Readers of the JOURNAL are especially requested to spe in items of news. Don't say "I can't write for the reas." Send the facts, make plain what you want to sy, and "cut it short." All such communications will be properly arranged for publication by the Editors. Odices of Meetings, information concerning the organ-ation of new Secletties or the condition of old ones: lovements of lecturers and mediums, interesting inci-nits of spirit communion, and well authenticated ac-units of spirit phenomena are always in place and will a published as soon as possible.

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TELEPATHY.

The Imagery and Foreshadowings of Death.

Facts Related by Well Known People.

(Detroit Free Pre

Facts Related by Well Known People.

(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 courred 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-iron of memory that in some way touched a kindred chord in us—a vibration of the mental stumosphere in which the soul dwells? There must be certain conditions to evoive the phenomena, a kenness 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 sun pernatural. 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 beckoms mess

"I see a hand you cannot see.

"I see a hand you cannot see.

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

The realm of fiction has set science aside nd given us, with realistic detail, the strange ircumstance of vocal and visual clairvoynee. When, in "Jane Eyre," the blind ochester calls in despair, "Jane Jane where re von?" the winds waft him back an an-

Rochester calls in despdir, "Jane! Jane! where are you?" the winds watt 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 willing 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 fasts, 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 experience. The first of these is related by Dr. T. A. McGraw, one of the most distinguished surgeon-physicians in the State of Michigan.

MIND-HEADING. MIND-READING.

"Of all abnormal nervous manifestations," says the doctor, in his paper on mind-reading, "the most curious are those rare cases of intense perceptive power of the brain which is called escond sight. They are indeed so rare as to be rejected by most physicians as un-

О

real; and yet there are cases so well authenticated as to make it impossible to deny its possibility. I have myself met with one instance which seemed to be indisputable. A young lady was selzed 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 lilness, one or two other such manifestations of unusual, and by our ordinary experience, inexplicable perceptive power. When questioned in relation to the matter she could only say that she actually saw what she described.

"This unnatural exaltation of nervous sensibility 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 morbifding an intense degree, nor do I believe that sheh 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-

sight.

Almost a similar instance occurred to exPostmaster-General Jewell on his death-bed.
He awakened from a sleep and told his family 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, mysterious intelligence was the sense of mistortune
conveyed to the dying man? Who can answer?

A VOICE FROM THE DEAD.

A CITCUMSTANCE FROM THE DRAD.

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 Pointiac 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 FOREKNOWLENGE.

A MOTHER'S FOREKNOWLEDGE.

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 aliade 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 humanity. 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 brought an ordinary message, the nealmly:

For the Heligis-Philosophica 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 condently 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 anthropomorphism, 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; cails 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, important, and even—constituted as we are, not philosophy, but children of imagination 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, alasi presumptions, self-styled science, ambitious beyond its real reach, too often pays, and with no smail loss to the whole man. Not only the Jowish and Christian Scriptures, but all the ordinary language of men in all time must fall into this anthropomorphism unavoidably. Very seldom, indeed, in any department of thought do-men in their common speech, and even when philosophixing, escape all use of the language of the imagination. Their wisdom lies largely in being able so to recognize 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 these; that he reasons, for sistance, as we do, or acquires knowledge of is disappointed; that he forgets or repents; is moved by warth, jealousy, hatred, hope, love or fear, as we understand these feelings; at any rate by any of speaking of him, which the Duke of Argyll suggests,

"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 driag, 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 comrades of Percy, Dick Whitehead and Phil. Mothersill, and in a few hours the word came, that one had gone "into the slient land."

These illinestrations I have given in this paper are not the dreams of the romanticist. They 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 agnosticism. We do not know, we cannot explain the untranslatable language of a mystic literature. A finer, rarer, more subtle brainpower may yet give us some direct clue to that missing link of intelligence, which we now conceive to be will-power, or mind-reading, or in its best and highest sense, that or will but has extransion, may or may which we call clairvoyance.

M. L. R.

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

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 possible. 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 personality does not necessarily stand or fall with either theory. It might as well be claimed that our own stands or falls with either theory and the proper some content of the conten

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 so gederally 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 of otherwise, for whom it has been evident all along that this communication is specially written—must conceive of this great power as spirit. For what cles has power? What else can 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 personality must—in the possession of an intelligence and will exclusively his own.

This is just what it is in ourselves. Certainly 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 we have left this life and with it all external form (except what we may assume or discard at pleasure) what is it which will then distinguish us one from another but just this—the 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, noise 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 pas

A Critic Criticised.

BY CHARLES DAWBARN.

The readers of the JOURNAL well know profound learning of Prof. Wilder, and the fus whose, privilege it is to take him persally by the hand, admire the man even m

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 ground—nevertheless 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 a infantile man, but as degraded man." That was all, but back of it lies the whole system of artificial theology, upon which priestly architectance for the road up which prestly architectance 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 Deyhood 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 had crowded into those few words.

He implies, and eridently means, that the savage races have fallen from a grand man-

hood once possessed by their ancestors; and the inference 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.

The Professor implies that man started from a celestial level, as otherwise it would 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 professor jugores every scientific discovery, and assumes that some personal creator spoke a perfect man into a new life on a world specially prepared to receive him? Yet, that is exactly 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 contradiction of_some of the beat attested discoveries 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, see every form of life has its feeble commencement, its overloped strength, and the find in the first has the froits of the first has its feeble commencement, its overloped strength, and the find has its feeble commencement, its overloped strength and the first has been such as the following the first has be

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 befall humanity.

New lork.

The bowl of the pipe used by the Japanese smokers in the London colony is bardly as large as a thirable, and the pipe is exhausted in three or four whifth. No Japanese costmessess to be complete without a fan. Soldiers, civilians, and women allike earry them in fact, no one possessing the slightest claim to respectability would be seen without one. The fans are shout a foot lang, and often supply the place of memorandum books.

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

A gargie of strong black Excused cold night and morning is now fashionable in London as a preventive of sore threat.

SELIGIO PHILOSOPHICAL JOURNAL.

Above and Below the Clouds.

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 gran nother—and he believes a portion of it will interest his readers and provoke thought, hence he gives it to them as follows:

Dear Firends—is 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 rarefled, and the motion 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 education on this planet is so much advanced that the higher faculties are cultivated to their utmost, then we shall know how to use the find-thought intelligently, and, sending it forth, immege it in similar currents emanating from intelligences of other hominal races, existing of other other planets of our and other universes, and obtain information about them, and impartals 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 wine, without interfering, or deviating from the desired direction by migling, 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 joss of identity with another fluid-thought, which we sent it to explore? 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 and condition, and in the inner-temple, can, no doubt, send returning the sum of the form a control of its for the form a control of the form and the form

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 understan

owin—suddenly revealed the second of being in contact its the knowledge of a sphere, as a whole, tas being in communion with an individual of the second of

not as being in communion with an individual mind.

The mechanism of the seer tapped the reservoir, 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 wender through eternity." we will strive by psychical research, 40 make a prosaic statement of living reality. Orange, Texas, Feb. 11th, 1885.

An infant at Port Norris, N. J., was recently bitten behind by the ear by a large black spider, from the effects of which it died in three days.

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

Espaigners

Esquimanx 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 overworked females, with nervous headache and its accompaniments."

Woman and the Household.

BY HESTER M. POOLE.

PROCRESS.

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 limits To the onward march of mind?

Only he who, unto being
Called th' unfathomed human soul,
He for whom the bymn of Progress
Through eternity shall roll.
—Allce 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

frage Association, I was much struck with
the changes which half a score of years have
wrought.

(The andience 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 sprinkling of bright young women, who are growing up with a knowledge of their disabilities,
and of the causes which are, happily, constantly lessening them.

The foremost women in suffrage society,
who were present, seem to gain in dignity,
polse and steaffastness as the years go by.
Mrs. Elizabeth Cady Stanton, whose nobleface with its crown of silvery curis 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 tenderly 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. Men
have praised and potted, tolerated and indulged,—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 feminies
character.

