiration, and of Infallibility of Communication Between Minds.

BY HON. JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any given subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence.

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible perceptibility of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status.

The Romanist discovered this and attempted to obviate the difficulty by substituting an "inspired fiction" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men.

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions, and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, touching, tasting, smelling and seeing.

When we come to study the true nature of substances, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived.

creeds upon the same infallible revelation. And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and soul expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that everything pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There is a Presence which fills the universe, and which is manifested in the operation of all laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is a proceeding from this Presence, and is fashioned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation and sustentation.

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Knowledge through the Senses.

BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, touching, tasting, smelling and seeing. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals.

When we come to study the true nature of substances, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived.

form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one.

Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human attribute. There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If they were more acute, we might make more rapid progress, but our misery would also be proportionally enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties.

In the present condition of civilized society there are two classes of influence operating upon the senses that are directly opposite in their effects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions.

The opposite influence is to be found in such vicious habits as tend to deaden the sensibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses.

Horsford's Acid Phosphate, FOR OVERWORKED FEMALES.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

Jottings By The Wayside.

BY GEO. F. A. LILIDGE.

"Let's take this world as some wide scene, Through which, in frail, but buoyant boat, With oars now dark and now serene, Together thou and I must float; Bidding off, on either shore, Bright spots where we should love to stray; But mine eyes swift his flying oar, And away we speed, away, away."

The whirligig of time has at last brought me to Salt Lake City—the Mormon hierarchy. It seems but yesterday I was in the far East; now here I find myself transported, as if by magic, to the far, far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and observations during the last four months, would entail more time than I have at command; more time than they would doubtless care to devote to its perusal, and more space than I could conscientiously ask the JOURNAL to contribute.

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of the Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever; when the most erudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention, or as much; and this fact will doubtless prove that, instead of being retarded, it is triumphantly marching on to victory. But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of ocular demonstration.

Not so with its philosophy. It requires keen, astute and master minds to clearly and effectually elucidate the glorious truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism.

Now, I may ask, why should this be so, considering the vast number of highly cultured and intellectual minds more or less identified with Spiritualism? Why should Spiritualist rostrums suffer for want of competent exponents of its glorious truths, when it numbers among its avowed adherents men of scientific and literary attainments by the hundred?

1. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scientific and philosophical.

2. The dearth of efficient platform advocates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many.

3. The inability of societies to hold out sufficient inducements to men and women abundantly qualified for the work, is owing: (a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, patronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of which they are convinced.

fallibility on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is what should be a large and prosperous society, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tilford (of Denver) I am indebted for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they oftentimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence.

A very remarkable case of what I term spirit interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the Rocky Mountains (the highest attained by the U. P. R. R. between Cheyenne and Ogden) had been reached and the ponderous locomotive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour, when suddenly the axle of the car, in which I was sitting conversing with a Presbyterian minister, broke and the car jumped the track.

After a delay of three or four hours the passengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance: He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, "but," said the brakeman, "this afternoon, while the train was going at its usual rate of speed, as something indefinable seemed to whisper to me, "Down brakes! there's an accident ahead!" At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to "down brakes!"

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginary voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert what might have been a sad calamity.

At Salt Lake City are many Spiritualists but no society. The Mormon religion is of course in the ascendancy and monopolizes both Church and State. Spiritualism is, however, gradually inculcating the Mormons, or rather spreading among them, and will hope, in time make itself felt. At present the great "Know alls" of the Church of Latter day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists. It was my pleasure to pass a very pleasant evening at his house and listen to an account of very remarkable phenomena witnessed by him. He is himself a fine sensitive, and is gradually developing the phase of clairvoyance.

In conversation with Mr. Geo. A. Cannon, ex-representative to Congress from Utah, and the virtual head of the Mormon Church, and a strong advocate of polygamy, having himself three wives,—he informed me that the Mormons do not believe in spiritual phenomena, but believe in prophets and the laying on of hands.

