CHICAGO, MARCH 28, 1885.

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

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MASONIC MEMORIAL SERVICE

At the Park Theatre, Boston, March 8th, 1885.

An Eloquent Address Delivered by Rev. M. J. Savage,

After the exercises peculiar to Masonic Memorial Services, Rev. Minot J. Savage stepped to the centre of the stage, and delivered the following address:

An occasion like this brings us once again face to face with the world-wide, the age-long mystery of death. From that time which we may picture by the imagination, when in the far-off ages the first mother or the first friend for the first time bent over and rained hot tears upon the first dead face, until to-day, this grave of ours has been asking these same questions: Why need we die? What is death? Do those who have died live again? If they live do they remember us? Do they love us as of old? Do they know how we sorrow for them? Are they aware of the burdens that press heavily upon our hearts-of the tears that fall from our eyes? If they are, do these sorrows of ours interfere with the perfect bliss in which we love to think they are dwelling? Or do they only look upon us as we look upon the passing sorrow of a little child, regarding its tears only as dewdrops upon the petals of a flower, which the first pleasant wind will cause to pass away, leaving them only fresher, brighter than be-fore? Do these that we love when we say good-by to them, as we say for the last time, cease to exist, or have they only begun that which may truly be called life? I never feel so firmly persuaded of immortality as when I stand looking upon the face of one that we call dead, for I am compelled to think of what is here and of what was here only a few moments ago, and to ask, "Whither has it gone?" Only a little while ago these eyes looked love and tenderness; only a little while ago and that hand was capable of clasping its feeling of good-fellowship and of tender care; only a little while ago and the still feet that will never walk by the ways. feet that will never walk by the way, were ready to run on errands of mercy and brother-

ONLY A LITTLE WHILE AGO

the pulse now still throbbed with emotion, and all the passions of life thrilled through every part of this now cold and silent frame. And yet all that these senses of ours can deal with is still here. The body may weigh as much; it may look the same; it may feel the same. And yet that which made the man, that which made the woman, that which made our friend, that which we loved, that which loved us, is here no longer. Where is it, then? Has it seased to be? I for one cannot believe it. It has passed beyond the reach of our present senses, but I do not believe that it has seed to exist. And it is nothing in the way of argument against this faith to tell us that we can see these friends no more; that we can class their hands no more; that we can inter their voices no more. For we have learned the lesson of modern knowledge but poorly if we do not by this time understand that the unightlest forces of all the world are these invisible forces—forces which we cannot hopels with our lands, forces which we cannot have the new see. They can tell me cannot have that me area. They can tell me of argument against this faith to tell us that

the universe are intangible, inaudible, invisible things. Is it, then, so surprising a mystery that we should not be able to follow our friends after they have gone up out of sight, reach them still by means of our physical senses and know what kind of life they lead? No. The mystery of this world is not confined simply to this great fact of death. Read for me the mystery of any one of the commonant facts of the universe, and I will read monest facts of the universe, and I will read for you the mystery of all. As Tennyson so

crannied wall: Flower of the crannled wall,
I pluck you out of the crannies.
I have you here, root and all in my hand,
Little flower; but if I could understand
What you are, root and all,
And all in all,
Leboyld know what God and man is

forcibly and beautifully puts it, as he looks at a little flower that he has plucked from the

should know what God and man is.

THIS MYSTERY OF DEATH, then, is only part of the universal mystery of life, and so far as any thing that modern science can say to the contrary, there is no reason why we should not clasp to our hearts the faith that these which we call dead are close about us. I do not know, friends, that they are. I trust, I hope, I believe. I bring you no revelation; I offer you no claimed de-monstration, I only tell you the hopes, the trusts, that no man's knowledge can contradict, that spring out of the love and loveliness of the human heart. There is no reason why we should not believe that our dead, if we will, are living in some beautiful world that occupies substantially the same space with this. There may be a spiritual universe no more than a mile away. Our friends, for aught we know, may walk our streets and enjoy the beauty of our sunsets, our climate, our hills-may live on this same old planet invisible, intangible and inaudible—yet real as are we. I believe then, friends, that those we have lost are still alive. Nor do I believe that we can be in doubt concerning so large a part of this mystery, because God chooses to draw a veil, and forbids us to look beyond t or lift even a corner that we may see what is behind. If that life is something higher, something different from this—a magnificent gvance upon it, and it is this, if it is any thing—then in the nature of things we cannot know it until we have grown up into it by our own personal experiences. Let me take to-night my little boy upon my knee, and can I, with all the wisdom or eloquence of which any man might be master of, make him understand what it should be to become a man? Can I tell him what manhood means until he is a man? Is it strange, then, that we must wait until we have grown up into the fulness of the perfect stature of the immortals before we should know

WHAT IMMORTALITY MAY MEAN? And, friends, I do not believe that this other life is something poorer, something less than this. We are accustomed to talk of a shadowy, ghostly, perhaps ghastly, world. We have inherited from the ancients the belief that the dead become shades. You will re-member that Homer puts into the mouth of Achilles words, saying that he would rather be a keeper of swine at the bidding of a cruel master here on earth than be the king of all the dead. For they believed that those who died went down into a veritable underground cavern beneath the earth and led there, away from the sight of the green fields, the flowing rivers, the beautiful trees and bright blue sky, a life unreal. But I believe those who have gone from us have taken a step higher —gone into a life more tangible, mightier, broader, deeper, truer than this. If there are any shades, then we are shades, and we press on to overtake the reality of which they have become a part. Such is my hope concerning all those whom we have loved and lost. What then, shall we do, friends? How shall we honor them? They need no service that we can any longer render. We can honor them best by being nobler than they were at their noblest; by imitating their virtues and striving against the faults they possessed, if they were faulty in anything; by completing the work which they left unfinished; by seeing to it that we serve those that need service; that we help those that stand in need of help; that we lift up those bound down, and bind the broken, and stimulate, strengthen and comfort all those that in any way we can aid. And if to-night we were gifted with a sense of hearing fine enough so that they or any one of them might speak to us, what, think you, would be the dead oner' message? Could now the silence of these lips awake into speech once more to-day with their sweet tones of old-time love, what last words, think you, would they say? The speaker then read the following orig-

THE DEAD ONE'S MESSAGE. Could now the allence of these line Wake into speech once more to-day.
 With their sweet tones of old-time love,
 What last words, think you, would they say?

"Weep for me tenderly; for I,
Were you here lying in my place,
Would press my warm lips on your brow,
And rain the hot tears on your face.

"For is it not death's sting to know That, howe'er happy, still apart Our pathways lead us, while the old, Strong love s.ill yearns within the heart?

"And, when this body's laid away,
I'd have you my low earth-bed make
All fresh with grass, and sweet with flowers,
And secred for the old-time's sake.

"These ears can hear your words no more, However fondly you may speak. For my sake then, with words of love, The living cheer, and help the weak.

"My heart, now still, no longer aches:
But weary thousands watch and wake
Through dreary nights and hopeless days;
Help them before their sad hearts break!

4 Your willing hands for me have wrought; But now I need your help no more, The service you would render me Give those who suffer at your door.

"Cherish my memory in your heart!
But, lest it grow a selfish thing,
Make channels for a thousand streams,
Of which my love shall be the spring.

"So from the grave I still may speak; Still help the sorrowing world to bless; Still live, though dead, and swell the tide Of human love and happiness."

AN ADDRESS

Delivered at the Funeral of N. II. Jorgensen, Chicago, Ill., March 17th, 1885,

By Geo. F. Westover.

[Reported for the Religio-Philosophical Journal.] The death of this wonderful man has brought us face to face with some of the most mysterious problems of human life. With the blood of nobility in his veins, with the learning of a savant and the mind of a philosopher, addicted to no vice and never guilty of excess, he has died a pauper in the land of his adoption. The richness of his intellect was surpassed by the poverty of his purse. In the last few years of his life, he has had but the rags of charity to clothe his shrinking limbus but limbs; but, made holy by the magic of his virtues, they have now blossomed into immor-

tal jewels and garments of perpetual beauty. In the plan of human society, success wins applause; failure is visited with reproach. In the prevalence of human selfishness, it matters not whether success be the reward of a too unscrupulous disregard of the wants and sorrows of others, or whether the want of success be owing to the fact that the man is of too grand and unselfish a nature to first provide for himself. Prosperity is the index of selfishness. It may be commendable, in the of selfishness. It may be commendable, in the economy of life, for a man to have enough ments are so often tyrannical, he despised alments are so often tyrannical, he despised alanxiety about his own wants, so that he will provide against penury and suffering; but if he be absolutely generous and totally unselfish, he will doubtless, as did the suffering hero who has gone, become at last a burden upon the charity of those whose greater selfishness enables them to have means with which to succor the distressed. Thus it is that a divine like charity may bring misery, laying the happiness of life a free sacrifice upon the altar of human love. Such was the character, such was the experience, of the remarkable man, to whom we now pay the last of human tributes.

Nicholai H. Jorgensen was born of wealthy parents, members of an old and proud family of the noble aristocracy of Deumark. When a young man, so rapid was his progress in learning, and so great a taste did he mani-fest for the study of languages and science, that he was sent to the University of Copenhagen, where he graduated with distinguished honors, and was immediately placed in a theological seminary, that he might be fitted for a priest in the Church of his fathers. His inquiring mind was not contented with passively receiving the tenets and dogmas of the Church from the lips of his gowned professors. His thoughts struggled for liberty, and he gratified his taste for research and his thirst for the study of languages. In his eager studies, he read the philosophies of the ancients, the speculations of Roman writers. the religious poetry and traditions of the imaginative Greeks and the modern works of the great philosophers of Germany and France—each in its native language. mingled with the people. He studied the laws of his country. He saw where the superstitions of his church were a burden to hi countrymen. His heart groaned at the self-ishness and corruption of the clergy, at the ignorance and oppression of the masses. He severed himself from his seminary. He went out from his church, and denounced its falla cies and its corruptions. He became intense ly anxious to devise some way to elevate the working classes—a problem which never af-terwards gave him rest. He wrote odes upon the purity and the beauty of rural life. He devoted himself and his wealth to help the tillers of the soil. He wrote and published books on different branches of farming; on the chemistry of the soil and of plants. In the meantime, he had begun the study of the English language, that he might become familiar with the advanced thoughts of the great school of writers who have since given us the most learned and marvellous results of their researches in science, and their profound studies in philosophy. While his knowledge of English was still imperfect, he wearied of his fruitless efforts in Deumark, and, taking his fortune in gold, his rich personal trap-pings, his body servant and his rifle, he came to America.

In New York, he realized the radical differ ence of the laws from those of his native country, by discovering that his servant, who was bonded to him under the laws of Denmark, became a free man—loosened from the bonds. At first, he rebelled at losing his ser-vant, but immediately saw the justice of the law, and said it was good.

From one experiment to another he drifted, always with lessening fortune, until at last he purchased three hundred acres of land in Wisconsin, and at once set in work he nee his lands for his benefit of the price who streeting the same and purchase the same and the same

that the poor people might be improved in their tastes by his example, and that he might furnish them with employment and with homes of comfort. The whole neighboring country knew his unbounded generosity. He never refused to buy anything a poor man or woman or child had for sale; and never refused to give to whomsoever asked, until his fortune was wasted, his lands were sold, his velvets and jewels were exhausted, and he found himself destitute. It was too late to receive aid from his native land. His parents had departed life, and his brother, though a distinguished man in the kingdom, had, by a radical life in politics, lost much of his for-

Fifteen years ago, Mr. Jorgensen came to Chicago, and then adopted, and ever since considered, it as his home. Here, for many years, and ivdeed as long as his wasting body could sustain the toil of business, he acted as a clerk and scribe in an office of lawyers. When growing feebleness made it impossible for him langer to do any service he could ble for him louger to do any service, he could but rely on those who knew and loved his many virtues. At last, he is here.

He was truly a wonderful man. As a scholar, he had few superiors. He could read eight languages, and he could read, write, speak, and even correct proof in Danish, German, French and English. He became almost faultless in his knowledge of English; spoke it with remerkable accuracy. it with remarkable accuracy, and, in manuscript, never made an error in spelling, punctuation or construction of sentences. He was a student of sciences, and yet, in the days of his old age and feebleness, he devised schemes for mechanical powers that were at war with

for mechanical powers that were at war with every principle of philosophy.

The load that overburdened the strange and unhappy life of this grand old sufferer was, as his history shows, his too unbounded sympathy for others in distress, his too absolute unselfishness. It was this which kept him in poverty, made him a distrim for the arts of designing acquaintances, and brought him disappointment, grief and sorrow.

None but the rich can oppress; hence he was always on the side of the poor. He despised authority and tyranny; and, as govern-

most all the forms of government. Had he lived in an age when human life was of little or no value, when ignorance and superstition governed the chief nations of earth, when to be accused was to be condemned, like the great Nazarene, he would doubtless have been put to death by the officers of law and order, for treason; though he might thereafter also have been canonized by the superstitious, as a saint, or worshiped as an individualized attribute of omnipotence.

He practiced all he preached. He advocated humbleness in dress and the utmost frugality in food, because no rich man, he would say, should wear clothes or eat food that a poor man could not afford to enjoy. Therefore, several years ago, when he had money to give to the needy, his raiment and his food were marvels of simplicity. Later in life, when clothed in rags, he went about this city for months and months with an order in his pocket, given him by a friend, for a suit of clothes to be selected as he pleased, which order he never used, and of which he doubtless died possessed.

In his character was much of the old spirit of the Danish nobility. He was bold and brave, but his heart was sweet and gentle. He was in anger at the sight of a wrong inflicted on the helpless, but in tears whenever he heard of suffering or distress.

He grieved and grew prematurely old over the sorrows of others; he never recounted his own. He lived not for himself. His whitened hairs and bowed form and nerveless grasp left him no power to do great acts of kindness, but his soul was strong in laying out future work he still intended to do for the unfortunate, even to the last moments of his parting life. For himself he had but one thought—his work here and his greater work in the future life.

