

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVIII.

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

CONTENTS.

FIRST PAGE .-- Telepathy .-- The Imagery and Foreshadow-ings of Death. Belief in a Personal God. A Critic Criti-

SECOND PAGE. -- Pseudo Science. -- Prof. S. Newcomb's Views Criticised-Experiments with Luiu Hurst. The Pacific Coast. Above and Helow the Clouds,

THIBD PAGE .-. Woman and the Household. Book Reviews. Magazines for March not Before Montioned. Miscellane ous Advertisements

- FOURTH PAGE.-The Chehalis Tragedy-Its Lesson. An Ambitious Lawyer and Devils. Dr. Watson's Generosity - Interesting to Ministers. Refuted by his own Testimonr. Meesrs. Keens and Devignon. The Astronome and Lulu. General Items.
- FIFTH PAGE.-Locture Circuits, General News. "The New Era." Explanatory Note from E. P. Cahill. Miscellane ous Advertisements
- SIXTH PAGE .-. How Sweet. "Shrouds Have no Pockets. George Ellot. A Dog Dying in a Hole it had Dug Beside its Master's Grave. Dr. Thomas Thinks there Should be Some Change in the Penal System. Called Back to Life. Siste writing Extraordinary. Foreign Population in France. The Journal-Death of Dr. C. L. Wolfe-Seance with Mrs. Hollis. Strange Scenes Said to Have Been Witnessed in a House at Rich Mountain. A Curlous Dream, A Genuine Skeptic Expressing his Views, Lyman
- C. Howe in Kansas City, Mo. The Cause in Michigan. Notes and Extracts on Miscellaneous Subjects. SEVENTH PAGE -A Philadelphia Claverhouse A Faithful
- Dog and Heroic Boy. The Mysterious Whalebone. Missellaneous Advertisements. RIGHTH PAOE .- Women Working and the Outcome. Mind

Beading. Allopathy vs. Mediums. The Light (2) of the Age. The Hypnoscope Miscellaneous Advertisements.

TELEPATHY.

The Imagery and Foreshadowings of Death.

Facts Related by Well Known People.

feal; and yet there are cases so well authen-ticated as to make it impossible to deny its possibility. I have myself met with one in-stance which seemed to be indisputable. A young lady was seized with inflammation of the spinal cord, in the course of which she became sensitive to an extraordinary degree. As she lay in a room in the second story, with every door and window closed, she could hear distinctly what passed in the rooms below, even to a whispered communication. One day about noon she said to her father that she saw her uncle and aunt getting off the cars. These relatives were not expected, and did not know that she was ill, and the remark therefore passed as one of delirium. Half an hour afterward, however, they were driven up to the house in a carriage, and on inquiry it was found that they had actually got off the cars at the time named.

"There were, in the course of her illness, one or two other such manifestations of unusual, and by our ordinary experience, inexp plicable perceptive power. When questioned in relation to the matter she could only say that she actually saw what she described.

"This unnatural exaitation of nervous sen-sibility and clairvoyant power, if such it was, disappeared completely as the patient grew better. I do not pretend to account for the phenomena, but have to remark that they were morbid in an intense degree, nor do I believe that use have nor account in believe that such phenomena can occur in perfectly healthy persons." It will be seen from this that Dr. McGraw does not allow his appreciation of the marvelous to run away with his reason; but I had it from his own lips that the manifestation is unaccountable, since, even though it were the result of a diseased and disorganized brain, it was also an actual revelation of clairvoyance or second sight.

Almost a similar instance occurred to ex-Postmaster-General Jewell on his death-bed. He awakened from a sleep and told his fam-ily that something had happened in "Henry's family," relatives who lived at a distance. The kinsman he named was dead, but he had not been informed. By what subtle, mysteri-ous intelligence was the sense of misfortune conveyed to the dying man? Who can an-SWAT

CHICAGO, MARCH 7, 1885.

For the Religio-Philosophical-Journal. Bellef In a Personal God.

BY JOSEPH D. HULL.

To determine whether this belief is irrational and as such "must soon go," as we are confidently told sometimes, we must first ascertain with some care just what is properly

meant by it. So I remark: 1. That it is not the same as anthropo-morphism, or the doctrine that God is an infinitely great man. Literal anthropomorphism assigns to him the members of a human body, as eyes, hands and feet: calls him "a man of war," seats him "on a throne," makes him "utter his voice," attributes to him sex, describes him as the begetter of children, and so on. Every intelligent reader knows that these are mere figures of speech, used for their impressiveness on the imagination; that they are the language of poetry and to be interpreted as such. But their use as such may be not only justifiable, but very import-ant, and even—constituted as we are, not philosophers for the most part, nor very wise even in our philosophy, but children of imeven in our philosophy, but children of im-agination and sentiment-very necessary to us. In the attempt to discard them and substitute for them only the terms that our imperfect philosophy will warrant, most minds would find all idea of God slipping away from them; a penalty, which, alas! presump-tuous, self-styled science, ambitious beyond its real reach, too often pays, and with no small loss to the whole man. Not only the Jewish and Christian Scriptures, but all the ordinary lagrance of man in all time mate ordinary language of men in all time must fall into this anthropomorphism unavoida-bly. Very seldom, indeed, in any department of thought do men in their common speech, and even when philocophizing, escape all use of the language of the imagination. Their wisdom lies largely in being able so to recog-nize it as not to be misled by it. 2. Neither by the personality of God is meant that he has the mental powers and passions of a man just as we conceive of

passions of a man, just as we conceive of these; that he reasons, for metanos, as we do, or acquires knowledge or is disappointed; that he forgets or repents; is moved by wrath, jealousy, hatred, hope, love or fear, as we ungyll suggests, would be more properly called anthropopsychism than anthropomorphism, is quite as inevitable to us as the other. But it does not follow that it expresses the literal and exact fact. Some degree of resemblance between the Infinite Mind and that of man may exist; in virtue of which the latter may properly be said to be made "in the image" of the former, without implying that one is an exact copy of the other. This, of course, cannot be, for the limited and imperfect can but partially reflect the perfect and unlimited. The necessary qualification or difference must always be understood. 3. Nor again by his personality is to be sup-posed any limitation of his perfections. Some have maintained that the very word personality implies a limitation, and, therefore, cannot be used with respect to him. Indeed, I have found this with many a kind of standard objection and regarded as conclusive. But it is really only a verbal one. In one sense all definitions must be limitations, as the very etymology of the term signifies: that is, they must distinguish the thing defined from other things. In this sense it is a limitation of the Divine Being to say he is not this, and not that: that he is not a tree, nor a plant, nor all worlds; that he is not heat, light, electricity, or motion. Any conception of him short of his being the entire universe of matter, mind and empty space, if such a thing there be, of his being at once all thinkers and all thoughts, all agencies and all results, all causes and all effects, must be in one sense a limitation. And this, by the way, is the absolute form of Pantheism, to which no thinker has ever been able consistently to adhere, so utterly does it confound conception, necessarily distinct, and so beset is it with other difficultles. It is precisely against this wild, unhelpful and pernicious speculation that the doctrine of the Divine Personality is set, as will soon appear. Noth-ing short of it, however, will avoid a limitation in some sense. Does not the philosopher who defines him as "a blind, unconscious force," limit him in thus distinguishing him from what is not a blind unconscious force? And, indeed, the "simple reasoner" does the same in saying he does not possess personality? All this the mere limitation of distinction. or that by which he is distinguished from other beings or things-is after all in no way de-rogatory to him, detracts nothing from his perfections; touches neither his omniscience, omnipotence, omnipresence nor eternity, no natural or moral excellence. This would be the only limitation really objectionable. Thus does this stock objection, that falls so easily from thoughtless lips, appear after all to be a mere play upon words. 4. Nor, once more, should the doctrine of the personality of God be entangled with, or made dependent on, any theory as to the essential nature of spirit or matter. Whether these are entirely distinct in their last analysis, or whether spirit is but an exceedingly subtile form of matter endowed with certain properties, and matter but some form or properties, and matter but some form of forms of spirit differently endowed, is a ques-tion that is not involved and need not be set-tled. The common Cartesian view, as it is called, though it is far older than Descartes, that spirit is that which thinks and wills and has not extension, while matter does not think or will but has extension, may or may not be the last word at philosophy. In ordi-

ally, which affords perhaps considerable pre-sumption of its truth. But it matters not to the question in hand; any more than it would

to that of our own proper personality. 5. Nor any more does it whether God is to be conceived of as immanent in nature, *i. e.*, as always in some way pervading all material forms, or as above nature, i. e., capable of existence apart from all these forms-before ever matter was and after it shall cease to be, if such a supposition be allowed as pos-sible. This, I am aware, will not be allowed by some as possible; yet in our present state of knowledge its possibility certainly cannot be disproved. But the doctrine of God's per-sonality does not necessarily stand or fall with either theory. It might as well be claimed that any own other do to fall with claimed that our own stands or falls with the opinion that our spiritual being pervades our whole bodies, or could exist apart from them.

These several misconceptions of what is involved it has seemed necessary to clear away that a distinct and unembarrassed statement of the doctrine might be made. Imperfectly as we can conceive of him, the being of a God in some sense, or of a supreme mind or power is as concerning and a supreme

mind or power, is so generally acknowledged that it need not here be argued.

And all who believe in the existence of spirit at all—which includes the whole world, if we except some vagarious "scientists" and "positivists," and certainly includes all Spiritualists, technically so-called or other-wise, for whom it has been evident all along-that this communication is encoded with that this communication is specially written -must conceive of this great power as spirit. For what else has power? What else can originate, organize, adapt, control? We know

originate, organize, adapt, control? We know of nothing. No other conception is possible to us but that he is spirit. Now of this spirit it is that we affirm per-sonality; and we say it consists—as all per-sonality must—in the possession of an intel-ligence and will exclusively his own. This is just what it is in ourselves. Cer-tainly our bodies do not constitute it. They are but the garments of our very selves. They serve indeed as one means of distinguishing us severally while in physical life. But when us severally while in physical life. But when we have left this life and with it all external derstand these feelings; at any rate by any of them that imply imperfection. This way of speaking of him, which the Duke of Ar-tinguish us one from another but just thisthe exclusive possession by each of his own powers of thought and will? It is by this even now that we are most really and grandly distinguished. It is this and this only that gives character. Upon this it is that we pronounce our judgments or estimates, calling it strong or weak, noble or mean, wise or foolish, good or bad. This makes the individual essentially what he is. On what grounds then is personality as thus defined to be denied to the Divine Being? Has he not an intelligence and will exclusively his own? Or does any one imagine him to be inferior to his creatures in this regard? "Unsearchable," as he undoubtedly is by us in many a point of view, and "his ways past finding out," is it rational, there-fore, to deny to him the possession of the powers by which we are ourselves most emi-nently exalted-the very crown of our being? Can we do this without flying in the face of all the evidence by which our own personality is sustained? And without not only "limiting" him, but degrading him even below our own rank? The practical importance of the whole sub-ject lies in the necessity to mankind at large —whatever may be true of here and there an individual-of a proper foundation for a religion that shall have its worthy object of worship and an adequately governing and animating power over the life. If the world's experience has taught any thing it has taught this. Its deepest need is a true allegiance to its maker and moral ruler. And if the spread of Spiritualism means, most inconsistently with its own elementary principles, the spread of popular atheism. it need not wonder at the number and strength of its adversaries. **3** Copeland Place, Boston.

nary speech it has to be recognized continu- hood once possessed by their ancestors; and the inference is that we should all do well to the interence is that we should all do well to study this wondrous fall from grace rather than to sacrifice our spirituality by picturing the process through which the savage has climbed upward.

No. 2

The Professor implies that man started from a celestial level, as otherwise it would only be necessary to place my description one only be necessary to place my description one stage further back, where it would be just as appropriate as on this side the mountain summit. Can it be possible that the profess-or ignores every scientific discovery, and as-sumes that some personal creator spoke a per-fect man into a new life on a world specially or operad to reasive him? Yat, that is exact. prepared to receive him? Yet, that is exact-ly what our quotation implies. Let us see, Every one knows that certain races once civilized have become degraded; but as that fact would have no reference to my lecture, the Professor's point is that mankind as a whole has not been climbing up from the savage; but on the contrary has fallen from a state of perfection that belonged to him in the

morning of creation. So, although we can trace all other animal life as creeping up stage by stage-like the little five-toed horse, evolving into the noble animal that has remained the horse we know for thousands of years-yet we are to accept a manly form as suddenly appearing with all virtues and graces of a civilization that can travel downward to the beast, but never

rise above its inception. We find in this theory of the Professor's, first, a physical impossibility; secondly, a mental impossibility, and thirdly, a flat con-tradiction of some of the best attested dis-covering of science. coveries of science.

First, there is not a shadow of a proof of any such theory. Just as we see child, youth, manhood, and old age, so every form of life has its feeble commencement, its developed strength, and the final dissolution of the form through which it manifests. To suppose a beginning of anything at its middle, is to suppose a miracle; and that is exactly what the Professor does conceive in his doctrine of a grand manhood as the commencement of human life.

But such a civilization as the Professor supposes, would have left its traces. For instance both necessity and art would have demanded expression in earthenware. Pottery is well nigh indestructible. But the farther back we explore, the more primitive we find it, till we discover the relics of races who seem. never to have used it. But a grand manhood, such as that of which the Professor dreams, means civilization, and civilization means a victory over difficulties. Where are the grand old roads, mighty acqueducts, tunnels through mountains, and a literature that flowing from the direct action of a personal God, must have had excellencies unknown to us? Where shall we look for some little trace of railroads, telegraphs, telephones, steamboats, or what must have been their wondrous superiors? Nothing but planetary chaos could destroy the marks man of to-day has written all over nature. Was the perfect man less manly? Or did the "God-power" give out, some un-lucky morning, and drop man into the mud of his own unaided strength? If that perfect man had greater physical strength, show us how he need it: or we have a right to claim how he used it; or we have a right to claim him as a figment of imagination. Now look at mental growth, and mark there, too, the impossibility of the professor's claim. The savage with fingers and toes for a limit of number, stands at one end of our line, and the mathematician who calculates an eclipse at the other. The difference stands to us as mental growth and development. What evidence will the Professor bring that his perfect man owned a printing press or even an alphabet; much less could calculate latitude and longitude or find the distance of the sun. These are practical questions that must be answered if the Professor's doctrine of "created perfection" be worth the paper upon which it is written. But yet more-science has so far found law everywhere, and not a vestige of miracle. Will the Professor point us to any being who could make a law of nature, so that to day two and two shall not make four; whereas, to-morrow, by Divine fiat, the result shall become a mathematical fact? And if there be no means of proving his existence, by what rule of common sense shall we assume man as created perfect, whilst every other fragment of nature travels upwards to its destiny? If the Professor's assumption be true we are to day under the rule of a personal God, with every dogma of religion substantiated, including, above all, that it is our duty to immediately return to an existence of blind faith and submissive obedience, which, in my judgment would be the bitterest curse that could befail humanity.

(Detroit Free Press).

What is psychology? A science as yet unknown, save that it is connected intimately with the human soul, the half-awakened latent consciousness of a dual existence which we have all experienced in those brief and momentary flashes of abnormal intelligence. which are extinguished by the investigation of reason, leaving us in greater darkness than before. By what cohesion of occult forces are we compelled to think of a long-forgotten friend, to wonder and speculate as to the possibility that he is yet alive, to recall accurately his features, tone of voice and other distinguishing characteristics, to dwell upon the fact of this mental resurrection, as something strange and foreboding, a presentiment that, like Banquo's ghost, will not down, and then to learn, a few days later, that at that particular date the friend in question had died hundreds of miles distant. This has occurred to so many people of intelligence and veracity that it has almost ceased to be a matter of surprise. Sometimes the memory thrust upon us does not mean death but life. We meet the person face to face, and, after a hearty hand-shake, recount our premonition as a strange coincidence. But is it not possible that the friend coming to us had sent out a messenger dove-a thought, a wish, an intangible, unseen grappling from of memory that in some way touched a kindred chord in us—a vibration of the mental atmosphere in which the soul dwells? There must be certain conditions to evolve the phenomena, a keenness of psychic intelligence, an abnormally acute state of the senses as if all the windows of the soul were opened and the keynote of celestial telegraphy sounded. It is not given unto all men to see or hear the supernatural. There must be a psycho-physical relation established in the individual before any indications of that sensitive message can reach the consciousness. We can believe with the poet that isolated souls can tell us:

"I see a hand you cannot see, Which beckons me away; I hear a voice you cannot hear, Which says I must not stay."

The reaim of fiction has set science aside and given us, with realistic detail, the strange circumstance of vocal and visual clairvoyance. When, in "Jane Eyre," the blind Rochester calls in despair, "Jane! Jane! where are you?" the winds waft him back an answer: "Wait for me. I am coming." How many readers of this paper have heard

a voice-far distant-perhaps silent in the grave-ring in its old cheery tones in the ears that had long since ceased to listen for its tones. The majority of people are not will-ing to talk about these things. They put the experience aside as something unaccountable, or credit it to the imagination. It may therefore be of some value to the readers of The Free Press to read a statement of facts, which are supported by living witnesses well known, who stand far above the dogmas of superstition, and whose education gives them the right to instruct others by their experi-ence. The first of these is related by Dr. T. A. McGraw, one of the most distinguished surgeon-physicians in the State of Michigan.

MIND-RRADUNG.

" Of all abnormal nervous manifestations," as the dector, in his paper on mind-reading Manuel Journe written of Lit-r of Anny manual written in Conversion and an environ-tent - Structure and run-

A VOICE FROM THE DEAD.

A circumstance of recent origin, which is vouched for by people of Christian character and high social standing in this community. confirms this strange theory of biological conditions. A couple of years ago Willie Lord, a young man well known and well liked in Pontiac and Detroit, lost his life in Washington. There was no preliminary sickness, as his death was caused by drowning. At the time he died, a lady, the member of a family who were all intimate friends of the young man, was living in New Mexico. She was formerly Miss Virginia Palmer, of Pontiac, and is now, I think, Mrs. Anderson. This lady who, in common with her family, regarded Willie as a dear friend, was sitting in her room in New Mexico with open windows, when she heard a well-known whistle-a snatch from a bar of music, with which young Lord always announced his coming. Her first thought was one of mingled pleasure and surprise; pleasure at seeing her friend and surprise that he should be in that far distant part of the country. But there was no mistaking the repeated strain of the signal-whistle. She ran to the windows; he was not there. To the doors. No one had seen any person. The event so impressed her that she sat down and wrote to Mrs. Lord, and the bereaved mother answered that at that time her son was dead. Was it then the music of the spheres that had been conveying an unintelligible message to earth-bound ears?

A MOTHER'S FOREKNOWLEDGE.

Among those who have been visited by this rare intelligence is a saintly woman in our midst who was the lifelong friend of such men as Bryant and Longfellow and such women as Lucretia Mott. I allude to Mrs. Eliza Leggett, of Elizabeth Street East, who is ever ready, out of her own sources or experience to give that which may benefit hu-manity. When that beloved son, Percy, whose picture hangs in his boyhood's home draped with the uniform he honored and the flag he died to defend, went into the army it needed no advance courier to tell his mother of his death. When the soldier who had been detailed to bear her the news approached, cap in hand, his face immobile, as if he simply brought an ordinary message, the mother said calmly:

"Thee need not tell me-

"They said he was dying," stammered the soldier, whose discipline was not proof against a mother's grief. And Aunt Eliza said with that faint, sweet smile of hers, and the tears welling to her fond eyes:

"Not dying, good soldier, but dead!"

Rising from her sleep one day she remarked to her family, "Something has happened to our boys." These boys were friends and com-rades of Percy, Dick Whitehead and Phil. Mothersill, and in a few hours the word came, that one had gone "into the silent land."

These illustrations I have given in this pa-per are not the dreams of the romanticist. They are not the vague manifestations of the Spiritualist nor are they used to found a hope or a religion upon. As actual realities they have been received almost in the spirit of ag-nosticism. We do not know, we cannot exnosticism. We do not know, we cannot ex-plain the untranslatable language of a mystle literature. A finer, rarer, more subtle brain-power may yet give us some direct clue to that missing link of intelligence, which we now conceive to be will-power, at mind-read-ing, us in its best and highest ense, that which we call clairvoyness:

For the Religio Philosophical Journal. A Critic Criticised.

BY CHARLES DAWBARN.

The readers of the JOURNAL well know the profound learning of Prof. Wilder, and those of us whose privilege it is to take him personally by the hand, admire the man even more than the professor. An opponent might well say his prayers and make his will before engaging him in battle on his own groundnevertheless I must take the risk.