It is so just as much and no more as the

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 sir, exercise out of doors and sunshine. She may be lovely in spirit, gentle, and full of self-abnegation, but her emotional nature will overcome her reasoning faculties, in 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 galler:

"The outlook is hopeful. Men are the natural 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 national into one. Twenty thossand Republican temperance men defeated Blains, and women were at the back of the temperance movement. The worst objectors to woman suffrage are fashtonable women. I have do patience with them. At Newport I saw ladies dancting with low-neck, short-sleev freeses, and at the breakfast table next day they said they were shocked to read that there had been as most of the same of the

5x-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

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 our own race, a light, showing the direction wherein our future strength and safety, is 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 chariots, nor in gold and silver, nor yet in forts and iron-clad monitors, which "make the meat they feed on." create the wars they fight in; but in the living God. In doing right, in breaking every yoke and letting oppressed woman go free, by increasing the number of our voters and freeholders. Make woman as citizen and oo-legislator with man. If wede not more in that direction, how can we keep in the van of the grand procession

OBJECTIONS.

OBJECTIONS.

I had just finished the above, when my attention 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 involved can not all be new stated, but are indicated, in part, by the following sentence:
"Not a thought is given to the indisputable fact, that in our overwhelming majority of cases 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 macculine 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

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? rest 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 de-

lowing her desires and tendencies, she invally gravitates to indoor life and intellectual pursuità.

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 discipline before engaging in the activities of life, whether she marry or remains single.

RESPECTIVE VOCATIONS.

discipline before engaging in the activities of life, whether she marry or remains singlé.

RESPECTIVE VOCATIONS.

The vocations of the sexes should be determined by their respective tendencies, adaptation and capacity. The boy finds that he can be taught by his mother—and we welcome that fact as remarkable evidence of the law of progress.

The tables are turned. Women can fill all indoor and sedentary pursuits. They are fliing in to take their own places, while men are marching out into their provinces. And we rejoice to see on the one side so much generosity—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 chastify will not then be senseless terms, and the ecstacy of a manly life-will consist in practicing, hese 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-PHILO-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-Briten. 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 incipiency; 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 spirintelligences. As a speaker, under the full power of this inspiration, she is unsurpassed in elequence, and as a writer she is equally luminous, forcible and energetic.

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 energetic.

In considering a history of the great modern movement, although little more than thirty years have intervened since the first phenomera, the accumulation of material has become unwieldly, and the great difficulty lies in making the proper election and arrangement. To separate from the chaff the grains of wheat, to give a clear synopsis of phenomena, and a just ceilmate of those who by word or pen support the causa, require an excellent judgment and a keen initialion. If the writer aspire to more than a simple chronicle of events. The movement in America alone has furnished a deluge of material, of a most beterogeneous aspect. Mrs. Edition, in her great work on "Modern American Spirition, in a summably collated the events of twenty years of its life. She, in the present work, performs the amic office for other countries, leaving a little more than one hundred pages for American; for, as also, lauly 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 press in the United States, has given it a power and culture no where else estained. The key note of the work is sounded in the following paragraph:

"The philosophy of Spiritualism, however beautiful in theory or true in principle, glows out of infacts, for, if spirits are not the autions of the communications received in their names, the whole theory of an heetstler—as demonstrated by Spiritualism.—The philosophy of Spiritualism, however beautiful principles, and begins with Mesmer and the account of the large the own the s

In following up the history of Spiritualism in France, although it has gained a strong footbold, the want of unity and the advocacy of antagonistic principles have been a great obstacle in its way. Earder represented the Spiritualist. The healing phase has been vigorously cultivated in France. Mediumship, from the exigences of the case, has been non-professional.

dec represented the Spiritists or Re-incarnationists, and Pierart the Spiritionists. The healing phase has been vigorously cultivated in France. Mediumshipfrom the exigences of the case, has been non-professional.

The most wonderful manifestations through B. B. 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. Empress, 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 facelmille. 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 Flammarice. Victor Hugo, Dumas, and Sardou.

In England, the first representative case of spirit manifestation occurred in 1812, and the record since then to the present is more voluminous. The chapters on Australian Spiritualism are of deep interest, showing that at the antipodes the phenomena are identical with those witnessed bere, and that unity everywhere is their characteristic. The Harbinger of Light, under the able management of Mr. Terry, 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 Maoria, or original people. Among the whites the cause began with private circles, and rapidly extended. The ministrations of Mrs. Britten in that colony marked an era in spiritual progress. Spiritualism in the Island work 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. Russia, Scandinavia, Switzerland, Italy, Spain, Austria, Belgium and Turkey.

Over 100 pages are given in conclusion to the subject in America, Mexico, India and China, Holland. Tra, Britten and the progress show how vastly more productiv

Magazines for March not Before Mentioned.

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 Contents: Science in Politics, by F. W. Clarke; The Darwinian Theory of Instinct, by G. J. Romanes, F. R. S.; Medigal Expert Testimo, ny.by Dr. F. H. Hamilton; How Fungi live in Winter, by B. D. Halsted; Sc. D.; Cholera, by Dr. Max von Pettenkofer; A Project in Industrial Education, by F. H. North; The Parnless Extinction of Life, by B. W. Richardson, M. D., F. R. S.; Fish and Fishing in Chinese Waters, by M. M. Jametel; The Accurate Messurement of Time, by Theo. B. Willson; The Chemistry of Cookery, by W. M. Williams; A Naturalist's Excursion in Dominica by Dr. F. Johow; English Experience with Cancer, by H. P. Dunn, F. R. C. S.; Superstitions about the Dolphin, by Dr. Bledermann; 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 conductors in the second of the parents in the parents in the second of the parents in the parents in the second of the parents in the parents in the

tices; 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 Soudán. 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; Recollections of Charles O'Connor: Reminiscences of Daniel Webster; The Worship of Shakespeare; Brica-Brac.

The NORTH AMERICAN REVIEW. (New York.)

Bric a-Brac.

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 persons of note. Max Muller describes the astonishing ideas of the Buddhists on the subject of Charity. Other articles are: Mind in Men and Animals; Speculation in Politics and Railway Land grants.

The Art Critic. (R. Goldbeck, St. Louis,

The Art Critto. (R. Goldbeck, St. Louis, Mo.) A musical and general observer, being a bi-weekly Supplement to Goldbeck's Musi-cal Art Monthly.



Care for the Children

Children feel the debility of the changing canners see the acousty of the changing seasons, even more than adults, and they be-come cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparlila.

invigorated by the use of Hool's Sarsaparilia.

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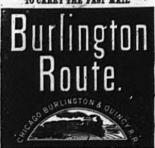


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are alone responsive.

American are attached.

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tinguish between editorial articles and the communica-tions of correspondents.

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res to call ne

CHICAGO, ILL., Saturday, March 7, 1885.

The Chehalis Tragedy—Its Lesson.

The Oregonian, Portland, Oregon, of Dec. Sist, contains an account of a terrible tragedy enacted at Chehalls, 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 ercising mediumistic powers, and became in-fluenced 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 father in-law's. They had retired on the evening in question, when about 9 o'clock at night a m was heard from their room, whereup on Judge Dillinbough rushed in to see what was the matter. Pearson was lying on the floor, raving like a maniac. Using some vite oaths, he ordered Judge D. to walk around the room a number of times (uttering all 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 cruzy man. During the attack the children had been taken from the room, but the lunatic had ordered Edith

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 pight 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.

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 ent

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 the is a raving maniae. 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 blad the insane mau and prevent his doing damage,

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 ist alone, some out all right.