Mr. S. N. Rhoads has given evidence which proves that turkey-vultures are directed to their prey from great distances by their sense of smell, and not by sight alone. He partly uncovered a spot where a horse and a cow had been buried some years before, and in a few hours buzzards were attracted to the spot in great numbers. They must have been guided by smell, and, as Mr. Rhoads could detect no odor when directly over the burial-place, it is shown that their smelling power is marvelously delicate. Gosse relates an instance in which vultures circled round a house in Jamaica where some spoiled meat was hidden.

Dr. Oliver Wendell Holmes, in a recent letter, said: "I have written many verses, but the best poems I have produced are the trees I planted on the hillside which overlooked the broad meadows, scalloped and rounded at their edges by loops of the sinuous Housatonic. Nature finds rhymes for them in the recurring measures of the seasons. Winter strips them of their ornaments and gives them, as it were, in prose translation, and summer reclothes them in all the splendid phrases of their leafy language. What are these maples and beeches and birches but odes and idylls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued raiment of their gay deciduous neighbors."

A truthful remark by an exchange: "The young man who tampers with alcohol is inviting a blight to settle upon his name and character, and a curse more bitter than death to take possession of his fond hopes and bright prospects." Boys, this is a nice thing to paste in your hat where you can be reminded of it when tempted.

St. Vitus Dance is a distressing malady. There is but one cure for it. Samaritan Nervine.

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favor on the part of the Publisher, as

the terms are PAYMENT IN ADVANCE.

"Celestial Bodies."

On the first page will be found a discourse on

"Celestial Bodies," delivered at Central Music

Hall on Sunday, the 2nd inst., by Prof.

Spiritualism offers its abundant proof—

with clairvoyance and our other interior

spiritual faculties as its allies—of the continuous

and unbroken personal life of man, here

and beyond the grave; of the immanence and

positive way of mind over matter; of the glory

and beauty and naturalness of large

parts of the Bible, rationally viewed and

interpreted in its light. It settles the question

of a future life; its proof positive of continuity

Suicide of a Spiritualist.

A New Orleans correspondent sends us

articles from the San Antonio (Texas) Express

and the City Item of New Orleans on the late

suicide of Thomas H. Howard, at San Antonio.

He was from New York, an able lawyer in

New Orleans for some years, and literary

editor of the Express when his earthly career

ended; a man of warm affections, intense

Shea Wants His Outfit.

The JOURNAL's readers will recall the "per-

secution" of one Dr. J. Mathew Shea, better

known in various parts of the country by the

alias "Dr. Mathew." It will be recalled that

on last Thanksgiving eve when this Hazard

lamb was giving a materializing séance, he

was seized by the police and that this seizure

was planned and successfully accomplished

The consumption of intoxicating liquors

in Belgium has increased sixty-six per cent.

in thirty years. Insane cases have increased

one hundred per cent. in the same time.

The eminent Bible scholar, Rev. Dr. Philip

Schauff, is to contribute to the April number

of the North American Review, an article on

the Development of Religious Liberty.

SELF-MURDER.

"The man who commits suicide loses everything but

what he proposes to get rid of, and acquires nothing

except what he does not seek. The change he brings

upon himself affects only situation and effects only

deprivation. He must expect the trouble from which

he expects relief ten thousand fold, and runs upon

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OUR CORRESPONDENT GIVES HIS VIEWS OF THE

MATTER IN THE FOLLOWING COMMUNICATION.

THOMAS H. HOWARD, SPIRITUALIST AND SUICIDE.

To the Editor of the Religio-Philosophical Journal:

So rare a thing is it for such an intelligent

Spiritualist to commit suicide, that one

GENERAL NOTES.

Lyman C. Howe will lecture at Grand Rapids,

Mich., until the first of April.

Mrs. A. L. Davis wants a good lecturer to

visit Walla Walla, Washington Territory.

A. B. French has lately been very busy in

filling engagements to lecture in Indiana

J. G. J. on "Spiritual Thinkers."

Our friend, J. G. J., comments on an editorial

in the JOURNAL of February 23rd, in

which it is suggested that an inductive

thinker like Matthew Arnold cannot com-

prehend a spiritual thinker like Emerson.

Die Stufenleiter—(The Ladder.)

FROM THE GERMAN OF PHEFFEL. (Translated by Wm. I. Gill.)