I have rarely been so astonished as I was at a clause in the Professor's article. "Thought's upon Human Improvement," which was published in the JOURNAL of Feb. 21st. It seems very innocent: "A savage may very fairly be set down not as infantile man, but as degraded man." That was all, but back of it lies the whole system of artifi-

cial theology, upon which priestly architects have founded their several religions. We must notice, first, that this article by the Professor is intended to criticise my picture of the road up which past man must have travelled to become man of to-day, which was the theme of my lecture on "The Boy-hood of Human Nature," published in the JOURNAL a few weeks since. Unless we keep in mind to what the Professor is replying, we shall miss the serious import that he has

crowded into those few words. He implies, and evidently means, that the savage races have fallen from a grand manNew York.

The bowl of the pipe used by the Japanese smokers in the London colony is hardly as large as a thimble, and the pipe is exhausted in three or four whiffs. No Japanese costume seems to be complete without a fan. Soldiers, sivilians, and women alike carry them-in fact, no one possessing the slightest claim to respectability would be seen without ona. The fans are about a foot long, and often supply the place of memorandum books.

It is not very generally known that Queen Victoria was once called Queen Alexandria Victoria, and that the oaths of allegiance were in that name.

A gargie of strong black ten und oold and morning is now fashionable in Lt as a proventive of some throat.

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her 150 8/7 2242.

Pref. S. Newcount's Views Criticised Reportmonts With Luin Hurst.

The following article, entitled "the Geor Wonder-giri and her lessons," which I p from Science of Feb. 6, is amusing, and erves wider circulation. I have, however, more serious purpose in sending it to the CURNAL, for I wish to show how competent he President of the American Society for nical Research has proved himself to be in his first attempt at Psychic Research. Prosegomer, very well known in scientific tes; and while we may admire the candor and naiveté with which, as every intelligent render of the JOURNAL will see, he reports the facts of his experiments with Miss Hurst, we must deplore the fatuousness with which he render into print upon a subject of which he is totally ignorant, and which his previous scientific training forbids him to even try to anderstand. Personally, I grieve to see true ensence thus travestied and put to the blush through the indiscretion of one of its recognized leaders; and science has a right to beg Professor Newcomb, for his own sake, to refrain from discrediting himself and injuring his reputation by the public exhibition of his incompetence to deal with the problems which the society over which he presides has been formed to investigate.

The clearness and, I will add, the simplicity with which Professor Newcomb describes what actually occurred in his presence, show the honest scientist and perfectly sincere man. His blundering "explanation" of the phenomena show his bewilderment when, for the first time brought face to face with a psychic experiment. It does not seem to have occurred to him that no psychic phenomenon is susceptible of physical or mechanical or mathematical explanation.

Most of the readers of the JOURNAL doubtas understand so well the nature of the experiment which Professor Newcomb tried. that I need not go over ground already familiar to students of psychic science. But, can it be possible that Professor Newcomb is ig-norant of Professor William Crookes's decisive experiments with the identical phenomena? He may have been face to face with a "new form of force" to him, but it is one which has long been known, and conclusively demonstrated by Crookes and others. Is it possible that the President of the American Society for Psychical Research is ignorant of the literature of psychic science? Has he never studied the works of Meemer, of Reichenbach, of Zoellner, of Gregory, of Crookes, of Wallace, of Varley, of Hare, of scores of sci entists who understand something of the nature of the phenomena which seem so "oc-cult" to him? I fear not,-else he would not have so flippantly written, that "The scientific tests were productive of the usual results-that ghosts, spirits and occult forces absolutely refuse to perform their functions in the presence of scientific paraphernalia." What had "ghosts" or "spirits" to do with this experiment? What is there "occult" in what he witnessed? Nothing, to a well-Informed student of psychics. And as for "ghosts," there was not even the ghost of a chance for Professor Newcomb to either understand what he saw upon the principles of the kind of science of which he is an exponent, or to explain it mathematically, or mechanically, or by any physical theory he may amnee himself by entertaining.

Professor Newcomb's narration of what happened is straightforward and satisfactory. It gives as clear and good a description of the common run of exhibitions of psychic force Crookes calls it) as could be desired. But his explanation offsets Miss Hurst's supposed "forty pounds" of muscle with about forty tons of orthodox arrogance, ignorance, preju-dice and other "scientific paraphernalia." "Shaking hands with her felt like moving the arm of a giant." It led Professor Newcomb " to the impression that she had a much better muscular development than would have been supposed." It would have led any competent investigator of psychic force to the impression that the current was already flowing when she shook hands with the emi-nent mathematician. Identical circumstanees have led me to the impression that I might have broken the psychic's arm indeed, but could not otherwise have moved it. Has Profeesor Newcomb never seen the cataleptic rigidity of the human body which a good mesmerizer can set up in a suitable subject by a few passes, and does he not know that a similar state of the body may occur under other circumstances? Professor Newcomb lays great stress upon the fact, which he was acute and sagacious enough to perceive, that sometimes Miss Hurst's hands seemed closely pressed upon the object, and that the object moved in the direction of the apparent pressure, as when the chair " proceeded, not indeed to lift the sitter, but to incline itself in such a way that he felt compelled to get out of it." But is it possible that he never before witnessed a well-known fact, that a person's hands may be, as it were, glued to an object by a certain "occult" force? The fact is, that when Professor Newcomb was upset, certain mathematical and physical and mechanical theories were upset with him. The climax of absurdity is reached in that part of Professor Newcomb's article which describes the other chair experiment. Fancy four grave scientists wrenching a chair to pieces in their "desperate" efforts to hold it still while Miss Lulu "simply moved about in the quietest imaginable way, touching it with her fingers first here and then there!" It must have been, as Professor Newcomb says, "amusing and exciting." I will add in Professor Newcomb's words, that "the explanation was, however, perfectly obvious to those who have seen chairs, tables and planos dance without human agency. This account is presented to the readers of the JOURNAL because, taken in connection with the descriptions of the performance tiven by thousands of spectators, many of them critical observers, it affords the basis of a reply to all those pseudo-scientists who rush into print without knowing what they are writing about, and in their ignorance pub tely commit themselves to blunders which stract from the dignity of true science, and ming observers who, however well-posted bey may be in their special fields, are not at to handle phenomena of a differ-Mathematicians are almost proverbially engines, and to that extent guilible, outside their mathematics. I could mention sev Note mathematics. I could mention sev-server manner; and it seems that Professor maints is to be added to the list of exam-training the is creditions enough to suppose which he say was done by ordinary mus-light he is creditions enough to suppose the test according to suppose the test according to suppose the test doory; he is gallible enough the test the memory he applied his the memory he had pension the test door which had pension to the mode clear in a memorit;

ne to to guilline enough to suppose that an apprication or two in percents allongs floated take bin competent to conduct psychic re-carch to a estimatoury conditation. There may be, and doubting there are, gen-leman in the American Society for Psychical constraints who are as ignorant, of psychical

Research who are as ignorant of psychic science, and as ignorant of the methods of conducting psychic research, as Professor Newcomb, but thus far, I think, the President of the Society is the only one who has written himself down on the subject and informed the public of the fact. Meanwhile, I trust that Miss Hurst may retain her power, and continue to give her "absurdly sim-ple" performances, about which there is, as Prof. Newcomb very justly and courteously says, " no mystery or concealment, not even a resort to the tricks of legerdemain." I have criticised him very sharply, I know. There is not in my article, however, the slightest feeling of personality. It is neces-sary sometimes to handle a case without gloves, in the interest of science, some departments of which Prof. Newcomb adorns, while of others the same cannot be said by while of others the same cannot be said by any stretch of the imagination. He has done Miss Hurst full justice; he has represented her fairly and even kindly. Every friend of his—and I am one—will join me in wishing that he would do himself equal justice. A few years devotion to psychic science, with the same assiduity and intellectual candor with which he has cultivated mathematics would entitle his explanations of psychic phenomena to the same respect which we now have for the frankness with which he has described his maiden effort in psychic research. F. T.S.

THE GEORGIA WONDER-GIRL AND HER LESSONS.

The people of the interior States are now being amused by an exhibition, the success of which offers a striking example of the unreliability of human testimony respecting the phenomena of force and motion. Some months since, the writer received a polite invitation to witness the wonderful performances of Miss Lulu Hurst, the Georgia "magnetic girl," in causing objects to move as if acted on by powerful forces, without any muscular action on her part. Another engagement prevented his acceptance; but, on the morn-ing following, he received such a description of the phenomenon as to make him regret that he had not sacrificed every thing to the opportunity of seeing it. It was substantially this:

A light rod was firmly held in the hands of the heaviest and most muscular of the select circle of spectators. Miss Lulu had only to touch the rod with her fingers, when it im-mediately began to go through the most ex-traordinary manoeuvres. It jerked the hold-er around the room with a power which he was unable to resist, and finally threw him down into one corner completely discomfited. Another spectator was then asked to take hold of the rod; and Miss Lulu, extending her arms, touched each end with the tip of a finger. Immediately the rod began to whirl around on its own central line as an axis, with such rapidity and force that the skin was nearly taken off the holder's hands in his efforts to stop it. A heavy man being seated in a chair, man and chair were both lifted up by the fair performer pressing the paims of her hands against the sides of the back. To substantiate the claim that she herself exerted no force, the chair and man were lifted without her touching the chair at all. The sitter was asked to put his hands under the chair; the performer then put her two hands around and upon his in such a way that it was impossible for her to exert any force on the chair except through his hands; yet the chair lifted him up without her exerting any pressure heavier than a mere touch upon his hands. Several men were then invited to hold the chair still. The performer began to deftly touch it here and there with her fingers, when the chair again began to jump about in the most extraordinary manner, in spite of all the efforts of three or four strong men to keep it still or to hold it down. A hat being inverted upon a table, she held her extended hands over it. It was lifted up by what seemed an attractive force similar to that of a magnet upon an armature, and was in danger of being torn to pieces in the effort to keep it down, though she could not possi-bly have had any hold upon the object. This was the account of the performance given, not by a gaping crowd nor by uncritical spectators, but by a select circle of educated men. To the reminder that no force could be exerted upon a body except by a reaction in the opposite direction upon some other body, and to the question upon what other body the reaction was exerted, the narrators expressed themselves unable to return an answer. All they could do was to describe things as they had seen them. Of only one thing could they be confident; the reaction was not exerted through or against the body of the performer. Among the spectators were physicians and physiologists who grasp ed Miss Lulu's arms while the extraordinary motions went on without finding any symptoms of strong muscular action, and who feeling her pulse after the most violent mo tions, found that it remained in its normal Apparently the objects which she state. state. Apparently the objects which and to to the seriing force which was wholly new to science. Altogether, the weight of evidence seemed as strong as in the best authenticated and most inexplicable cases of "spirit" manifestation, while none of the obstacles to investigation connected with the latter were encountered Such was the case as it appeared on a first trial; but the spectators were not men to be satisfied without further investigation. cordingly, they had made arrangements with the managers to have another private exhibition at the Volta laboratory two days later. They proposed also to have decisive tests to determine whether or not she exerted any force upon the objects which she moved. The party duly appeared at the appointed time. At this point I think it only just to mention the perfect frankness with which the most thorough investigation of the case was permitted by those having the exhibition in charge. There was no darkening of rooms, no concealing hands under tables, no fear that spirits would refuse to come at the bidding of a skeptic, no trickery of any sort. The opportunities for observation were entirely unrestricted. Miss Lulu was a rosy country girl; some-what above the average height, but did not give the impression of muscular training; still, when she was presented to those pres-ent, the first thing which struck the writer was the weight of her arm. Shaking hands with her felt like moving the arm of a giant, and led to the impression that she had a much better muscular development than would have been supposed. Before proceeding to the tests which had been pre-arranged, it was thought best to try what she could do under ordinary circumstances. Among the first performances to be tried was that of the hat. A spotator hold a light straw hat in his hands, the open-ing upwards. Miss Harst extended her hands over it so that the mails of her lighted just

the second secon holder could see how it was done. This was eted without difficulty. Whenever 800B 6 the apparent attraction was exerted, it was through the inner edge of the brim being caught in the fold of the ball of the extended hand. After a few moments the observer was enabled to say, "She cannot lift it now, because her hand is not rightly arranged," and he learned to adjust her hand so that the lifting could be executed. Of course, the force was not very strong. The idea that the hat would have been in any danger had a

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weight been in it was simply a mistake. Next the jumping-staff was tried. The writer took the latter in his hands, and Miss Lulu placed the palm of her hand and her extended thumb against the staff near its two ends, while the holder firmly grasped it near the middle. He was then warned to resist with all his force, with the added assurance that the resistance would be vain. Sure enough, the staff began to be affected with a jerking motion, producing the disastrous effects which had been described upon the holder's equilibrium. An unwise repetition of the performance, however, did away with all its mystery; for, although the performer began with a delicate touch of the staff, the holder soon perceived that she changed the position of her hands every moment, sometimes seizing the staff with a firm grip, and that it never moved in any direction unless her hands were in such a position that she could move it in that direction by ordinary pressure. An estimate of the force which she exerted on the staff could be roughly made It might have been as high as forty pounds. A very little calculation will show that this would be sufficient to upset the equilibrium of a very heavy man. It is impossible for the latter so to place his feet that he will be supported on a rectangle of more than one foot in breadth. He may indeed change at pleasure the direction of the longer side of this rectangle by extending his feet in different directions; but, arrange them as he will, his base will under any circumstances be a rectangle whose length is equal to the distance between his feet, and whose breadth is at the very maximum equal to the length of his A pressure of one-fifth his weight feet. would, under the most favorable circumstances, throw him off his balance, and make a new adjustment necessary. The motion given by the performer to the rod was not a regular one, which could be anticipated and guarded against, but a series of jerks, first in one direction, and then in another; so that it was impossible for the holder to brace himself against them: consequently, by a force which might not have exceeded forty pounds he was put through a series of most undignified contortions, and finally compelled to retire in total defeat.

The holder of the rod then asked that it might be made to whirl in his hands in the manner which had been described to him. No attempt was made to do it, and no satis-faction on the subject could be obtained. It was evidently a simple mistake in memory or narration, for not even Miss Lulu seemed to have any idea of producing such an effect. The lifting of the chair with the sitter's own hands under it, and Miss Lulu's hands under his, was then tried. The simplicity of the blunder was most striking. It was quite true that the fingers of the performer were under those of the sitter. But the chair refused to budge until the ball of her hand same nrmny proceeded, not indeed to lift the sitter, but to incline itself in such a way that he felt compelled to get out of it. The chair was made to repeat its performance a great number of times. The writer watched most carefully, and, in every instance in which he was able to see the performer's hands at the time of the motion, the ball was pressed firmly against the chair, and the direction of mo tion was that of the pressure. Three men, or indeed as many as could ge hold of the chair, were then invited to hold it still if they could. This was the most amus ing and exciting part of the spectacle. The men tried in vain to hold the chair still, while Miss Lulu simply moved around in the quietest imaginable way, touching it with her finger first here and then there, until finally the force became so great that the chair began to crack, and seemingly almost pull itself to pieces. The explanation was however, perfectly obvious. There was, concert of action among the four muscular holders, more than that each one tried to keep the chair still by resisting any force which he felt it to exert. A few jerks in various directions by the performer led them to begin resisting her motion by pulling the chair first this way and then that. It was of course impossible for any one holder to tell whether the motion came from the performen or from his companions. The result was, that they all began to wrench desperately against each other until the chair came to pieces. The scientific tests were productive of the usual result,-that ghosts, spirits, and occul forces absolutely refuse to perform their functions in the presence of scientific paraphernalia. A platform had been placed on rollers in the middle of the room, and Miss Hurst was invited to set the rod in motion while she stood on that platform. Her par-ents were perfectly confident that she could do it, and she did go so far as to commence one feeble attempt; but the forces refused to operate, or rather the platform persisted in rolling about, and the attempt had to be given up. She then stood upon the platform of a pair of scales, the counterpoise of which was so adjusted, that, when she exerted a lifting-force exceeding forty pounds, the arm would be raised. A spectator sat in front of the scales. It was soon found, that, owing to the platform being some six inches above he floor, the chair was lower than she had been accustomed to have it; it was therefore set upon a little platform of the same height as that of the scales, so that the position was the same as if both stood on the floor. The performer pressed her hands against the sides of the back of the chair, according to custom. The motion was long in commencing and when it began to appear, click! went the lever of the scales, showing that a force of more than forty pounds was exerted. This seemed to demoralize the performer, and notwithstanding a great deal of chiding from her parents, nothing more could be done while she stood in this position.

per the later of the provide transition by Later we consider the acception to activity to Linaby of the subject a complete, we should be competied to admit that some new form of force had been discovered. It is indeed po-sible that the about simplicity of the affair may help to give it vitality; for, as already indicated, not only is there no mystery or concealment, but there is not even a recort to the tricks of legerdemain, which consist very largely in distracting the observers' atiention at the critical moment. The assump tion, that, because Miss Lulu begins by touch ing the articles defily with her fingers, she never takes them with a firm grip, is one which the spectator takes upon himself without any effort on the performer's part to cause that illusion.

This account is presented to the readers of Science, because, taken in connection with descriptions of the performance given by thousands of spectators, many of them critical observers, it affords the basis of a reply to those who have seen chairs, tables and planos dance without human agency. S. NEWCOMB.

> For the Heligio-Philosophical Journal THE PACIFIC COAST.

The San Francisco Children's Lyceum-Mrs. E. L. Watson's Visit East-Success of Mrs. Lena Cooke at the Antipodes-Percentage of Genuine Spiritual Manifestations.

BY WM. EMMETTE COLEMAN.

Among the few remaining Children's Lyceums in America, now in successful operation, the San Francisco Lyceum merite, I think, special mention. Despite numerous adverse circumstances imperiling its existence and tending to dwarf its sphere of usefulness, it has continued on year after year, in winter and summer; and of late a marked improvement in its value and efficiency has been manifest. Under the faithful guidance of Mrs. Laverna Mathews, the conductor, ably assisted by her prompt, painstaking, and industrious corps of coadjutors, the Lyceum's course is upward and onward. Literary and social entertainments are periodically given under its auspices; and the subjoined resume of the programme of a valentine party recently given by it well illustrates the work the Lyceum is doing and the scope of the talent contained within it. Piano selections well rendered were given by Misses Sadle Morton, Louise Hartman, Bertha, Anna, and Louisa Trautvetter, and Master Chas. Justin. Master Frank Cramer fanced a Cachuca, Miss Eva Forbes a Highland-Fling, and Miss Stella Patterson a Sailor's Hornpipe, all in character and excellently done. Master Charlie Lewis gave a solo on the Harmonica. Mrs. Nellie Parkhurst and Maud. Willie and Beaumont Brown favored the audience with some very good singing; while recitations, well delivered, were given by Grace and Hope Mc Kinley, Daisy Dell Cressey, Howard Nowell, Lulu Forbes, Nettle Bullion, and Nellie Bowlin. The latter little miss, a tiny little tot, displayed great precocity in delivering two long and difficult pieces with precise and correct enunciation and pronunciation. It is thought that few, if any, of the Sunday schools in this city can boast of greater or more varied talent than the Spiritual Lyceum.

The gifted orator, Mrs. E. L. Watson, I learn, intends to make a brief visit East about the first of May. I can cordially commend this lady to spiritual workers everywhere. It is probable that she will be pleased to respond to any invitations received to break the bread of spiritual truth to the hungerers after heavenly sustenance in the orient; and as her eastern sojourn will be short, it would be well for those desiring to secure her services to make timely application therefor, addressing her at Santa Clara, California. She is largely committed to the line of thought which finds expression in the JOURNAL, her Spiritualism being of the rational, common sense order, free from extravagances and delusive crudities. Her public labors are largely devoted to the edification and upbuilding of mankind morally and spiritually,-the rounding out and perfecting of human character, the elevation of the race in the domain of ethics, the strengthening of the moral instincts and aptitudes. Morality is the true touch stone of human character and endeavor. Without it all our physical wealth, our intellectual riches, count as naught in the sight of the angel-world; and seeing how largely Mrs. Watson's labors are devoted to the guid ance and furtherance of the moral senti-ments, my soul goes forth in thankfulness to her therefor. An excellent lecture delivered by this lady last Sunday evening on "Morality in Medi-umship and Individual Responsibility," was enthusiastically received by the audience. A vote of thanks was given her and the lecture ordered to be printed. A full report of this trenchant discourse will probably be soon published in the JOURNAL, and I ask its readers to specially and carefully peruse it. I am pleased to learn that the well-known San Francisco medium, Mrs. Lena Cooke, now visiting Australia and New Zealand, is meeting with great success in those coun-tries. This worthy lady has worked long and faithfully for the cause; her mediumship, which I have ever found striking and trust worthy, has given solace to hundreds, if not thousands, of seekers after light and truth; and she has always been found on the side of honest Spiritualism as ugainst fraud and credulity. May she return to us with health renewed and with her mediumship strength-ened and improved, is the wish of her many sincere friends in this locality. In a recent JOURNAL I am quoted as saying that in my opinion nineteen-twentieths of the spiritual manifestations are fraudulent. This is a mistake. I have never believed and have no recollection of having ever asserted that so large a proportion of the manifestations as a whole are frandulent. What I do believe and have said is, that that proportion and even more of the so-called materialization phenomena is fraudulent. In my opinion scarcely any of the materializations are genuine. A large portion of the other physical manifestations, I think are fraudulent but of the mental phenomena, I am of opinion that a large portion is genuine, how large Lam unable to say. All genuine phe-nomena, however, mental and physical, are not due to the direct action of disembodied spirits; some of them are the result of certain dimly understood forces resident in the physical organism.