The Oregonian's editorial on this sad story is severe on Spiritualism as the cause. The editor is a strong writer, and although evidently not a churchman, the opportunity to editor is a strong writer, and although evi-dentity not a churchman, the opportunity to win a point in popular favor by indulging in a fling at Spiritualism, was too good to be lost-oft Spiritualism he says:

In itself, perhaps, it whould not be held solely so-countable for the particular instances of madness developed under its influence, or the general bilight which it speeds over the community where it holds every. For life the germs of contagious disease-it

finds its elect victims among a class of minds that would easily break down under the pressure of other exciting causes, or yield without breaking before the pressure of other exciting causes, or yield without breaking before the property of the property of the property of the pressure when exposed to the morbid fascination of Spiritualism there are but two safe courses to pursue, either to run away from it and let it enterly alone, or to tone up the mental and moral expetent by the stimulation of sensible diversions and appropriate work. If one dailies with it enough a substitution of the property of the property

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 bey 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 of-fering up Isaac, the vicarious offering of 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:

example taken from a late newspaper:
George Gasser, a drayman, of Youngstown, O., belonging to a church called The Followers of Christ,
sald 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 he
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 lad to the awarn! trage.

The delusion which led to the awful tragedy 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 posion 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 in-trusting 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 ur reason, and cease to be reflecting beings Religion does not consist of excitement. The audience of which Dongel was a part, had be come psychologized, and . its members auto rather than thinking beings. Their revival" was no more a part of true reliion 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 un erstood a machine for the transmission spirit communications, in other words, obses sion. That his friends mistook his insanc ravings for spirit control, shows completely their ignorance and gross misunderstanding of the subject. There had, of course, been a series of manifestations leading up to this out break. That Pearson was controlled to speak in a pure Indian tongue proves that he was con-trolled. 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 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. Ingersoll, has challenged him to discuss

Con. Ingersoit, mas chairenged film to discuss the following subjects:

1. Christ was raised from the dead.
2. Delirium tremens is demoniac possession.
3. Insanity is demoniac possession wherever it assumes a violent or victous form.
4. The sick can be healed and devils cast out in the name of Christ through faith in Bits agains 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

To a Tribune reporter he claimed to be able t out devils, giving an instan ring last December. A chambermaid in the ring last December. A chambermaid in the Downing House at Oskaloosa was taken with a painful iliness that soon lapsed into delir-ium. She suffered frightfully, and in her paroxysms of pain, saw the most distressing s of devils, imps, and all the paraphernalis of hell. The doctors failed utterly to diagnose her case, and she was given up as beyond help. McMillen then went to her in beyond neip. Meanight that she was a victim of demo-niac possession, and could be cured by feith. She was, as he claimed, a godless creature, and in her tautrums used to curse and swear and in her tautrums used to curse and swear in a shocking manner. She was in one of those fits when he went to her room. He caught her attention and told her that if she had faith sufficient she would be healed. He

then talked 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 wa 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

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

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

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

"There is a great and rapidly growing interest among clergymen in regard to Spiritualism 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 yours. Should you feel inclined, and deem it worth while to donate several copies of your books to be loaned among these, people. I will undertake to see that they are placed in good hands, putting on a blank page the fact that they are donated for this purpose."

I most cheerfully endorse your suggestion, and authorize you to dispose of all you have of my last book, "The Religion of Spiritualism." in that way. I will go farther and say 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 creeds 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 scances 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-nilmentary." to the ministen who will went.

lirection.

Thave but four of my last book here, but as ong as I have any I will send them "comillmentary" to the minister who will write o me for them. Yours truly,

SAML. WATSON.

We hope Dr. Watson's wise and generous t may stimulate others to similar deeds, and that the field for distribution may be nlarged. Subscribers will please call attention of their ministerial friends to Dr. Vatson'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 del-egate 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, 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 hetermay regard it from a theological standpoint.

Refuted by his own Testimony.

Harry Kellar, a professional conjurer, has lately been securing free advertising by 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 been allowed to see it done three times." The following, from Light, London shows conclusively that Kellar has ceased t be an honest, inquiring skeptic, and that his public boasts are made for the purpose of attracting attention to his profession as a jug-

Harry Kellar, a distinguished professor of

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 addressed a letter to the editor of the Indian Daily News, in which he said:

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

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

"It is needlesy to say I went as a skeptic, but I must own that I have come away niterly 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 experi-

evening. I will give a brief description of what took place."

After describing several successful experi-ments, Mr. Kellar proceeds:

"In respect to the above manifestations, I

"In respect to the above manifestations, I 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. Keilar addressed another letter to the Indian Daily News, reporting some experiences of another kind with Mr. Eginton, and regarding which he said:

Mency thousand the state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any dechantem or machinery by which could be produced the phanomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

Messrs, Keene and Devignon.

Messrs. Keene and Devignon.

The above named justly celebrated trance and sale medium have been bolding forth at room 6, No. 86 Mouroe Street, this city, during the past two weeks, and will continue to do so until about the middle of March. The powers these gentlemen possess have been tested by many in Grand Rapids and from surrounding towns. Among them not a few prominent and professional men. Those who know of spirit communion have regelved delightful messages from friends in spirit-life; and those who are investigating, have received what all are willing to acknowledge, is, at least, something wonderful! Mr. Keene has been before the public many reans, has traveled extensively with J. M. Feebles, author "Travels Around the World," sidd is a genlal, whole-souled gentleman. Mr. Devignon, the slatewister, has exhibited his powers during the past four years only. Wonderful, indeed, is the fact that messages are written between two slates, Mr. D. holding one corner of them and the visitor the other, the two sliting face to face in broad day light. Visitors may bring their own slates. No charge is made if satisfence and can vouch, personally, for all we have said regarding them.—The New Erra, Grand Rapids, Mich.

That a new Spiritualist paper should in its That a new Spiritualist paper should in its

ue publish such an editorial endorse ment of two unmitigated scoundrels does not bode good to the cause of Spiritualism. When an editor thus broadly and unqualifiedly en-dorses and commends, he should know what he is talking about. The brace of worthles 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, working woman, as being a resident of Philadelphia where he had been persecuted on ac-count 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 sympo thized 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 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 progressive Ivceum.

That Keene and Devignon may have son 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 evi-dence is forthcoming.

The Astronomer and Lulu.

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

On the second page will be found a two-column article by Prof. Newcomb, republish-ed from Science and preceded by comments man. F from another scientific ment 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 giv-ing 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 explana-tion 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 planes and other heavy-objects without contact is worthless. This assumption is merely the presumption of ignorance.

Prof. Newcom's should have copyrighted his Science article, to prevent its appropria-tion by pirates. Already his neglect to do tion by pirates. Already his negle 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 Con mercial 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 New

Col. Ingersoil 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 with the angine or evertait pullishment, to defend-slavery and polygamy: to wage wars of extermination; to appeal to brute force; to excite the prejudice of ignorance and su-perstition; to slander a fellow man; to abuse wite and children; to add in any way to the sum of human misery."

GENERAL ITEMS.

Last week Mrs. Maud E. Lord gave séances 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 OURNAL office a call last week.

Mr. J. B. Hixson, of Brown, Ohio, writes very satisfactory sitting he had with Mrs. Simpson. Mr. J. H. Brackett, Dover, N. H., in renew-

ing 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. Mrg. S. F. De Wolf, unconscious trance

speaken, will lecture before the People's So-ciety 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 Christ-mas souvenir, "Song of the Bells." Mr. Braunhold is a rising young artist who i 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; 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, He has, after repeated requests, consented to lecture here, and will be greet-ed by a large and appreciative audience, as he has many friends and admirers in 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. Simpson without letting her know his name, but she at once told him he was a medium. He pronounces the sitting very good.

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 un-seen, which is very favorably noticed in The Literay World. Indeed, the elements of the o-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 re-

Our friend F. M. Pennock, the efficient eretary 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. Quite 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 en one of the horses's bridles, and the rear-ing of the animal. At first they could see nothing: but gradually indistinct entlines 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., Not long since I wrote you concern ing an organization for the protection and education of mediums. After working three months together, we organized the first of November, under November, under Ane medium stransisco." I was chosen president; Mr. Geo. Lewis, vice-president; Mr. Duniap, secretary, and Mrs. L. M. dent; Mr. Juniap, 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 scanes, when circles are formed by each medium present, and the audience pass from one to another after receiving tests. It has been unusually successful, and those in attendance are well-satisfied. I region we offer this surface. successful, and those in attendance are well-satisfied. I resign my office this spring and expest to start East."