A sparrow caught upon the tree A faded fly. Nor struggled he, Nor moaned he, but, collected quite, He cried, give me my life my right! No! spake the murderer; you belong, Because your weak, to me, the strong!

A hawk eplied him at his meal, And quickly seized in claws of steel, As 'twere a flea. Oh! let me free, Cries he, for I ne'er injured thee! No! spake the murderer; you belong, Because your weak, to me, the strong!

An eagle saw the hawk, and shot From heaven and tore him on the spot. Great king, he cried, oh! leave me free, For what have you to do with me? No! spake the murderer; you belong, Because your weak, to me, the strong!

He banquets now; and now is pressed A deadly arrow through his breast. Tyrant, cries he, why sport you so? Why murders me, your cruel bow? Replied the murderer, you belong, Because your weak, to me, the strong!

A gentleman of the Western Union Telegraph office, New York, was sitting in the cable room, when a telegram from Philadelphia, destined for Paris, came over the wire. This message, like all others for France, was to go over the cable via Duxbury, Mass. The operator called Duxbury a few times, and then said: "That fellow is asleep evidently, but the cable men are always awake. I'll have to get one of them to go in and wake him up." So he stepped to another desk, called Plained Cove, in Newfoundland, and sent the following message: "To cable operator Duxbury. Please go in, and wake up my own true love." This message Plained Cove hastened to send across the ocean to Valencia, Ireland, who in turn "rushed" it to London. Thence, it was hurried to Paris, and still on to the European end of the French cable at St. Pierre. The operator there flashed it back to Duxbury. In less than two minutes by the clock, the message had accomplished its journey of some eight thousand miles by land and sea, as was evidenced by the clicking of the instrument on the Duxbury desk, which ticked out in a manner a little more petulant: "That is a nice way to do. Go ahead, Your own true love!"—The Watchtower.

The Champion Snake Story. In North Carolina there is a reptile known as the joint snake. When attacked it flies in pieces, each piece taking care of itself. A ducky attacked one of them the other day, and to his utter amazement it broke up, each section jumping off in a different direction. In the course of an hour he returned that way and was utterly amazed again to see it all together except the tail-piece. After waiting a few minutes he saw the tail coming up to join the body, taking sharp, quick little jerks. It came nearer and nearer until within a few inches of the three-quarter snake, when it gave a sudden jump and hid on its proper place with a noise resembling the popping of a cap. The ducky knocked it to pieces several times, and each time it came together again. He carried his amusement too far, however, in throwing the tail part across the creek, just to see, he said, "how long it would take it to catch up," but it never caught up. The snake, with its three joints, was carried to the place the least one of the gentlemen who knows much about this singular species, says a head will grow on a detached trunk, and there will be two snakes instead of one.—Charleston News and Courier.

A "Falls Route" at Last.

There never yet has been, accurately speaking, a Niagara Falls route between the East and the West. There never yet has been a route by which the man from Kalamazoo, going back to see the folks "down in Maine," could get a fair look at Niagara Falls from his train. We select the man from Kalamazoo for an illustration, not because we have any ill-will for the Gen. City of Michigan, but because that capriciously-named cross-roads happens to be situated on the Michigan Central Railroad. The Michigan Central is not the only line that has investigated all these roads—ever since the Suspension Bridge was opened—to the great and only Niagara Falls route. The public—up around Kalamazoo and Oshkosh, and thereabouts, is a confiding public. It buys its tickets for its annual Eastern trip "by the great Niagara Falls route," and starts for the East in happy anticipation of a view of the Falls that shall equal the pictures and descriptions which adorn the schedules of "the great Niagara Falls route." But when it gets to Niagara River and finds that the only view of the Falls it has is a most unsatisfactory glimpse from a point a mile and a half down stream, little wonder that it feels its confidence has been abused, and that it comes to a unanimous verdict that Niagara Falls isn't no great shakes anyhow.