Above and Below the Clouds

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The editor is in receipt of a private letter from a valued lady friend who is remarkable for her attainments and well sustained intellectual strength-she is now a great grandmother-and he believes a portion of it will interest his readers and provoke thought, hence he gives it to them as follows:

DEAR FRIEND:--- I see that Proctor, the astronomer, is speculating about Saturn and Jupiter, and seems to think they are now in the condition of suns. I don't see "why," for they shine by reflected light, which is not a sun-attribute. Their position, so far away from the parent centre, goes to prove that the substances composing them at their birth, were lighter, i. e., more rarefied, and the mo-tion among the atoms composing them must have been quicker, consequently growth more rapid, and as they were the elder members of the family, their inhabitants must be on a high plane in every respect. When educa-tion on this planet is so much advanced that the higher faculties are cultivated to their utmost, then we shall know how to use the fluid-thought intelligently, and, sending it forth, immerse it in similar currents emanating from intelligences of other hominal races, existing on the other planets of our and other universes, and obtain information about them, and impart also to them, in the same manner as we now send the electric fluid to ascertain for us what we wish to know in distant parts of our globe. Electric currents can be sent, many on the same wire, without interfering, or deviating from the desired direction by mingling with others on the same conductor. When we send then the living thought, in the form of a fluid-force. why should it mingle to loss of identity with another fluid-thought, which we sent it to ex-plore? Will it not obey the mandate to return to its parent source? I do not see why not, for it is still a part of the source from which it was sent on a message, and ought to be, and no doubt is, under control, as the hand or foot is when ordered to fulfill a duty within the province of either of them. So, if we learn how to control the brain currents or emanations, the spirit, the dweller in the inner-temple, can, no doubt, send the living thought to explore those other worlds, the habitat of intelligent beings, and returning to us, like that other word, not void, but full of instruction, about those other homes, the modes of life and thought as there existing, the qualities of intellect, the grade reached, the soils and products, the flora and fauna, the forms of government, it any, or of reli-gion. True we shall never be able to transport thither our physical bodies, but we can triumph over time and space, by the omnipotence of living thought, and so obtain intelligent answers to whatever questions thought can formulate.

I am not thinking of clairvoyance, you see, but of using the brain emanations in an intelligent and conscious manner, under the control of one's own will, and for fixed purposes, quite independently of any other identity. Messages have been sent on earth from place to place, in the same town, without intervention of wires, or any other apparatus except thought and volition; if this can be done over one space successfully, distance is no bar, for we are dealing with liv-ing forces. As here, in my quiet room I can send my thought where I will, so, when I learn how I shall be able to send it thridding the space which separates me from those other abodes of sentient life, to learn all they experience, suffer, enjoy and know.

Thought is the quintessence of a being's forces. We know our spirit is immortal. We inherit life from a source from which we must derive, in a greater or less degree, certain attributes. As we unfold them we find a power in certain directions of which we have not, as yet, fathomed the depths. We seldom call in vain on the reserved forces when emergencies require effort; if we fail, it is to a feeble will power, or to some lack of wisdom of our own, that we owe our defeat. The fault is our own, then, and we need a truer, wider, more exact understanding of what we are and how to use the powers we poesess, which have such wonderful possibilities wrapped up in them. What we don't know, we divine. At times, this is a real faculty of mind. We all have it. How to cultivate it, is the question. Up to this time education has only dealt with the ordinary exigencies of life, bounding the pursuit of knowledge to this globe, except in the direction of astronomy, and, in these later years to the wakening up to consciousness of the forces reaching us from various far-off sources. But, besides those coming to us from our sun, are there no others, instinct also with life, which influence us? "Thousands of unseen beings walk the earth, both when we sleep and when we wake." Are there not chemical, electric and magnetic and spiritual forces as well, all unsuspected ming-ling with, and influencing our life, physical, mental and spiritual? Shall we not strive for an education which shall teach us how to use these silent forces intelligently, bringing them for our own good under the control of an educated will, which shall make. them do for us the very best they are able to do? Science, so-called, has been collecting facts. Let us put life into the facts, and understand what they all are, as teachers and educators. We sometimes hear of accidental revelations of mental powers; there are no such things as accidents; it is real growth-unconscious growth-suddenly revealed, it may be, but no less a growth. Some one has spoken of being in contact with the knowledge of a sphere, as a whole, not as being in communion with an individnal mind. The mechanism of the seer tapped the res-ervoir, as the pipes leading from a river or spring tap the source of supply. We propose to learn all the possibilities of the human being, so that the dweller in the inner temple may do the very best and utmost possible, while in this stage of life, the poet's idea of thoughts which wander through eternity," we will strive by psychical research, to make prosaic statement of living reality. Orange, Texas, Feb. 11th, 1885.

while she stood in this position. From various allmstons in the public press, it would seem that the wouderful "magnetic girl" has not yet ceased to draw full houses. The editor of the Unimage Jates Occass made a careful investigation of the base, and showed that it could not possibly be closeristly which caused the motion; but he does not casey an explanation of what the force was. Although it would be maked and presenti-ous to way that no one possible historic star-ple character of the performance of would ap-

Presidio of San Francisco, Cal.

At the University of Virginia there is no rescribed course of study, no entrance examination, no vacation, except the summer one, and but six holidays.

Two conturies ago two consins in the May-how family, of Massachusetts, were married, and from them can be traced a heriditary line of deal mater.

In Some thern California the popogramate on 16 doos in Rady or in Mp Holy An infant at Port Norris, N. J., was recent-

ly bitten behind by the ear by a large black pider, from the effects of which it died in three days.

A French scientist has written a pamphlet which proves theoretically that the future man will have a large brain, but no natural teeth.

Requimaux dogs will draw a sledge a distance of sixty miles a day.

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 overwork-of females, with nervous bendache and its accompaniments.

RELIGIO-PHILOSOPHICAL JOURNAL.

- Woman and the Kouschold.

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

PROGRESS.

Toiling in the earthly vineyard Many bands have found a place, Some are nearing to the summit, Some are at the mountain's base.

Progress is the stirring watchword, Cheers them upward to the height; Canst thou pause and play the laggard, With its glories full in sight?

Who can tell what bound or barrier To Improvement heaven designed? Who shall dare to fix the limite To the onward march of mind?

Only he who, unto being Called th' unfathomed human soul, He for whom the hymn of Progress Through eternity shall roll. -Alice Cary.

While attending a session of the annual meeting of the New York State Woman Suffrage Association, I was much struck with the changes which half a score of years have wrought.

The audience was much larger, and the sympathy with the speakers, though undemonstrative, was palpable and universal. But few were present through curiosity, and all manifested an intelligent interest in the cause, the occasion and the line of arguments. There were present, also, a pleasant sprink-ling of bright young women, who are grow-ing up with a knowledge of their disabilities, and of the causes which are, happily, con-stantly lessoning them.

The foremost women in suffrage society, who were present, seem to gain in dignity, poise and steadfastness as the years go by. Mrs. Elizabeth Cady Stanton, whose noble face with its crown of silvery curls expresses so much character and strength, would grace and dignify the bench of the Supreme Court at Washington. The highest and rarest of of all attainments is hers,—the flowering of the judicial faculty. She goes right to the heart of the subject treated, as an arrow to its mark. There is no prejudice, no spirit of partisanship, no undue weight given to side issues, no unseemly elation or depression. Reason has reached its culmination, and yet she is sweetly and fenderly a true woman. It is truly a "liberal education," to know and understand Elizabeth Cady Stanton. I speak of this judicial faculty, because it

was formerly considered that women had no capacity to form unbiased judgments. Hen have praised and petted, tolerated and in-dulged,—when they did not choose to take advantage,—of the "sweet unreasonableness," the inconsequence, the incapacity to judge in a large way, to reason from cause to effect, that our sex has exhibited. We have been coddled with sugar plums, and then thrust aside when we wished to be treated as adults. And the effect of such a course has been supposed to be a part of the feminine character.

It is so just as much and no more as the cramped feet of the Chinese woman are a part of her frame. After generations of cramping and dwarfing, the woman-soul can not be expected to look out on life in any large way.

The indoor life of our sex is, in itself, narrowing and belittling. No woman who lives exclusively shut in by side-walls and pressed upon by a ceiling, can rise to breadth and calmness, as easily as one who has plenty of free air, exercise out of doors and sunshine. She may be lovely in spirit, gentle, and full

OBJECTIONS.

West."

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I had just finished the above, when my at-tention was called to an article by a valued correspondent of the JOURNAL, in the issue of February twenty-first, entitled, "What will the Outcome Be?" The grave questions in-volved can not all be new stated, but are in-dicated in part by the following sentence: dicated, in part, by the following sentence:

"Not a thought is given to the indisputable fact, that in our overwhelming majority of casee where new fields of work are opened to women, men are pushed out into idleness to make room for them, and to the still more deplorable and shameful fact, that this is accomplished by the women being willing to work for a half or less wages than was given to men." Again, in speaking of collegiate and scientific schools, the writer asks concerning the 40,000 young women students: "To what purpose will this enormous amount of female scientific attainment be put in the coming career of their lives?"

Here your correspondent only reiterates the old stock opinions of conservatives from time immemorial, regarding the sphere and status of woman. The masculine side of creation is but one half of mankind, yet it has always assumed the entire control of the other side. It just begins to be understood that in this play of life, half the actors are women; that in all things they are the equals, counterparts and co-partners of men. This is recognized in proportion as a people have emerged from barbarism.

The normal condition of man is in active employments, especially in the open air and sunlight. His life is abnormal, even unto disease and death, if spent otherwise.

We are crowding out men? Yes! with the greatest delight. That is where they belong. In active fields of commerce, manufactures, and above all in agriculture, men gain subsistence, compensation, vigor and health. That is what the fathers of a race require. Opportunities for the full exercise of the manly faculties are boundless. No limit can be set to the glorious powers of discovery, invention or achievement. Shall he dawdle behind the counter, at the desk, or in the manufactory of articles requiring delicacy and dexterity? Women belong in such places.

Health of mind and body require woman to be actively and usefully employed. Following her desires and tendencies, she naturally gravitates to indoor life and intellectual pursuits.

We believe that "the irrepressible sex desire is to marriage and a home." Unfortunately, there are tens of thousands who can not marry and have no home. What shall we do with such? Drown them in a humane way, as Henry Bergh does stray dogs in summer? Turn them out to get their living like the forty thousand prostitutes of this great city? Or give them schools and work, the same as men? Is not womanhood above and before, wifehood and motherhood, as much as manhood is before husbandhood and fatherhood?

The progress and development of the race demand the full unfolding of woman. Her condition is felt with tremendous power in the home and upon her progeny. She is therefore entitled to mental training and

In following up the history of Spiritualiam in France, although it has gained a strong foothold, the want of unity and the advocacy of antagonistic principles have been a great obstacle in its way. Kar-dec represented the Spiritists or Re-incarnationists, and Plerart the Spiritualists. The healing phase has been vigorously cultivated in France. Mediumship, from the axis and cultivated in France. Mediumship, of Governments and civilization toward the from the exigences of the case, has been non-professionai.

The most wonderful manifestations through D. D Home were given in France, almost exclusively to personages of rank. A record of these was kept by command of the Empress. One of the most remarkable was given in the presence of the Emperor, Em-press, and Duchess de Montebello. In the broad light a hand appeared on the table, took a pen, and wrote the name of the first Napoleon, a fac-simile. At the request of the Emperor. the hand arose to his lips, passed to those of the Empress and then to Mr. Home. Among the many distinguished adherents of Spiritualism in France we find Camille Flam-marion, Victor Hugo, Dumas, and Sardou. In England, the first representative cast of spirit manifestation occurred in 1812, and the record since

then to the present is more voluminous. The chap-ters on Australian Spiritualism are of deep interest, showing that at the antipodes the phenomena are identical with those witnessed here, and that unity everywhere is their characteristic. The Harbinger of Light, under the able management of Mr. Terry, here here a particular for and in the control of Mr. has been a power for good in that country. Passing South, the manifestation of spirit power in New Zealand is unique, being especially developed among the Maoris, or original people. Among the whites the cause began with private circles, and rapidly ex-tended. The ministrations of Mrs. Britten in that colony marked an era in spiritual progress. Spirit-ualism in the island world of the Pacific and Indian seas, and in the West Indies, furnishes a chapter of absorbing interest. Then follows Spiritualism in South America, Mexico, India and China, Holland, Ducsic Scandinguia Switzarloud Itoly Spoin Aug.

Russia, Scandinavia, Switzerland, Italy, Spain, Aus-tria, Belgium and Turkey. Over 100 pages are given in conclusion to the subject in America. While these chapters show how vastly more productive and complete the spiritual outpouring has been in the United States than in any other and working next the same other country, England ranking next, yet the same phenomena have occurred in the same manner, sim-ilar doctrines, if not identical have been communicated respecting the Spirit-world and its environ-mente, basic morality and the purpose of life here and hereafter. So marked is this that it appears certain that to be thus unitized and in harmony, they must proceed from one source, and that the Spirit-world world

The author has shown a remarkable discrimination in selection of material from the vast amount at her disposal, thus refining the pure gold from the drose. The book is tastefully bound, the title enclosed in a serpent-circle, with the full-rayed sun bearing on its face the motio of the author, "God understands," being embossed with gold on the side of the cover. The value of the volume is further enhanced by fine The value of the volume is further enhanced by inte-portraits of the author, Mesmer, Home, Mrs. Everett, S. C. Hall, Le Duc de Medina Pomar, Morse, Spriggs, Prof. Wagner, Prince Wittgenstein, the then Fox sisters, S. S. Jones, John C. Bundy, H. J. Newton, Dr. Joseph Beals, and several fac-similies of di-rect spirit writing. The book is essential to every one who wishes to become thoroughly informed with reference to the spiritual movement, and will take a normanent place in its literature in connectake a permanent place in its literature in connec-tion with American Spiritualism; this volume makes a complete and exhaustive history of the cause. HUDSON TUTTLE.

Magazines for March not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) This Magazine holds a leading place among our periodicals for the variety and readableness of its articles, and its reputation is well sustained in the March number. The following is the Table of Con-tents: Science in Politics, by F. W. Clarke; RESPECTIVE VOCATIONS. The vocations of the sexes should be deter-mined by their respective tendencies, adap-tation and capacity. The boy finds that he can be taught by his mother—and we wel-come that fact as remarkable evidence of the law of progress. The tables are turned. Women can fill all indoor and sedentary pursuits. They are fil-ing in to take their own places, while men number. The following is the Table of Con-

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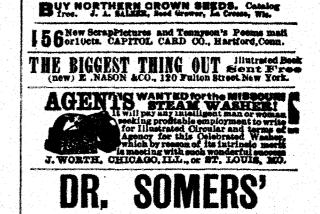
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of self-abnegation, but her emotional nature | ing in to take their own places, while men nine cases out of ten.

For there is health, expansion, breadth, in whatever takes one out of herself, and induces a grander range of thought. And while woman will always be queen of the realm of home, ruling by might of love in her little kingdom, she must also go out in that larger home in which we are all members of the same brotherhood. Men and women, -- not children, are the need of the age. In the course of remarks, Mrs. Stanton said:

"In New York your daughters are not permitted to enter Columbia College or the Law School, while women who want to study law have to go to Minnesota. Women are degraded here as well as in China. I read of a ball here not long since in which women were tossed about like footballs. I asked my informant how he happened to go there. He said he went as a philosopher. Yes, and the galleries were filled with philosophers. [Laughter.] The outlook is hopeful. Men are the nat-

ural leaders in the material, as women are in the moral world. The men are doing their work now, and women will soon begin to melt the nations into one. Twenty thousand Republican temperance men defeated Blaine, and women were at the back of the temperance movement. The worst objectors to wo-man suffrage are fashionable women. I have no patience with them. At Newport I saw ladies dancing with low-neck, short-sleeve dresses, and at the breakfast table next day they said they were shocked to read that there had been a woman suffrage meeting in New-port. They were shocked at the notion of a woman getting on a platform to talk. I told them it was a matter of taste; that I would rather do it than puton a low-neck and short-sleeve dress, and dance in the arms of a man. But the names of the women who spoke are in the paper,' objected one of the ladies. 'Well,' I said, 'so are the names of the ladies who danced, and those whose names of the fattes who danced, and those whose names were not printed were not at all pleased.' "Make woman suffrage fashionable," add

ed Mrs. Stanton, "and its success is assured."

It may not be generally known in this con-nection, that three Territories have extended the right of suffrage to women. These are Wyoming, Washington, and last of the three, Dakota. At the meeting mentioned above, Ex-Governor Hoyt of Wyoming, made a noble speech in favor of the universal franchise. He went into office a skeptic upon that point, and came out of it enthusiastic in its favor. He was convinced by its practical workings, while he had such opportunities to judge.

NOBLE TESTIMONY.

The following passage from Elder F. W. Evans's letter to the New York Tribune, is in order:

"WOMAN'S RIGHTS: May we not discern in these passing events in a kindred nation of these passing events in a kindred nation of our own race, a light, showing the direction wherein our future strength and safety, as a people, lieth? England adds two millions to her voters. Why may not the United States double her voters? Let us not put our trust in horses and charlots, nor in gold and silver, nor yet in forts and iron-chad monitors, which "make the meat they feed on," ereate the wars they fight in; but in the living God, in doing right, in breaking, every reke and let-ting oppressed woman go free, by increasing the monitors of our suber and iron-bidders. Note woman a different and bo-bidding right, but in the living God, in doing right, in breaking, every reke and let-ting oppressed woman go free, by increasing the monitors of our suber and breaking with man 2 women a different and bo-bidding hour

will overcome her reasoning faculties, in | are marching out into their provinces. And we rejoice to see on the one side so much generoeity, on the other so much dignity. As the procession goes on, the aspiring and spiritual influences of the feminine nature will maintain the true, noble and pure relation between the one side and the other. Valor and heroism, delicary and chastity will not then be senseless terms, and the ecstacy of a manly life will consist in practicing these virtues instead of preaching them.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PEILO-SOPHICAL JOURNAL.]

NINETEENTH CENTURY MIRACLES; or Spirits and their work in every country of the earth. A complete Historical Compendium of the great movement known as "Modern Spiritualism" (seventeen illustrations). By Emma Hardinge-Britten. Pp. 556 octavo. Price \$1.50, postage 25 cents.

No writer could come to the herculean task assigned by the above title, better equipped by steady and practical experience, than the author. She has been identified with the movement almost from its incipiidentified with the movement almost from its incipi-ency; has been personally acquainted with its active advocates, both in this country and in Europe, and her mind, well balanced by organization and study, is endowed with superior impressibility from spirit-intelligences. As a speaker, under the full power of this inspiration, she is unsurpassed in eloquence, and as a writer she is equally luminous, forcible and en-arcetic ergetic.

In considering a history of the great modern movement, although little more than thirty years have intervened since the first phenomena, the ac-cumulation of material has become unwieldly, and cumulation of material has become unwieldly, and the great difficulty lies in making the proper selec-tion and arrangement. To separate from the chaff the grains of wheat, to give a clear synopsis of phe-nomena, and a just estimate of those who by word or pen support the cause, require an excellent judg-ment and a keen intuition, if the writer aspire to more than a simple chronicle of events. The move-ment in America alone has furnished a deluge of material, of a most beterogeneous aspect. Mrs. Brit-ten, in her great work on "Modern American Spirit-ualism," has admirably collated the events of twenty years of its life. She, in the present work, performs the same office for other countries, leaving a little more than one hundred pages for America; for, as more than one bundred pages for America; for, as she justly remarks in the introduction, that while the outpouring of the spirit has been just as full in other lands, the freedom of speech and of the

in other lands, the freedom of speech and of the press in the United States, has given it a power and culture no where else attained. The key note of the work is sounded in the following paragraph: "The philosophy of Spiritualism, however beauti-ful in theory or true in principle, grows out of its facts, for, if spirits are not the authors of the com-munications received in their names, the whole the-ory of an hereafter—as demonstrated by Spiritual-ism— crumbles into the dust and ashes which un-derlie the unsustained assertions of theology. To place religion on the assured foundation of knowl-edge, and redeem mankind from the tempest-tossed ocean of speculative opinion, we have nothing, un-less we have facts and basic fundamental principles. To demonstrate these, and guide our souls into the ports of sternity by the infallible compass of truth, spirits have come to earth."

ports of starnity by the infailible compass of truth, spirits have come to earth." Further more, it is so difficult to fix the date of the beginning of the movement, which is popularly believed to have begun in Hydesville in 1848, but which really began long before, that the author takes the commencement of this centary as the start-ing point, and then treats the manifestations as they occurred independently in the "various countries of the earth from which anthentic records are obtain-able." The first chapter is on "Spiritualism in Germany," and begins with Memory and his experiments, which and the press for here you began, which and the foundation of the new psychology. From, him the grapes for here you be remarkable experiments of Front former.