His faith in the immortality of souls, in a new life, in the blossoming forever and forever of every divine glory of the immortal spirit, was so wonderful and so real, that he was always surrounded by spirits of such heavenly wisdom and such unutterable beauty and sweetness, that we almost cease to marvel at the matchless virtues that were ever budding in his sinless heart, and which, we will hope and believe, will ever bloom in the countless ages of a world, where he will be among the true nobility, a king in the mansions of mercy, rich at last beyond con-ception with all that brings glory and peace

An Illustrious Trinity.

To the Editor of the Religio-Philosophical Journal:

Boston has been illuminated in a way pos sible only in Boston, by three stars of the first magnitude in the stellar realms of bosh! The illimitable Joseph Cook (the great American assertionist and exponent of infernalism in theology), who saw the spiritual slate-writing at the residence of Kpes Sargent, and in an unguarded moment admitted the fact, but speedily recovered his equilibrium and denied it when the guns of orthodoxy were pointed at him, was the central figure of the illustrious trinity.

Congenially associated with him was the other equally brilliant and fearious assortionist, Mrs. Mary B. G. Eddy, formerly the upirimal medium of Love street, who now, issuing a tribs of unflated gostings, descents. Solution and animal magnificant.

lings to keep away from all such sinful products of mortal mind, as she calls it.

As for herself, she is the saint of saints, the philosopher of philosophers, a veritable Buddha, in whom all past wisdom and holiness are combined and perfected by the transcendental Boston afflatus, who nevertheless with amazing grace and condescension permits a few disciples for the paltry sum of \$300 each, to receive from her the mystic secret, never known to any ancient or modern philosophers. priests or magicians; never known in Egypt or India, or in the Shemhamphorasch—unknown by Mesmer or Blavatsky—the secret that conquers sin, pestilence and death, annihilating all evils.

When this mighty (\$300) secret is imparted

which could be as easily given in five min-utes as in one month, her order of nobility goes with it, and the recipient becomes an Eddysled Christian Scientist. Wisely selected title! to tell us what it is not-since she tramples on all science as delusion, and illustrates the loving meekness of Christianity by accusing a professional rival of murdering her husband by thinking arsenic into his poor

body.

If ever methodical insanity reared its head that it has done in society, and history shows that it has done so in former times, it is as apparent now in the ambitious raving and pretentious mystification of Mrs. Eddy, as it was in Joanna Southcott, who had as respectable followers as Mrs. Eddy.has to day in Boston. If Joanna could reappear as she was, no doubt Boston could give her a following.

As no one understands or appreciates pretentious hollowness better than Joseph Cook, it was an in the country of t

it was quite natural that when he gave his Monday lecture (March 16th) he should introduce Mrs. Eddy to his audience as an expounder of Christian science, forgetting even to ask if she was sound on the question of eternal hell-fire, and thus give the finishing touch to the charlatanism, of which he is generally accused by the Boston press. His female colleague enlightened the audience by telling them that her Christian science "contradicted the senses"—that it had nothing to do with mind power (although called mind cure) - and that it reinstated God by conquering his opposite, which was done "by the working of the Divine mind, a superior energy, within me." From which we understand that God has found it necessary to incarnate himself in Mrs. Eddy to conquer the

There is no doubt of the "superior energy." such as it is, but its record in the way of conquering the financial contents of her patron's pockets is more brilliant than its record in the conquest of disease, which has not yet equalled the performances of spiritual mediums.

The immaculate trinity of the rostrum was completed when the orthodox and sanctifled Joseph introduced to his audience that pink of Christian purity and meek, unselfish refinement, St. Anthony Comstock, as one of his favorite heroes. The odor of this militant saint may not be acceptable to the nostrils of refined society, but is doubtless quite agreeable to Joseph Cook.

Never was there a better illustration of spiritual affinity than was shown in the mutual admiration which brought together three such beings as Joseph Cook, Mary Eddy and Anthony Comstock—"e pluribus unum" one in their egotism—one in their fearless-ness of assertion—one in their predatory in-stincts—one in their disregard of science and philosophy—one in their championship of all that is effete and offensive—one in their hostility to spiritual truth—one in their hostility to the progress of science—and one in their power to degrade Christianity by presenting themselves as its foremost exem-

Boston has a society devoted to Heredity, and it must have occurred to its members that if the omniscient Joseph and the divine Mary were to be brought still nearer together in the bonds of that love which they profess, this world would be unworthy even to know the superhuman consequences of so divine a family.

But as this conjunction has not yet occurred, Spiritualism may possibly live a few VIDETTE. vests longer. Boston, March 21st.

Henry Slade's Condition.

To the Editor of the Religio-Philosophical Journals

I have just come up from Staten Island where I have been during the last two weeks with Dr. Slade, at the house of Dr. S. R. Elliott, who kindly invited us to his quiet cottage near Sailors Snug Harbor. I am glad to inform you that Dr. Slade has so far recovered that we intend to return to the city next Monday, when the Doctor will resume his sittings. Since his attack over a month ago. he has required constant attention, consequently I have been unable to write, or at least to say anything definite, so strangely has he been handled. During all this time his guides have given directions in regard to the treatment, which I have followed with good results. When unable to speak through his lips, communications would be given by rans, or some signal accreted mans. rape, or some signal agreed upon, when it tain remedies were required. It was paralysis, but continued servous prosited intending by consinue tapatonehes to a modit conditions. The gave pur have sell but trave testes limited and the sell a

VIBIONS.

Extraordinary Dreams that Proved to be More than Dreams.

Forewarnings of Danger - Sleep Thought Analyzed-Scriptural Dreams.

[The New York Graphic.]
I know of several persons who have reached

a great age who have always followed the pecial case is a near relative, now over 80, who has always not only eaten a hearty sup-per at 9 c'clock but, through all his life, has taken with his supper his pint of ale. I hope, in stating these facts, I am not giving bad advice, but I must be understood as giving stom of a lifetime, not advising a newer to begin the practice.

A correspondent writes to me from Boston and recalls a singular case of a forewarning by a dream which occurred there in 1847, and of which we have some memory as having caused great excitement at the time. A drover, by the name of McMicken came to that city in the month of October in that year and went to the Eagle Hotel, a place much frequented by stockmen. His business was to purchase horses, and he had \$3,000 in a buckshin belt about his body. During the evening he was very much annoyed at being watched about the bar-room by a bad-looking, tiger-eyed man, whom he found on inquiring to be named McCurdy. That night, when he was shown to his room, No. 21, he was still troubled by McCurdy's face, and he found there was no way to fasten his door. How-ever, he dragged heavy furniture against it, and went to bed, without taking off his clothes, and laid down with his open knife in his hand. Three times he awoke from sleep with the same dream, which was that he was being stabbed to death by McCurdy. The next night, though he said nothing about leaving, he went to another hotel, and late that night his room, No. 21, was given to Charles H. Jenkins, a planter, from Georgia. The next day McMicken read in the afternoon papers that a murder had been committed at the Eagle Hotel, and went there immediately, where he found that this Jenkins had been stabbed to death in 21, and a huge butcher-knife left sticking in his body. He told his story and his dreams, and Mc-Curdy was arrested on Long Island. He was brought into the presence of McMicken and dropped to the floor in a fit, thinking him a ghost. When he recovered he confessed all. McCurdy was hanged on the 3rd of May, 1848.

THE PHILOSOPHY OF DREAMS. As an experiment—if a strong light is held before a sleeper's eyes they are almost sure to awake, but it is almost certain that in that moment of time they will have some dream that will apply to the act such, for instance, as being enveloped in flames, or the burning of the house, or some calamity by fire.

Especially is the ear active in sleep, and loud noise, though it may awaken, will in the moment that elapsed perhaps cause a vivid and lengthened dream, consuming what may seem hours or even days. A lady residing in Philadelphia just before the battle of Gettysburg, when Pennsylvania was invaded by the Confederates, dreamed that they had entered her own city, with terrible cannonading and crashing, captured her own house, and were putting her to death by the bayonet. They had stabbed her three times, and were firing a revolver at her, while she was screaming and struggling violently and woke up. Her husband had just arisen, and had that instant mediantly dropped a shovel or the instant accidently dropped a shovel on the stove, at which she had quietly awakened,

without either screaming or struggling.

Extremes of heat and cold will produce dreams. I know of a case where a friend, by kicking off the covers, and getting his feet cold, went through a long dream about crossing the Hudson and being frozen in the ice. Dr. Gregory, the great English scientist, dreamed of walking up the crater of Mount Etna, with the burning earth under his feet, a sensation that arose from the fact of placing a bottle of hot water to them before retiring. He also relates a dream caused by his having a toothache, where the dentist, after tugging away for some time, at last pulls out the wrong tooth.

A MURDER REVEALED.

And now we have a remarkable story connected with the late murder of R. M. Stribling, by J. E. Gladsen, at Markham, Fauquier, county, Va. Mr. Stribling was a descendant of Chief Justice Marshall, and was well known, not only in his county, but through all Virginia. On the night of Friday, December 28th, Dr. Walter Bruce, now a resident of Micanopy. Fla., awoke from sleep feeling that there was some mysterious presence in the room. The doctor is no believer in "isms," but he got up and lit a lamp; but presently, getting over his disturbance, he went to bed and to sleep, in which he dreamed that his brother-in-law was engaged in a deadly conflict, and in which he had his throat cut in a horrible manner. He was removed to a store near by the scene, where he soon died. The doctor, though not a Spiritualist, determined to call on a medium in town, to whom he told the story, and who, going into a trance, told him that some terrible calamity had happened young Stribling. The next mail from Virginia announced the death of his brother-in-law in the exact manner of his dream. A sister of the murdered man, while this was occurring, was visiting some relatives in Kentucky, at the exact time was experiencing an exactly similar dream, which had a great effect on her. She had just finished relating it at the breakfast table when a telegram was handed her announcing its fulfillment precisely.

SCRIPTURAL DREAMS. While the sacred Scripture in several places tells us of dreams, no attempt is made to explain the philosophy of them. It is related of Joseph that he realized the dreams of his boyhood, and became ruler over all Egypt. but the fact only is related, and no theory to account for it. We are told that under the warning and inspiration of Jacob's dream the life of the infant Christ was saved. says, "In a dream, in a vision of the night, deep sleep falleth upon men in slumberings upon the bed, and then God openeth the ears of man that he may withdraw man from his

e and hide pride from man. We have the story gravely told in history that Frederick II., King of Pruesia, on the might of August 16, 1767, dreamed that a star fall from heaven and so lighted up all the certa that he could not see to make his way through the familing effulgency. The dream that the distribution in that day to make a record of the familiary of the familiary to make a record of the familiary of the familiary for the fa if the efferward found that Rapoleon, he gave Pundla so much trouble, was born that way hope a thousand miles away.

ined his hair chay. Monitoli, of San France

was waiking on the English Established Bridge, not far from which I beed when a boy. This bridge is one of the est-tasking of trestle kind, and is within ten miles of New York. It is really not more than twenty fast above the creek, according to my memory, but in my dream it looked a thousand feet down to the water. I was in about the center of it when I heard what I knew to be the express train coming. There was no hope for me but to let myself down and hold on to the ties, letting the train pass over my head, but the train seemed to take an age to come. My hold weakened and my brain grew dizzy. I tried to climb back, but could not. I knew it was only a question of a few moments when I should be obliged to let go, and just then the train thundered on the bridge. The last that I remembered was when it was over my head, and I let go and lost consciousness, as I went down—down—down—and woke up gasping for breath and obliged to get out of bed to keep myself from smothering. In the morning, after sitting up the rest of the night, when I stood before the glass I found that my heir stood before the glass I found that my hair was gray, having turned from an absolute brown—I am only thirty—not a mere sprinkling of gray, but a positive gray, and has remained so ever since." It is the first instance in which I have ever known a dream to carry sufficient terror with it to affect the hair, though cases of its doing so in real life are well known. Byron says in "The Prisoner of Chillon:" "His hair is blanched, but not with years,

Nor grew it white in a single night, As men's have done from sudden fears."

There is no class of individuals who are more prone to pay attention to, and talk of, dreams than gamblers. They want to dream and interpret according to certain rules. Especially so were those of the olden time, who circulated through the West, or lived on the Mississippi. They believed in no gems but diamonds, and would not wear any other, especially an opal. If they dreamed of diamonds they played heavy that day, but if of an opal no inducement could get them to make a venture. If a gambler dreams of a dead friend, the following evening no matter how lucky he may be going on, he will rise from his game exactly at midnight, walk about a little, take a little light lunch, perhaps a drink, and not sit down again for a quarter of an hour at least. This is an invariable thing whether they will admit it or

A REMARKABLE CASE. A Mr. Herbert Marsh, of 336 Second Avenue, New York, tells us a strange story of a dream which we believe, and yet if it was a means of conveying certain information to him I cannot see why such means were taken. On the 16th of August of last year he dreamed that with difficulty he was pushing his way through dense crowds, when a man whose face he had never seen before came up to him and said: "I wish you would call at my house. I have some information for you that you will be glad to have," and then the man vanished in the crowd. When Mr. Marsh awoke he had a most vivid recollection of the man's face and dress, but he could not define what the crowd was or any thing in connection with him, nor was it a face he had ever before seen. On the 23rd of August he was going to Coney Island, and the crowd upon the boat was very great. He had for-gotten all about his dream, but as he was pushing through it the man unmistakably of this dream came beside him. Mr. Marsh was startled, and kept sight of him until they got out of the crowd when Mr. Marsh spoke to him and related his dream. The gentleman laughed, said it was strange, but he could not see any bearing it could have upon him, as he was an entire stranger in New York, being a native of Manchester, England, and had just arrived from Lima, South America, where he had resided for years. The encounter, however, led to conversation, when the stranger said:

"My name is George Carhart. Will you give me yours?" Mr. Marsh did so, and Mr. Carhart exclaim-

"Good God! can it be possible that you are the brother of William Vogler Marsh, whom

I have been looking for?"