Mr. John Wilson, Piato, Ill., has so nus a lithograph of his residence and marm in quois County, and a picture o. muself. 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 week-ly visits. He has our thanks for remember-

The new book, "The Missing Link in Mod-ern 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 num-ber of the JOURNAL. Price \$2, postage 15 cts. For sale at this office.

Mrs. Andrews, a successful magnetic heal-er, of Joliet, Illinois, spent last Sunday in 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-lisher hopes to reach with his venture a class not so readily approached by any current publication. The JOURNAL welcomes every honest attempt to diffuse knowledge in the direction taken by Mind in Nature.

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 Matz, who professed religion while attending a revival meeting. She lay in a france 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 dead for several years. She gives a graphic description of the Spirit-world. She says that she saw about her millions of happy be ings. She regrets that she was not permitted 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 "abomina-ble," "vicious," "objectionable," "intolera-ble," and "detestable." The London Lancet joins in the demand for their abolition and terms them private prisons which ought not to be allowed to exist.

"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, d to spiritual philosophy and phenome

The salutatory says:

This paper will be devoted to the teachings of 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 heartiest condemnation. Harmony in our ranks, and such oranization as shall make us strong in the bonds of union, will have our sarnest advocacy.

We receive it is to be wakely although we

We presume it is to be weekly although we umns. 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 cignile, in order to engage a speaker by the year, to officiate at stated intervals. The four organizations, by adopting this method, can pay agood salary and have regular monthly meetings. 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 a second

2

The suggestion of Mr. Crane is an excel-lent one, and great good would arise there-from in many sections of the country, if it could be adopted. The expense, in such cases, to each society would be light, while the good that would arise would be great.

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 giant 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 stabbling Captain Phelan. The bail was increased from \$5,000 to \$5,000. The bail of Mrs. Yseuit Dudley, for shooting O'Donovan Rossa, was fixed at \$5,000. Three men made a bold attempt to rob the Nobraska 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 forins in the Vienna lottery. The Queen of Italy gave William Aldorf Astor, 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 dyspepial. 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 Maggefin died Sunday morning at Harrodsburg, Ky. He was

Explanatory Note from E. T. Cahill.

In reply to Mr. Salter's communication of the 14th inst., I will say, that the words, "the foreign element," are incorrectly stated, and are evidently a typographical error. What I did say, as shown by my manuscript, was "that Mr. Salter, of the Ethical Society, branded the Catholic schools as a foreign element; as an enemy to our institutions," etc. See also report in the Western Catholic, Feb. 7, 1885.

As to the charge of misrepresentation my

as 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.

Chicago, Ill.

EDWARD T. CAHILL.

Mr. E. T. Dewing, whose Study for a dymbol igure, in the New York Water Color Exhibiti Mr. E. T. Dewing, whose sons,

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 received fewer woise 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
words 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 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 Ganuine Plactic Cornels vertisement of Dr. Scott's Genuine Electric Corsets.

The proprietor's claim for these wonderful healthgiving agencies are powerfully and coavincingly endorsed 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 permit all to secure the great benefits the doctor promless. In ordering kindly mention that you saw the
advertisement in this paper.

MICHIGAN Spiritualists and Liberalists QUARTERLY MEET NG.

The Spiritualists and Liberalists of Fan Buren and adjoining counties, will held their next Quarterly Monthly in Long well Open House, Year Pew, Hochagan, commonating Salver, March 71th, 1854, 84 2 o'clock, 7 kt, and continuing

cay. Haren III, 1886, & T overest, F. M., and continging over Sunday.

The second of Products & N. T., and Mrs. R. C. Woodtown Harrd, which, are engaged as speakers.

Mrs. Olice C. Dension, of South Bond, 10s, will give pychacactic reactions and furnish music for the occursor.

Entertainment will be turnished to estimate from abroad.

Let there be a general silendance and an effect made for a
good meeting.

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

As a raindrop foretells, a storm, so does a plunge upon the lumma 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 fron Tonic for debility, fiver disorder, and scrotals, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.—Ex.

A Salaried Hand or Partner Wanted in April of The Mind-Oure and Science of Life, 425 Madison Street, Chicago. Feb. issue (10 cts. per copy) gives full details. Its Pubr. will not answer about the 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 Messa. 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 35,000 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 Sarsapariial," writes a Buffalo (N. Ys) lady. 100 Doses One Dollar.

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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, Ohlo.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

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

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Mas M. I. Ceaswicz, Richieud Cenife, Buchs Co., Pc., usys: "I hed Caterin for years, and was girlig into Ceassingtice. The Pintow-Iswains has wrought such a code frame that I foul cannot do be much to spread the asswelding oil it to ctaes." Explanatory Piumphlet and Testimonials and free.

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Dr. Scott's Cenuine

Holles Centre, Me., August 29. suffered severely from a trouble for years, and do no relief till I wore Dr. t's Electric Corsets. They doe, and I would not be yout them.

Mrs. H. D. Benno.

Prosta, Itta.

I suffered from kichey, liver
and nervous troubles for
twelve years. Ir. Roott's
Electric Belt entirely cares
me, after all other remedies
had failed. His Electric HalBrush has cured my neural
gia. C. W. Honnist.

Meurnis, Tess... November 21 ott's Electric Cors

GENTS [(Either Sex) Wasted for Dr. Scott's beautiful Electric Corsets, Bish, and Tooth Brushes, and Insoles. No. Scott's beautiful Electric Corsets, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No. Scott's Bish, Satisfaction Guaranteed. For terms, address CEO, A. SCOTT, 842 BROADWAY, NEW YORK

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CURE FOR CANKER.

By the aid of apirt-intelligences I have discovered a sur-selp and setterally positive cure for this traublesome and tangerous humor. Send one bother and three stamps for p ackages of the medicine with fair directions. JULIA M. CARPENTER, b. Concretions.



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CHILLS AND FEVER CURED

Quaker Chill-Cake!

LIWII quickly and obsolutely ever Malaria and Chillis and Fever. It is in the form of a obset—to be eaten just as if it were a cake for refressiblent.

Contains no quinine or barmfaildrugs. Not disagreeable, and perfectly safe.

No special regulerencies regarding diet or former taking. Quaker Chilli-Cake is a positive, radical, and permanend cure. Cures where all other remedies have failed. One Cake, in most cases, is smitclent, and relief a sintonet permanent control of the contro

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I Snow giving attention to the treatment of chronic diseases, added by psychometric diagnosts and the use of new remedies discovered by himself. His residence is in the most case receive a few invalidation of the most case receive a few invalidation his family for medical care. MHSS BUCKHANA continues the practice of Frachancety-full written opinion, there dollars. THERAPEUT: SAROUSEM IN the box lassed. Frie 62.5 by mail postpaid.

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of ar as books are concerned."—Central Baptist, St. Louis.

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for the Beligio-Phili

BY MRS. A. E. STANLEY.

Bose, with that soft blush upon thy cheek, wouldst thou say to me if thou couldst spe ad by the sporting winds, so light and free, p to kiss and feign would gather thee.

If I should pluck, and hold thee in my hand, Then thou, no longer by the zephyrs fanned, No longer kiesed by sun, and dow, and showe Wguldst wither, Inde and die, within an hour

And dying, wouldst forgive with thy last breath, And show to me thy triumph over death; For when thy fragnant leaves shouldst round that And softly He, like drooping funeral pall,

by perfumed soul would linger round me still, nd like a heavenly balm, my being fill, nd lift my spirit to those hights above, There sill is joy, and peace, and holy love.

This, then, O lovely Rose, I hear thee say:
"Learn well the lessons of each golden day,
Scatter good deeds as thou wouldst strew my
Drop kindly words into the heart that grieve

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

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

ioon will thy loveliness fade and be gone; soon will thy scented leaves fall one by one; sat will thy counterpart gladden my eyes, Ju in some garden, beyond the blue skiee? Leicester, Vt.