The Chemistry of Cookery, by W. M. Williams; A Naturalist's Excursion in Dominica, by Dr. F. Johow; English Experience with Can-cer, by H. P. Dunn, F. R. C. S.; Superstitions about the Dolphin, by Dr. Biedermann; The Parental Foresight of Insects; Sketch of M. De Quatrefages; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) The opening paper in this issue. The Land of the False Prophet, will be read with unusual interest on account of recent events, and as it is by General Colston, formerly of the Egyptian General Staff and leader of two Expeditions in the Soudan. Numerous maps and illustrations aid the descriptions. Four illustrated articles are contributed to the series on the American Civil War, and are of great historical importance. The popular writers, Messrs. James and Howells, continue their respective serials. Other interesting articles are: The New Astronomy; Recollec-tions of Charles O'Connor; Reminiscences of Daniel Webster; The Worship of Shakespeare; Bric-a-Brac. 105

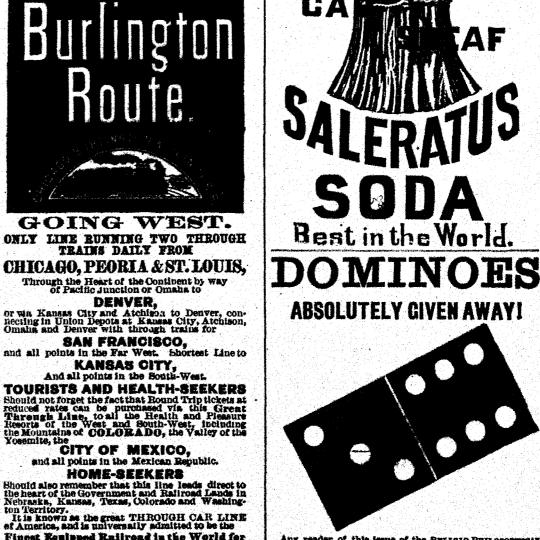
THE NORTH AMERICAN REVIEW. (New York.) In the March number of this monthly Murat Halstead, of the Cincinnati Commercial Gazette, has an article on The Revival of Sectionalism. Archdeacon Farrar presents his views on Future Retribution, Prof N. K. Davis discusses The Moral Aspect of Vivisection, and brings together, briefly almost all that has been said upon the subject, by per-sons of note. Max Muller describes the astonishing ideas of the Buddhists on the sub-ject of Charity. Other articles are: Mind in Men and Animals; Speculation in Politics and Railway Land-grants.

THE ART CRITIC. (R. Goldbeck, St. Louis, Mo.) A musical and general observer, being a bi-weekly Supplement to Goldbeck's Musical Art Monthly.



show this group of counties to possess superior advantages of accessibility to markets and competing transportation lines. They are dotted with enterprising, growing Northerm com-munities. MacCl-nny and Gien St. Mary (in Baker Co.) are one hour from Jacksonville, on the principal relirosd in the State. The lands for miles on each side are high rolling and Wolly free from any stagnant water. There is no malaria and no more asmoying insects than anywhere North. The tuwns are settled almost solidly from the North. Each sup-ports good schools and churches, but no salcous; the society is exceptionally good. To this class of people we will sell tots for \$25 to \$100, dependent on location and size, to those who will within one year make some improvement. None of our property is entangled with Spanish grants to invite iligation. We have complete abstracts of title, give ample warranty deeds, and offer every possible guarantee of good faith. To settlers, will sell on long time or equitable non-forfeitable contracts (specimen sent on application). Will clear up land, plant with peaches, pears, oranges, quince, grapes, etc. or any staple of the country, and cultivate for a term of years for non-residents on reasonable terms. Will build cottages to order, receiving payment in installments. For full par-ticulars, plats and half-rate raliroad tickets in Florida (not to Florida) address the nearest agent of the society, or write direct to the Land Commissioner, P. O. Box, 492, Jacksonville, Fla. essibility to markets and competing transportation lines

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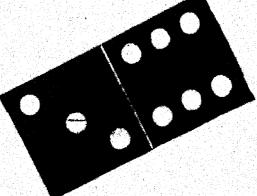
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The Chehalis Tragedy-Its Lesson.

The Oregonian, Portland, Oregon, of Dec. 31st, contains an account of a terrible tragedy enacted at Chehalis, and as the actors are prominent citizens it created intense excitement. It seems that Pearson, who is a son of ex-Judge Pearson and son-in-law of Judge A. B. Dillinbough, had for some time been exercising mediumistic powers, and became influenced by a spirit of an Indian chief, and talked the pure Cowlitz language. He and his family, a wife, a babe, and little Edith. two years old, were on a visit at his fatherin-law's. They had retired on the evening in question, when about 9 o'clock at night a scream was heard from their room, whereupon Judge Dillinbough rushed in to see what was the matter. Pearson was lying on the floor, raving like a maniac. Using some vile oaths, he ordered Judge D, to walk around the time language too vile to be here reproduced.) This performance was kept up for several hours, Judges D. and P. taking turns at bowing before the crazy man. During the attack the children had been taken from the room, but the lunatic had ordered Edith brought back. The last time any of the family were in Pearson's room he was lying on the floor, with the little two-year old in his arms. This was about midnight. At one time in the night the father was heard to speak to the child very kindly, and it was supposed that he had quieted down. At another time the child was heard to fret some, and the father to say. "Hush up, now." 'It is supposed that this is when the child was killed.

finds the shot y would easily be would easily break down under the pressure of other exciting: causes, or yield without breaking before the awful energy of physical and moral poisons. For the awrul energy of physical and moral poisons. For such persons when exposed to the morbid functions to pursue, either to run away from it and lot it en-tirely alone, or to tone up the mental and moral ays-tem by the stimulation of sensible diversions and ap-propriate work. If one dallies with it enough to submit to the conditions under which the tests are applied there is great danger that he will an over submit to the conditions under which the tests are applied there is great danger that he will go over the brink and be lost. The Chehalis tragedy is doubtless justly attributed by the physician to delu-sory imanity, and while we do not mean to say, as we do not think, that all Spiritualists are insane, we have no doubt that the insanity in this instance was

the result of delusion; that it was the foregone conclusion of a voluntary surrender of the mind to false conditions of mental action, which are inevitably fatal in their results upon all minds whose powers of reaction have become enfeebled from any cause Another account in the same paper says

'He imagined that some power was directing him to offer his child as a sacrifice which he finally did." Add this to his imagining himself "Jesus Christ and that all must obey him, that he will destroy all who refuse to obey him," and the cause of his insanity is apparent. No true Spiritualist ever imagined he was Jesus Christ, or that he must offer human sacrifice; such ideas belong to the old religious regime. The story of Abraham offering up Isaac, the vicarious offering of | fact that they are donated for this purpose. Jesus by his father, these have preserved in the minds of men the virus of the barbarian conception of human sacrifice. When crazed by religious excitement, this is a most common form of delusion. The following is an example taken from a late newspaper:

George Gasser, a drayman, of Youngstown, O., be longing to a church called The Followers of Christ, said that on last Wednesday night he had a vision in which Christ directed him to offer up his fourteenyear-old son as a sacrifice. The next morning h choked the boy, and, but for interference, he would have killed him. Friday he bought a hatchet, and again assaulted the boy, who ran away.

The delusion which led to the awful trage dy in the Freeman household at Pocasset a few years ago is continuously active, and every now and then breaks out afresh in some part of the country.

The case of Dongel at Matamoras, Ohio, who got "converted" and then went insane at a revival meeting, referred to editorially in last week's JOURNAL, is in many respects similar to that of Pearson, . but more remarkable in the wild delusion which not only took possession of one person but an entire assembly, including the preacher.

Now when it is asked,--Why Judge Dillinbough and others, when they went into the room of Pearson, and saw him raving like a maniac, did not at once understand his condition, and secure him, instead of intrusting his child to his care, it may be said in reply that the preacher and congregation ought not to have mistaken the insanity of Dongel for religious zeal. Yet, while this might silence the scoff and sneer, it would not reach the vital principle involved, which is that under no circumstance are we to yield our reason, and cease to be reflecting beings. Religion does not consist of excitement. The the room a number of times (uttering all audience of which Dongel was a part, had become psychologized, and its members auto-

then inited with her of Christ and his prom ises, and in place of tortures she saw the most beautiful visions conceivable. Directly afterward she broke out into a prayer that was the most touching he ever heard. Soon she was asleep, and when she woke she was already far advanced toward recovery. She is well to-day, and he asserts that she is a sincere Christian.

Dr. Watson's Generosity-Interesting to Ministers.

The following letter from our old friend and contributor, Rev. Samuel Watson, tells its own story:

DEAR FRIEND:-Yours of the 25th just received, and read with much interest. You

"There is a great and rapidly growing in terest among clergymen in regard to Spirit-ualism and Psychical phenomena generally. They call upon me and invite me to consult with them about it. A number of them are in a frame of mind to read just such books as Should you feel inclined, and deem vours. it worth while to donate several copies of your books to be loaned among these people, will undertake to see that they are placed in good hands, putting on a blank page the

I most cheerfully endorse your suggestion and authorize you to dispose of all you have of my last book, "The Religion of Spiritual-ism," in that way. I will go farther and say ism." that you may make public announcement that all regular pastors of any church will be furnished with a copy of this book as above, if they desire it. This is the only book except the bound volumes of the Spiritual Magazine that I control.

I have some of the third edition of "The Religion of Spiritualism" with Jenkins Sons. the publishers in New York, and if you can dispose of them in this way, I will order one hundred to you for that purpose. There are three of the most popular preachers of this city, to whom I have presented my books, who are preaching the doctrine of Spiritualism, and leading their people out of the old creed and dogmas of the church as fast, perhaps, as they should. Our Sunday meetings at our hall are well attended. We need good mediums, and can give them fine rooms for seances where they can do well. I expect to go East this summer, and will be at some of the camp-meetings, having been invited in that direction.

I have but four of my last book here, but as long as I have any I will send them "com plimentary," to the management to me for them. Yours truly, SAML. WATSON. plimentary," to the minister who will write

We hope Dr. Watson's wise and generous act may stimulate others to similar deeds, and that the field for distribution may be enlarged. Subscribers will please call the attention of their ministerial friends to Dr. Watson's offer. We will fill applications for his book from ministers so long as the supply lasts; only stipulating that they shall in each case make the request for a copy and not delegate the task to a friend.

Dr. Watson was a Methodist minister for thirty-three years and is still the respected friend of clergymen of all denominations, who have his personal acquantance or know him through his writings and public services. The Religion of Spiritualism" is a well got ten up 12mo, cloth bound, 422 pp. and retails at \$1.25. No minister can find fault with the religious spirit of the book however heterodox he may regard it from a theological standpoint.

Hoters. Roops and Bovirson.

The above named justly celebrated izance and elate mediums have been bolding forth at room 6. No. 86 Mearce Street, this city, during the past two weeks, and will continue to do so until about the middle of March. The powers these gentlemen pos-sees have been tested by many in Grand Rapids and from surrounding towns. Among them not a few prominent and professional men. These who know of spirit commutes

prominent and professional men. These who know of spirit communion have received delightful mea-sages from friends in spirit-life; and those who are investigating, have received what all are willing to acknowledge, is, at least, something wonderful Mr. Keepe has been before the public many years, has traveled extensively with J. M. Peebles, author of "Travels Around the World," and is a genial, whole-souled gentleman. Mr. Devignon, the slate-writer, has exhibited his powers during the past four years only. Wonderful, indeed, is the fact that mea-mages are written between two slates. Mr. D. holding sages are written between two slates, Mr. D. holding one corner of them and the visitor the other, the two sitting face to face in broad day light. Visitors may bring their own slates. No charge is made if estis-faction is not given. We have visited these gentle-men and can youch, personally, for all we have said regarding them.-The New Era, Grand Bapids, Mich. That a new Spiritualist paper should in its first issue publish such an editorial endorsement of two unmitigated scoundrels does not bode good to the cause of Spiritualism. When an editor thus broadly and unqualifiedly endorses and commends, he should know what he is talking about. The brace of worthies above commended and vouched for, were in Chicago in the fall of 1882. For attempting an unnamable crime, Keene was obliged to leave town hurriedly to avoid arrest. The next heard of the precious pair was in April. 1883, when an account of their disreputable practices appeared in the New Orleans Picayune. According to that account Devignon had represented himself to a Mrs. Proctor, a working woman, as being a resident of Philadelphia where he had been persecuted on account of his religion, imprisoned and finally banished, leaving behind real estate worth \$200,000, to reclaim which it was necessary he should have \$200.00. Mrs. Proctor sympathized with the persecuted young man and gave him the necessary \$200.00, but afterwards finding she had been deceived, she caused him to be imprisoned; and Keene would have been served the same way had he not been ill; as it was, he had an officer put in his room to prevent his escape. Keene is the head of the firm and apparently furnishes most of the brains. He is said to have been connected for years with a circus and is a fairly expert juggler. His story of having travelled with J. M. Peebles, is wholly false and without a shadow of foundation. In reply to an inquiry on this very point, Dr. Peebles, under date of Nov. 2nd, 1882, wrote us denying that Keene had ever travelled with him, and said: "I never met him (Keene) but once, and that was some years ago in a progressive lyceum."

That Keene and Devignon may have some mediumistic power is possible, but in view of their bad characters, and expertness in deception, and the ease with which the average individual can be imposed upon, we do not propose to grant even this until better evidence is forthcoming.

GENERAL ITEMS.

Last week Mrs. Maud E. Lord gave seances in New York City.

M. E. Taylor of Blait, Neb., writes in praise F. Barker's power as a magnetic healer.

Jay Chaapel, of Rochester, N. Y., gave the JOURNAL office a call last week.

Mr. J. B. Hixson, of Brown, Ohio, writes of a very satisfactory sitting he had with Mrs. Simpson.

Mr. J. H. Brackett, Dover, N. H., in renewing his subscription, sends \$1.00 for the poor fund. Who will be the next?

A photograph of Mr. F. Heineman, Manitowoc, Wis., has been received at this office. We thank him for it, and place it with our collection.

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Louis Braunhold, with J. Manz & Co., leading wood-engravers of this city, has illustrated in a most artistic manner, a Christmas souvenir, "Song of the Bells." Mr. Braunhold is a rising young artist who is destined to make his dent upon the world.

Mrs. Nellie J. T. Brigham will exchange with Mrs. J. T. Lillie and speak in the Church of New Spiritual Dispensation, Adelphia St., near Fulton, Sunday, March 8th, at 11 A. M. and 7:30 P. M., Mrs. Lillie speaking in Republican Hall, 33rd St., near 6th Ave., New York City, at the same hours.

Mrs. H. Sparrow, of South Chicago, whose work as a medium has been favorably noticed by correspondents, has our thanks for a cabinet photograph of herself, which we place with the large and valuable collection accumulating in the JOURNAL office. Mrs. Sparrow's field of labor is steadily enlarging; she has through the winter made weekly visits to near-by points in Indiana.

Rev. Robert Collyer will lecture for the Star Course, at Central Music Hall, Thursday, March 5th. He has, after repeated requests. consented to lecture here, and will be greeted by a large and appreciative audience, as he has many friends and admirers in ,the city. The lecture is new, and will prove interesting and entertaining.

According to the data obtained by a San Francisco statistician the actual population of the Chinese Empire is 280,000,000. This congregation of human beings is so vast that were there no more births in China it would require the death of one person every second for a period of nearly nine years before the Mongolian race would become extinct.

W. A. Mansfield, a young man who has made quite a reputation as a medium for independent slate-writing, spent last week in Chicago. He was here to rest and see the city. He had a scance with Mrs. Simps without letting her know his name, but she at once told him he was a medium. He pronounces the sitting very good.

When the folks went to the room in the morning they were horror stricken at finding the child dead, and William Pearson and wife lying in the bed with their throats cut.

Their wounds were dressed, and when strong enough to converse they told the story of how and why the deed was done. Pearson claimed that a spirit had told him to kill the child, which he did; then he told his wife that the little thing was gone, and that they might just as well go, too. He then cut his wife's throat several times, and then his own.

When questioned as to why she did not call for help, Mrs. Pearson said that she was afraid to cry out, and that he would not let her. Her throat was cut in five places; her mouth showed the print of Pearson's hand, and that he had held it shut to keep her from raising an alarm. The "Adam's apple" was entirely cut off, the wind pipe cut in two, and a great piece of flesh cut from her throat.

"Pearson's throat," says the Oregonian, "is not so badly cut, and there is no doubt but that he will recover if kept quiet. At times he is rational, but the most of the time he is a raving maniac. He will be taken to the asylum to-day. He imagines he is Jesus Christ, and that all must obey him; that he will destroy all who refuse to obey him."

During this performance of the insane man, there were in the house, besides Pearson and wife and two children, Judge Dillinbough wife and two grown daughters, and Judge Pearson. When asked why they did not bind the insane man and prevent his doing damage, they answered that they were afraid to do anything; that they thought he was under the influence of an evil spirit, and would, if let alone, come out all right.

The Oregonian's editorial on this sad story is envers on Spiritualism as the cause. The editor is a strong writer, and although evidensity not a churchman, the opportunity to the a point in popular favor by indulging in fing at Spiritualism, was too good to be lost-main mailing he says:

Marine advanture to

matic rather than thinking beings. Their "revival" was no more a part of true religion than the orgies of dervishes.

Pearson is a representation of Spiritualism cultivated in the same manner and direction. He desired to be a medium, by which he understood a machine for the transmission of spirit communications, in other words, obsession. That his friends mistook his insane ravings for spirit control, shows completely | lately been securing free advertising by their ignorance and gross misunderstanding of the subject. There had, of course, been a series of manifestations leading up to this outbreak. That Pearson was controlled to speak in a pure Indian tongue proves that he was controlled. Had he and his friends understood the laws of this control, and not urged and over done the matter, the catastrophe would have been avoided. As it was, they urged it forward, and the overdrawn and depleted nervous system broke under the strain; the control merged into the ravings of the maniac, and the mystified friends did not detect the change until too late. A lesson of more than common meaning may be drawn from this tragedy. Mediumship should be cultivated understandingly, with reason ever alert, and as a desirable means of spiritual culture, rather than as a wonder to gratify the curiosity of marvel-seekers.

An Ambitious Lawyer and Devils.

Lawyer McMillen, of Oskaloosa, Ia., being exceedingly anxious to have a debate with Col. Ingersoil, has challenged him to discuss the following subjects:

Christ was raised from the dead

 Contrast was reasond it will the dead.
 Delivium tremens is demoniac possession.
 Insanity is demoniac possession wherever it assumes a violent or vicious form.
 The sick can be healed and devils cast out in the name of Christ through faith in His name and promises. Should Col. Ingersoll accept the challenge. McMillen agrees to heal the sick and cast out devils in the method pointed out in the Scriptures, and to that end the former can select any sick or insane person, differentiated as incurable.

To a Tribune reporter he claimed to be able to cast out devils, giving an instance occurring last December. A chambermaid in the Downing House at Oskaloosa was taken with a painful illness that soon lapsed into delirium. She suffered frightfully, and in her paroxysms of pain, saw the most distressing visions of devils, imps, and all the paraphernalia of hell. The doctors failed utterly to diagnose her case, and she was given up as beyond help. McMillen then went to her in the full faith that she was a victim of demoniac possession, and could be cured by faith. She was, as he claimed, a godless creature, and in her tantrums used to curse and swear the says: in a should not be held solely ac-perimentar instances of machines in a should not be held solely ac-those fits when he went to her room. He sanght her attention and told her that if she had faith buffetent she yould be healed. He

Refuted by his own Testimony.

Harry Kellar, a professional conjurer, has claiming through the Philadelphia Press, that independent slate-writing is done "by sheer trickery and nothing else." He says that he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times." The following, from Light, London, shows conclusively that Kellar has ceased to be an honest, inquiring skeptic, and that his public boasts are made for the purpose of attracting attention to his profession as a juggler:

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he ad dressed a letter to the editor of the Indian Daily News, in which he said:

"In your issue of the 13th January Istated that I should be glad of an opportunity of participating in a scance with a view of giv-ing an unbiassed opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eg-linton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

It is needless to say I went as a skeptic. but I must own that I have come away utterly unable to explain, by any natural means the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place.'

After describing several successful experiments, Mr. Kellar proceeds:

In respect to the above manifestations.] can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the Indian Daily News, reporting some experiences of another kind with Mr. Eglinten, and regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion that that there was no trace of trickery in any form, nor was there in the room any mechanism of machinery by In the room any mechanism of mechanism by which could be produced the phanomena which had taken piges. The estimatory by by which Maskeivrie and choir containing imitate protection of and defined by the containing initiate protection of and defined by the containing of possibly in any containing the second we were presentified. We were a

The Astronomer and Lulu.