An explanation was brought about. Mr. Marsh had a younger brother of that name, whom he had lost all trace of for ten years, and this brother had wandered to Lima and there became the intimate friend of Mr. Carhart. William had died on the previous January, leaving a small property, and Carhart, expecting every day to go home by way of New York, had promised to find his brother Herbert, and give him the necessary information to take possession of what he had left Mr. Marsh has just returned from Lima, Mr. Carhart having put him in possession of his 'brother's will, after recovering there about \$30,000.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

Intense interest has existed among the spiritualistic, magnetic, clairvoyant and other heaters, and in fact the whole community during the past week, owing to the attempt of a few members of the Massachusetts Medical Society seeking to have passed a severe restrictive law upon the practice of medicine and healing. The hearings before the committee of the legislature have been exhaustive and crowded. The Homeopathic and Eclectics have joined hands with the "Independent" and other practitioners to fight the movement, and although the chairman of the committee is a member of the Massachusetts Medical Society, and the whole committee, in fact, seemingly in sympathy therewith, yet such was the course of the petitioners, and so solid the front of the remonstrants, that the committee will, doubtless, report inexpedient to legislate.

The several spiritualistic societies are holding regular and well attended meetings, and in passing around through them, during my stay here, I find most of them on the alert to forward the cause in the way which seems best to them. Absent from the city so many years, I am surprised at the growth of the cause, and the public sympathy which attends it, as evidenced by the increased attention given to gatherings by the secular press. Geo. Chainey closes his course of lectures before the "Society of the Perfect Way," April 1st, instead of May, as intended. This is the result of a want of pecuniary encour-

The Horticultural Society have held fine meetings throughout the winter. Mrs. Lillie has given the society a decided impetus by her efforts. At present Mrs. Colby lectures for them.

The Children's Progressive Lyosum held in Paine Hall svery Sunday, is growing rapidly and doing much good. I have attended several of its gatherings and found the large hall srowded. He officers are wide awake and progressive. I am despty indebted to He attendive secretary M. Francis J. Whosbury for pages accurational metals through the

ared an excellent lecture be-Mrs. Deer delivered an excellent lecture be-fore the Working Union of Progressive Spir-itualists less Sunday. The Union is fleurish-ing, as is also the Spiritualistic Phenomena Assettation.

Lake Piesent habitues will be pleased to lake Pleasant habitues will be pleased to learn that Mr. and Mrs. M. V. Lincoln, who made the Lake headquarter-rooms so agreeshle, are located pleasantly on Beacon Street. Mr. Lincoln's health is fair. He entertained the Ladies Aid Meeting last Friday night, with same excellent psychometric readings. Mrs. Lincoln has just returned from a trip to

Washington.
The "Fact" Convention was held in Paine Hall last week. It was notable from the pleasant greetings of many Spiritualists from a distance who availed themselves of pleasant weather and reduced fares to visit the city, and a great many of whom visited the new temple, built by the generosity of Mr. M. S. temple, built by the generosity of Mr. M. S. Ayer, which, by the way, is receiving the finishing touches and will soon be ready for the furnishing which it is expected will be provided by the different societies.

The Ladies' Aid parlors are crowded every Friday evening to listen to the excellent entertainment provided. They find abundant

tertainment provided. They find abundant means to dispense aid this severe winter and are heartily aided in their efforts by many not connected by spiritualistic sympathy. *
Boston, March 9th, 1885.

Liberalism in Boston.

To the Editor of the Religio-Philosophical Journal:

Boston has the reputation of being the most liberal city in the U.S., and one taking a survey of the field of religious thought will conclude that the reputation is deserved. It is significant that Boston is also the best educated and most cultured city of this country. In surveying the various phases of liberalism represented in Boston, we find that Unitarianism here is not so radical in its thought as the Unitarianism of the West. This may be due to the fact that other phases of liberalism are so numerous and so prosperous, that Unitarianism, which seems to be more a means than an end, retains its hold upon the elements more nearly akin to orthodoxy, while its members as they advance in liberality, pass out into the other schools of thought, instead of remaining and liberalizing Unitarianism. The Unitarian Church does not rep resent an ultimate phase of thought, but seems to be a schoolmaster to lead men to liberalism. For this reason, it will not be as strong where extreme liberalism is prosperous, as where there is more of the conservative element. Unitarianism appears to be losing ground in Boston; but its adherents claim that the loss is only apparent. The tide of population is setting strongly in the direction of the Back Bay district, and, of course the churches in the abandoned portions of the city suffer.

.It is claimed that the churches moving to the Back Bay district and those springing up in the suburbs more than compensate for the apparent loss of ground elsewhere. The Hollis St. Church has moved to the Back Bay and is in charge of a popular pastor, with

good prospects.

The Arlington St. Church was for a time in a rather critical condition, but under the labors of Brooke Herford it has regained its vitality. James Freeman Clarke has a prosperous society. The Church of Edward Everett Hale is in a fair condition, though needing the infusion of a little young blood into the pulpit to give it the highest vitality. Minot J. Savage has a full congregation, and seems to be gaining strength yearly. Bufus Ellis of the First Church, H. W. Foote of King's Chapel, and Brooke Herford of the Arlington St. Church, represent the most conservative element of Boston Unitarianism, while Minot Savage is in the van of the liberals. The most liberal of the Unitarians, however, retain traces of the old theology. They seem to be reaching out for the new with one hand yet keeping a firm hold upon the old with the other. They have discarded the most obnoxious features of orthodoxy, but the forms which they retain savor of the past. That which is suggested by their forms is inconsistent with what is uttered in their sermons. They do not believe that God can be influenced by petitions, yet they offer up what they call a prayer. This is mere form, and their manner shows it. They deliver excellent prayers, as far as rhetoric is concerned and one often feels like applauding; but their spiritual potency is about the same as that of an apostrophe to the law of gravitation. They lack earnestness. The speaker knows his prayer will not be answered, and he doubts whether it is heard even outside the walls of his church. Much Unitarianism is an attempt to put new wine into old bottles and the bottles already begin to leak. One cannot jump half way down a preci-

pice. Unitarians have jumped off the orthodox precipice, but many want to stop before they get to the bottom. Nothing would frighten some Unitarian ministers of this city so much as a plain, blunt statement of their belief and its logical consequences; laying aside all euphony, and showing that they practically hold the Bible in no higher estimation than other books, Jesus in no higher authority than other good men, and that they really repudiate all supernatural authority, and accept the reason of man as the highest criterion of truth and duty. But notwithstanding the lingering traces of orthodoxy it is evident that the general movement of New England Unitarianism is forward, and the time will, no doubt, soon come when we shall hear Christianity spoken of as a divine religion, the Christian Scriptures as a Bible, and Jesus as one of the best moral teachers when the anthropomorphism of the creative power will not be assumed by directing to it any personal petitions; when the noblest prayer will be the highest aspiration of the soul, expressed not through the glottis, but through deeds of loving kindness to our fellow men; when religion will mean right living instead of right dying; when its object will be not to please or propitiate a hypothetical being in the skies, but to aid humanity in its growth from imperfection to a condition of harmony with the universe; when we shall no longer make a man of God, but make Gods of men, realizing not the humanity of the Divine Being, but the Divinity of every human being. When this time comes, Uni-tarianism will have attained the result implied in its premises; but anything short of

this is a failure to carry out its own propositions to their logical conclusion.

In a succeeding article the writer will review the condition and outlook of Spiritualism and other forms of liberalism in Boston. GRAPHO.

Mrs. Daniel Eply, of Logan County, Ky., is said to sleep two and three days and nights without waking, after which she remains awake for a like period. She is 30 years of age and bed-ridden.

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For the Meligie-Philosophical Journal. Spiritual Experiences.

BY B. R. ANDERSON.

Many times when upon the point of sending some very recent experiences in spirit phenomena to the Journal, I have refrained, thinking them too much like the repetition of some "oft-teld tale." I send them at last believing that they possess peculiarities.

Early in the summer of 1882, the writer

and his wife commenced a series of scances through table-tipping. To the writer this was an old story, but it was our intention to carry it out on a more systematic plan. had lost faith in the mental phenomena, for the reason that too much of the mentality of the medium seemed to be interwoven with

In a very few days we had communion with such august personages as the devil, Jesus Christ, George Washington and Gen. Jackson; nor did we lack our quota of ancient spirits. But we had expected these sage visitants, and were not at all discouraged. We would simply say a kind word to each, and then ask him to retire. We had all kinds of silly names spelled out, and often they gave us repulsive words as names.

Several weeks passed in this way, and we were becoming discouraged. We knew that we were entertaining none but pure thoughts, disciplining our minds for the sessions, but they were utterly unreliable. Sometimes a friend who belonged to the "fraud advocates," would call in and with great sentiment tell us that we ought to trust "our dear friends

when they came!"

At last there came an evening when our little stand was jerked from us, as by the hand of a giant. When we regained it, it began to rock violently and kept this up for some minutes. We had not had such power manifested before. We were then informed that two powerful physical controls had come to protect us from fraud. Regular hours were now appointed for sitting—they gave us passwords and abridged our method of communicating. At length came the long, cold nights of the winter of '82 and '83. But, oh! how we looked forward to the scance time, which now was three times a week. In the winter a neighbor joined us; and I regret to say that, at last, our anxiety overcame our discretion. They often warned us "not to sit except by appointment with our controls." We knew this to be right, but the temptation was great. By the shortening of the alphabet and many signs for words we could move rapidly; but a fraud would come who could not give the pass, and he would not yield the control. The neighbor's wife was a clairvoyant and I think she was remarkably sensitive Under control she would describe spirits rec-ognized by some of us, while another member could also see them some of the time. One night when we had unwisely sat out of time. we observed that in answer to every thing there came simply one stamp of the table. At last our lady clairvoyant complained of an extremely unpleasant influence. She walked about the room and soon sat down, when her head fell heavily against the chair back and she seemed to be in a troubled sleep. On re-covering she told us that she had passed through nameless horrors! Some flend-like beings with red, flery eyes, and dark animal faces, had seemed to selze her. She struggled with them, when our well known control approached and freed her from them. He then again in the most earnest language told her to inform us that if we continued to hold these irregular circles we would be broken up; but while we improved after this, still temptation was too great. In the middle of the winter, therefore, our neighbor ceased trying to hold circles at his home, and we were nearly closed. During this time, when our friends could come they would tell us

e called "demons" on the other side. They said that their faces were somewhat similar to those of the native African, though more of the evil appearance was manifested in them, their eyes being red and malicious in appearance; that they could not talk; that they came from a love of evil; that they could not say whether they had ever lived on earth; they were a mystery to the Spirit-world These beings were seen by three clairvoyants who drew and compared pictures of them with striking similarity.

At length a lady medium from abroad came and held a session with us, and seemed completely to exorcise our "demons." But months past away even after this, and our control was our only communicant. He said to us when expressing our impatience, "Let well enough alone." We are now instructed by him to test him when he comes by a method so difficult and complicated, that no spirit

We now sit for spirit communion, Sunday evening at precisely 7:30, and nothing can

tempt us to change our order in the least. The correctness of our communication is now established in our minds beyond a doubt. We have sometimes been told correctly of doings in other States which concerned us. We almost know now beyond a doubt that at half past seven every Sunday evening, a band of loving friends form a circle about us. throw out barriers to protect us, and then we open communion with them. They give us the closing signal at the proper time. When change is made from one to another, our control gives us the name of him who is coming. Thus have we, wife and I; a little heaven of our own; an open avenue from earth to heaven.

They ask us to submit to them only as to time and method of our sessions. As to what they teach, they say, "Reason upon it, and retain your individuality." In conclusion, let me say that we have become perfectly resigned to hold our circles just when directed. All desire to hold them oftener has vanished No earthly gift could buy our little weekly

Concordia, Kansas.

can counterfeit it.

Telepathy-Professional Ignorance.

In your issue of the 7th is an article on

To the Editor of the Beligio Philosophical Journal:

Telepathy copied from the Detroit Free Press in which "facts from living witnesses, well known, who stand far above the dogmas of superstition, and whose education gives them the right to instruct others from their experience," are given. Dr. T. A. McGraw of this city is one of these witnesses, spoken of as "one of the most distinguished surgeon-physicians of Michigan," and his fact is of a young lady who, on her sick bed, could hear every whisper in the house, and who saw her uncle and aunt get off the cars, who were not expected, but soon reached the house. The learned doctor salis this "an unnatural The learned doctor calls this "an unnatural exalization of nervous sensibility and clair-veyant power," and does "not believe that such phenomena can occur in perfectly healthy persons." Such phenomena save occurred with pomens healthy sensible in body and mind be parameter the sensible according to a sensite that he healthy an according to the fall in the sensite that he healthy processes they proceed to the sensite the sensite that the sensite the sensite that the sensite tha

there are any such in this uity and electrical.
Mr. Cartwright, for instance, an old resident here, a magnetic and cintrogrant physicismi with a good practice among our best people, has like experiences. How slow this "distinguished surgeon physician" is to find out what is going on! He must learn before he can instruct, unless he prefers to play the poor part of "a blind leader of the blind."

In the same article the "mother's foreknowledge" of Mrs. Eliza Leggett of this city is narrated, and we are carefully told it

city is narrated, and we are carefully told it is "not the vague manifestations of the Spiritualists." Years ago Mrs. Leggett told me this story, more fully than it is given in this narration, and I was led by her to believe that she felt that her beloved son Percy had closed his life on earth, just as a Spiritualist would feel-not a "vague" sense, but a deep assurance.

It is not worth while to hold up learned doctors as fit teachers of matters they know little about, and of which they have no clear conception. It is well to give mind-reading due credit, but it is not wise or well to make Spiritualism all vague and meaningless. A few years ago even mind-reading did not get any respectful recognition where it is now recognized and used as a club to smite down Spiritualism. We can work and wait, for, in due time, the club will be used as a staff to help on in the path where these halting wayfarers will be gladly seeking the beautiful and natural facts of spirit-presence.