MARY DYE.

MANY DIE.

This wonderful "charity sermon" will bear many repetitions, and never perhaps since its first utterance was its lesson more needed than now.

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 natures, is so dangerous.

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

It was my privilege to meet not long since, a silvernable said of it.

ed saint who has great weams, some sid of it:

id of it:

am giving it away as fast as I can,—don't want
left when I am gone. I have arranged for the
lat of my wife and myself, we shall not stay

a of my wife and myself, we shall not stay

a of the saint was a standard the saint was a standard to the saint wa

ong."

I remembered gladly, that "transplanted human worth will bloom to profit otherwhere."

Making bountful donations to all humans institutions, helping worthy objects, supporting, meantimes, score or more of needy relatives and friends, so

ma, helping worthy objects, supporting instanting source or more of needy relatives and friends, so see the days of waiting. Delicate beaths, the result of injuries received from fall, teeps him house bound most of the time; the star senses have nearly falled in the performance their offices; but the undying spirit looks through as geattle eyes, the sull mortal er cannot shall out a divine harmooles, the it hank food that as the sternal doors close, the it hank food that as the sternal doors close, the best of an angel as he sternal doors close, the face of an angel as he liked. I hold the hour spent with him sacred and spiring; my hope and struct friend. Selfishness a many forms had presented the face of the seeking of for a need so palpables seemed all must hear face, rectulery. He knew how to transmuch by he hemistry of loving kindness, all the earthy fold no beavenly treasures, where they gather an hundred fold."

kingly Soull could we but multiply thee a thoudo fold!
I have another picture for you, dear reader, though
must needs be shown you to-day "through a glass
rkly"—by and by "face to face."
In a lovely quiet room, where music and flowers
d pictures, and above all, the presence of tender,
otherly bearts made an atmosphere of peace,
amge thing happened—strange to many—but not
the little company here assembled.
Loving hands had "set the beautiful gates ajar,"
mig bright glimpess of the Happler Land; and
ar ones roome before sent words of comfort across
o invisible wires. Later one came, over whose
whened life no brightness lingered; and this was
"message he brought—his wail of a tortured
it.

ene meesage he brought—this wall of a tortured soul.

"Pray for me! beip me! I am homeless, cold, desolate! About me the very blackness of darkness. I was drawn here by the light endreling this little hand; 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 hald up no tressures 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 outwrough; yet it made in this world of perfect justice, one little place of safety in this great swful void! Oh, help me! help me?"

I can give you the words, but not the faintest conception of the contract of the con

Ip me! help me?"
I can give you the words, but not the faintest conption of the shivering creature, pleading in an
ony of deepair for warmth and light.
Weeping, they prayed for this "spirit in prison;"
its one accord the tender voices rose in prayer to
e ever-present, ever-forgiving Father of ali;
entitle that this benighted soul be shown how to
do the great evil of his earthly life, by the law of
stitution, and thus "work out his own salvation"
the eternal years of God.—Weekly Magazine.

c. Cross writes: "During our short married life time was so much divided between traveling and set that George Ellot wrote very little, so that I but slight personal experience of how the creating and she considered her. But she told me that, in all she considered her best writing, there was a hereselt which took possession of her, and that felt her own personality to be merely the instruct through which this sprint, as it were, was act-Particularly she dwelt on this in regard to the sin 'Middlemarch' between Dorothea and Rosadoner or later to come together, she kept the resolutely out of her mind until Dorothea was lossmond's drawing-room. Then, abandoning silt to the inspiration of the moment, she wrote

Dr. Thomas Thinks There Should be Some Changes in the Penal System.

Some Changes in the Penal System.

By a singular coincidence the bill-boards of Hooley's Theatre 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 crowded, and many persons stood in the lobby and upon the stairways.

"There are over fifty pentientiaries and 2,400 jails in this country," said Dr. Thomas. "They contain' 50,000 criminals, and their estimated cost is \$400,000.

Oncluding jurors, judges, clerks, and court officers, it takes 1,000,000 men to run our penal system. In Chicago our police courts cost \$800,000 a year, and of the average \$2,800 persons arrested, it costs the city \$24 per capita. The arrests of the country at large cost \$38,000,000 without counting the cost of maintenance, trial, conviction, and punishment, and all this is collected in taxes from the people. Just to giance at the moral aspect a moment—when 'ninety persons 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 complets 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, high way-robberies, and other crimes.

"Are criminals reformed by our penal system? In "Are criminals reformed by our penal system?"

pels me jo answer in the negative; there is, of course a measure of security, but giance over the crimical records in our papers and see if there are less burgiaries, housebreakings, highway-robberies, and other crimes.

"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 bridewells is brief, but the average time in the penitentiary is three years; three and shalf years would be a large average. Now you see how many criminals are turned loose upon society every year. The laws of heredity and environment apply 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 contess 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 human beings, but from what class are they recruited? Most of the persons sent to the bridewell are sent these on account of their inability to pay their fines. In oue year there were 7,550 sent, and of these 340 had no trade or occupation; 1,420 were day laborers, 340 word between the first hand, 1,420 were day laborers, 340 were children under 14 years of age, 1,400 under 16, and 2,000 under 21 years. Deceans of little boys and girls are locked up in our County Jail. Just think of ti! 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 then? I was chaplain in a penilentiary for three years and know something about them. In the first place, you must take the triminal courts, police courts, police departments, jails, and hospitals away from politics. (Applause.) The idea of letting corrupt men govern criminals! It is like the old theology of allowing a Devil to ruie Hell. [Laughter.] We must manage our p

Called Back to Lite.

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

Apparently Dead Treenty-four Hours, but Reviced 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 taken suddenly ill, and before a physician could be summoned he died. His form was cold and rigid, the lower jaw failed, and the ashy palician could be summoned he died. His form was cold and rigid, the lower jaw failed, and the ashy palician could be summoned he died. His form was cold and rigid, the lower jaw failed, and the same protecting in the summon summoned he failed 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 consolation, the resident cisrgyman remained with them until 2 F. M. Then, as he was about to go away, the son was seized with another paroxym of grief more violent than any preceding it. He threw himself on the body of his father, embraced him, and piteously implored him to speak once more, and not to leave whim without a recognition. As though the agonized voice had penetrated the ellence of the other world, the lips of the father moved, the eyes opened and cast a sad, repreachful look on the weeping son, and in the well-known voice came distinctly these words:

"Oh, why did you call me back?"

As soon as the awestricken group could regain their composure they immediately administered restornitive to the patient. When the cleryman left him he was very weak, but still alive. Yesterday he related his experience up to the time he was apparently 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 moment, and he saw two beautiful, shining forms on either side of him. He experienced a feeling of perfect pea

Slate-writing Extraordinary.

In Boamond's drawing-room. Then, shandouing herself to the inspiration of the moment, she wrotes the whole scene exactly as it stands, without alteration or erasure, in an intense state of excitement and agitation, feeling herself entirely possessed by the feelings of the two women. Of all the characters she had attempted she found Rosamond's the mode of the bed, but a few moments the wall the cost to the antition it is easy to imagine what the cost to the autition must have been of writing books, each of which has its targets, We have seen the suffering alluded to in the letters on the 'Mill on the Floos,' Felix Hoit and Burg Bestel tas Hasster's Grave.