Learning is a powerful thing, it enables a man to be very wise or exceedingly silly on short notice, and in a dignified, imposing way, too. Astronomy seems peculiarly adapted for the development of the I, even if it does fill the eye with star dust and blind it to phenomena nearer the earth.

On the second page will be found a twocolumn article by Prof. Newcomb, republished from Science and preceded by comments from another scientific man. Further comment on the part of the JOURNAL is superfluous, but we cannot refrain from exhibiting manifestations of amusement at the figure Prof. Newcomb cuts, in the opinion of all who have intelligently investigated the sub ject concerning which he talks such learned nonsense.

When it is remembered that Miss Hurst and her managers rigidly refrain from giving any theory of the cause or source of the force exhibited, the irrelevancy of Newcomb's covert flings at "spirit" will be apparent.

Prof. Newcomb's experiments were either confined to a small portion of the exhibition or he purposely neglects to offer an explanation of all. That some of Miss Hurst's performances may be fairly well simulated is admitted by her managers. Prof. N. reaches the summit of the ridiculous when he calmly and confidently assumes, by implication, that the mass of testimony as to the lifting of planos and other heavy objects without contact is worthless. This assumption is merely the presumption of ignorance.

Prof. Newcomb should have copyrighted his Science article, to prevent its appropriation by pirates. Already his neglect to do this has tempted Prof. Eaton, of the Male High School at Louisville, to assimilate the wonderful discovery and claim it as his own. This might be endurable; but when, taking advantage of the narrow reading of a Commercial reporter, the school teacher palms off upon the innocent newspaper man the vapory attenuations of the astronomer as his own, it is too much. The peace of the country is endangered and the "solid South" may once more have to be pulverized before Newcomb can get his rights.

Col. Ingersoll lately lectured in New York. on "Blasphemy." The following constitutes his real idea of blasphemy: "To live on the ill-paid labors of others; to destroy the liberty of man; to prevent the growth of the human mind; to pollute children's minds with the dogma of eternal punishment; to defend slavery and polygamy; to wage wars of extermination; to appeal to brute force; to excite the prejudice of ignorance and supermitter; to signifier a fellow man; to allow white and children; to add in any way to the in of Duning sciency/

Edward Vogely, bookkeeper in the Butler Savings Bank, Butler, Pa., has defaulted and is missing. The shortage is reported at from \$40,000 to \$60,000. Vogely was regarded as a model young man. He was a member of the Presbyterian church and was a teacher in the Sunday school. His crime is a hard blow to his aged father, who, being on a bond of \$10,000, will be ruined financially.

Light of London, England, says: "Mrs. Oliphant is writing a spiritualistic story in Blackwood-a story of the seen and the unseen, which is very favorably noticed in The Literay World. Indeed, the elements of the so-called supernatural enter more and more into our literature. Either the demand is increasing or the supply is pressing. The spirit world seems to be urgently demanding recognition."

Our friend F. M. Pennock, the efficient Secretary of the American Spiritualist Association, would feel happy if he could be in Chicago these days and see the effective work being done with his road scrapers and ditch diggers. With the assistance of Pennock's machines, the snow and slush in the streets is removed with greatly less expense, and very much more rapidly than ever before. Ouite likely Bro. Pennock never anticipated such use for his machines.

It is said that a ghost of more than ordinary spectral attributes is annoying the citizens of the town of Franklin, Franklin co., Pa. While two gentlemen were driving along the road, lately, where a man named Charles Travers was murdered some years ago, they were astonished by a heavy hand being placed on one of the horses's bridles, and the rearing of the animal. At first they could see nothing; but gradually indistinct outlines of a human figure became visible at the horses' heads. It soon disappeared, however, and the men passed on almost frightened to death.

Mrs. J. Hendee of San Francisco, Cal., writes: "Not long since I wrote you concerning an organization for the protection and education of mediums. After working three months together, we organized the first of November, under "The Medium's First Spiritual Association of San Francisco." I was chosen president; Mr. Geo. Lewis, vice-president: Mr. Dunlap, secretary, and Mrs. L. M. Wheatley, treasurer. Our meetings are held in Laurel Hall. The first hour is devoted to a conference, and after that a scance, when circles are formed by each medium present, and the audience pass from one to another after receiving tests. It has been unnously successful, and those in attendance are well.

RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. John Wilson. Pisto, Iil., has s: nus a lithograph of his residence and tarm in oquois County, and a picture o. musself. Mr. Wilson is a breeder of fine horses and cattle and his stock is widely known. He is a stanch and old-time friend, a good, earnest Spiritualist, and enjoys the JOURNAL'S weekly visits. He has our thanks for remembering us.

The new book, "The Missing Link in Modern Spiritualism," by A. Leah Underhill of the Fox family, has just come to hand. It contains several illustrations, is nicely printed and bound, and as no book has been previously issued touching fully on the questions, tests, incidents, etc., presented in this, it will probably meet with a large sale. We shall have more to say of it in a future number of the JOURNAL. Price \$2, postage 15 cts. For sale at this office.

er. of Joliet, Illinois, spent last Sunday in | men made a bold attempt to rob the Nebras-Chicago. She has had some very convincing tests of her husband's ability to return and communicate with her. Through Mrs. Pirnie's mediumship he told her of the manuscript of a book which he wrote many years ago and of which she knew nothing. Mrs. A. was naturally astonished and incredulous, but on returning home and making search according to the directions received, she found the manuscript. In compliance with her husband's request, she will have it published in due time.

Mind in Nature is the name of a new monthly soon to be issued in this city. "The object of Mind in Nature," says the prospectus, " is to furnish, in a popular manner, information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health, and to give the most striking and interesting facts and discoveries of science." The pub- killed a keeper by whom they had been badlisher hopes to reach with his venture a class | ly used, and who, in consequence, had been not so readily approached by any current publication. The JOURNAL welcomes every

George Q. Cannon, a noted leader in the Mormon Church, and for many years delegate to congress from Utah territory says: "We have too much at stake in Utah to abandon it. Our homes, our farms, the fruits of two generations of thrift and industry, appertain to the soil, and can not be thrown away. No, no matter what may come, the Mormons will remain in Utah. President Taylor's trip to Guaymas was merely incidental to a visit to Mormon colonies in Southern Utah and Arizona, and was not undertaken with the intention of exploring or selecting a new country to which to emigrate."

The New York Tribune says that religious circles in the vicinity of Reading are excited over the strange revelations of Miss Elizabeth Matz, who professed religion while attending a revival meeting. She lay in a trance nearly thirty-six hours, and while in that condition she frequently sang songs that were strange to every one. Miss Matz says that she was in heaven, where she saw friends who have been the 14th inst., I will say, that the words, "the dead for several years. She gives a graphic foreign element," are incorrectly stated, and description of the Spirit-world. She says that she saw about her millions of happy beings. She regrets that she was not permit- ed the Catholic schools as a foreign element; ted to remain there. There is a growing suspicion and distrust of private lunaticasylums in England. Hardly a case occurs involving any question of detention in these asylums, in which circumstances involving disagreeable possibilities do not crop up, filling the public mind with uneasiness, while public institutions of the kind seem quite free from them. Frequent efforts have been made to abolish them. but thus far without success. In a recent parliamentary examination, the Earl of Shaftesbury, chairman of the commissioners in lunacy, stigmatized them as "abominable," "vicious," "objectionable," "intolerable," and "deteetable." The London Lancet joins in the demand for their abolition and terms them private prisons which ought not to be allowed to exist.

General News

General Grant is critically ill and suffers intensely. He is lying at his home, 3 East Sixty-sixth street, New York. By an explosion of glant powder in Kansas City, R. H. Keith was fatally injured. The explosive becoming damp, was put on a stove in a vacant lot to dry out. The second mate of the American ship J. F. Chapman, accused of having lashed a sailor to death while on a voyage from San Francisco to New York, has been held for trial at New York. It is thought at the Treasury Department in Washington that the reduction of the public debt during February will only be between \$3,000,000 and \$4,000,000, owing to heavy payments during the month. The strike of the men in the Wabash shops at Springfield, Ill., is broken. Of the 363 strikers 273 have returned to work at the reduced rate, and the places of the remaining ninety are being rapidly filled. Richard Short was held to the Criminal Court in New York for stabbing Captain Phelan. The bail was increased. from \$3,000 to \$5,000. Mrs. Andrews, a successful magnetic heal-of Joliet Illinois sport last Sundaria ka State Treasury, at Lincoln, Neb., by entering during business hours and commanding the Treasurer to hold up his hands. This was done, but while the robbers were attempting to leave a detective came upon the scene. Jim Griffin, one of the robbers, was

shot dead; Alva McGuire was captured, and the third man escaped. A maiden employed as a stripper in a tobacco factory in Hungary has drawn 50,000 florins in the Vienna lottery The Queen of Italy gave William Aldorf As-tor, the retiring United States Minister, a farewell audience on leaving. Mr. Arthur will retire to Fortress Monroe after Mr. Cleveland's inauguration for the benefit of his health. He is a sufferer from dyspepsia. John Beard, a farmer near Vincennes, Ind., lately fell into a kettle of boiling sugar water and burned to death. When found he was in the kettle totally cooked. Ex-Governor Beriah Magoffin died Sunday morning at Harrodsburg, Ky. He was elected Governor of Kentucky in 1859. He was a lawyer, statesman, politician and philanthropist. The last of the prisoners taken during the Franco-Ger-man war have just left Germany. Some Turcos, who, during their imprisonment, had condemned to imprisonment in a fortress, reached Cologne the other day from Wessel They were dressed in new uniforms, which honest attempt to diffuse knowledge in the direction taken by Mind in Nature. had been sent to them by the French Gov-ernment. John Barkle, who became insane through the election excitement, and has refused to eat for nearly two weeks, died at the

County Insane Asylum in Reading, Pa., late-ly. He imagined that members of the political party opposed to him would poison him. The steamer Metapedia, with a cargo of war munitions, sailed from Hamburg for Hong Kong. The local Legislature of British Columbia has passed a bill to prevent Chinese immigration. The new law goes into effect in two weeks. The Italian Government has sent \$1,000,000 to Mossoway for the purchase of camels. This action indicates that Italy intends energetic work in the Soudan. Specia advices from Pekin state that all the dignitaries of the Chinese Empire have been summoned to give an opinion as to the expedi-ency of continuing the war with France. The twenty-three Anarchists who were arrested at Berne were at the preliminary examination charged with entering into a conspiracy to blow up the Federal Palace with

America's Pride.

True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and ex-pelled only by Dr. Harter's Iron Tonic.

He Thanks His Paper.

Mr. Editor:--I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs .-- Ex.

A Salaried Hand or Partner Wanted in April on The Mind-Cure and Science of Life, 425 Madison The mind-cure and science of high red mainson Street, Chicago. Feb. issue (10 cts. per copy) gives full details. Its Pubr. will not answer about this until after you read the above and send reply stamp. See "Offer to the Afflicted " in Feb. No.

A number of attractive excursions during the coming Spring and Summer are announced by Messis. THOS. COOK & SON, the well known tourist agents of New York and London, which are arranged on the most popular scale of prices,

The March Century has followed the example of its recent predecessors and gone out of print,-this time within two days of issue. A second edition of 85,000 is on the press, making the total 225,000.

Notice to Subscribers.

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

"For economy and comfort, every spring, we use Hood's Sarsaparilal," writes a Buffalo (N. Y.) lady. 100 Doses One Dollar.

Business Jotices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three S cent postage stamps. Money refunded if not answered. Send for explanatory circular.

To poison a well is one of the worst of crimes. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or inheritance this has been done. Ayer's Sarsaparilla goes back of the symptome, picks up these impure seeds from the blood, the vital stream, and restores appetite, strength and health.

EUROPE.

Cook's Excursion Parties sail from New York in April, May, June and July by First-class steamships. Special Tourist Tickets for Individual Trav-elers at reduced rates, by the best routes for pleasure ravel.

Cook's Excursionist, with maps, contains full par

ticulars; by mail for ten cents. THOS. COOK & SON, 261 Broadway, N. Y. or 106 Dearborn St., Chicago, Ill.

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CONSUMPTION by apply-ing Medicated and Caing Medicated and Ga-rative Air to the nuncons lining of the Nose, Throat and Longs ALL NIGHT-eight hours out of the fuenty-four-whills theeping as usual, and without any discom-fort. Perfectly asfe and pleasant. Used the same trans. Consider any

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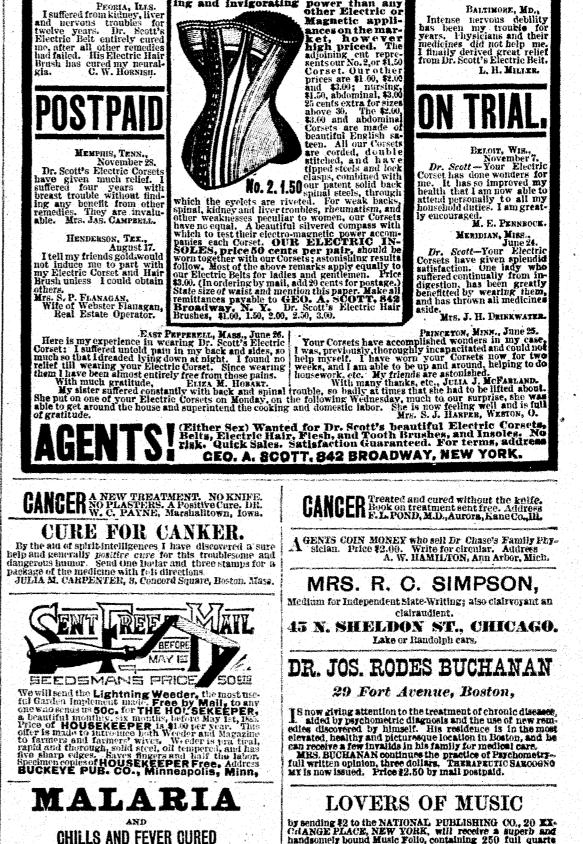
lamp' will leave a de-posit on a whilened wall, so the Pincow-INHALEN, for eight Aowrst at citize, spreads a powerful healing balm or salve on the inflamed inner costing of the diseased air-sur-faces, from the nestrills to the bottom of the is a constitutional and

There is no dooing the stomach, no douching or snuthing,

Lices, from the instrikt in bottom of the local cure at the arms time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. Ms. H. G. TERLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from Servercease of Catarrh coughed incessantly day and night. I hought a FILLOW invasor, and since using it may cough is gone; my lungs are no longer weak and sore, and I am in better health thau I have been for years." Rav. A. N. Darkirs, West Camp, Ulster Co., N. Y., writes: "I have used the PILLOW-INMALER for severe trouble in my throat and bronchial organs with the best results, and I say to others I believe all Bronchial Affections and Catarrh can be cured by the PILLOW-INMALER where there is the least hope of a cure." MRs. M. I. GRADWICK, Richland Centre, Bucks Co., Fa., says: "I had Catarrh for years, and was going into Consumption. The PILLOW-INMALER are how lease for me that I feej I cannot do too much to spread the knowledge of it to athera." *Ling Pillow-InMALER Co.*.

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Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or fil, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

 They impart no "shock" whatever, but a really delightful sensation.

 Cuampression

 Dr. Scott's Electric Corsets have entirely cured in e of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing.

 Ing.
 Itound Dr. Scott's Electric Corsets possessed miracular severe case of Mrs. L. C. SPENCER.

 BROOKLIN, Mr., June 25.
 BROOKLIN, Mr., June 26.

 Dr. Scott-The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way.
 SAND BEACR, Mica., September 3.

 They are the best Corsets I ever wore, aside from their greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are than represented.
 I unes free years with weak back, growing worse all the times. At times I was almost helpless-could not better than represented.

 Mrs. J. B. BABSON.
 If are simply astonished.
 Mrs. A. CURREY.

HOLLIS CENTRE, ME. August 29.

August 29. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. RENSON.

Dr. Scott's Genuine ELECTRIC CORSETS. have established a deserved reputation beyond that January 5, 1885. Dr. Scott's Electric Corsets of all other Corsels for comfort, elegance, durability, and excellence of material. In addition to all these advantages, they possess more Electro-Magnetism and thorough heal-ing and invigorating power than any other Electric or

have cured me of acute dys-pepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time. BALTINGRE, MD.,

NILKS, MICH ...

"The New Era."

This is the name of a neat little four-page paper, the first number of which, dated Feb. 26th, is before us. It is to be "devoted to progressive, religious and scientific thought, and to spiritual philosophy and phenomena." The salutatory says:

This paper will be devoted to the teachings of Spiritualism, taking the highest attainable position Spiritualism, taking the highest attainable position in both its science and philosophy Phenomena will receive due consideration. Honest mediumship will have our hearty support; the spurious our heartlest condemnation. Harmony in our ranks, and such or-ganization as shall make us strong in the bonds of union, will have our earnest advocacy.

We presume it is to be weekly although we fail to find this announcement in its columns. Price one dollar per year. Publication office, 2 Pearl St., Grand Rapids, Mich.

Lecture Circuits.

Fletcher Crane of Stone Bluffs. Indiana. writes:

"The Spiritualists of Stone Bluffs would like to join three other associations of same belief, for the purpose of forming a circuit, in order to engage a speaker by the year, to officiate at stated intervals. The four orgau-izations, by adopting this method, can pay a good salary and have regular monthly meet-ings. All societies in Indiana or Illinois, wishing to have a speaker on the circuit plan or wish to form one of said circuit, will please address me.

The suggestion of Mr. Crane is an excellent one, and great good would arise therefrom in many sections of the country, if it entit he stopted. The expense, in such most Explanatory Note from E. T. Cahill,

To the Editor of the Religio-Philosophical Journal:

dynamite.

In reply to Mr. Salter's communication of are evidently a typographical error. What I did say, as shown by my manuscript, was "that Mr.Salter, of the Ethical Society, brandas an enemy to our institutions," etc. See also report in the Western Catholic, Feb. 7, 1885

As to the charge of misrepresentation, my attention was called to a city newspaper report of a speech delivered by Mr Salter, at a public demonstration held in the west division of the city, in which he was reported to have expressed himself most effectually against the attempts being made by Catholics in that part of the city to provide schools for the accommodation of their children.

The sense of the meeting was to arouse public attention to the necessity of providing for more school accommodations in that part of the city in order to accommodate the increase of population.

I have misplaced the paper in which his remarks are set forth; and I shall at my earliest convenience endeavor to find the same and forward it to Mr. Salter.

It is possible that Mr. Salter did not use the words reported to have been said by him, and in view of his denial, I indeed regret that I should be the means of doing an injustice to him, or any other gentleman, by giving further publicity to an erroneous statement which has appeared in the public press. EDWARD T. CAHILL. Chicago, Ill.

Mr. E. T. Dewing, whose Study for a Symbolical Figure, in the New York Water Color Exhibition, has been unanimously accorded the place of honor, was among the artists who contributed to the Prang Prize Exhibition. His composition, although it re-ceived fewer votes than many of the others, was, perhaps, the most truly artistic of them all. Mr. Dewing is, in the truest sense, an idealist, and his works have in them just that element of the poetic which appeals rather to the cultivated few than the universal public. It is in the reproduction of such ideal stations that it how reproduction to such ideal creations that lithography vindicates its claim to rank as a fine art.

In this week's issue will be found the striking advertisement of Dr. Scott's Genuine Electric Corects The proprietor's claims for these wonderful healthgiving sgencles are powerfully and convincingly en-dorsed by many people of high repute. We invite you to carefully read these testimonials, and to give the goods a trial. Dr. Scott and his appliances are well and favorably known, and you run no risk in dealing with him. The reasonable prices asked per-mit all to secure the great benefits the doctor prom-ises. In ordering kindly mention that you saw the adverisement in this paper.



Spiritualists and Liberalists

OUARTERLY MEET NG.

The Spiritualists and Liberalists of Van Buren and adjoin-ing counties, will held their next Quarterly Mosting in Long well Opera House, Paw Paw, Michigan, communities instur-day, March 7th, 1885, at 2 o'cleck, P. M. and constraints over fundar.

day, Marchi 710, 1886, as z o'conce, r. m., and vousing over Sunday. Lynam C. Howe, of Fredomia, R. Y., and Mrs. E. O. Wood-root, of South Marco, mich., are emchaned as sponters, Mrs Oile C. Denslow, of South Bend, Ind. will give pay-chouse is remainen and furnish house for the operation. Instartaiomont will be furnished to subtors from Abread. Bet there is a general attendance and an effort inside for a good measure. L. S. Brintrick, President, Nor H. Salasanoo, Mich. B. L. Watherst, No. Pay, Mark

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prod of misroy, with new wises, the writtes, the writters, the bravest, and the pirest characters with have adorned humanity."—Sim John Merschett. **Percent advanced humanity**."—Sim John Merschett. **Percent advanced humanity**."—Sim John Merschett. **Percent advanced humanity**. **Percent ad**

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the derstand it."- Chris-tic tion Londer, Boston.

and then the Foryle, TERMEATER OF TARGET SUBJECT.