Detroit, Mich. G. B. STEBBINS.

For the Religio-Philosophical Journal. The Python Steadily Closing its Coils to Crush Out Spiritualism.

BY D. P. KAYNER, M. D.

The inquisitors are preparing new instru-ments wherewith to torture and destroy those whom, Guiteau like, they have decided to "remove;" devising new schemes whereby to gain a supremacy over the courts of law and control in the hands of a bigoted class powers too dangerous to be wielded without limit even by a State.

The legislative act creating the "Board of Health" placed in the hands of a class—the medical—extra-judicial powers, which in an adjoining State an unbought judge has decided to be unconstitutional, but in this State it is still vested with those powers which, according to the letter of the law as it stands engrossed, the courts cannot question or

But these extraordinary powers are not enough to satisfy the demands of this aggressive class. They cannot invade sufficiently the sanctity of home or the private rights of citizens by their damning code, without adding another clause, which will enable them to wind another coil of the Perhap ground the victim they are determined. Python around the victim they are determined to destroy, and with the particular object of their hate also to effectually silence all who dare oppose them.

The proposed bill drawn by the State Medical Society, to have enacted as a law, the appointment of two physicians in each county to act as a "Commission of Lunacy" and to determine the sanity of any person in said county, is simply to wind the last coil of the Python around their already mangled victim, to crush out the last remnant of manhood or womanhood from those they would destroy by blazoning to the world they were insane. Will the people of the State of Illinois sub-

mit to such an outrage of the "bill of rights" Will they permit legislation for so foul a purpose to become a law? If such a law is permitted to stain the

pages of our statute books, who can tell where the blow will strike next, or where to look for safety? We must be up and doing before the evil is

upon us. Immediate protests must be drawn and signatures obtained and forwarded to our legislators to prevent the consummation of this monstrous iniquity. Not a day, not an hour should be lost. Doctor craft and priest-traft are now combining to roll us backward 4,000 years, where they can again, without question, control mankind. Our own safety and the safety of our families and friends depends on successfully defeating this deepest laid scheme of the plotting villains. It is simply life, with the enjoyment of inherent rights, or worse than death—the Bastile of the bigots. There is no half-way in this matter; it is either liberty and the pursuit of happiness untrammelled, or imprisonment at the mercy of merciless bigots for daring to question the correctness of their false systems, and to exercise the heaven-born rights of freemen.

Some may think I am an alarmist, but those who have been constant readers of the RELIGIO-PHILOSOPHICAL JOURNAL for the past fifteen years and remember my contributions to its columns, will see that a prophetic eye has seen these constantly enclosing coils of this great Python gradually winding around and tightening its folds to crush out Spiritualism. It is now about to strike the heart, and its power must be broken, and broken at once. Its arrogant demands must be met and repulsed, its further encroachments must be prevented and the slimy reptile of primordial ignorance and medieval barbarism must be taught that it will not be permitted to invade

any farther the domain of private rights.

Just now, when the English people are finding out that the Hospitals for the Insane are used as prisons for personal or private purposes, can it be possible for the people of this or any other State to sanction the enactment of a law so utterly opposed to all the principles of republican civilization?

Let the petitions be drawn and circulated without delay.

St. Charles, Ill.

With the thermometer 58 degrees below zero, writes a correspondent from Manitoba. the air is so wonderfully clear and dry that it does not seem half so cold as it really is. but the effects are reliable proofs of the temperature. It is a very common sight to see people partly frozen, but unless they see themselves in a glass or are told of the fact they are not aware of being frozen. Occa-sionally the part frozen will enap off, and kittens' and ponies' ears often break off. Mustard two feet above the stove will freeze. Water poured from a boiler into a pail and taken at once to the stable will frequently be coated with ice, which must be broken before the cattle can drink.

Three hundred wooden images of saints, stolen from churches by Maxicans, were among the fuel purchases reported recently by a Mexican railway manager. He bought them for 50 cents aplece.

Horsford's Acid Phosphate.

A VALUABLE REMEDY FOR GRAVEL. Dr. T. H. NEWLAND, Jr., St. Louis, Mo., says "I have used it in dissense of the urbany of game, such as grave, and propositively secre-cial rates, with vary good bases, and are it a pary exception.

SONG OF THE ANGELS.

O. what is the life of the soul. But the life of the Infinite Whole?
For God and his creatures are One,
As the tide from the ocean of light Which sets through the day and the night, Is the same in the star-beam or sun.

He hath laid out the sea and the land; He bath balanced the Heavens in his hand; And the earth, in that order sublime, How greatly and grandly she rolls, And casts off her harvests of souls, In the boundless fruition of time!

We ask not his face to behold: Of his glory we need not be told;
For the Word of his witness is near;
His life is the Infinite Light,
Which quickens our blindness to sight; And he speaks that his children may hear.

He suffers and sins with them all; He stands or he falls when they fall; For he is both substance and breath: Their strength from his greatness they draw; His wisdom and will are their law, And he is their Savior in death.

When the depths of their hearts are unscaled Shall the word of his truth be revealed, That man is by nature Divine. And faith in God's presence within, Shall strengthen the spirit to win A peace which no tongue can define.

-Lizzie Doten.

MISCELLANEOUS.

Miss Alice E. Freeman at the recent meeting of the R.I. Institute of Instruction, made a strong plea in behalf of higher education for women, and answered wittily and wisely the objections urged against co-education by Professor Lincoln of Brown University. She demolished the Professor entirely.

Mrs.Louisa Pollock has issued a circular ap pealing to all kindergarteners in the United States for a suitable kindergarten building, one that will furnish accommodations for a normal training school for teachers, a day nursery for very young children, a nursery-maids' training school, and a place of meeting for monthly teachers' meeting, for re-unions, festivals, etc.

Bavaria has enacted a law forbidding the marriage of couples who do not possess sufficient means to maintain themselves, or who during the previous three years, have received help from the public funds, or who have not paid their quota of taxes, or regarding whom there is reason to suspect that trouble will result to the household from the want of sobriety, economy, or love of work. This law gives the sacred ordinance of marriage the blackest kind of a black eye.

Speaking of the comparative rapidity of mental perception in men and women, Gen. Spinner of the Treasury Department, says: "A man will examine a note, systematically and deduce logically from the imperfect engraving, blurred vignette, or indistinct signature, that it is a counterfeit, and be wrong four cases out of ten. A woman picks up a note, looks at it in a desultory fashion of her own, and says: 'That's a counterfeit.' Why?'
'Because it is,' she answers promptly, and she is right eleven cases out of twelve."

An exchange says: "Chief Justice Waite is slowly improving, but his condition is such as to cause many and anxious inquiries by his friends and the public generally. He is attended by Mrs. Dr. Caroline B. Winslow, the editor of the Alpha, who has made her mark as a homœopathic physician. Her attendance upon so distinguished a patient, recalls the fact that Dr. Susan B. Edson, editor of the Alpha of this city, another successful lady practioner of medicine who did much by her skill to relieve the sufferings of the late President Garfield during his last illness, and has also attended other distinguished personages. Mrs. Winslow and Mrs. Edson are both noble, progressive and able women.

Miss Bell brought the first wheat to the elevator at Menoken, Dakota, last fall. She delivered one hundred and seventy-two bushels of No. 1, hard, the product of seven acres put in by herself last spring. Miss Bell for-merly taught school, but, believing farming more profitable, took a claim last spring. with this result.

The Industrial Education Association met for their annual gathering, at the rooms, No. 6 East Fourteenth St. Miss Grace H. Dodge, vice-president, presided. The association has been organized to serve the double purpose of a bureau of information concerning the various forms of industrial training carried on by a large number of societies, schools and institutions, and to devise and promote practical methods of increasing the facilities for manual training in the branches that will develop higher standards of excellence and skill in all the industries which afford avenues of self-support. Classes in household economy have been started in several larger private schools, and cordial testimony is borne to their value.

The New York Training School for Nurses has finished eleven years of much needed work, by sending out, in all, two hundred and twenty-five nurses. Of these some have married and some studied medicine, but the remainder are in active work in various States of the Union, in Canada and in Rome, Italy; many of them occupying positions as heads of training schools, superintendents of hospitals, or other responsible posts, where the experience and nursing education acquired at Bellevue enable them in their turn to train and educate others. Since this school came into operation, the per centage of death in hospitals has decreased, and attention to hygiene has become more general. It is popular to be healthy among sensible people, and before long we may hope that every girl, be-fore marriage, will consider it as important to have a knowledge of physiology and hygiene, as to have a home.

The following from a reader of the Jour-NAL, living near Trenton, N. J., speaks for itself. What kind of a life is that to which the wives and daughters of such farmers as these, are subject?

"In an adjacent town lives an octogenarian farmer, who by a long life of toil has accumulated a fair property, enough at any rate to enable him to live for the few remaining years or days of his life, and take his sase in his inn. But no it is still delve, delve, from early morn till late at night. He has two anmarried daughters, both probably over Afty years of age. One does the housework—the mother, many years an invalid, died a few years ago the other sister attends to the milk and butter. They have a dairy of one fifty cows, and use all the milk in mak-be butter. The work is mostly done in the line, and this woman devotes her whole the and attention to this business. The of more from any road, and it is said by those where from any road, and it is said by those where that she has not been as far the bome as the read—except on the occa-

the forme of two wo-things is metry prond. One of these, ternamic has been for the past

mine years the superintendent of the public schools of Bloomington, Ili. She graduated at the Illinois Normal University in 1866, and has been engaged in school work ever since. Her work was so satisfactory to the community and to the board that Miss Raymond was invited to take charge of the schools of the entire city. This position she has since held to the general satisfaction. Miss Raymond was the first woman appointed to the position of superintendent of city schools, in the United States.

The other is Mrs. Frances B. Phillips, M. D. The Eug of Bloomington, says of her: "Some

The Eye of Bloomington, says of her: "Some years ago Doctor Phillips began the study of medicine and pursued her task with persistent industry. Then she went to Chicago and took a regular course of lectures. Returning to Bloomington she continued her studies, and finally announced herself willing to counsel the sick and afflicted. Since then Dr. Phillips's success has been as undeviating and the sick and afflicted. ing as it has been pronounced. She stepped boldly into the arena of competitive effort with the practitioners of a crowded profession, and by her energy, her fitness and ability, she has demonstrated her right to be there." I am happy to state that this successful physician, the wife of a prominent lawyer of Bloomington, is the sister of Col. John C. Bundy, editor of the Journal.

Immanuel Kant-An Inquiry.

To the Editor of the Religio-Philosophical Journal:

Mr. J. A. Heinsohn of Cleveland, in the last OURNAL, quotes the following passage from Kant:

"At some future day it will be proved—I cannot say when and where—that the human soul is already in earth-life in an uninterrupted communication with the disembodied beings of the other world; that the human soul can act upon those beings, and receive in return impressions of them, without being conscious of it, except the abnormal state of the organism of such human being will admit it. It would be a blessing if the state of things in the other world, and the conditions under which an interchange of the two worlds may take place—perceived by us in a speculative manner—would not only be the-oretically exhibited, but practically established by real and generally acknowledged. observed facts."

I shall be very much obliged if Mr. Heinsohn will state where in Kant this passage occurs.

Boston, March 14.

INQUIRER.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-90PHICAL JOURNAL.]

ORIENTAL RELIGIONS AND THEIR RELA-TIONS to Universal Religion,—Persia. By Samuel Johnson. Boston: Houghton, Mifflin & Co. 782

More than thirty years ago Samuel Johnson, then preacher of an Independent Society in Salem, Mass., preacher of an Independent Society in Salem, Mass., gave a course of lectures on Oriental Religions, which were the germ and starting point of long years of labor in that field, lasting up to his death in 1882. He gave up preaching to have more time for his great life-work. Years ago two volumes on India and China were published, and this on Persia, not quite finished, yet substantially complete, is the last. Thirty years work of an accomplished, industrious, honest and large-souled student are in these valuable books. O. B. Frothingham writes an appreciative Introduction to this volume, a memoir of his friend, the author, and an outline of his views and aims. Some of the headings of its chapters will give an idea of their contents: Symbolism; The Morat Sense; Dualism and Morats of the Zend Avesta; Zarathustra (Zoroaster); Cunelform Accadian and Asathustra (Zoroaster); Cuneiform Accadian and Assyrian Monuments; Hebrew and Chaldean; Political forces—Babylon, Cyrus, Persia, Alexander the Great; Philosophics—Mancheism, Gnoeticism; Islam—Mahomet: Shah Nameh of Firdusi.

The Zoro strian and Parses fire worship, he holds as symbolic "of whatever was noblest in personal will," qualities not destructible but light-giving. In the Avesta he finds "Immortality is not involved in transmigration as in Brahminism, or in nirvana as in Buddhism; it does not tend to absorption in Ahura, or mingle man with the brute or merge him with the god. It is distinctly and completely personal; the beginning of that relation to the future which has given Christianity its hold on the Aryan world. All the tragedy, all the poetry, which has gathered around the conception of the individual as a boundless possibility of good or evil, not in this life poly but her for conceptions. a boundless possibility of good or evil, not in this life only, but for everlasting existence, has its germ in the religion of Iran. The Jews did not come out of their gloomy and shadowy Sheol till Persia had taught them in their exile (in Babylon) this idea of the permanence of individual being; nor did Christianity add any thing to the positiveness of this older faith in a future existence."

This valuable statement, of especial interest to the Shriftensist has sustains by apple proof fairly given

Spiritualist, he sustains by ample proof fairly given, as all his statements are sustained.

He farther says that the primitive faith of Zoroastrians, "like the Vedic, gave the spirits of good men a body of fire, while the wicked were invested with symbolical bodies of darkness and decay." This shows how the intuitive views of the old Persians agreed with the visions of seers and clairvoyants to-day; or, perhaps, such seership was known among them in that early age. No great religious move-ment indeed ever takes place without it. He finds, too, that the root-idea of the Avesta is that "falsehood is radically destructive; truth, crea-tive and holy?"

tive and holy."