William Adams, who killed his sweetheart and committed sucked near Shelbyrills, Kry, intely, we have seen the suffering alluded to have had been sume must be suffered to sucked the same seen. It is suffered to any one see, I have also had those same must be suffered to suffer the suffered way, fast, but they are the rebuilts of the best of the substant to the hoot of his dead master, and refused to be driven away. Suit before the innersi that do ye are close backed to be driven away. Suit before the innersi that do ye are close backed to be found the proposition of the suffered away. Suit before the innersi the dog was locked and against the wall to be found and women. The committee of the bed, but a few moments later away and the proposition of the suffered to any one see. I have offer seen the medium tarbour to any one see, I have also had been same must be suffered to any one see. I have had been same must be suffered to any one seen. The substance of the suffered to any one seen the suffered and his coulds, not any one seen. I have also had the please of the suffered to any one seen the suffered to a

The Journal-Death of Dr. C. L. Wolfe

To the Editor of the Religio-Philosophical Journals

While absolute perfection is not attainable on this sphere in journalism, I believe the Journal. has attained the highest standard of excellence possible, and is still striving to do better. With such a corps of contributors as Stebbins, Coleman, Dawbarn, Tuttle, and many more equally as good, the Journal. Cannot fail to keep pace with the demands of the age. Some of the "timd" 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 sentiments the Journal sets before them.

Last 29th of July, Dr. C. L. Wolfe, a true and tried Spiritualist, passed to spirit-life. He was a brother of N. B. Wolfe of "Startling Facta." Although not a subscriber of the Journal, he was a constant reader of it, and admired it above all other pepers, 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 revered 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 declined to nominate a candidate signist him. He did 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. Leddigh, I done no wait is po' darkles will do now wen de cole winter comes. I tell you we neber come to de Doctor for nothin, as' the turn us away empty handed."

I will now relate a portion of what took place at a scance with the noted medium, Mrs. Mary Hollis (of "Sartling Facts" fame), at the house of Mr. E. Shippen, then living in Mound City. Dr. C. L. Wolfe, myself,

Strange Scenes Said to Have Been Wit-nessed in a House at Rich Mountain.

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

One of the best known men in Tucker County, W. Va., is Lewis Kitila, who rietdes on the Indian Fork of Clover Run. His reputation among his neighbors and acquaintances is above repreach, and the following story, for which he vonches, may be relied upon as containing facts as he understands them. Mr. Kittle is not a superstitious mai, nor is he a believer in Spiritualism. In 1887: Mr. Kitile, in company with others, was engaged in mining near the ground on which was fought the battle of Rich Mountain. He and a cousin named Daniel Courtright boarded at a large bouse adjacent to the battlefield, and which was used as a Rospital 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 1897. Beginning with their first night in this room, Kittle and his cousin on the wery room occupied by Kittle and his cousin in 1897. Beginning with their first night in this room, Kittle and his cousin on the were toold by a fellage miner that the house was haunted, and that ghootly forms frequented the room in which they slept. Undismayed, Kittle and his cousin on the countright. 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 dimity visible. There was an oppressive silence, save for a low uncertain sound first seemed the echo of a slight breeze. Obeying some impulse Kitle rows from his bed and moved to a spot opposite and near the door. He felt no fear, but was impressed with a sense of selemnity. Almost immediately he saw in the air eight forms clad in the Confederate uniform. With enhowered heads they approached the bed on which Kittle had been aleeping. One of the number tenned the bed overlag, they are the bed on the form of the position occupied by pall-bearers. Two of the me who had lifted the object from the bot took their places in front of the four

To the Editor of the Beliefe-Philosophical Journal:

Some time in 1859 I was engaged on the European and North American Railroad, stationed at New Brunswick, and so fire as I could see, I was likely to remikin there. I dreamed that I was eliting on a shaving-hors, teaching my carpents how to shape a handle so that it would not break when a false stroke occurred. While thes engaged my brother Jackson spoke to me: "Dillon, what are you doing?"

I told him, and looking about I saw that I was not a strange country; it seemed like an apple orchard, but was not. Three years after, while engaged on the Placerville read, I found my vision repeated in reality—the work; words and surrounding country just as they had appeared in my dream.

B. V. Bunith writes: I observe with extreme delignt the many shie courirboines tavoring organization for Ethical and Psychical Research.

A Genuine Skeptle Expressing his

While I am not what is called a Spiritualist, thave seen many of the phenomena, and have eatisfied myself that, while a great periton of the manifestations to be witnessed, proceeding from escalled mediums, are sheer frauds and humburs, there is nevertheless a substratum which cannot, be explained away on any accepted theory of physical iswa. The theory that these effects are the product of the action of the spirits of deceased human beings, escens in many respects the most reasonable and pausible explanation that can be given of thin, set there are some facts which seem of the control that the points that have long troubled my mind, and on which I have not hitherto succeeded in getting a satisfactory reply.

We have in the present world a method of diffusion 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 included the carry tidings to every nation. We must suppose that in the nature of things, there are must suppose that in the nature of things, there are must suppose that in the nature of things, there are must suppose that in the nature of things, there are must it follows. Yet there seems to be a strange and dread void in that respect, as far as our alleged communications from that mysterious beyond have shown. For instance, when the expedition of Sirohn Trankin disappeared in arctic night, years rolled by, many hundreds of gallant men went for hat disappeared in arctic night, years rolled by, many hundreds of gallant men went for hat disappeared in arctic night, years rolled by, many hundreds of gallant men went for hat disastrous adventure were learned by the world. It is, to me, a most incomprehensible fact, if in the spirit-world, in the Spirit-world, if there be indeed such a world. How can the fact be reliable, of the utter absence of any report from the Spirit-world who are reasonable to believe that they could not communicate with mediums, but never, I believe, did she receive any intelligence. When the spiri

Lyman C. Howe in Kansas City, Mo.

Lyman C. Howe in Kansas City, Mo.

To the Editor of the Religio-Philosphical 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.

I. He is perfectly idstinct and honest in his declarations 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 arrangement of "what he shall speak," and closes his eyes for the single purpose of giving his mind wholly 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.

2. He does not regard it a part of his mission to berate the opinions of other people. There is a certain class of pretended Spiritualists who take great pleasure find 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 hitter life, rather than to soil his garments with other people's imperfections.

3. He has the power locarry with him every carnet and interested soul. The perfectly logical and sustained thread of his discourse leaves nothing lacking to give proof thaths is inspiration comes from a source far above the ordinary public teacher. The most complicated quegitions 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 utbrance." If our mediums will bear with them this sort of ordinary in the most complicated quegitions 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 utbrance." If our mediums will bear with them this s

The Cause in Michigan.

To the Editor of the Resiste Philosophical Journal's On the 20th of December, 1883, through the indominable perseverance of the Rev. Charles S. Lamb, a society was formed in Pioneer Tomship, Missavkee Co., Mich., to be known as the Pioneer Union. The platform of principles—" food is our Father, Man is our brother"—as taken from your valuable paper, is plain, simple and concises, and we firstly believe it is good for time end eternity.

Like all new organizations we had considerable to contend with the first year. At the commencement of the second year, we numbered thirty-drew. We have commenced the formation of a library and propose to build a meeting house. We believe that contend with the first year. At the commencement of the second year, we numbered thirty-drew. We have commenced the formation of a library and propose to build a meeting house. We believe that contend with the first year. At the commencement of the second year, we numbered thirty-drew. We have commenced the formation of a library and propose to build a meeting house. We believe that the yould a meeting house of the day could commence the formation of a library and propose to build a meeting house. We believe that the yould a meeting house of the day to the close of the New Testament, them nothing is taught that is of use to mortal man.

It seems strange to your correspondent with the group of the egy crops a more than \$100,000,000.

In Maryland in early times a box of forty pounds of the gray. We have commenced the formation of the pay of the prescher's salary. This tax wessel that man die, shall be live again; is an old question. We ministian that he does not die, but merely throws off the fiesh, changes his form of existence, and continues to grow morally and intellectually brighter and brighter until the perfect day.

Manton, Mich.

The term "sweetness and light" did not originate with Matthew Arnold. Deen Swift, in The intervent the produced—much of the class of the produced—much of the class of the produced—much of the class of the prop

Notes and Extracts on Miscellaneous Subjects.

It is claimed that a sweet potato weighing fifty-one pounds has just been dug at Wildwood, Fla. A retired Loadon milkman says snalls bruised in milk make a better cream than the dairg.

There are 216 drinking saloons on Pennsylvania avenue between the White House and the Capitol. A young man of New Haven, Conn., has a collec-tion of 7,000 birds eggs, embracing nearly 2,000 va-rieties.