For the Meligie-Philesophical Journal. Hew Sweet.

BY MRS. A. M. STANLEY.

The base, with that soft blueb upon thy check, that wouldst thou say to me if thou couldst speak? Indeed by the sporting winds, so light and free, a shop to kiss and feign would gather thee.

I should pluck, and hold thee in my hand, in thes, no longer by the sephyre fanned, b longer kissed by sun, and dow, and shower, rouldst wither, fade and die, within an hour.

and dring, wouldst forgive when any and any set of the , wouldet forgive with thy last breath,

And softly lie, like drooping funeral pall,

Thy perfumed soul would linger round me still, And like a heavenly balm, my being fill, And lift my spirit to those highls above, are all is joy, and peace, and holy love.

s, then, O lovely Rose, I hear thee say: "Learn well the lessons of each golden day, Bratter good deeds as thou wouldst strew my leaves; Brep hindly words into the heart that grieves.

"Give to the needy one! God gave to thee; Bur His blessings flow, kindly and free. Phy the lowly one-God loveth all, Kept by His willing hand, not one shall fall."

So have I listen'd. Rose, standing by thee. Heard e'en the silence speak round you and me; Drank in thy fragrant breath, like nectar sweet, Queen of the beautiful! Love's own retreat!

Soon will thy loveliness fade and be gone: Seen will thy scented leaves fall one by one; But will thy counterpart gladden my eyes, Up in some garden, beyond the blue skies? Leicester, Vt.

"Shrouds Have no Pockets."

MARY DYE.

This wonderful "charity sermon" will bear many repetitions, and never perhaps since its first utter-

Men, high and low, young and old, are struggling for wealth, for "gold and jewels manifold," many of them sacrificing all that makes life worth the living, for this possession which, to all but the rarest nateres, is so dangerous.

• Do you not know those among your early friends, whose lives were true until plenty of money and the samequent leisure let them down into the depths? What a pauper is he who has only gold. Is money, of necessity then, an evil? Nay, unless it becomes noter, instead of servant.

It was my privilege to meet not long since, a sliver-haired mint who has great wealth; and this is what be mid of it:

"I am giving it away as fast as I can,-don't want any left when I am gone. I have arranged for the needs of my wife and myself; we shall not stay long.

I remembered gladly, that "transplanted human worth will bloom to profit otherwhere." Making bountiful donations to all humane institu-

tions, helping wortby objects, supporting, meantime, a score or more of needy relatives and friends, so pass the days of walting. Delicate health, the result of injuries received from

a fall, keeps him house bound most of the time; the outer senses have nearly failed in the performance of their offices; but the undying spirit looks through the gentle eyes, the dull mortal ear cannot shut out the divine harmonies. Oh! thank God that as the external doors close, the unseen open wide; "It is the spirit that quickeneth."

His face abone like the face of an angel as he tailed. I hold the hour spent with him sacred and imspiring; my hope and trust revived. Selfishness in many forms had presented itself while seeking aid for a need so palpable it seemed all must hear its wooful cry. He knew how to transmite, by the chemistry of loving kindness, all the earthly gold into heavenly treasures, where they gather an hundred fold."

Kingly Soul! could we but multiply thee a thou-

Dr. Thomas Thinks There should be Some Changes in the Ponal System.

By a singular coincidence the hill-baseds of Hoel-er's Thesize were displaying the prints of "The Wages of Sin" as the congregation of Dr. Thomas passed them on their way to hear a sermon on "The Penal System," on Sunday, Feb. 22nd. The People's Church was crewded, and many persons stood in the lobby and upon the statrways. "There are over fifty positionitaries and 2,400 julie in this country," said Dr. Thomas. "They contain 50,000 criminals, and their estimated cost is \$400,000.-000. Including isrors, indexe, clerks, and court of-

outcombination of the set of the of maintenance, trial, conviction, and punishment, and all this is collected in taxes from the people. Just to glance at the moral aspect a moment—when ninety persons are arrested in Chicago every day in the year, What does it mean? It means that for every person arrested five others suffer sympathetically and socially. Put a burly police hand upon a lad and you have made such an impression upon his nervous system as will not be effaced in years. Is society protected by our penal system? Truth com-pels me to answer in the negative; there is, of course a measure of security, but glance over the criminal records in our papers and see if there are less burglaries, housebreakings, highway-robberies, and other crim

"Are criminals reformed by our penal system? In most cases they leave the penitentiary worse men and women than they entered. The time spent in the jails and brideweils is brief, but the average time in the penitentiary is three years; three and a half years would be a large average. Now you see how many criminals are turned loose upon society every The laws of heredity and environment apply VORT to the evil elements of our communities as well as to the good; criminals being for the most part poor multiply rapidly, and their children inherit a propensity for evil. In the face of these facts we must con-frees one of two things: Either that our penal system is a failure or that we are incapable of dealing with organized crime. And now, who are criminals? Of course they are buman beings, but from what class are they recruited? Most of the persons sent to the bridewell are sent there on account of their inability to pay their fines. In one year there were 7,560 sent, and of these 340 had no trade or occupation; 1,420 were day laborers, 340 were children under 14 years of age, 1,400 under 16, and 2,000 under 21 years. Dozens of little boys and girls are locked up in our County Jail. Just think of it! A little child grasped County Jail. Just think of it! A little child grasped by a big policeman and locked up in jail! What are you going to do with your criminals? You dare not let them go, nor kill them off. How can you best reform them? I was chaplain in a penitentiary for three years and know something about them. In the first place, you must take the criminal courts, police courts, police departments, jails, and hospitals away from politics. [Appiause.] The idea ef letting corrupt men govern criminals! It is like the old theology of allowing a Devil to rule Heil. [Laugh-ter.] We must manage our penitentiarles without contractors, because the effect of the contract system is bad. A boy with a mechanical turn of mind is

is bad. A boy with a mechanical turn of mind is put at a bench with a hardened repeater because he is worth more per diem. They don't look at his moral need. We must teach our criminals to read and write. We must discipline them, but we must also surround them by the tender influences of song, prayer, and the Word of God. In this way they may e so far reformed that they will not be at leas dangerous to society. Prevention, however, is what we should look at. Wendell Holmes said: '0, if we could quit raising rascals we could soon get shut of them? Many of our recruits for the criminal class-es come from children whose parents are dead or whose parents are vicious; the benevolence of the people may find homes for these. The bulk of the work rests with the State, which should prevent habits which lead to drunkenness; the State should pay particular attention to its free-school system, for in our schools lies the destiny of our country. The State should provide something better than a bride-well or jail to lock up several thousand unfortunate

children who happen to have no homes or parents."

Called Back to Lite.

Apparently Dead Twenty-four Hours, but Revived by his Son's Agonizing Cry.

On Monday morning John Wisholm, father of one of the many families of Swedes living at the ore mines in Centre township, Perry county, Pa., was tak-en suddenly ill, and before a physician could be sum-moned he died. His form was cold and rigid, the en suddenly ill, and before a physician could be sum-moned he died. His form was cold and rigid, the ower jaw fallen, and the sehy pallor of death on the face. With the usual demonstrativeness of their race, the family gave loud expression to their grief, the eldest son in particular. He called on his father to come back, and with difficulty was restrained from prostrating himself upon the corpse. Hoping to comfort the grief-stricken family by spiritual conso-lation, the resident clergyman remained with them until 2 P. M. Then, as he was about to go away, the son was seized with another paroxysm of grief more violent than any preceding it. He threw himself on the body of his father, embraced him, and picously implored him to speak once more, and not to leave him without a recognition. As though the agonized voice had penetrated the silence of the other world, the lips of the father moved, the eyes opened and cast a sad, reproachful look on the weeping son, and in the well-known voice came distinctly these words:

The Journal-Beath of Dr. C. L. Welle Scance with Mrs. Hollis.

While absolute perfection is not attainable on this sphere in journelium, I believe the JOURNAL has at-tained the highest standard of excellence possible, and is still striving to do better. With such a corps of contributors as Stebblas, Coleman, Dawharn, Twithe and mean more somelly as could the JOURNAL and as such surving to do better. With each a corps of contributers as Stabbias, Ooleman, Dawbarn, Tuttle, and many more equally as good, the JOURNAL cannot fail to keep pace with the demands of the age. Some of the "timid" kind, however, think the JOURNAL a little too strong "diet." They should live on lighter food until they grow stronger, when, perhaps they will be able to appreciate the senti-ments the JOURNAL sets before them. Last 20th of July, Dr. C. L. Wolfe, a true and tried Spiritualist, passed to spirit-life. He was a brother of N. B. Welfe of "Startling Facts." Although not a subscriber of the JOURNAL, he was a constant

a subscriber of the JOURNAL, he was a constant reader of it, and admired it above all other papers published in the interest of Spiritualism. He had been a Spiritualist for over thirty years. He was very highly respected by all, even the most radical advocates of orthodox Christianity respected and evered him

As an evidence of his standing among his fellow men, he was nominated for one of the most important offices in our county, and the opposing party clined to nominate a candidate against him. He did not seek notoriety among those of honored wealth not seek notoriety among those of honored wealth in the land; it was by the poor and helpless that he was most appreciated. I cannot better express the feeling of the poor people who lived in his vicinity, than by giving the words of an old colored man who had been living on the Doctor's farm for some eight or nine years. The old man said to me: "Mr. Leidigh, I done no wat us po' darkles will do now wen de cole winter comes. I tell you we neher come to da Boctor for nothin? an' he turn us

neber come to de Doctor for nothin', an' he turn us away empty handed."

I will now relate a portion of what took place at scance with the noted medium, Mrs. Mary Hollis (of "Startling Facts" fame), at the house of Mr. E. Shippen, then living in Mound City. Dr. C. L. Wolfe, myself, and some ten or twelve others, composed the company. Quite a number of tests were given to almost every one in the circle. I wish more particularly to say what occurred in connection with Dr. Wolfe. About two years previous to the time of holding this scance, the Doctor had the misfortune to have the sum of \$240 stolen from his residence. which he never was able to recover. During the scance, Ski, the controlling spirit, had a great deal to say to many in the circle. When he got to the Doctor, he said to him:

"You am the big chief who have money stolen." The Doctor said: "Ah! Ski, what do you know about it?"

The voice answered: "Me see em. You can never get the money back, but you will find the pocket book in a big hole."

The above conversation was all conducted by the independent voice on the part of Ski, and while the medium was engaged in conversation with other members of the circle upon other topics, so that we were all certain that it was not the medium who did the talking. We also know that the medium had no means of knowing any thing of the circum-stances referred to by Ski. The Poctor had given up the idea of ever recovering the money or even the pocket book. The result was just this: A few weeks after the scance, a neighbor of the Doctor's was cleaning an old well that had been abandoned for years, and which was in a field adjoining the Doc-tor's farm; and about the first thing found in it was Dr. Wolfe's old leather pocket book, in which was an old Mexican allver coin that the Doctor carried as a pocket piece, and which was concealed in the small pocket usually used for putting postage or revenue stamps, and the robbers failed to see it. There were many other tests, just as remarkable

as the one above, in that same scance, which was held (if my memory serves me right) in the month of November, 1875.

The Doctor has given us ample evidence that he is not dead, but still living. He has been with us is not dead, but Built Hydres. quite frequently in our home circle. W. H. LEIDIGH.

Strange Scenes Said to Have Been Witnessed in a House at Rich Mountain

One of the best known men in Tucker County. W Va., is Lewis Kittle, who resides on the Indian Fork of Clover Bun. His reputation among his neighhors and acquaintances is above reproach, and the following story, for which he vouches, may be relied

A Gennine Skoptie Expressing his Viows.

e and the second states in the

To the Millior of the R

While I am not what is called a Spiritualist, I have seen many of the phenomena, and have satisfied my-solf that, while a great portion of the manifusta-tions to be witnessed, proceeding from so-called me-diums, are shear frauds and humbugs, there is nev-etiheless a substratum which cannot be explained ertheless a substratum which cannot be explained away on any accepted theory of physical laws. The theory that these effects are the product of the action of the spirits of deceased human beings, seems in many respects the most reasonable and plausible ex-planation that can be given of them, yet there are some facts which seem of difficult explanation on that hypothesis, and I should be glad if I could re-ceive, through your columns, a little light on the points that have long troubled my mind, and on which I have not hitherto succeeded in getting a satisfactory realy.

which I have not initiated successful in getting a satisfactory reply. We have in the present world a method of diffus-ing general news and intelligence; even one hun-dred years ago, though the facilities for such diffu-sion were comparatively small, yet any important event would in the course of a few months spread over the civilized world. Now, a few days only is medic to some tidling to smart netter. needed to carry tidings to every nation. We must needed to carry tidings to every nation. We must suppose that in the nature of things, there are much greater facilities in the spiritual state to convey in-telligence. We would naturally think that the Spirit-world is provided with far greater capacities for flashing intelligence through all its spheres, than we mortals, clogged with our heavy bonds of mat-ter, and opposed by all the inertia of which nature can boast. Yet there seems to be a strange and dread void in that respect, as far as our alleged com-munications from that mysterious beyond have munications from that mysterious beyond have shown. For instance, when the expedition of Sir John Franklin disappeared in arctic night, years rolled by, many hundreds of gallant men went forth to rescue those who were already, as was finally dis-covered, in the Spirit-world, if there be indeed such a world. How can the fact be explained, of the utter absence of any report from the Spirit-world. that all these heroic spirits had arrived in those realms, and were there years before the sad facts of that disastrous adventure were learned by the world. It is, to me, a most incomprehensible fact, if in the Spirit-world there is really, a living, active and intel-ligent condition of the human mind. The same reason applies to the facts in the Jean-

note expedition, and the sad fate of De Long and his companions. I was personally acquainted with a near lady relative of one of the young officers, who was one of the first victime to the elements, in the attempt to reach help. She was also somewhat a believer in Spiritualism, and had frequent scances with mediums, but never, I believe, did she receive any intelligence of the fate of her relative. It may be said that all spirits have not the power to com-municate. That is a reasonable enough supposition, but it is not reasonable to believe that they could not communicate with other spirits who have that pow-er. Neither does it seem compatible with our ideas of any intelligence, whether embodied or disem-bodied, that the spirits of Franklin and his men should be utterly indifferent to the intense desire of the whole divided world to learn their fate, while the whole civilized world to learn their fate, while hundreds of human mediums existed through whom the facts could have been communicated in such a manner as to convince the most skeptical of the reality of spirit existence. It is the theory of Spiritualism that the Spirit-

It is the theory of Spiritualism that the Spirit-world is a higher state, an advance beyond this one; yet it would appear from what we hear of the ac-tion of spirits upon mediume, that the Spirit-world is in some way a state of lawlessness. Bad spirits seem to act unchecked by any restraint such as oper-ates in civilized communities against crime and criminals. They seem to be constantly on hand to take measuring of mediums to lie and deceive intake possession of mediums, to lie and deceive in-quirers, and there would appear to be no defence against them on the spiritual side, if we are to believe the general opinion of Spiritualists. This would seem to show that there is no form of government "over there," no law, but a chaotic and confused state of existence. This is what I should infer from an extensive reading of spiritual literature, and such is the impression made on my mind by all that I have learned of the subject.

This does not at all agree with the belief that a spiritual existence is one of progress, which must necessarily be the case, or nature and evolution is at fault

Perhaps some of your contributors have resolved these points for themselves and could illuminate the present obscurity of my mind concerning them. Duarte. Cal. WM. CHIPPENDALE.

Lyman C. Howe in Kansas City, Mo.

Notes and Extracts on Miscellancous Subjects.

6. 91. 318

It is claimed that a sweet petato weighing fifty-one pounds has just been dug at Wildwood, Fia.

A retired London milkman says snalls bruised in milk make a better cream than the dairy.

There are 216 drinking saloons on Pennsylvania avenue between the White House and the Capitol.

A young man of New Haven, Conn., has a collection of 7,000 birds' eggs, embracing nearly 2,000 varictics.

Writing of noses, an authority says greatness of intellect has in all ages been closely allied to greatness of nose.

In 1884,108 horses trotted in 2:25 or better. Up to 1870 twenty horses comprised the list which had done 2:25.

A sponge measuring eight feet in circumference has been taken off Key West, and it is said to be the largest in the world.

The Mormon temple at Salt Lake will yet require more than four years for its completion, and will cost \$3.000.000.

A condemned murderer at Marshall, Texas, passed his hat around the court-room for the benefit of his wife and six children.

Edison says that if a telephone wire could be carried above the trees and mountains, one could whisper around the world.

There are eighteen thousand veterans going through the world on wooden legs who lost their limbs in the United States civil war.

Irregular eating at restaurants is becoming a fruit-ful source of dyspepsia in our cities, according to an eminent writer on hygeine.

At Prince Bismarck's private table no member of the household speaks a word until its head has tacitly or otherwise given him leave.

A naturalist has discovered that one of the curios ities of natural history is that a woman says "shoo" to frighten a chicken and "boo" to a goose

Dr. Finlay, a Cuban physician, claims to have demonstrated that inoculation with yellow fever may be had from the sting of the Cuban mosquito.

A steamship which recently arrived at Baltimbre reports the appearance on the third day out from Liverpool of no less than sixteen stowaways.

It is a belief of the Buddhists of Ceylon that if a woman behaves herself properly abe will eventually become a man. Small temptation to virtue, that. *

Senator Cameron has a new claim to fame. A hog with six legs beneath and two above its body, and two talls, was born on his farm lately.

An Ulster county, New York, woman whose pet cat went the way that cats must go, wrapped it in a shroud of crazy work in silk and consigned it to a grave.

A little more than one-half of the railway mileage of the world is in America. The United States alone has a greater number of miles than the whole of Europe.

Ten million pounds of glass bottles, or 7,000,200 individual bottles, were ordered from Philadelphia manufacturers by a New York State patent medicine firm a few days ago.

Virginia punishes her state prison convicts by withholding their rations of tobacco, and being de-prived of the weed for two days, it is said, will bring the most obstinate to time.

Princess Louise's illustrations and sketches of Canadian life and scenery are used exclusively in illus-trating the new guide book to Canada, compiled and just issued by the Dominion Government.

Justice Field tripping around with a little banjo-in company with Mrs. General Logan, carrying a miniature silk flag, was one of the old sights at a recent German in Washington.

Miss Alger, of Boston, says that in her experience as a visitor for the associated charities she finds no drunkenness among the Italians, and the greatest fastidiousness coupled with economy among the French.

Statistics just published in Holland show that in 1882 2% per cent of the Dutch nation was convicted for drunkenness. The total population amounts to barely 4,000,000, yet \$17,500,000 is annually expended upon drink.

Light should not be left burning in the sleepingrooms of children at night. The optic nerves, in-stead of the perfect rest which they need, are stimulated, and the brain and the rest of the nervous system suffer.

I have another Dicture for you, dear reader, though it must needs be shown you to-day " through a glass darkly "---by and by " face to face."

In a lovely quiet room, where music and flowers and pictures, and above all, the presence of tender motherly hearts made an atmosphere of peace, a strange thing happened—strange to many—but not to the little company here assembled. Loving hands had "set the beautiful gates ajar,"

giving bright glimpees of the Happier Land; and ar ones gone before sent words of comfort across the invisible wires. Later one came, over whose darkened life no brightness lingered; and this was the message he brought-this wall of a tortured

Pray for me! help me! I am homelees, cold. ite! About me the very blackness of darkness. I was drawn here by the light encircling this little band; it was told me I could be lifted out of this swful night of despair if I could make you hear. Oh, I wronged the poor, oppressed the weak while on earth. I piled up millions; oh, could I but command them now for one hour! Too late-I laid up no treasures in the real life; I found here but one little plank for my trembling feet, my plan to establish a home for a class who greatly needed such a shelter-for though the intention was never out-wrought, yet it made in this world of perfect justice, one little place of safety in this great awful void! Oh help me! help me!"

I can give you the words, but not the faintest conception of the shivering creature, pleading in an agony of despair for warmth and light.

Weeping, they prayed for this "spirit in prison;" with one accord the tender voices rose in prayer to the ever-present, ever-forgiving Father of all; en-treating that this benighted soul be shown how to undo the great evil of his earthly life, by the law of restitution, and thus "work out his own salvation" in the eternal years of God.-Weekly Magazine.

George Ellot.