For extracts from the Zend Avesta and other writ-For extracts from the zend Avesta and other write-ings, for views of Ahuramazda and Ahriman, the good and evil Powers, and for much else of value on the old civilization and life, these chapters must be read. Nearly two hundred pages are filled by the portion which treats of Mahomet and Islam. Samuel Johnson was not an Agnostic or a Materi-alist, but believed in intuition and in the truths of the acul with Emerger, and the transvendents lists.

the soul with Emerson and the transcendentalists. He holds these religious as steps in the manifesta-tions of mind and illustrations of the growth of the inner-life. Of this volume Frothingham says, in his Introduction, that "it is the masterplace of the series, and exhibite the growth of the moral sentiments." A broad and comprehensive method, a thorough candor, and an inspiring faith in the spiritual progress of man are manifest in all this excellent and scholarly work.

New Books Beceived.

THE ASIATIC CHOLERA. Its History, Description, Cause and Prevention, with a full Resume of the latest Researches of Koch. By Hugo Engel,

GERMAN SIMPLIFIED. Being a concise and luckd explanation of the principles of the German lan-guage, accompanied by numerous examples and exercises, and forming a complete course of in-struction for the purposes of Reading, Business and Travel. Number 4. New York: A. Knoflach. Chicago: Gerald Pierce & Co.

BICH AND POOR. A Sermon by John W. Chadwick. Boston: Geo. H. Ellis.

A Sompible Creed.

An important part of the Buddhist creed is the belief in the alternation of periods of repose with periods of activity. As man sleeps every twenty-four hours, and vegetation subsides and reviews with the seasons, so rest periods follow each intrarration. The tide wave of humanity flows on to each of the seven planets seven times, and passes through its seven races and observery again, but the great rest period of our planetary chain does not begin mutil the seven entir round of humanity is perioded. At an inculce-inity remote parted the whole of the seven planetary chains of our solar system will mass thin a pariod of seast, and finally the whole universe itself. All have be great common night.—Toronto follows. An important part of the Buddhist creed is the

Magaz nes for April Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Mr. Albert Moore's Study in Drapery, printed in color, forms the Frontispiece of this issue, while reproductions from his best known pictures grace other pages of the magazine. The opening paper is on "The Older London Churches," by W. J. Loftie, which is followed by Fashions in Waists," by Richard Heath. Both of these papers are fully illustrated. trated, as are all in the magazine. Venetian Knockers are described by H. F. Brown, and the Artist in Corsica continues his journey. The second paper on Profiles from the French Rennaissance in ou Maitre Roux. Harry V. Barnett contributes A Note on Gainsborough The French sculptor Clodion and his work are fully discussed. A paper by James Runciman tells of the mismanagement of art studies in the Board School in London. Austin Dobson with his pen and Fred Bernard with his pencil have the page devoted to poetry and picture this month. The Art Notes of America and Europe are so well edited that there is little the reader will not find in this admirable number.

THE QUIVER. (Cassell & Co., New York. Dr. Wm. T. Taylor opens The Quiver for April with Reserve Force in Character. Secret Faults is the subject of a paper by the Rev. Geo. Hill, in which we are urged to discover our secret faults and correct them. The Lord Righer of Respecter continues his interest. Bishop of Rochester continues his interesting statement of the Church Work in South London. Rev. Gordon Calthrop writes of The Best Place to Hide the Bible In. Professor Blaikie continues his far-reaching Bi-Centenary Sketches. Dean Plumptre has a paper on living to ourselves. Rev. Guy Pearse writes of The Mount of Blessedness. Poetry and music and pictures on almost every page, add to the variety and interest.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia, Penn.) The usual amount of good taste and selection of articles in this number are equal to those past. A pleasing frontispiece with many illustrations will be found attractive.

GOLDEN DAYS. (James Elverson, Philadelphia.) A popular weekly story paper for boys and girls, with the best writers for the young as contributors.

BABYLAND. (D. Lothrop & Co., Beston.)
A magazine for the youngest readers, with pretty illustrations and short stories in large

Magazines for March not Before Mentioned.

BABYHOOD. (18 Spruce Street, New York.) This monthly is devoted exclusively to the care of infants and young children and the general interests of the Nursery. The opening article in this issue is: Familiar talks with Mothers, by the well known writer, Marion Harland, and will be found of great interest. Teething, by Dr. L. M. Yale, is suggestive and timely for many. Some Sanitary Aspects of the Kindergarten; The Study of Children; The Accidents and Injuries of childhood, and their prompt treatment; Nursery Helps and Novelties and A visit to a day Nursery are good, and with Nursery Prob-lems and items of interest make up a readable number.

THE LIBRARY MAGAZINE. (John B. Alden. New York.) This number contains valuable articles as the following, which are a part of the contents indicate: The British Revolution of 1884; Two Sun-like Planets; Secret or open Sessions of the Senate; Shakespeare's Country: A word more about America; On the Study of the Talmud; Dublin Castle; The American Audience.

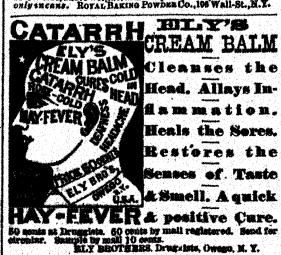
THE SIDERBAL MESSENGER. (W. W. Payne, Northfield. Minn.) Interesting articles will be found under the following heads: Distribution of the Stars of the Northern Hemisphere; The Nebulæ; Hints to Observers of Saturn; The Sun's Chromosphere; Editorial Notes: Etc.

MISCELLANEOUS NOTES AND QUERIES. (S. C & L. M. Gould, Manchester, N. H.) A monthly with answers to Queries in all departments of Literature, and of interest to the Teacher, Pupil and Student.

THE PANSY. (D. Lothrop & Co., Boston.) For young readers edited by the popular author, "Pansy." It contains pretty stories and illustrations.

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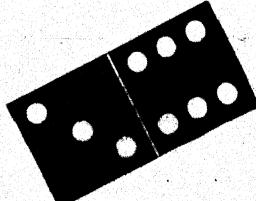
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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the der will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 28, 1885.

Ancient and Modern Spiritualism and Psychical Research.

Before us lies an English work: "The Occult Sciences, Sketches of Traditions and Superstitions of Past Times, and the Marvels of the Present Day," which contains the joint researches of Messrs. Smedley, Taylor and Thompson, clergymen and LL. D.'s of eminence, and of Elihu Rich as editor, This erudite volume is written in good spirit and with broad views and, without any such in-Lept, shows clearly the difference between the old and the new method of studying the occult phenomena and the long prevalent beliefs of which it treats, such as fairles, elves, oracles, witchcraft, necromancy, mesmerism, dreams, visions and apparitions.

In old times all these were believed in, but there was a weird glamour thrown around them all. They were not in the order of nature, but supernatural and miraculous, mysteries to be feared and only to be sought for Juse we make of it in our thought and life. It in dire need and by fearful incantations and frightful magic spells.

The modes of investigating mesmerism were the first which might be called scientide, in the modern sense. Unfortunately Mesmer himself assumed something of the mysterious manner of the old soothsavers. but the scholarly investigators of his claims. although evidently prejudiced against them. sought to learn whether or not they could be real and in accord with natural laws. Before that time, although occasionally a thoughtful philosopher might have more rational views, the prevalent feeling, among high and low alike, was that all occult or psychic phenomena were only revealed by lurid gleams of such light as it was dire peril for mertals to see, and only possible as miraculous and supernatural marvels.

Of apparitions the book before us has a chapter from which is the following:

whoever applies himself to this subject must feel that the time has gone by when the affectation of treating it in a half-serious, half-buriesque manner will satisfy the inquiring mind... The appearance of "ghosts," as apparitions of departed souls are generally called, has been credited to all ages and nations... these mysterious visitations have kept alive in the minds of the commonalty a fervid faith in the reality of life after death. It is true that the credulous have often been imposed apon, both by interested partizans of certain religious systems, and by their own ignorance, but no amount of error mingled with the truth can debase the latter. Out of a certain number of alleged facts, if only one be found genuine, it is sufficient to justify the popular faith... As the historian of magic observes, after affirming that a spiritual communion exists between man and faith.... As the historian of magic observes, after amming that a spiritual communion exists between man and man, and, therefore, also between man and superior (aptrium) beings,—"all the propagands of common sense explanations will certainly strive in vain, and will never succeed in the attempt to entirely eradicate the presentiments, sensations and convictions of firmly appropriate the supersystem of the presentiments, sensations and convictions of firmly appropriate the supersystem of the presenting of the present of the pr presentiments, sensations and convictions of firmly fauncied fath or superstition, or bolt or bar so securely all eastles and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there.".... Light on these subjects, as on all others, depends on the impartial allocation of known facts.

Here is a statement of the appearance of apparitions "in all ages and countries." which materialistic skeptics would do well to heed, and a frank acknowledgment of the good which has been wrought, in "keeping | tions of physiological psychology, and on the alive a fervid faith in a life after death." The "ghost" of olden time came as a supernatural visitant from some awful realm; its presence a dreadful miracle, but the spiritfriend to day, let him come as a visible apperition or manifest himself as he may, comes materally, not by any miracle but in accord and obedience to spiritual law.

Spiritualism banishes all ghosts, hobgobline, sorperies and superstition, and gives us the real-presence of people from the life beyoud, as natural and pleasant as our intercourse with each other here—far more pleasant, indeed, because a rare and golden privitems which we can hardly expect to earn daily. The range of thought and investigation which it opens will also bring mesmeran amagnetic healing, clairveyance, paydeparter or mind-reading, trance, and all na into the realm of man's the should be said powers, helped some-se seems levellgeness, and they will be seemed at the seed or property. minds of all thinking men and women,-Spiritualism would bary in the dead past all miracles, superstition and weird magic, and study of man, here and hereafter, as a spiritual and immortal being of wonderful and far-reaching powers and infinite relations.

Sectarian bigots charge us with credulous | The Conversion of a Bishop to Spiritualism and impious superstition; certain scientists, wise in their own conceit, but ignorant and impudent in their treatment of our methods and spirit, remand us to the pitying contempt of what they call "modern thought," as dabblers in some poor survivals of savage ignorance. We repudiate these false charges. A bigot is a bigot, let him wear either the robe of the priest or the cap and gown of the scholar, or make creed or crucible his final-

While repudiating these false accusations which are sure, in due time, to react with crushing force on those who make them. we again emphasize the great fact that the higher aspects of modern Spiritualism are marking clear and deep, as never before, the line between superstition and miracle and the natural study of spirit-phenomena and of all psychic facts and laws. Shakepeare gave the dreadful fear of ghosts in his day, when he made Hamlet exclaim at sight of his father's apparition:

"Angels and ministers of grace defend us!" and when in that same great play it is said

"It is the very witching hour of night When churchyards yawn and hell itself breathes out Contagion to the world!"

In place of this superstitious dread Edwin Arnold gives us the spiritual peace, the sweet and sacred feeling of the lover and husband who would be alone with the lifeless body of his wife that she might come to him in spirit. This is "modern thought" in its highest aspect, and this thought is to conquer and live and last.

"The Occult Sciences," etc., has many in

teresting narrations of incidents in the past

which are like modern experiences, but which are now better understood, and so more useful than these. It tells of magnetism as daily practiced in old Egyptian temples, and a single extract from Baxter's "Certainty of the World of Spirits," must suffice. From its records of old-time experience of that kind, Baxter says: A gentleman, formerly seemingly plous, of late hath fallen into the sin of drunkenness, and when he hath slept himself sober something knocks on his bed's head, as if one knocked on a wainscot; when they move the bed it follows him, besides loud noises elsewhere that all hear. It poseth me to think what kind of spirit this is, that hath such a care for this good man's soul (which makes me hope he may recover). Is it the soul of some dead friend that yet retaineth love for him? Is it his guardian angel? Do good spirits dwell so near us?

guardian angel? Do good spirits dwell so near us god keepeth ret such things from us in the dark. Light gleams through "the dark" to-day, and hidden things are being revealed. Let intuition and reason and conscience have free and healthful scope, and the light will grow more pure and clear.

Significance and Use of Spirit Phenomena.

How much a fact is worth depends on the may be worthless or of great value. Millions of needless clowns, and hundreds of titled nobles and princes as thoughtless, had seen apples fall, and their minds never took note of anything beyond the bare and common fact. Newton saw an apple fall, and questioned the fact, asked why it fell, and his thoughts ranged far and wide, caught the relations of that apple to the earth and sky, studied the great problems thus opened before him, and so discovered the law of gravitation The use to which he applied his fact, made the difference between the clown and the great philosopher. For centuries sleepy men had dozed by warm fire sides at night after a wearisome day's work, and watched the lid of the boiling tea kettle as the pent-up steam shook and lifted it. Women, as dull as their husbands, had seen the same thing oftener and had answered, if ever asked why it was, "Boiling water always does so." But Watt saw the lid of the tea-kettle lifted, asked what it meant, ranged out into a wide dynamic study, caught and harnessed the steam and gave us the great wonder-worker of our day, the steam engine.

As in natural philosophy and mechanism, so it is in natural scenery. A dull man goes out in the forest in the morning and sees trees and sky without thought; in the poetic mind, that sight glows with beauty and stirs the soul to high rapture. How full of meaning is this great world to the thinker! Dull and profitless is it to all who do not think, or whose narrow thought is shallow or vulgar.

What are spiritual phenomena worth? Nothing or much, as we use them. To the thoughtless wonder-seeker they are like a new top or rattle, or a more marvellous jumping Jack to a child: to the spiritual thinker "they open on the one hand the great quesother the profound questions of transcendental theology; they link the two worlds together in the bonds of a sweet and sacred fellowship, which is also scientific, and so banish all hobgoblins, all ghosts, all superstitions, and all senseless religious fanaticisms from the world."