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

In 1884,103 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.

cost \$3,00,000.

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

Edison says that i've telephone wire could be carried above the trees and mountains, one could whisper around the world.

There are eighteen thousand reterans 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 hygelife.

tul source of dyspepsia in our cities, according to an eminent writer on bygelfs.

At Prince Bismarck's private table 30 member of the household speaks a word until 15 head has tactily or otherwise given him leave.

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

Dr. Finlay, a Cutan 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 hereif properly she will eventually become a man. Small temptation to virtue, that.

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

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

A little more than one-half of the railway mileage

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.

Virgina number has been stated in the property of the philadelphia manufacturers by a New York State patent medicine firm a few days ago.

Virginia punishes her state patent medicine firm a few days ago.

Virginia punishes her state prison convicts by withholding their rations of tobacco, and being deprived 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 illustrating the new guide book to Canada, compiled and just issued by the Deminion Government.

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

Miss Alger, of Boston, says that in her experience

Miss Aiger, 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 25% 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 sleeping-

nyment sutter.

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 seve an alleged annual loss of \$225,000, now incurred through detrition of gold colungs.

counage.

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 chaplain for the Senator of House is paid \$900 a year; a messenger \$1,440.

mesenger \$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 pissesing.

A dote 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 overcoat," for when he went down to see who had handed in the note his hat-rack was hare and the man had gone. Chambersburg, Pa, has a physician who can write

note his nat-rack was our as the man has 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 elimitianeously in different directions,
and different words simultaneously in the same direction.

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
fire 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 phofography when negatively inclined.

The English language is not studied in France on
the assimption that the French venacular is destined to become the universal tongue. Recently
published figures, however, prove that the number of
Franch-speaking people is declining and that French
is not now spokes by more than 15,000,000, whereas
English is sapidly spreading and is already known to
upward of 150,000,000.

A seventeen-pear-old musical prodigy of Shorts-

barrals of flour.

In a letter about the glass factories of Bellaire, Ohio, where 25 per cent, of all the glass made in this country is said to be produced—much of it selling in England—a New York Tribus correspondent writes: The English are not expert in labor-saving machines or devices, and they continue to work by hand. The American makes a mold with an original design upon it, often using for his designs upon it, often using for his designs upon its present in these molds, and a good deal of the experiment of the present of the sense in done by machines, the glass article being held in the hand side, the embellisher drawing the pattern from his mind. This American glass undersolls British glass at home, and many of our patterns are made sapecially to capture the British eye.

A Philadelphia Claverhouse.

(Published by Request.)

'To the Fathers in council" ('twas Witherspoon spoke)—

"Our best beloved dogmas we cannot revoke, God's infinite mercy let 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 bottomices pit is our very best claim. To leave it unworked, were a sin and a shame, We must hold to it still, it 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 coufide 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 dammed if you do! You'll be dammed if

"Salipetre and pitchforks, with brimstone and coals Are arguments suited to rescue men's souls. A new generation forthwith must arise, With Beekzebub 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.

A Faithful Dog and Heroic Boy.

Portland (Ore.) Nees: There are some interesting side points relative to Funk's poor, starved bables who wandered away in the hills of Mehama Sunday morning, which was previously published in the Ness. They were not found till Monday noon. A shepherd dog, which was a household favorite followed and guarded them during the long, dark hours when the rain came uncessingly down. No doubt 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 coat from his shivering body and put it on his weaker brother, saving him from freeging; while be endured, in a cotten shirt, bours 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 be is not as much of a hero as any of the full-grown Spartans of old, of whom the classics so eloquently tell.

The Mysterieus Whalebone.

The Mysterious Whalebone.

To the Editor of the Religio-Philosophical Journai:
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 creduloas. He employs two pieces of whalebone,
tiel together at one end. When holding them as
others do the hazel, he asks questions which are answered by a forward or backward movement, indicating 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,
the treated me as direct, 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

The great question is, What caused the forward deckward movements of the whalebone? Was ere intelligence behind it? Chas. Clark.

When Doctors Disagree

When Doctors Plasagree
it will be time enough to doubt the reliability of
Ri'ney-Work. Doctors all agree that it is a most
valuable medicine in all disorders of the Liver, Ridneys and Bowels, and frequently prescribe it. Dr.
P. C. Ballon, of Monkton says: "The past year I
have used it more than ever, and with the best results. It is the most successful remedy I have ever
used." Such a recommendation speaks for itself.
Sold by all druggists. See advt.

Proctor, the astronomer, is the author of a new ork 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 insanity, to death? Don't you know that it can be easily cured? Don't you know that while the thousand and one nostrums you have tried have utterly falled 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 of the country who can testify to its efficacy. All druggists.

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Those who once take Dr. Pierce's "Piessant Purgative Pellets" will never consent to use any other exthactic. They are piessant to take and mild in their operation. Smaller than ordinary pile and inclosed in giase viais; virtues unimpaired. By drug-closed in giase viais; virtues unimpaired. By drug-

Bartow (Fig.) claims the honor of being the far-thest south of any point in the United States reached by railroad.

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Educated and Experienced.

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Glass cloth is only \$20 a yard, and, strangely nough, does not sell in large quantities.

From Col. C. H. Mackey, 32d Iowa Infants: I have derived more buself from Ely's Creamiain than anything else I have ever tried. I have own been using it for three months and am experiencing no trouble from Catarrh whatever. I have seen a sufferer for twenty years.—C. H. Mackey, sigourney, Iowa, Feb. 22, 782.

Notwithstanding all the talk, Chinese lepers are as rare as hen's teeth in San Francisco.

are or Her

Cures guaranteed in the worst cases. No knife or truss treatment. Pamphlet and references, two let-ter stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

It is said Chinese servants are not so popular in alifornia as formerly.

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Captain Ericsson is writing a historical paper about the famous Monitor.

ger Well Dressed People don't wear dingr or fadet things when the 10c. and guaranteed. Dis-mond Dre will make them good as new. They are perfect. Get at druggists and be economical. Wells, Elchardson & Co., Burlington, Vt.

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A Bank

Speculation

as to what will cure Dyspepsia, vanishes before the light of such evidence as that furnished by O. T. Adams, Spencer, O., and liver to properly perform their functions. Who says: "For years I suffered acutely from Dyspepsia, scarcely taking a meal, using Ayer's Sarsaparilla. Mrs. George until within the last few months, with the most distression raise of the control of the contr ontil within the last few months, with-out enduring the most distressing pains of Indigestion. Ayer's Sarsaparilla saved my life. My appettte and digestion are good, and I feel like a new man." "Two bottles of

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aparilla cured me of Dyspepsia," writes for Rheumatism, with entire

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TENDENCY TÓ CANCEROUS HUMORS THERE IS CHICAD THAT SPECIAL TO TIS USE. 9 8 8 10 11 THE SECONDARY OF T DEFERSEON AND INDIGESTION.

THAT FERLING OF BEARING DOWN, CADRING PARENCE AND THE TENDER OF BEARING DOWN, CADRING PARENCE AND THE TENDER AND UNDER ALL CIPICS AND UNDER ALL CIPICS AND UNDER ALL CIPICS AND UNDER ALL CIPICS TAKES ACT IN HARMONT WITH THE LAWS THE GOVERN THE FEMALE STREEM.

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*Ag-178 PURPOSE IS SOLELLY FOR THE LEGITIMATE HEALING OF DESAME AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, TROUBANDS OF LADIES ACK GLALLY TESTLY. "\$2. 2. 2. 4. 4. FOR THE CUME OF KINNEY COMPLAINTS IN RITHER SEX THIS REMEDT IS UNKERPASED. "4. 2. LIDIA E. PUNKHAM'S VEORTABLE COMPOUND is prepared at Lynn, Mass. Price \$8. Eit bottles for \$1. Sold by \$61 druppiets. Bent by mail, postage paid, in form of Tills or Lesneyse on records of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Leftense confidentially generated. No family should be without LYDIA E. PINKRAM'S LIVER FILIA. They cure Constitution, Billousness and Torpidity of the Liver. Eccuts per box.