But at last—this very day—the Michigan Central Railroad Company opens through East and West route which is honestly a Niagara Falls route, and which gives the tourist such full and leisurely opportunities to see Niagara Falls—without once leaving his seat—that a generous public may well accept the new provisions as ample atonement for all previous shortcomings. By the new route the traveler is not simply given a distant and bird's-eye view of the Falls, but is carried down the river on the New York side. From Buffalo to Tonawanda he rides, much of the way, along the river bank, and can study the force and sweep of the great current. Then, as he rides along, he has a full view of the two great arms of the river that encompass Grand Island. Just before he reaches Niagara Falls village he can see the first break of the river into the upper rapids. He crosses the stream by the new cantilever bridge, and has a general view of the Falls which is better than that heretofore obtained from the old bridge, because it is a nearer view. Then he skirts along above the Canadian bank until "Falls View" is reached. This point of observation has heretofore been reached only by the Niagara City branch of the Canada Southern. It has not been on the East and West route at all. Now all through the new route at "Falls View," which is really one of the finest views of the Falls anywhere to be had.

Certainly such a route may be honestly called a "Niagara Falls route," and the traveling public cannot be long in finding out the genuineness of its attractions. It only remains to add that by the new route, opened to-day, no through Michigan Central trains go directly East from the Falls, but come to Buffalo, thus securing the advantage of all the city connections, and at the same time making fast schedule time on the through route.—Buffalo Express, Sunday, Feb. 17, 1884.

We have received from the old Travelers Insurance Company, of Hartford, a copy of a small engraving of the Barbed Status to be placed in Buffalo, N. Y. It is the only correct picture of that noble gift, and faithfully represents to the eye the enormous statue, completed and in the midst of its magnificent surroundings.

Decorative Art. Explicit directions for every use are given with the Diamond Dye. For dyeing Mooses, Grasses, Eggs, Ivory, Hair, &c. 10c. Druggists keep them. Wells, Richardson & Co., Burlington, Vt.

The Rev. Henry Ward Beecher was one of the pall-bearers at the funeral of Thomas Kinsella. The presence of the great preacher in Buffalo, in a Roman Catholic church, was a gratifying sight to many who call him a "heretic." It marks an era of progress in Christian charity, and that brotherly love which is superior to creeds and sects.

"Brown's Bronchial Troches" are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective.—Christian World, London, Eng.

The Difference. Kate Field says that when she goes to Massachusetts, "the land of the Pilgrim fathers, the home of Garrison, Wendell Phillips, Whitler, Lucy Stone, and Julia Ward Howe," she finds that the women, the most enlightened in this country, are praying in vain to have a voice in the making of the laws. When she goes to Utah, "where education is its love, and culture is almost unknown," she finds women enjoying suffrage.

"Samaritan Nervine cured my wife's fits," says Henry Clark, of Fairfield, Mich. "She had them 25 years." At Druggists, \$1.50.

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go away as lightly as it came. Per- HEALTH haps it may go easily, if helped a little; but every cold that comes is liable to stay. It may hang on just as long as you wish. From other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become BETTER firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is THAN indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD, nine, in the Atlantic and M.T. die states, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Larynx- AYER'S gitis" and "Bronchitis" AYER'S are the easiest words that the doctor, called in about that time, will use. The trouble goes on working its way down, and the inflamed tubes to the CHERRY lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumo- PECTORAL nia. Just about as unwise a thing as an ordinary sensible person can do, is to neglect a "little" PRESERVES cold, or to give it a chance to develop in any of these ways. And when it comes to the treatment of children, the HEALTH, is of the utmost importance. All the dangers to be feared from colds and coughs may be avoided, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough, and is invaluable in the treatment of all affections of the throat and lungs.

The following are samples of what people say who know it: "Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."—FRANK P. SWITZER, (Maine Medical School) Brunswick, Me. "AYER'S CHERRY PECTORAL affords more relief in cases of Whooping Cough than any other medicine."—DR. ARTHUR Y. COX, St. Louis, Mo. "I have used AYER'S CHERRY PECTORAL in my family for 29 years. It is a wonderful remedy for Throat and Lung Diseases."—L. GARRETT, Tecoma, Tex. "My children have taken AYER'S CHERRY PECTORAL for Coughs and Croup, and have found it give immediate relief, followed by cure."—MRS. J. GREGG, Lovell, Mass.

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