Useful, beautiful, of greatest value are the facts of spirit-presence and power-"phenomenal Spiritualism" as they are often called. Is the lifting of a table trivial, if it lift some soul out of dark shadows up into heavenly light? Is the despised rap too paltry for spirits, if it feed the hunger of the heart by opening our souls to a sense of the real presence of the dear departed? Is the proof positive of man's continuous personal existence, and of his power to return to us of small moment?

Noble and great are these phenomena, if digenees, and they will more wonders, never witnessed without re-is diseased or absorbed, specific attention and deep redection. Let by this great fact in the death algorithmass fill the tool, and fell

us of man's infinite relations, of the life within us, and of that continued and enlarged existence beyond the passover which we call all ghosts and goblins, and open the grand | death. So will they help us to an inspiring and practical Philosophy of Life, for our daily help and guidance.

Bishop Don José Marius Gonzoles Elisando, on Sunday, November 16th, gave a remarkable sermon in the Protestant Cathedral in the City of Mexico. It was published in the La Revue Spirite of February 15th. He is an enthusiastic believer in Spiritualism, and sees in it the salvation of the world. To him it is the perfection and ripened fruitage of Christianity. Signor Damiani furnishee an excellent translation to the Medium and Daybreak, from which we quote. The Bishop may be called, indeed, a Protestant, and it is feared he will not gain the mighty following he anticipates. He says:

It is now a long time since, in all parts of the world volces from heaven have been heard, coming to tell humanity of the grand problem of its destinies, and encouraging it to march toward new horizons, looming in the distance as the aurors of hope...This new revelation resolves in a manner conformable to reason and to religious faith, the formidable problem of Life, and what is more remarkable still, this new revelation is not a mere awatem of deptring, philosophic or religious, but what is more remarkable still, this new revelation is not a mere system of doctrine, philosophic or religious, but constitutes an established correspondence in a permanent form between us and the Spirit-world, in order to hasten for humanity the advent of a better condition, by a regenerating evolution of every individual composing it. Though there is nothing new under the sun, it cannot be contested that the phenomena which have taken place in the most remote past, have become new, when, after having disappeared in the decay of extinct civilizations, these same phenomnea reappear again. . Indeed, splittual communion is so old that no people, whose civilization is lost in the night of ages, can flatter themselves as having been the first recipients of it.

The Bishop sees in Spiritualism the fulfillment of the prophecy of Christ made to the Church: "I have many things to say unto you, but ye cannot bear them now. But I shall send you the spirit of truth, that will explain them to you." He continues: "It is not, then, a new gospel that the voices from heaven come to preach to us; they only come to give us a new interpretation of that gospel, which is not made by men, but by the Spirit of the Universe. One of the characteristics of the New Revelation is, that it appeals to reason and not to blind faith."

To the coming age of truth as revealed by Spiritualism he gives the name, "The Kingdom of God." He says it will have no dogmas. no caste, no privileged dispensers of divine mercy, no priests, no set prayers in determined places. It will have devotion to principles, truth, knowledge, and all services of a religious character shall be for love.

In concluding this remarkable discourse, the Bishop becomes eloquent as a prophet of

"Spiritualists, my brethren, profess this blessed belief, this faith which is the one true salvation, and which is destined to work prodigles. Let us be united as one man and let us go to work. Without leaving Mexico, it is by millions we can count each other. Let us learn to know each other, since we are brothers, and by frequent meetings, let us be enabled promptly to realize the ideal which is pointed to us by this New Revelation of the Kingdom of God."

If Spiritualism has the strong hold in Mexico maintained by the Bishop, it must become an important factor, in shaping the course of thought of that nation, and a brilliant future dawns before it.

Spiritual Phenomena Illustrated by Chrome-Lithography.

Light, of London, England, deserves great credit for the enterprise it has manifested in presenting to each of its readers a supplement illustrating remarkable phenomena in Spiritualism by chromo-lithography. The work has been accomplished in an admirable manner, and consists of four plates, reproductions of original pencil sketches, water color, and crayon drawings, prepared immediately after the seances, and the originals are, as nearly as possible, faithful representations of the visible objects, etc., which were witnessed in the presence of physical mediume. Plate I. represents nine views of spirit lights. The brighter lights were invariably co-existent with a clear sky, easterly or northeasterly winds, a cold room, and, as a rule, a limited number of persons present. Light says: "From these appearances and from the fact that the light is seen to proceed directly from over the medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person. How and through what laws living, i. e., organic matter, can be made to radiate light, is a question I must leave to others of greater physiological and physical knowledge than myself to decide." Plate II. represents a spirit hand enveloped in drapery. Plate III. exhibits two spirit hands, one, large, and holding a slate, and the other quite small and resting on one end of the slate. They appear as if emerging from a curtain. Plate IV. presents the head and shoulders of a materialized form.

Personal Explanation.

The editor is almost daily in receipt of let ters from friends expressing a feeling of injury at what seems either negligence or slight on his part, in not personally writing them. That those he so highly prizes should thus feel is a source of deep regret to him, and he takes this method of assuring friends it is beyond the limits of the possible for him to find time to write letters other than those absolutely necessary and in some way relating to public and business matters. No man holds his friends dearer than does the editor of the Journal, and no one can be more glad to hear from them, and he hopes in the distant future to find time to reciprocate their atten-tions. In the mountime, however, he bego they will accept his explaination and out-time their correspondence.

A Special Request.

To our friends who send us reports of se ances or of any notable spiritual experiences, we are always thankful and trust that such reports may help us still more abundantly in the future. We have to make, to one and all, a special request, which may have been made before, but is important enough to be re-

In all reports of seances or of any mediumistic experiences, please be clear and exact in stating the conditions and circumstances, and use like care in reports of trances, heal ing, mesmeric influence, or any psychical phenomena.

Give, for instance, the number of men and women present, how the room is secured and situated, and approached, whether light or dark, whether the medium holds the hands of any person or persons, or what the medium's position is, whether with or without a cabinet, etc. With all needed thought and care make the report such that any candid truthseeker, however critical and thorough, must be reasonably satisfied.

In cases where we know our correspondents we might be personally satisfied with less accuracy, but it is not for ourselves, but for our readers, that we want such facts, and many of these readers are careful and clearheaded persons, who want full and clear statements of these matters. Some of them are not Spiritualists, but are ready to be if satisfied the truth is with us, and such satisfaction they will never reach by loose-jointed stories about alleged marvels.

We have many facts in our columns told in such way as to carry a weight of conviction, and if not so told they are valueless. Spiritualist literature is full of such reliable narrations, yet thousands of remarkable occurrences, most valuable historic material, are lost. This should not be.

Let our friends also bear in mind that we welcome, not only good reports of facts of spirit-presence and power, but also of clairvoyance, magnetism, psychometry, or whatever pertains to the spiritual powers of our own inner lives. To get the best light from the Spirit-world above we need to know more of "the spirit within a man which giveth him understanding."

A Merry Chost.

The inhabitants of Sandy Point, Iowa, are terribly excited over the appearance of a ghost in a haunted house. The house has been unoccupied for some time, and the ghost is said to make nightly visits. The alleged spirit is said to make his appearance in the centre of the dining-room arrayed in black and, after a short stay, to ascend upward through the ceiling overhead. One of the villagers attempted to strike it across the hips with a cane, but the stick came in contact with nothing, and the spirit laughed and asked him if he thought it possible to harm him. This narrative is told by the Postmaster at Sandy Point and citizens residing in the vicinity.

GENERAL ITEMS.

A new Spiritualist Society has been organ ized in Davenport, Iowa.

Mr. and Mrs. E. F. Hallock of Colorado, spent last week in Chicago.

Mr. J. B. Silkman, an old correspondent and subscriber, writes: "I deem the RELIGIO-PHILOSOPHICAL JOURNAL the best paper in

Mr. W. Mason, who contributed an incident of his ancestor, Mrs. Fell, in issue of the Jour-NAL, Dec. 13th, 1884, will confer a favor by sending his address to this office.

Mrs. Belle F. Hamilton is now located at 305 Court Street, Cincinnati. Mrs. H. is highly commended as a medium by several correspondents.

We have received a pamphlet containing the "vote of the State of Illinois at the late election, held November *4th, 1884." It is valuable for reference.

Dr. E. L. Lyon, of Boston, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 3 o'clock P. M.

Warren Sumner Barlow, the poet, has in press a new work, "Immortality Inherent in Nature." It will come forth in fine heavy paper, bound in cloth, with a very nice, ornamental cover. It will be for sale at this

The Journal is in receipt of a very fine cabinet photograph of Dr. J. R. Buchanan; it gives a profile view of the veteran and for sharpness of outline and finish, can hardly be excelled. Duplicates will be sent from the JOURNAL office on receipt of 50 cents.

Mrs. Emma H. Britten has lectured the last two Sundays at Republican Hall, New York. having recovered from her iliness. She will deliver an anniversary address in New York, on Sunday the 29th, and another in Boston on the 31st.

Dr. Geo. B. Nichols, formerly of this city, is having a profitable practice in his profession, at his home in Barre, Vt. Mrs. Nichols, who is an excellent medium, gives sittings to special friends, and in a quiet way is doing a good work for the cause.

"Mind Reading and Beyond," by William Hovey, is a new work just issued by Lee and Shepard of Boston. It is an admirable condensation of the various reports of the London (Eng.) Society for Psychical Research, and as such it will prove of great value to the inquiring mind. It has several diagrams Minutesting apperlished ands with relegance Meane. Price L.M. For

We have received from Wm. E. Reed, O borsburg. Penn., a catalogue of new, rare and beautiful roses, hardy shrubs, grape vines and small truits grown and for sale by him.

Chas. H. Kerr is preparing for the press, and expects to issue about May first, a volume of poems selected from those published in Unity, between Dec., 1879 and the present date. It will include poems from popular and well known authors. The price after publication will be \$1.25; to those ordering in advance, \$1. All orders to be sent direct to Chas. H. Kerr, 135; Wabash Ave., Chicago.

Harrison Hahn of Wind Gap, Pa., has a twoyear-old daughter whose ears are bent forward and grown fast to the face. The girl was deformed when born. Both ears are without orifice, but deafness is prevented by the girl hearing every sound, no matter how light, through her nose and mouth.

"Chinese Gordon: The Uncrowned King," is the title of a handsome ribbon-tied book, by Laura C. Holloway, just issued. It is the compilation from Gordon's private letters. of his sentiments regarding life, duty, religion and responsibilities, and can but prove timely and interesting. A portrait of Gordon, in mourning border, adorns the cover. Price 25 cents.

Prof. Alexander Wilder says that "in the little State of New Jersey it was contemplated to create a State Board of seven Old School men and two Homeopathists, with absolute power to determine who might and who might not practice medicine. A stalwart opposition was aroused, and the plotters seem to have thus far held back their bill. It may be too early yet to boast; but the signs in the horizon are wholesome."

The admirers of C. M. Von Weber, the great composer, are planning a monument in honor of his memory, to be erected at his native place, Eutin, on the centenary of his birth, December 18th, 1886. The most eminent composers in Europe will give their support, and the committee trusts those of this country. as well as all lovers of music, will contribute, if they feel so disposed. All contributions from Americans should be sent to Dr. F. Ziegfeld. Central Music Hall, Chicago.

The Woman's Journal. Boston, Mass., is the leading weekly paper east of the Rocky Mountains devoted to Woman Suffrage, and to work; wages and education of women. It is an eightpage weekly, edited by Lucy Stone, Henry B. Blackwell and Alice Stone Blackwell, with Mrs. Julia Ward Howe, Mary A. Livermore, and others, as occasional contributors. It reports the progress of the work every where. Besides the special subjects of which it treats, it has always a story, and children's column, and poetry. Specimen copies sent free.

J. W. Mahoney, a resident of Birmingham, Eng., proposes to visit this country. He will be in Philadelphia in April. From that place he intends to go to Liberal, Barton Co., Mo., and will answer calls to lecture on freethought subjects, or recite, on his way thither. He is anxious to meet any of the leading opponents of Spiritualism in debate. He visits Liberal for the purpose of investigating its claims as a favorable locality for emigrants to settle, who are not bound down by the shackles of orthodoxy.

The editor's thanks are due to friends inall quarters of the world for marked copies of newspapers and clippings of news and comment on matters within the JOURNAL'S: scope of work. Were it possible the editor would gladly express his personal obligations to these steadfast friends by personal letter;: but he hopes they will accept this acknowledgment and continue their favors. Many items are of great value, even when not used in the Journal, hence senders need not think their work useless if they fail to see evidence. of it in the paper.

Light of London says: "As Spiritualists we need not trouble ourselves in the least about Roman Catholics. They are necessarily Spiritualists. Their literature is full of miraculous manifestations. It is only when their faith fails, and they are in danger of lapsing into materialism, that they need new evidences of spirit existence. Our mission isto Protestants and Infidels. It is to prove to all who doubt or deny a future life that it is a demonstrable fact, an unquestionable certainty, an absolute reality."

"Letter carriers here," says a Salt Lake-City dispatch to the Alta California, "arehaving a unique experience. On account of the late polygamy arrests here all the Mormons have been severely warned against talking to strangers, giving their names or residence. The carriers in their rounds knock at doors, and a scurrying ensues inside. A child answers the door. It is asked who lives there, and it often refuses to tell. It does not know the names of the neighbors or whereits father or mother is to be found. The uniform is a sign of the enemy, and no information is to be had."

The Mormon church organ of Salt Lake City, Utah, breaks silence for the first time on the rumor of the coming abrogation of polygamy at the spring conference. It argues against but does not absolutely deny it, and admits. that a portion of the church favors the step. It closes a long editorial saying: "But, coming back to the starting point, all anticipations and predictions regarding the reception of revelations to the church are necessarily premature. The faithful who seek to knew and do the will of God will not be shaken of purpose, neither will they abandon their religious principles in whole or in part under any kind of pressure whatever. They would hold to their integrity in the full axpociation of sooner or later beholding the elivetion of God."