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Failure

may fail, and yet, by wise management, regain its credit. So, also, if wise counsels are followed, the strength and vigor of a failing constitution may be restored. Many cases like the following could be cited: Frank Laprise, Salemát., Lowell, Mass., says, that on account of impure blood, his whole constitution was shaken. After taking Ayer's Sarsaparilla freely for a month, his health was restored, and his original vigor regained.

The Cause

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 improck. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered my-neck. Less than one bottle of Ayer's man, Bronson, Fla., writes: "I suffered Sarsaparilla has restored my appetite and strength. It has also greatly lessened the swellings. I am confident they will be entirely removed by continued use of the Sarsaparilla." Irving Edwards, Ithaca, N. Y., was afflicted, from boyhood, with scrofulous sore throat. Four bottles of Ayer's Sarsaparilla cured him, and he has

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CHAPTER L.

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary lorgans; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and allments peculiar to Women"—

ilments 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, billiousness, maiaria, fever, ague, etc.," and they will

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Mandrakel or Dandellon!!!!"

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BY PROF. ALEXANDER WILDER.

In the Religio-Philosophical Journal for February 21st, is a communication from W. Whitworth which deserves careful attention. The topic relates to the probable outcome of the present movement, to introduce women into the professions and skilled industries, and to admit them to the higher education. The writer draws a picture of women with a scientific 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 carry the whole question with it; much less does it dispose of the great principle of fair play and justice, which lies at the foundation.

play and justice, which lies at the foundalion.

During the civil war, the attempt was madeto 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 individnals protested that this indux of a population
that would work for cheaper rates, would deprive industrious white people of the opportunity to labor. In one town a worthless,
laxy fellow was induced to carry about a
petition for the enforcement of the Black
Laws; and the ludicrousness 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 marrow, exclusive and barbarous.

The statutes to regulate the practice of

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 enwho do this are very strenuous in their enwho do the provided in the men who do the provided in the men who do the provided in the men who do the same the privilege of becoming citizens, when it is notorious that they know little and care less about free or honest government.

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 impotent to obtain just compensation for their work.

The argument of the liquor-dealer is as plausible. A vast capital is now invested in the contraction of the contractions of the contractions.

wages. Because women do not vote they are maderlings, and are to a great degree impotent 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 prohibition friends carry their point, as I carnestly desire, the market for a large part of our grain will be cut off; a manufacturing industry will be suppressed; and an army of retailers—there are 2200 in Newark—will be turned adrift. A financial crisis will ensue, as fearful as the recent one, and more certain to impoverish the community everywhere. 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 outlood appalling? Is it to be that incoriates shall rise out of their helpless, degraded condition, only to sink other men to still more hopplees 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 hopp to recuperate from the calamity. It is the function of society to aid and cooperate to such ends, "Bear yo one another's burdens" Is the precept which must be lived up to, or society will in-evitably dissolve into savagery.

The diversifying of industries, and the general 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 piurality of women. Even though "the irrepressible sex desire marriage and a home," they cannot all have these, except we authorize and practice bigamy. The supernumerary ones require 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 live as mere dependent; and he will cherish a horror at driving them t

For the Bellgio Philosophical Journal. Mind Reading.

Mind Reading.

The above used to be almost the last refuge of the skeptic after admitting the actuality of communications obtained through the rape or the tipping of a table. "Well, after all, it is only electricity. The table tips, but then what is if? You are only talking to yourself. It is only a reflex of your own thoughts." Of source, to any one at all familiar with this simple process of spirit communion, the fallacy of this hypothesis is apparent. A friend not a Spiritualist) having made this remark, to gratify him i proposed to make the experiment. Four of us took our positions around a common toilet table, one lady being a reliable medium. Proviously, in order to make the test more striking, I had written in conspicuous letters, and iaid on the table top a hort sentance, "God is Love," with the injunction that we all four keep our minds steadiestly fixed upon the purport of the sentence, and, if possible, by united effort com-

pel the influence to spell out the short sen-

pel the influence to spell out the short selfence.

As usual the motions of the table indicated
spirit presence. I inquired: "Does the intelligence present understand the nature of
the test? We would like to try." The answer was, "Yes." A pause took place about
half a minute, after which it was spelled out
in spite of our four concentrated minds upon
the written sentence on the fable: "Bruce,
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 convincing 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.

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."

"W. YOUNG."

"W. YOUNG."

"W. YOUNG."

"W. Tourng."

"On this was the more curious, as I had to explain to my friends at the scance the purport of the present communication of which nonie but myself were acquainted.

Brooklyn, L. I.

D. BRUCE.

Allopathy vs. Medlums.

BY D. P. KAYNER, M. D.

To the Editor of the Religio-Philosophical Journals:

Many writers have, while denouncing the healing mediums and medical clairvoyants, expatitated largely upon the excellence and wisdom of the medical schools, to whose alumni alone should the people trust the keeping 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 be prate 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 capability, adaptability, and the natural good sense to acquire and apply that unatterable and unfailing knowledge, then we grant that schools possessed of all these requisite qualifications, 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 sys-

incations, 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. 2ist, 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 come under their care, and from whose murders they are protected by virtue of their "sheepskins" under the Ægis of the law; laws enacted by bribery and corruption in their interest; class legislation to boister uppersonal interest incorporated in medical schools, which are by act of the Legislature of the State, authorized to flood the country with the brood of bigots yearly hatched in their dogmatic morasses, and arming them with a hypodermic syringe (a barbarous refinement of the deadly fang of the rattle-snake) they are ready to go forth on their errand 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:

XALAMAZOO, Mich., Feb. 20.—Miss. Elsa Stebeins, ared 18. coming to Kalamazoo with her parent in the intended morphine. The young lady became unconscious, and was removed from the train here in that condition. She never spoke again, and died this morning. The case is being investigated.

Where, in the whole history of Spiritual-tended morphine are subjected to the same variance.

we must unite against the aggressive power of this medieval monster which is fast gathering strength to destroy them all by its inquisitorial flat. In union is strength.

We must rescue the race by establishing schools where the natural qualifications of the student for the delicate offices of a physician shall be the first requisite, and only where the moral, spiritual, intuitive, sympathetic and reasoning powers are full should one be allowed to receive the meed of honor 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 blooted 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 invincible logic of spirit force when intelligent, cultivated and capable batteries are built up through which lic 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 carnest 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.

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 Herdid, 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 Kkrut. 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 Wilns, 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 rublé 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 unayatiling, 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, while the horses were left alone hitched to the blow. The loud report frightened the team, and they ran off and cut themselves so badly that they both were a total loss to the farmer. Coming home and informing his plous wife, she told him earnessity to heed the lesson the Lord was teaching him, that while he could not spare the two rubles a year to the mission, the Lord had taken four hundred from him in one bour. He saw his sin, and next morning he saddied 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, the

brewed from the "witch's bowl." But here is the dispatch which speaks for itself:

Kalmaroo, Mich., Feb. 20—Miss. Exas. Stebbins, and Benjard in company to the depot by telephone, and benjaced normalized to the control of the contr

upon the subject in dispute, and that with out ever seeming to place his eyes upon the book. And another remarkable feature of the matter is that he rarely ever read the passage after pointing it out, but would pass the book to some one else, saying: "Read this," indicating the verse with his finger. I have good reasons for believing that he thus pointed out many passages of Scripture that he had never read in his life. J. B. CONE. Rancho, Texas.

The Hypnoscope.

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 sente, 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 iceling 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 hypnotizable in a corresponding degree. In studying the matter he uses an instrument termed a hypnoscope, which is simply a tubular magnet slit up the side, the edges of the slit forming 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. Maše of Alvar steel, it is very strongly magnetic, and will sustain twenty-five times its own weight. After the armature is drawn off, the index finger of the person 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 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 coexist, 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,

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