Mr. Croes writes: "During our short married life our time was so much divided between traveling and illness that George Ellot wrote very little, so that I have but alight personal experience of how the creative effort affected her. But she told me that, in all that she considered her best writing, there was a 'net hereelf' which took possession of her, and that she felt her own personality to be morely the instrument through which this spirit, as it were, was act-ing. Particularly she dwelt on this in regard to the scene in 'Middlemarch' between Dorothea and Bossmond-saying that, although she always knew they had sooner or later to come together, she kept the idea resolutely out of her mind until Dorothes was in Researcond's drawing-room. Then, abandoning hernelf to the inspiration of the moment, she wrote the whole scene exactly as it stands, without altera-tion or ensure, in an intense state of excitement and agination, feeling herself entirely possessed by the feelings of the two women. Of all the characters the had attempted she found Rosamond's the most difficult to sustain. With this sense of ' possession' is in easy to imagine what the cost to the author "must have been of writing books, each of which has its tragedy. We have seen the suffering alluded to in the latters on the 'Mill on the Flows,' Felix Holt' and 'Romola.'"

A Pet Dog Dying in a Hole it had Dug Beside its Master's Grave.

William Admins, who killed his sweetheart and annualtied suicide near finalityville, Ky, Istely, was their marker that the Adminsternion in his noody where the discussion of the bount taken to where the discussion had been taken to be a structure that remains had been taken to be a structure to the second to be dely and the second taken of the degree to be bound to be dely and the second taken to the second to be dely and the second taken of the degree to be bound to be dely and the second taken of the second to be dely and the second to be dely and the second taken of the second to be dely and the second to be dely and the second to be dely and the second taken of the second to be dely and the second to be sec a kalana Augure with T*****

n Sugar

"Oh, why did you call me back?" As soon as the awe-stricken group could regain their composure they immediately administered re-storatives to the patient. When the clergyman left him he was very weak, but still alive. Yesterday he related his experience up to the time he was appar-ently recalled to life.

When he died he first felt a sinking sensation, knew everything that went on in the room, but could not speak. He next remembered of being in a dense darkness and being led by two invisible forms, moving as though floating in the air, with nothing above or below. Then it seemed to get lighter every mo-ment, and he saw two beautiful, shining forms on either side of him. He experienced a feeling of perfect peace and heard the most soothing and delightful music. The feeling of rest was the most noticeable thing in his new state, until it was dis-turbed by a voice in pain, calling him. He feit a thrill of regret, then all because black and he seemed to be back in the old pain-racked body again, and opening his eyes he found his son and family crying and calling on him to come back. Mr. Wisholm lived until yesterday, and then died,

as his family sincerely believe, a second time. Wheth-er the man was in a sincope, from which the pierc-ing lamentations of the family aroused him, or whether he had, indeed, been permitted to return after a glance into the other world, none can answer. One thing, however, is certain, that for the space of nearly twenty-four hours, in the opinion of the doc-tor, the pastor, and the family, and so far as ontward indications are a guide the man was dead. His funeral will take place to-morrow .- New York Sun.

Slate-writing Extraordinary.

To the Editor of the Heligio-Philosophical Journal

I notice an article by H. B. H., in regard to slate-writing, and I would like to call his attention to the writing, and I would like to call his attention to the following facts. There is now located in our city a medium by the name of George V. Cordingly, and I have had the pleasure of sitting in several of his circles. During his light circles I have had him lay his state (or any state) on my shoulder in bright gas his state (or any state) on my shoulder in bright gas light, and the writing as it came could be easily traced by all present. The messages to me are gen-erally long once, and pertain to things unknown to any one ease. I have often seen the medium take the shate and stand by a light, only holding it by the tips of his fingers while some one else held the oth-so file and up measures while some them is full er side, and long messages would come then in full view. I have also had these same manifestations take place in my ewn house, using my own sistes. The above facts can be vouched for by several parties. St. Louis, Mo. M. LYLE.

Foreign Population in France,

In a communication to the Academic de Medecine on the diminution of the native population in France E. Lagrance has put forward some novel views. He ways hat a low birth the is advantageous to the in-dividual, as situating into better biological conditions and distinctivity his chapters, of sincipates and death-tions, a matter point of their is devenants of first rate a time of most point of the situation of first rate of the of most points of the situation of the situation with the situation point of the situation of the situation of the situation points of the situation of the situation of the situation points of the situation of the situat

Mountain, He and a cousin named Daniel Courtright boarded at a large house a lacent to the battlefield, and which was used as a mospital for the wounded of both armies. During the progress of the fight one man was shot in one of the rooms the very room occupied by Kittle and his cousin in 1867. Be-ginning with their first night in this room, Kittle and his cousin heard strange noises. At first they gave no heed, supposing they were caused by wind. One day they were told by a fellow miner that the house was haunted, and that ghostly forms frequent-ed the room in which they slept. Undismayed, Kit-tle and his cousin continued to remain there.

On a Saturday night soon after this Courtright was absent and Kittle occupied the room alone. During the night he was awakened by a strange chilliness. A cool, grayish mist made the furniture in the room dimly visible. There was an oppressive silence, save for a low uncertain sound that seemed the echo of a slight breeze. Obeying some impulse Kittle rose from his bed and moved to a spot opposite and near the door. He felt no fear, but was impressed with a sense of solemnity. Almost im-mediately he saw in the air eight forms clad in the Confederate uniform. With uncovered heads they approached the bed on which Kittle had been sleepapproached the bed on which kittle had been sleep-ing. One of the number removed the hed covering, throwing it over the foot of the bed to the floor. Four of the men stooped above the bed as if lifting a weight. The object, wholy invisible to Kittle, was laid apparently upon nothing between the re-maining four men, who stood in the position occu-nied by reliable to the men the hed lift. pied by pall-bearers. Two of the men who had lift-ed the object from the bed took their places in front of the four pall-bearers, and two behind them, and in this order the party approached the door. As they passed out Kittle says he saw lying between the pall-bearers the body of a handsome young man, with his coat and vest removed. No sound attended their departure until they reached the hallway, when a noise resembling that made by one walking with a crutch on a wooden floor, followed by the sound of closing door, was heard.

Kittle returned to his bed, but in about half an hour the ghostly party returned, performing the same actions as before, except that the body was taken from the floor in one corner of the room. Mr. Kittle says he cannot possibly be mistaken as to what he relates. He was not dreaming, and was wide awake. He was in perfect health. The affair was spoken of at the time to other gentlemen in the house, all of whom agreed that similar experiences had been related by several people who had occupied

On another occasion, and when Mr. Courtright was present, the covering was removed from the bed several times in quick succession. Both men arose and sat on the side of the bed, but were forcibly, though gently, pushed aside and against the wall. They saw no forms near them while being pushed from the bed, but a few moments later saw enacted the same scene described above. Moving the bed made no change in the conduct of the visitors. The visits were so frequent that Kittle and his cousin, on becoming aware of the coming of the soldiers, would say, "There are the rebels."--Chicago Herald.

A Curious Dream.

to the Editor of the Religio-Philosophical Journal

Some time in 1859 I was engaged on the European and North American Bailroad, stationed at New Brunswick, and so far as I could see, I was likely to remain there. I dreamed that I was sitting on a remain there. I dreamed that I was sitting on a shaving-horse, teaching my carpentar how to shape a handle so that it would not break when a false stroke occurred. While thus engaged my brother Jacknon spoke to me: "Diling, while are you doing?" I told him, and looking about I are that I was in a strange country; it seemed like an apple orchard, but was not. Three years affec, while angaged on the Phoneville read, I found my vision replaced in the Phoneville read, I found my vision replaced in the Phoneville read, I found my vision replaced in the state work, words and through the second as they had appeared in my descent. D. P. Margani,

D. P. Matens.

tellen ber Bister auf Bister To the Editor of the Religio-Philosophical Journal:

I am so well impressed with the character of the work now being performed in our city by Lyman C.

Howe, that I beg the privilege of giving you a short outline of his mode of presenting Spiritualism. 1. He is perfectly distinct and honest in his dec-larations of the kind of inspiration under which he speaks. He is an extensive reader and, has a remarkably well stored mind and balanced judgment He appears before the people with no previous ar-rangement of "what he shall speak," and closes his eyes for the single purpose of giving his mind whol-ly up to the incomings of the Spirit-world and to prevent a disturbance of the harmony that might come if his eyes were open upon the audience. He affirms that the closing of his eyes is no proof of his inspiration.

He does not regard it a part of his mission to berate the opinions of other people. There is a cer-tain class of pretended Spiritualists who take great pleasure and thrive only on slang manufactured to render hideous the opinions and character of others. Brother Howe finds his powers fully occupied in the presentation of the elevating theme of present and future life, rather than to soll his garments with

other people's imperfections. S. He has the power to carry with him every earn-est and interested soul. The perfectly logical and sustained thread of his discourse leaves nothing lacking to give proof that his inspiration comes from a source far above the ordinary public teacher. The most complicated questions are discussed with as much felicity as the most commonplace, and this sort of inspiration carries us back to the days when men "spake as the spirit gave them utterance." If our mediume will bear with them this sort of evi-dence that they "walk with God" our cause will prosper to an extent hitherto unknown. The few weeks of Brother Howe's work among us will leave a lasting impression for good among all classes. Kansas City, Mo. S. D. Bowkes.

The Cause in Michigan.

To the Editor of the Beligio-Philosophical Journal:

On the 20th of December, 1883, through the in-domitable perseverance of the Rev. Charles S. Lamb, a society was formed in Pioneer Township, Missau-kee Co., Mich., to be known as the Pioneer Union. The platform of principles—"God is our Father, Man is our brother"—as taken from your valuable paper, is plain, simple and concise, and we firmly believe it is good for time and eternity. Like all new organizations we had considerable to

ontend with the first year. At the commencement of the second year, we numbered thirty-five. We have commenced the formation of a library and propose to build a meeting house. We believe that Christ established a spiritual kingdom, and that living souls of to-day hold communion with those gone before. If this is not taught from the beginning to the close of the New Testament, then nothing is taught that is of use to mortal man.

taught that is of use to morial man. It seems strange to your correspondent why the orthodox Christians should fight so hard against Spiritualism, for it contains the essential principle that mankind have songht for from the baginning of time. If a man die, shall he live again? is an old question. We maintain that he does not die, but merely throws off the fiesh, changes his form of ex-istance, and continues to grow morally and intellect-ually brighter and brighter until the perfect day. RUE P. LAME, Corresponding Secy. Manton, Mich.

It is reported that the English Chancellor of the Exchequer is considering the propriety of adopting a patent neat steel tire to be shrunk on gold coin after it is finished, to save an alleged annual loss of \$225,000, now incurred through detrition of gold coinage.

It costs the government \$23,000 a year to fold the speeches Congressmen and Senators send out as campaign documents. Senators and Representatives use \$63,120 worth of stationery every year. A chap-lain for the Senate or House is paid \$900 a year; a meesenger \$1,440.

It is the belief of Dr. Pettenkofer, as set forth in a new book, that the cholera cannot make a sea voyage of twenty days-that is, if our steamers could not cross the ocean in less time we should never get cholera. From this stand-point seven-day trips appear in the light of a doubtful blessing.

A note was taken up a few nights ago to a New York gentleman who was seated in his library. It read: "When you read this I shall be far away." It might have added, "and so will your overcost," for when he went down to see who had handed in the note his hat-rack was bare and the man had gone.

Chambersburg, Pa., has a physician who can write his autograph with both his right and left hands so nearly alike that a close inspection fails to discover any difference between them. He can also write the same word simultaneously in different directions, and different words simultaneously in the same direction.

The Princess Beatrice has been and is one of the most industrious of her sex. She is always mastering a new accomplishment. The Princess speaks five languages fluently, is a good musician in theory as well as practice, and besides being a good artist with brush and chisel, superintends her own pho-tography when negatively inclined.

The English language is not studied in France on the assumption that the French vernacular is des-tined to become the universal tongue. Recently published figures, however, prove that the number of French-speaking people is declining and that French is not now spoken by more than 50,000,000, whereas English is rapidly spreading and is already known to upward of 150,000,000.

A seventeen-year-old musical prodigy of Shorts-ville, N. Y., has just completed an instrument made almost entirely with an ordinary jackknife, the com-ponent parts being wood, an old sheepskin and brass reeds made from ordinary brass wire. On this instrument the youth, who has never had any musical training, is able to play almost any tune found in the musical books of the day.

It is not so long since King Cotton held sway over our commerce as not to make it seem ridiculous to the average man to suggest that the eggs of this country are worth more than one-third as much as cotton. The Boston Commercial Bullatin gives the value of the cotton crop annually as \$275,000,000 in round figures, but the census of 1880 gave the value of the egg crop as more than \$100,000,000.

In Maryland in early times a box of forty pounds of tobacco was levied upon every taxable inhabitant for the pay of the preacher's salary. This tax was collected by the Sheriff, who charged four per cent. for his services and also deducted from the total collected 1,000 pounds per annum for the payment of the parish clerk. By the laws of Virginia every cler-gyman received annually 1,500 pounds and sixteen barrels of flour.

RUE F. LAME, Corresponding Secy. Manton, Mich. The term "sweetness and light" did not origi-nate with Matthew Arnold. Deen Switt, in 27he Battle of the Books, compares the ancient and the Battle of the Books, compares the ancient and the modern writers as follows: "The difference is that, instead of dirt and poison, we have rather chosen to fill our sives with honey and wax, thus furnishing mankind with the two noblest of things, which are sweetness and light"—The Oritic. Mires. Fulls. Townsecond writes: I enjoy the weaking visits of the Pointial very much, and I sig-ensity norms for providential very much, and I sig-entify for the pointial very much, and I sig-entify and the pointial very much, and I sig-entify and the pointial very much, and I sig-entify for the pointial very much, and I sig-entify for the pointial very much, and I sig-entify for the pointial very much, and I sig-prime weaking the induced. The pointial very much and the point and the pointial very much, and I sig-entify for the pointial very much, and I sig-tenentify for the pointial very much and the point and the pointial very much and I signified the pointial very much and I signified the pointing the pointial very much and I signified the pointing the pointial very much and I signified the pointing the pointial very much and I signified the pointing the pointial very much show and the pointial very the pointing the pointial very much show and the pointing the pointis the pointing the

A Philadelphia Claverhouse.

(Published by Request.) 'To the Fathers in council" ('twas Witherspoon

"To the Fathers in counci." (twas wiscon spoke)..... "Our best beloved dogmas we cannot revoke, God's infinite mercy ist others record, And teach men to trust in their crucified Lord. The old superstitions, let others dispel, I feel it my duty to go in for Heil.

"Perdition is needful, without any doubt. Hell fire is a thing that we can't do without. The bottomless pit is our very best claim. To leave it unworked, were a sin and a shame, We must hold to it still, if we like it or not, And make it eternal, and make it red hot.

"To others the doctrine of love may be dear, I own I confide in the doctrine of fear. There's nothing I think so effective to make Our weak fellow mortals their errors forsake, As to tell them abruptly, with unchanging front, You'll be damned if you do! You'll be damned if you don't!

"Saltpetre and pitchforks, with brimstone and coals Are arguments suited to rescue men's souls. A new generation forthwith must arise, With Beelzebub pictured before their young eyes. With Beelzebub pictured before their young eyes. They'll be brave, they'll be true, they'll be tender and kind,

Because they'll have Satan forever in mind."

A Faithful Dog and Heroic Boy.

Portland (Ore.) News: There are some interest-ing side points relative to Funk's poor, starved bables who wandered away in the hills of Mehama Sunday who wandered away in the miss of monaina Suffagy morning, which was previously published in the News. They were not found till Monday noon. A shepherd dog, which was a household favorite fol-lowed and guarded them during the long, dark hours when the rain came unceasingly down. No doubt the faithful creature protected them from the many wild entred in the daen woods. But the barcie the faithful creature protected them from the many wild animals in the deep woods. But the heroic deed of the older child, which the wires failed to correctly record, remains to be added. He took his own little cost from his shivering body and put it on his weaker brother, awing him from freezing, while he endured, in a cotten shirt, hours after hours, the keen blasts of that mountain storm. Think of this from a child but six years old, and let any who can say he is not as much of a hero as any of the full-grown Spartans of old, of whom the classics so eloquently tail. eloquently tell.

The Mysterious Whalebone.

To the Editor of the Religio-Philosophical Journal:

I have long known a man who uses the divining rod to not only locate wells but for many other purposes, among which is the healing of the sick. He does not use any kind of wood to blind the eyes of the credulous. He employs two pieces of whalebone, tied together at one end. When holding them as others do the hazel, he asks questions which are answered by a forward or backward movement, indi-cating yes or no. He was holding his rod at one time and was told by it that he was needed at my house as I was very sick. He came and found it so. He treated me as directed, with good results. This, with many other cases, strengthens my convictions that there is efficacy in the information imparted through him.

The great question is, What caused the forward and backward movements of the whalebone? Was there intelligence behind it? CHAS. CLARK. Grace, Montana.

When Doctors Disagree

it will be time enough to doubt the reliability of Ki iney-Wort. Doctors all agree that it is a most valuable medicine in all disorders of the Liver, Kid-neys and Bowels, and frequently prescribe it. Br. P. C. Ballou, of Monkton says: "The past year I have used it more than ever, and with the best re-sults. It is the most successful remedy I have ever used." Such a recommendation speaks for itself. Sold by all druggists. See alvi. Sold by all druggists. See advt.

Proctor, the astronomer, is the author of a new work on whist, just published in England.

Don't You Know

that you cannot afford to neglect that catarrh? Don't you know that it may lead to consumption, to insan-ity, to death? Don't you know that it can be easily cured? Don't you know that while the thousand and one postrums you have tried have utterly failed that Dr. Sage's Catarrh Remedy is a certain cure? It has stood the test of years, and there are hundreds of thousands of grateful men and women in all parts

:

RELIGIO PERSOSOPHICAL JOURNAL.

Failure Bank

may fail, and yet, by wise management, to get the best remedy at the outset, inregain its credit. So, also, if wise counsels volves, in case of sickness, not only a are followed, the strength and vigor of waste of money, but useless suffering. a failing constitution may be restored. John H. Ward, 9 Tilden st., Lowell, Mass], Many cases like the following could be says: "Aver's Sarsaparilla cured me of eited: Frank Laprise, Salem st., Lowell, boils, sores, and itches, which no other Mass., says, that on account of impure remedy could remove. I tried several blood, his whole constitution was shaken. other so-called 'sarsaparillas,' but re-After taking Ayer's Sarsaparilla freely for ceived no benefit from them." William a month, his health was restored, and his II. Mulvin, 122 Northampton st., Boston, original vigor regained. Mass., writes that

Speculation The Cause

as to what will cure Dyspepsia, vanishes of all his sufferings, "enough to kill a before the light of such evidence as that dozen men." was the failure of his kidneys furnished by O. T. Adams, Spencer, O., and liver to properly perform their funewho says: "For years I suffered acutely tions. He was permanently cured by from Dyspepsia, scarcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with- Edwards, Boston Highlands, Mass., was out enduring the most distressing pains of cured of liver and billious, troubles by Indigestion. Ayer's Sarsaparilla saved the use of Ayer's Sarsaparilla. Warren my life. My appetite and digestion are Leland, the famous hotel proprietor of good, and I feel like a new man." "Two New York city, writes: "I have personbottles of ally used Ayer's Sar-

Ayer's Sar saparilla

saparilla cured me of Dyspepsia," writes for Rheumatism, with entire success. Evan Jones, Nelson, N. Y. Mrs. A. M. There is no medicine in the world equal to Beach, Glover, Vt., writes: "A humor it for the cure of liver diseases, gout, the of the blood debilitated me, and caused effects of high living, and all the various very troublesome scrofulous bunches on forms of blood diseases." Beni. Coachmy neck. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and for months from debility, and pains in the strength. It has also greatly lessened the lower part of my chest. Three bottles of swellings. I am confident they will be Aver's Sarsaparilla have made a new man entirely removed by continued use of the of me. I am entirely cured." Doctor T. Sarsaparilla." Irving Edwards, Ithaca, Porter, Cerro Gordo, Tenn., writes: "I N. Y., was afflicted, from boyhood, with have prescribed Ayer's Sarsaparilla in my scrofulous sore throat. Four bottles of practice for a number of years, and find Aver's Sarsaparilla cured him, and he has its action admirable." It never

Never

since been troubled with the disease.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists. Price \$1; six bottles for \$5.

to vitalize the blood and expet impurities.



In Hard or Boll, Hot or Cold Water.

and HOAP AMAN

Vital Questions IIII Ask the most eminent physician

Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike, refreshing sleep always? And they will tell you unbesitatingly

" Some form of Hops! ! !"

CHAPTER I.

Ask any or all of the most eminent physicians: "What is the best and only remedy that can be re-lied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women "-

And they will tell you explicity and emphatically * Buchu! ! !"

Ask the same physicians:

"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, billousness, malaria, fever, ague, etc.," and they will tell you:

"Mandrake! or Dandelion! ! ! !"

Hence, when these remedies are combined with other equally valuable, And compounded into Hop Bitters, such a wonder-

ful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

'CHAPTER II.