We thank Mr. Geo. H. Brooks, the lecturer, for his cabinet photograph, which is excellent. We add this to our collection.

Dr. S. J. Dickson has returned to the city after an extended absence. Former patients and those desiring his services as a healer are anxious for him to remain, but he has not yet decided to do so.

Mrs. H. N. Read, late of New York City, has located in Chicago where her son is in business. Mrs. R. offers her services as a medium as will be seen by her card in the advertising columns.

The officers of the Lookout Mountain Camp Meeting Association of Spiritualists have issued a call for a three days' Convention at New Orleans, La., beginning April 18th, 1885; the object being for a reunion and mutual elevation. Public mediums and lecturers and all those interested in the cause, are cordially invited.

Hundreds who knew and respected N. H. Jorgensen will read Mr. Westover's eloquent tribute published on the first page, and drop tears over the good man's memory. No word of ours can add strength to the warm words of the orator who knew the deceased intimately and spoke the language of an overflowing heart.

In our advertising columns a card from the "Seybert Commission" may be found inviting correspondence with mediums for independent elate-writing. This phase of mediumship has been commended by Epes Sargent and many others, as one of the most reliable and satisfactory for the purposes of scientific experimentation. We hope the request of the Commission will result in its receiving many responses, and in the end a good array of satisfactory evidence in sustentation of this phenomenon.

It is estimated that there are 200,000,000 Mohammedans in the world, of whom 6,000,-000 are in Southeastern Europe and 20,000,-000 in Asiatic Turkey, 7,500,000 in Persia. 25,000,000 in Arabia and Central Asia, and 60,000,000 in Hindostan. Considerably more than half of them are in Asia, and the remainder in Africa, except the 6,000,000 in European Turkey. It is also stated that Islam is rapidly converting the followers of Brahminism. This is the force which threatens England should the Mahdi succeed in impressing it with the belief that he is the true prophet.

It is now commonly understood that the April conference of the Mormons will be held in Logan, the Northern Capital of Zion. where the temple was dedicated last May which gave such an impetus to polygamy. It is confidently stated by many that at this conference there will be a proclamation made suspending the operation of the "Divine law" of polygamy and directing the people to quit entering into it. Bishop Clawson and ex-Mayor Little have just returned from Arizona, where it is understood they went quietly to let the brethren there know what was up. In consideration for this action the Mormons will expect a general amnesty for the past and will, it is rumored, give personal guarantees of good faith.

Two more stories by the author of Old Lady Mary, who is known to be Mrs. Oliphant, are adding to the literature of "The Seen and the Unseen," as these tales which give glimpses into a happy future state are called. apparently by common consent. The new book published by Roberts Brothers contains The Open Door and The Portrait. Mrs. Oliphant begins her spiritual stories in a realistic way enough and gradually leads the unsuspecting reader to view heavenly things without any shock or sense of the unreal. Certainly she displays a very extraordinary deftness-shall we say power?-in her portrayal of spiritual things linked to earthly things. Hardly less pleasure-or comfortwill readers find in this book than in A Little Pilgrim, that story which had so great an audience.

Mr. Charles E. Taylor, a widely read gentleman of brilliant talents, a resident of the Island of St. Thomas, will graduate next week from the Bennett Medical College of this city. He has been a student of animal magnetism and mesmerism for years, having studied under the most celebrated teachers in France and applied his knowledge and powers with great success in St. Thomas. As a healer his fame has spread far beyond the limits of his adopted island home. He is completing his medical course in the United States so that with a diploma he may be the better able to cope with the medical bigotry and proscriptive laws prevailing under Danish rule in St. Thomas. The JOURNAL hopes to lay before its readers a more complete account of Mr. Taylor's experiences in healing and of his persecution in consequence, as well as some remarkable telepathic phenomena.

Dr. Charles Gilbert Davis recently read a paper on "Mesmerism" before the Chicago Medical Society, in which he gave his views on hypnotism. At the conclusion of his experiments, an animated discussion ensued in which some rather warm words passed between him and Dr. W. E. Clarke. After speaking sarcastically of what he had seen, Dr. Clarke said: "As a scientific fact this exhibition is worth that," and he snapped his fingers contemptuously. Dr. Davis grew indignant at this, saying: "I claim that hypnotism contains the germs of scientific truth, and any one who says there is nothing in it, only acknowledges that he is ignorant of the et and has not studied the literature Jum not atraid to stand before the

world and investigate any thing that I may find anywhere on this earth. I do not claim to account for the hypnotic phenomena, but I do say it is a science—pure science." Dr. Clarke certainly can not be well informed, for otherwise he would not have dismissed with a contemptuous snap of the finger a subject of such deep interest as hypnotism.

Easter Cards.

The art of card publishing and coloring has reached great perfection in this country, and L. Prang & Co., Boston and New York, are the leading fine art publishers. We are indebted to them for a package of their Easter cards, which, in variety and style, can not be excelled. They vary in size from a large prize card, heavily fringed, to the daintiest one, and each and all are beautiful. It is truly wonderful to see the beautiful colors and life-like tints, so perfect that one would almost think them hand painted. The use of cards at all seasons of the year has become universal and these publishers are equal to any and all demands. Old and young can be pleased, and as Easter time approaches they should remember that none excel those issued by L. Prang & Co.

We have received from Jansen, McClurg & Co., Chicago, "Mind-Reading and Beyond," by W. Hovey. Price, \$1.25.

General News.

The resignations of a number of post office inspectors have been called for by Postmaster General Vilas. There are fifteen applicants for a post office in South Carolina paying \$12 per year. An Anglo-Russian company, with abattoirs in Liban, has entered the London market to furnish fresh meat in competition with Australia and the United States. Queen Victoria refuses to permit the appointment of Valentine Baker to a position on the staff of Lord Wolseley. Cyrus W. Field was refused by a London court a suit against James Gordon Bennet for libel for the reason that both are aliens. A. J. Auxier has forwarded his resignation as United States marshal for Kentucky and left the office in charge of a deputy. The attendants at Rev. Thomas K. Beecher's church in Elmira, New York, have for weeks been missing money and wearing apparel. When the thefts became intolerable, a detective was employed. The result was the capture of a son of a prominent citizen in the act of picking a lady's pocket. His booty is estimated at thousands of dollars. The idle coal-miners in the Pittsburgh district number ten thousand, and several factories are closed for lack of fuel. A fire in Boston destroyed the Continental sugar refinery, with a large amount of product, the loss being \$100,000. General Hatch has sent troops to intercept five hundred Oklahoma raiders now preparing to cross the borders at Coffeyville, Kansas. The grand jury at New York is considering charges that excise officials have been avatematically victimizing liquor-dealers. A gas explosion in the capitol of New Jersey, resulted in the destruction of the geological museum and the office of the quartermaster general. The firemen saved the battle-flags, but the sword and saddle of Phil Kearney burned. The loss is estimated at \$100,000. A bed of salt seventy-eight feet thick is said to have been reached at East Aurora. New York. at a depth of 1,350 feet. Evidence obtained resting two counterfeiters led to the capture of a third member of the gang in Covington, Kentucky. George K. Osborn, the leader, claims that he has an income of \$5,000 per year from patents on his inventions. Prof. Swing spoke last Sunday at the Central Church, taking as his subject "Doubt and Plety." Twenty-five millions of acres of land in this country are held by a few individuals who are aliens by birth and who rarely visit this country. Crime has become so infrequent in the Parish of Cameron, in the southwestern corner of Louisiana, that the parish jail is used as a corn-crib. A skating rink at Girardsville, Pa., was blown up with dynamite by some local moralist recently. The rink was filled with people, but no one was hurt. It appears that the President has no intention of doing away with the hot-houses and conservatories at the Executive Mansion or of dismissing the Marine Band, as has been reported. The contest for the post of doorkeeper of the House of Representatives has already begun. Doorkeeper Wintersmith and ex-Doorkeeper Field are the most prominent candidates for the place. B. K. Bruce seems likely to be dismissed by the new Administration from his place as Register of the Treasury. A white man will probably be nominated as his successor, and Bruce may be given some less important post. Spanish newspapers are urging the Government to send a squadron to Tanglers to bombard the city unless redress is obtained for the Albuconas incident. The redress demanded includes the cession of the mainland opposite

America's Pride.

Albucenas.

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

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

He Thanks His Paper.

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

After leaving Falls View, the Michigan Central train sweeps along the edge of the mighty chasm, some two or three miles, to Suspension Bridge, giv-ing constant and ever-changing views of the cataract and the surging, boiling river as it madly rushes and rages between the perpendicular walls of stone, three hundred feet high, that form the great canyon of Niagara. The stream is crossed on the new Captilever Bridge, which, stretching over the roaring fixed from preciples to preciples, seemingly resting on air alone, is a marvel of engineering skill and daring. It is a dizzy height above the seething waters, and seems a pathway only for winged creatures, but the train rushes over it as though it were a highway out in solid stone. From the bridge there is a magnificent view of the Falls, the Bapids and is a magnificant view of the Pans, the Raphus and the Suspension Foot-Bridge, above the Cantilever; while below it the eye takes in the Lower Rapids and the awful Whiripool where Captain Webb's body was found and where his widow has taken up her residence as a faithful sentinel beside his watery tomb.—The Speciator, St. Louis, Mo.

Magnetic Seap.

Did you ever try this wonderful soap? You would try it if you had any idea of its effects on dirt. One tried of it, according to directions, will convince you of its marits. If your graces does not keep it, he one get it for you; give him so rest till he does,

Minneapolis, Minnesota.

In reply to inquiries regarding the realty market, Mr. Wolcott, of Farnsworth & Wolcott, said: "There Mr. Wolcott, of Farnsworth & Wolcott, said: "There is a decided improvement in the general feeling; owners usually hold firm for their prices, and in some cases they have advanced prices. Would be purchasers, who have been waiting for months to purchase property at greatly reduced rates, are still waiting, and liable to wait. The inquiry for property is increasing, and sales are being made. Last week a party called on us for seven lots in East Side addition, and offered \$500 per lot, suot cash: the addition, and offered \$500 per lot, spot cash; the owners refused to sell for less than \$625 per lot. owners refused to sell for less than \$625 per lot. The same lots were purchased less than two years ago for \$300 to \$325 per lot. There have been several sales recently in Washington Yale addition at about \$100 per front foot. We are having a large number of inquiries for property in Prospect Park and Meeker Island Land & Power Co.'s additions. Within the past four or five weeks we have sold to B. D. Sprague \$100 worth of Prospect Park B. D. Sprague \$140,000 worth of Prospect Park property. Mr. S. is to build houses there during 1885, aggregating over \$40,000 in value. There will be a good class of residences coeting \$2,000 to \$6,000 each. To another \$21,000 of this property has been sold; to another \$13,500, and several other smaller sales of \$500 to \$5,000 each. We have also sold in Meeker Island Land & Power Co.'s addition, \$28,000 to a Mr. Powers. We have been negotiating with a manufacturing concern for some time, that will employ 350 to 400 men, with a view of their locating on the railway track in this addition. They have re-cently advised us that they will, without doubt, lo-cate there. We are having many inquiries for business property, a large proportion of them being from Eastern parties seeking good investments here. There is also a good deal of inquiry for farms, and we confidently look for a brisk trade this season in Minneapolis property, and farms and wild lands in Minnesota and Dakota."—Mississippi Valley Lum-

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.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

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Lassed to Spirit-Life.

Passed to spirit-life from her home in Omro, Wis., Elizabeth Challoner, wife of John Challoner, on March 4th, in he 65th year of age.

She was a Spiritualist for thirty years, a true friend, a kind companion and a devoted mother. Frof. Win. M. Lockwood gave the funeral address on the 7th inst to a large concourse of relatives and friends. The music—"Wherethe Roses Neer Shall Wither," "The Isless of the By and By," and "Something Eweet to Think of "—was furnished by the writer and family.

DR. J. C. PHILLIPS.

Mrs. Aimira Whitcomb, after a short liness, passed to spirit-life Saturday, the 7th inct, aged 79 years, 11 mouths and 29 days, at Le Roy, Einn.

She was a native of Vermont, her husband also, who passed She was a native of vermont, her husband also, who passes to spirit-life two years ago. They were stanch Spiritualists, and maintained through life a good moral character. They were respected by all who knew them. Their doors were al-ways open to mediums and Spiritualists. They were constant readers of the Religio-Philosophical Journal for many years.

WHEREAS announcement is made of the sudden death of Mr. James S. Chew, an honored member of New York business circles, and of the Spiritualists Progressive Union; be it Resolved, That the Union hereby desires to express its respect to his memory and worth as a fellow-member, and as a genial gentleman of dignity and trust.

Resolved, That in this dispensation we recognize no special "act of Providence," but the operation of a natural law, to

which all are subject, sometime and somewhere, in the order

which all are subject, sometime and somewhere, in the order of human progress and divise preservation.

Resolved, That in his departure we unite our sympathles with those of his relatives and friends, with the firm conviction that his own strong faith in the truth of a demonstrated immortality is now become a blessed resilty.

Resolved, That these resolutions be offered for publication in the RELIGIO-PRILOSOPHICAL JOURNAL and the Banner of Light, and included in the records of the Spiritualists Promessive links. GEORGE E. GADEN, Secretary, J. F. SNIPES, President

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TO MEDIUMS FOR

INDEPENDENT SLATE-WRITING.

"The Seybert Commission for Investigating Modern Spirit-ualism" of the University of Pennsylvania, hereby requests All Mediums for Independent State-Writing, and no others at present, who are willing to submit their communicate with the undersigned stating terms, etc.

HORACE HOWARD FURNESS, Philadelphia, Pa. Acting Chairman.

SMOKE-CURED SEED CORN.