" Pátients "Almost dead or nearly dying" For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe

coughs, called consumption, have been cured. Women gone nearly crazy! ! ! ! !

From agony of neuralgia, nervousness, wakeful-ness and various diseases peculiar to women. People drawn out of shape from excruciating pangs of rheumatism, inflammatory or chronic, or suffering from scrofula.

'Erysipelas!

"Salt rheum, blood poisoning, dyspepsia, indiges-tion, and, in fact, almost all diseases frail"

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

*** None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.



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Agricultural, Live Stock and Family Newspaper in the World. It contains from 16 to 30 large 5-column pages, care-fully edited, and printed on extra fine paper.

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ing combinations:

ad 10 cts. extra to pay for packing:on

15 of the Newest and Best Varieties of Potatoes



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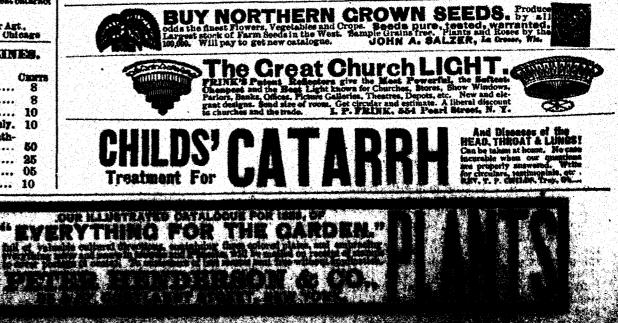
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Long Longe non Working and the Outcome.

BY PROF. ALEXANDER WILDER.

In the RELIGIO-PHILOSOPHICAL JOURNAL for weary fist, is a communication from W. Sworth which deserves careful attention. a topic relates to the probable outcome of present movement, to introduce women of the professions and skilled industries, id to admit them to the higher education. ne writer draws a picture of women with a entific education unable to treat a child for croup, and the practice of employing women and girls at half-wage, which operates to crowd men out. There is much cogency and force in this argument, yet it does not earry the whole question with it; much less does it dispose of the great principle of fair play and justice, which lies at the founda-

During the civil war, the attempt was made to raise an analogous issue in Ohio. There were "Black Laws" in that State to prohibit the settlement of colored people there. The army in that military department received fugitive slaves and passed them through the lines into Ohio, there to shift for themselves. Directly the disaffected journals and individuals protested that this influx of a population that would work for cheaper rates, would deprive industrious white people of the opporunity to labor. In one town a worthless, lary fellow was induced to carry about a petition for the enforcement of the Black Laws; and the Indicrousness of the sight inspired the first Nasby Letter

The legislation against the Chinese is defended on a similar pretext. It is enough to denounce it as narrow, exclusive and barbarous.

The statutes to regulate the practice of medicine, belong in the same category, as do also the Trade Unions and murderous Molly McGuire associations. Yet the general policy of the American Government has been the other way. The protective tariff is no less than a standing invitation to factory workmen to emigrate to the United States, where they will and do work cheaper than Americans would, but for their competition. The coal and iron of Pennsylvania are mined by this cheaper imported labor; and the men who do this are very strenuous in their endeavors, even to bloodshed, to keep off others. The railroads and canals were constructed by such laborers; and to encourage them further, they have the privilege of becoming citizens, when it is notorious that they know little and care less about free or honest government.

We may as well, therefore, "come down to hard pan," on this woman's labor. There is justice and there is public policy. If it is good statesmanship and sound financial practice, to import and make citizens of European peasants, who work cheaper than Americans, It must be equally so to employ our own women and make citizens of them. It is pretty certain that if this was done, there would be an adjustment of the question of wages. Because women do not vote they are underlings, and are to a great degree im-potent to obtain just compensation for their Work.

The argument of the liquor-dealer is as plausible. A vast capital is now invested in the making of alcoholic drinks. If our proretailers-there are 2200 in Newark-will be turned adrift. A financial crisis will ensue,

pet the influence to spall out the short sen-

As usual the motions of the table indicated As usual the motions of the table indicated spirit presence. I inquired: "Does the in-telligence present understand the nature of the test? We would like to try." The an-swer was, "Yee." A pause took place about half a minute, after which it was spelled out in spite of our four concentrated minds upon the written mantaneous on the table. "Duese the written sentence on the table: "Bruce. you can't come it."

You can't come it. We sat patiently at the table for the space of twenty minutes, but had no more tippings that night; and although it was quite con-vincing to my friend, I still think it possible that the over-anxiety of some positive mind may to a certain extent, disturb at times the absolute meaning of the communicating spirit.

Now, satisfactory as was this test, the value of it to me did not end here. About two weeks thereafter at a spiritual scance at Greenpoint, L. I., I was asked through a rapping medium:

"Friend B., how did you like your test? "W. Young."

Now this was the more curious, as I had to explain to my friends at the scance the purport of the present communication of which

none but myself were acquainted. D. BRUCE. Brooklyn, L. I.

Allopathy vs. Mediums.

BY D. P. KAYNER, M. D.

To the Editor of the Religio-Philosophical Journal:

Many writers have, while denouncing the healing mediums and medical clairvoyants, expatiated largely upon the excellence and wisdom of the medical schools, to whose alumni alone should the people trust the keep-ing of their health and lives. Were it a fact that medicine was an established science, rather than irrational dogmas; that any one of the diverse and opposite schools could formulate a system adapted to the various organisms, different temperaments, and multiplicity of forms of disease, which could be relied upon to operate the same in different hands, on different patients, at all times and in all seasons; that every man's son, whose father has the spare money to graduate that son in some noted medical college, has capa-bility, adaptability, and the natural good sense to acquire and apply that unalterable and unfailing knowledge, then we grant that scholastic physicians, the graduates of the schools possessed of all these requisite quali-fications, should take the field and be relied upon, and that ignorant mediums and uneducated clairvoyants should be restrained as dangerous.

But so long as each of these different systems is contending for the mastery, each claiming that the other is wrong, and yet striking hands to have laws enacted to crush out the heaven-ordained and angel-aided mediums and clairvoyants, who are better fitted by nature than the scholastics are by art for the delicate offices of a physician, shows us something is wrong somewhere.

These thoughts have been called out by the following telegram clipped from the Chicago Times of Feb. 21st, which is only one of the many results of the misadventures of the educated ignoramuses (paradoxical as our expression may seem) who are daily slaughtering the sensitive and delicate persons who hibition friends carry their point, as I ear-nestly desire, the market for a large part of our grain will be cut off; a manufacturing industry will be suppressed; and an army of their interest; class legislation to bolster up come under their care, and from whose murpersonal interest incorporated in medical farmer. Coming home and informing his schools, which are by act of the Legislature as fearful as the recent one, and more certain of the State, authorized to flood the country with the brood of bigots yearly hatched in their dogmatic morasses, and arming them | the mission, the Lord had taken four hunwith a hypodermic syringe (a barbarous refinement of the deadly fang of the rattlesnake) they are ready to go forth on their er-rand of destruction with a sac of venom at the root of that fang in the shape of solutions of morphine, ergotine, strychnine, atropine and other equally destructive poisons brewed from the "witch's bowl." But here is the dispatch which speaks for itself:

The most sector sector is a subscript of the sector of the sector of the sector awarded by its diploma. In such a school all the nobler faculties should be aroused, developed and strengthened to the fullness of their receptivity. The application, working and possibilities of the psychic forces must be made subjects of research, investigation and application, Every field of physics must be invaded and examined by the mental acumen which is stimulated from the realms of light in the world beyond and the higher orders of mediumship cultivated and unfolded. This done and the victory over educated ignorance and bigoted dogmatism will be easy, for " One shall chase a thousand and two put ten thousand to flight." The systems of errors perpetuated will give way before the in-vincible logic of spirit force when intelli-gent, cultivated and capable batteries are built up through which it can act.

To establish such a school will take some time. The funds should be forthcoming at once and the teachers should be training for their work. They should be selected from mediums of known reliability and general, as well as special knowledge; such as can work in harmony, who are willing to sink self out of sight in earnest effort to advance and dispense "Light and knowledge." and when all inharmonies are weeded out and the work commenced, let them be sustained until the expected results are attained. St. Charles, Ill.

The Light (1) of the Age.

To the Editor of the Religio-Philosophical Journal:

As a sample of the light (in certain circles) of the age, both in this country and Europe. I present the following under the head of "A Good Illustration." It is from the Texas Baptist Herald, published in Austin, the capital of the State of Texas:

"At our meeting in Houston recently, we had our new Brother from Germany with us, Rev. Karl Ekrut. Besides preaching us a good, practical sermon, he gave us some very good talks, and incidents from the old country. One of these I must relate: "'Near Wilna, in Russia, lived a well-to-do

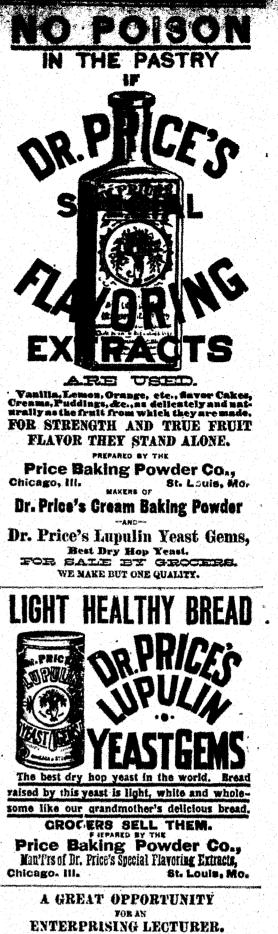
German Baptist farmer, who was so economical that he would give but two rubles a year for missions. At last he concluded that that was too much, and came down to one ruble a year. The church prayerfully considered his case, and came to the conclusion that the brother was suffering from a severe attack of covetousness, and as mild remedies had proved unavailing, amputation was concluded to be the only hope for this case. The covetous

brother was excluded. "'Months passed, but no symptom of improvement could be noticed. One day while they were plowing, his hired man suggested that he would like to take the gun along to shoot a species of bird that were depredating upon the farmer's grain. The plan was approved, the gun taken, and the first good chance at the troublesome birds was utilized, pious wife, she told him earnestly to heed the lesson the Lord was teaching him, that while he could not spare the two rubles a year to dred from him in one hour. He saw his sin, and next morning he saddled another horse, rode the whole distance to the church, got the members together, confessed his failings, gave them two hundred rubles as an evidence of repentance, then asked to be restored into fellowship of the church. And he seems to be permanently cured of his covetousness.' Are there not Baptists in Texas who are withholding more than is meet from the Lord, and are losing tenfold as a result?"

the book of the second pointed out many passages of Scripture that he had never read in his life. J. B. CONE. Rancho, Texas.

The Hypnoscope.

Sir William Thomson, in a lecture to the Midland Institute delivered some months ago, on the Six Gateways of Knowledge, pointed to the possibility of a magnetic sense, which might give a sensation of magnetism quite different from the sensations of heat, force, and so on. Soon afterward Professor W. F. Barrett recounted some experiments which came under his notice, and which tended to prove that certain persons were capable of feeling the presence of magnetism as developed by the core of a powerful electro-magnet. Dr. J. Ochorowicz has investigated the subject still further, and observed that all persons sensitive to the magnet are hypnotzable in a corresponding degree. In studying the matter he uses an instrument termed a hypnoscope, which is simply a tubular mag-net slit up the side, the edges of the slit form-ing the poles, which are preserved by an oblong armature. Such an apparatus need only be three or four centimeters in diameter, and five or six centimeters long; weighing 150 to 200 grammes. Made of Alvar steel, it is very strongly magnetic, and will sustain twentyfive times its own weight. After the arma-ture is drawn off, the index finger of the per-son to be tested is thrust into the tube of the hypnoscope in such a way that the latter hangs from the finger by its poles, which are connected through the finger. After two minutes the magnet is drawn off, and the finger examined. Dr. Ochorowicz states, of a hundred persons chosen at hazard, and examined in this way, seventy will observe no change, but thirty will experience changes of two sorts, subjective and objective. For example, 20 per cent. declare they feel a pricking sensation as of needles entering the skin; 17 per cent., a cold air or a sensation of heat and dryness. These two sensations may co-exist, one being felt in the right arm, and the other in the left. The cold air resembles that felt in front of an electrostatic machine. Some 8 per cent. of the total will probably feel disagreeable sensations, and a smaller number of sensations of swelling, heaviness of the hand, and irresistible attraction. The objective changes are either involuntary, insensibility (anæsthesia), paralysis, contrac-tion of the muscles. These changes disap-pear after a few minutes by light friction, but without that will last several minutes, or even hours. Subjects of this class can be hypnotized in a single scance. Whether these effects are really magnetic, Dr. Ochorowicz considers doubtful. Magnetism, he thinks. does not explain all. It is only the substratum of another action so feeble from a physical point of view that it is not discoverable by our instruments of research. What this other action is, whether a new force or a new manifestation of force, he does not in the present state of our knowledge venture to say .--- Scientific American.



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much soiled and rub in the hands; you will find your

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When one lot of clothes is removed, replace with

another. Each bar will do the washing for a

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MAGNETIC

SOAP.

BOIL THE CLOTHES WHEN USING

family of 12 persons.

To be sure over 68 per cent, of all our crime, and 85 per cent. of our pauperism, is the direct outcome of whisky-drinking; but I would ask: "Is not the outlook appalling? Is it to be that inebriates shall rise out of their helpless, degraded condition, only to sink other men to still more hopeless bondage?"

Human experience shows that all social changes, however beneficial, are fraught with misfortune to large numbers. It can not be avoided. We may only hope to recuperate from the calamity. It is the function of so-ciety to aid and cooperate to such ends. "Bear ye one another's burdens" is the precept which must be lived up to, or society will inevitably dissolve into savagery. The diversifying of industries, and the gen-

eral provision that all who work shall share equitably in the proceeds of their labor, are the problems to be wrought out. The prohibiting of any to work is suicidal.

In all countries there is a plurality of women. Even though "the irrepressible sex desire marriage and a home," they cannot all have these, except we authorize and prac-tice bigamy. The supernumerary ones re-quire food, clothing and shelter, as much as do those who marry I now say this deliberately, so many males are not truly men, and to wed such as them is disgusting. Sound public policy requires that these unmarried women should sustain themselves as they best can. No decent man is willing that they live as mere dependents; and he will cherish a horror at driving them to a vicious life for subsistence. They must work. They are-good enough for it and none too good. A woman unwilling to do honest work is virtually a harlot already.

The next step brings us close to the inherent justice of the matter. Women who work ought to do and to be permitted to do what they can do best. They will not work under price, when they are in a position and status that will not compel it. Our society is half-savage, that such is not the case now. An educated, intelligent woman is a much more desirable companion and more judicious mother than one who is not. Ignorance is a poor qualification for wifedom and maternity. In justice, which must finally, however slowly, determine the matter, a woman has every right morally to do what she can do well; and her own taste and nature must be her guide. There need be no fear that she will cease to be a woman or womanly.

> For the Religio Philosophical Journal. Mind Reading.

The above used to be almost the last refuge of the skeptic after admitting the actuality of communications obtained through the raps or the tipping of a table. "Well, after all, it is only electricity. The table tips, but then what is it? You are only talking to yourself. It is only a reflex of your own thoughts." Of course, to any one at all familiar with this angurue, to any one at all familiar with this simple process of spirit communion, the fal-ney of this hypothesis is apparent. A friend cant a Smiritualist) having made this remark, in static him i proposed to make the exper-ionist. Solid is took our positions around remarked tollet lable, one lady being a re-tribution distribute. I had written in con-tended with the in-remarked and a dist had on the table top a remarked to is too in the table top a remarked and the lable in the solid for all four heap four minds in the set.

is the dispatch which speaks for itsent: KALAMAZOO, Mich., Feb. 20.—Miss Elsa Stebbins, aved 18, coming to Kalamazoo with her parents from Springfield, Mass., was feeling ill at Detroit. A physi-cian was summoned to the depot by telephone, and he injected morphine. The young lady became uncon-scious, and was removed from the train here in that condition. She never spoke again, and died this morn-ing. The case is being investigated.

Where, in the whole history of Spiritual-ism, which in the last thirty-seven years has treated its millions of patients, can be shown one such case of malpractice and professional incompetency as this, only one among hundreds of cases which have been reported to the public press, to say nothing of the thousands more which have been suppressed from publicity?

It is impossible to overestimate the injury which has been done to humanity through the prejudices, stupid ignorance and blind bigotry of the devotees of systems without merit, and schools without science. No wonder insanity is on the increase! No wonder the race is tending to imbecility and immorality! No wonder that vice prospers and crime is extending! What is to hinder it? The infant is fed on "soothing syrup"; the boy is dosed with calomel and blue pill; the man and woman lulled to sleep with hydrochloral, the brain stimulated to activity with morphine, when not self-narcotized with tobacco or alcohol; bromide of potassium is given to obviate their effects, and the brain softening and paralysis following, treated with the same with the addition of strychnine, or its milder form, tincture of nux vomica.

No wonder "the good die young." The artificial appetites and false impressions thus forced by medical systems upon the race have impaired every avenue of healthful activity in the parental systems, and children are born devoid of vitality though perhaps pre-coclously developed in some one direction

which bodes premature decay. It is time this power, which is every day gaining strength by the constant addition of numbers, recruited from the "graduating class" at the "commencement" of every medical school in the land, was checked in its march to overthrow the temple of reason by, Samson-like, tearing away the pillars of health from the people.

What sage can determine how much of vice, intemperance and crime existing at present throughout the world are due to these talse systems of so-called medical practice. No one can foretell where it will lead when the systems of parents have become debauched by these unnatural modes of doctoring. (!)

ake with their violence. It is such power as this which is laboring p a to crush out the mediums, to prevent healers in-from removing any of the sviis they are bind-ing upon We fryslids. If we wish for liberty of consciences for the "indicended right of Mio, liberty and the parents of happings"

a head a share a share a sh

That such as the above should be acceptable reading to the people of the latter part of the nineteenth century is to me a little strange.

If I purchase a pair of shoes for a barefooted urchin, or a loaf of bread for a hungry waif, it is to me a rational effort at accomplishing some good; but when I give "to the Lord," in the light of the article I send you, I have very little knowledge of any good to be accomplished beyond that of pampering an already well-kept lot of priests, -vicegerents of God (?).

Again, if I get into a bath-tub filled with good, clean water, and with soap and towel. thoroughly cleanse my person; or sit down to my table with my family, and partake of wholesome nutritions food, and at proper times, when nature demands it, drink moderately of pure, cold water, I understand something of the results; but if I see a man (I never do such things myself) "go down into the water" and suffer himself to be plunged into it by a priest, then "come up out of the water" and straightway kneel in the pres-ence of this "man of God" (?) and "mince" a little bit of dry bread and sip a little wine, I am left in total ignorance as to any beneficial results that are to accrue, beyond that of pandering to the spirit that dictated the matter that I send to you as a sample of the spiritual food that is meted out to the people today, and as appearing in the columns of a popular religious journal near the close of the nineteenth century. I am aware of all that I subject myself to

in submitting these reflections, and am perfectly ready to defend myself against any open and fair attacks that may be made upon me upon the score thereof, taking (if it be desired) the New Testament as my only means of defence.

"The pricets bear rule" is as true in certain circles to-day, as it was two or four thousand years ago; and the inquiry, "How long, O Lord, how long?" is as pertinent now as then.

"Oh, it is nothing but electricity" is a popular cry when certain mysterious phenome-na occur that cannot be duplicated in the use of this subtile agent in the hands of the most skillful scientist.

I desire also to give in connection herewith a few words of explanation concerning a mat-ter that came under my observation in 1865, ca by taese unnatural modes of doctoring. (1) The extent of the nervous depression, the varied influences of the depraved appetites set up, the passions excited and the brains unbalanced are sufficient causes to develop idiots, eranks and the human monsters of erims, who are "painting the world red" with their violence. It is such power as this which is laboring to erush out the mediums, to prevent healers from remeving say of the sviis they are bind-ing upon the invitide. If we wigh for liberty of consciences, for the "instituence right of the, liberty and the privatite of paperness.



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Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

Rose Vine FREE!

Consumers will receive with each 12 bars of Magnetic Soap an elegant . Panel Picture, size 14x34 inches, lithographed on cloth backed paper, in 14 different colore, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parior.

If YOUR GROOMER does not keep the MAGNETIC SOAP, he can order it for you of the Manufacturers, or of ANY WHOLEBALE GROCER in Wisconsin, Michigan, Indiana. Illinois Ohio, Western Pennsylvania, Western New York, Iowa, Minnesota, Dakota, Nebraska Kansas or Missouri, and the Boap is rapidly being introduced in other acotions. demand, CAPACITY OF FACTORY TWELVE MILLION It has been on the market for the past seven years with constantly increasing

RICKER, MOGULLOUGH & DIXON, Proprietors of McCollough Susp Co.

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The reason why clothes turn yellow is on ac-

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consequently it will leave clothes pure and white. with any other Soap.