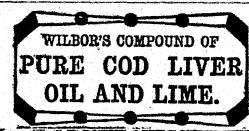
I offer the product of my 12th years' selection, naving for my object a large yellow deat, with deep kernel, golden color, productive, with a short, strong, suckerless stalk, low growing ear, and above all carliness in ripening. Last year it ripened thoroughly by September 20th, and has been carefully cured by heat and smoke in a house espe-

has not a carrying cured by heat was smoke in whome espe-cially built for the purpose.

That all may see before purchasing, I will send a section of ear, on receipt of 10 cents, which may be deducted from any order afterwards sent. This corn I have named the Elric from the lake near which it is grown.

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THE 37th ANNIVERSARY.

The thirty-seventh anniversary of Modern Spiritualism will be celebrated on Sunday. March 29th, at 2:30 r. m., under the anspices of the American Spiritualist Alliance, at the Bilgo O era House, No. 1230 Broadway, New York Eminent speakers, musical and elecutionary talent, and well-known mediums will take part. Admission free. all invited to participate.

J. F. JEANENT, Secretury. NELS IN CROSS, President. R. U. CRAZY 25 clegant pic-ces of Im-perted Silks and Sat-us suitable for Quilt

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CELEBRATION OF THE 37TH ANNIVERSARY.

The Church of the New Spiritual Dispensation of Brocklyn, N.Y., will celebrate the 37th Anniversary of Modern Spiritu-dism. in its church edifice, Tucsday, March 31st, at 3 and 1:30 p. M. The afternoon meeting will be devoted to medivisio P. M. The antermoon meeting with be devoted to mediums burned in and its phenomena, and many reliable mediums have been invited to take part. At 7:36 P. M. addresses will be given by Mrs. J. T. Lillie, Mrs. Nellie J. T. Brigham, Mrs. T. B. Stryker, Waiter Howelf and Hon. A. H. Dailey, The ladles will serve supper to all who may need, at a very moderate price. Single admission, 15 cents, or tickets to both meetings, 25 cents.

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These lectures or messages (a pamphlet of 53 pages) have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that crime and its adjunct misery may be bankhed from among men. They have a high moral influence, and cannot fall in having a beneficial influence on those who read them. Price 30 cents.

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---AGENTS FOR OUR NEW BOOK. Words that Burn; or Truth & 1

The Angels' Message to Mortals. BY MES. L. M. OWENS.

Tune-"Oh! Wille, We Have Missed You." the loved once we are waiting on the "golden shore," We're waiting for the coming of the loved of yore; We've waited for you long, and we're waiting for That the mission of your earth life, you may nobly

yet fulfill.

Then can we hall you giadly and shout you "welas in the heavens prepared by work well And you will be delighted to find "love's labor won."

Then let me ask you kindly, are you ready now To meet the deeds committed in your life below? Has your time been to the higher needs of men; In cultivating flowers instead of weeds within? Or has your life been wasted in idle thoughts and If so, be up and doing, and work with might and

To help redeem whatever there yet is left to gain. Go bravely forth and battle for the good of all, In every hut and by-way, in every house and hall. Give bread unto the hungry and clothe the needy

Kind words unto the children who gather around your door. Give loving, truthful, germ-thoughts unto the list'ning one,

None e'en can estimate how much of good can thus be done To fit the soul to dwell in light more radiant than the sun.

Now loved ones we are waiting as we come to you To see you undertaking the work for you to do! Then will we smile upon it and breathe a blessing And wait the fitting moment to present the golden crown. Or better, wreaths of flowers, emblems of love and For all the tolling faithful, the aged and the youth; We wait to bid you welcome from marches dark

with ruth. Yet do not think'us idle while we wait for you, We gain our heaven here by the good we strive to do. There's labor for the spirit, as well as mortals here, As we journey on together from low to higher

Our work is loving ministry, which wearles not the soul But lifts our spirits higher and nearer to the goal Of happy soul existence beyond grief's sad control.

O loved ones, we are waiting on the golden shore, Ever waiting for the coming of the loved of yore, And when your mission's ended to mortals here be-

How gladly will we hasten our welcome to bestow, And guide your fragile bark o'er the sparkling waters bright To the home of the immortals where all is peace and light For those who've labored faithfully in the cause of

CLAIRVOYANCE.

The Rev. Dr. Newman Describes How it Saved His Life.

It touches upon the unknown powers of the human brain. My health failed, and kept steadily failing, until at last I was sick unto death. Medical men of high repute were called in consultation, and then others and others, until a small regiment of doctors had diagnosed my case and filled my body with drugs. They differed widely as to the nature of the disease and its proper treatment, and among them managed to endow me with almost all the organic ills that flesh is heir to. Finally they managed to agree on the one point that the bour of my death was near at hand. After all hope was gone my dear wife decided to make one last effort. Without my knowledge she cut off a lock of my hair and took it to a lady in New York, who was said to have a mysterious cift. This lady helonged to a highly respected family, and never exercised her so-called powers of clairvoyance for any mercenary end. Taking the look of hair into her hand, she shortly afterward passed into a state of trance, and while apparently sleeping, murmured: "Gallstones. He must drink sweet oil and seldlitz powders." Then she awoke, and my wife came to me with the story. and pleaded with me to follow the advice. Among all the medical suggestions, or assertions, rather, a possibility that the trouble arose from galistones had been omitted. I treated the clairvoyant's dream as an absurdity, but after long urging, agreed to take the harmless medicines, out of consideration for my wife's anxiety and her desire to leave no chance untried. I swallowed a quantity of sweet oil and the powders as prescribed, and to my astonishment and powders as prescribed, and to my astonishment and delight was soon rid of twenty-eight galistones. My liness disappeared; my strength returned, and since then I have been a comparatively sound and hearty man. The lady who brought me this good service died, and some of the clergy hesitated to perform the rites of burial. I gladly accepted the duty, and over her coffin acknowledged the debt I owed her. No man can satisfactorily explain the mysterious manual power of the woman. But that she had been ental power of the woman. But that she had been given some force beyond the reach of most other mortals I cannot and do not doubt.—Dr. J. P. Now-

Spiritualism in High Places.

A new spiritualistic "medium," Society says, has arisen, and numerous members of the royal family have honored him with their visits. The late Duke of Albany was so much impressed with what he saw at one scance, that he went to the trouble of having a special double slate made, framed in oak, with elaborate brass mountings, and fitted with a patent Bramah lock. Armed with this, he presented hima small piece of pencil having been dropped between the slates, they were duly locked (the key being at-tached to the Duke's watch chain), and under these conditions—conditions which would appear to pre-cinde all possibility of fraud—the pencil was soon heard grating over the surface of the slates, and, when the key was applied to the look, and the sides opened, there was a long message. The late Duke always considered this a crucial test, and from that day was a firm believer in the truth of "direct spirit writing." His Royal Highness always maintained that the majority of the written messages he receiv-ed came from his lamented and favorite sister, Prined came from his lamented and favorife sister, Princess Alice of Heese, and a man of the late Duke's abilities and attainments was not at all a likely subject to be easily imposed upon'by a "clever conjunct," as suggested in some quarters. So convinced, indeed, was the Duke of Albany of the possibility of departed spirits communicating in this way with those as earth, that before his departure on that fatal journey to Cannes—with, perhaps, some foreboding of what was to happen—he deposited the state he had made with the medium, promising, if any thing happined, to communicate a written message on this particular state, and thus establish direct proof of the correctness of the phenomens. For many days the correctness of the phenomena. For many days after his decease attempts were made to obtain the promised message, but up to the present date, none has been received; and the believers in Spiritualism, for a reason well known amongst themselves, confidently assert that none will be received until some ong period has elapsed.—The Liberal, Sydney, N. S.

James Wateres writes: I cannot get along without the Journal. It is always a welcome visitor. It is always a welcome the Wester of the Wester was a straight and medicine. The Wester as should the life and kines of the Wester they will blue his and medicine. The Wester they will blue his and house of the Wester; they will blue his and house of the Wester; they will blue his partition phonomena, equal to much his partition program to two works is thin, and the program the wester is the program that the program is the program that the p

The Grandour of Humanity.

The following is an extend from an address de-Hvered by Francis E. Abbot before the Liberal Union Club of Boston:

The worship of humanity! I can understand such terms as the dignity, the grandour of humanity, but its worship, never. What is humanity but the aggregate of human beings, of which I am one, and as each knows his own weakness and dependence, how is it possible to worship one's self without degradation instead of conditation. tion instead of exaitation? To deny the divine spirit because we cannot see it satisfies some minds, but with equal reason might we deny the existence of what would reason might we deny the existence of electricity because no one ever saw it, or even knows what it is. I went to hear Ingeredi recently, and did not regret the absence of my children. Wit and palpable hits and justifiable ridicule of foolish dog-mes and eloquent passages abounded, but filmonney palpable hits and justifiable ridicule of foolish dog-mes and eloquent passages abounded, but flippancy and ad captandem appeals and the piled up, artifi-cial rhetoric of the peroration made the whole per-formance depressing. I contrasted the effects on one's feelings on coming out with the inspiration that men felt in leaving Emerson's divinity school address, or one of Mr. Parker's exceptional sermons, address, or one of Mr. Parker's exceptional sermons, an anti-slavery speech of Mr. Phillips, or on rising from reading Whittier's "Eternal Goodness," where the topics treated search the profoundest depths of human nasure and stimulate the highest sentiments. One who has felt the touch of the master cannot thrill when the pretender fingers the keys. More than all else that troubles me in the ethical education of my children is the animalium that is animalium that is an tion of my children is the animalism that is en-couraged by materialistic thought. It would pain me little to have them embrace Calvanism with conscience, compared with entertaining liberal ideas and lax morals. The wine cup and its associations and the degradation of the tobacco habit I dread for them more than the fear of hell, and if I can teach them to make character and not abstract belief de-termine their friendships, I shall not worry about their intellectual speculations.

A New Healer and Clairvoyant.

To the Editor of the Religio-Philosophical Journal:

In your valuable paper we find many accounts of test and healing mediums throughout the country. Thinking it might be interesting to your readers to become acquainted with one more, we would intro-duce to them Hezekiah Milkins of Wyandotte, Mich, with whom we have been personally acquainted with whom we have been personally acquainted since 1866 and know whereof we speak. He is an excellent clairvoyant, and is also clairaudient, and diagnoses diseases, and has good magnetic healing power. He has given many valuable tests to our immediate friends, and well known persons will testify of his gifts of healing. We have been investigating every phase of mediumship since the first tiny raps at Hydesville, and can say that we have received some of the best tests from Mr. Milkins, proving (without a doubt in our minds) the immortality of the soul and that our spirit friends can resisting the soul and that our spirit friends can retality of the soul and that our spirit friends can re-

turn and commune with us.

We know also of cases of marked success in his healing the sick. At our home in Wyandotte, Dec. 2nd, 1871, Mr. Ephraim Randolph and wife were visiting us from Johnson's Creek, Niagara Co., N. Y., and Mr. Milkins and wife were invited to spend the evening. We had a circle and Mr. Milkins gave Mr. Randolph a test of spirit presence which seemed to preclude all possibility of mind-reading, as not one present could have known anything about it. None of us had ever seen the parties, and Mr. Randolph had not seen his friend for many years. Mr. M. saw a man standing by Mr. Randolph who had just re-cently left the form and seemed a near relative to him, as he seemed very near in sympathy. Mr. R. asked if the friend could show how he came to die, when Mr. Milkins saw a team of horses (one gray and one bay), hitched to a wagon loaded with bags, containing small grain, and the spirit showed that he was thrown from the load and received injuries from which he died, all of which was found to be correct. W. J. PORTER. Flat Rock, Wayne Co., Mich.

A Lucky Star.

A New York Herald reporter, in an interview with Herr Sonnenthal, the Vienna actor, the latter is represented as saying with reference to his "lucky

"Ah, yes. You do not understand me. I will ex-plain. I predict that I shall astonish you. For twelve years past I have been followed almost daily you will say. Yes; but you will alter your mind when I tell you that I have never spoken one syllable to this woman nor she to me; that never has the slightest communication of any kind passed between us. For twelve years I have seen her almost night-ly at the theatre; I have caught occasional glimpees of her at a window, or on the balcony of some house in some street in which I might be living; I have met her in obscure villages when on some tour of rest. Whenever I failed to see her some piece of illuck always seemed to befall me. At first her continual reappearances somewhat worried me. I tried to communicate with her, but always failed. Finally I grew to regard her as my lucky star. I have built up an ideal in my mind concerning her. Not for the world would I speak to her, lest that ideal should be destroyed. Judge of my astonishment when I saw mein Glucksengel on board the ship when we were few days out. When I open to-morrow night at the Thalia I know I shall see her there. If on the night I am to play Hamlet my eyes fall upon her, I know that I shall carry all before me. A perfect romance, you say! Ah! but there are romances even in the prosaic nineteenth century, laugh at the idea as the world may."

"And you know absolutely nothing of this mysterious Glucksengel?" "Absolutely nothing. It would be only tiresome to recount the efforts I made after my first curiosity was aroused. Suffice it to say that they were all

Psychical Research.

useless, and that I know absolutely nothing of her. I have an idea, though, that she is by nationality a

Colonel John C. Bundy is the editor of the RELIG-10-PHILOSOPHICAL JOURNAL, of Chicago, a paper devoted to the interests of Spiritualism. He is not, however, a fanatic on the subject, for he exposes all frauds with relentless vigor. It may be imagined, therefore, that his hands are full of business most of the time, for the number of those who are ready to call up all your defunct relatives at a dollar a head, is legion, and they make a fair living by practicing on the religious credulity and mental weakness of the community. Colonel Bundy asserts, however, that there is a large mass of facts, well authenticated, which are of such a startling character that they ought to be scientifically investigated and formulated, and for this purpose he proposes a Psychical or Psychological Society, something like that which has done brave work in London during the last few years whose heriness shall be to cross average. years, whose business shall be to cross-examine witnesses, and gather testimony which shall be indisputable. It is a very sensible suggestion, for if there are any precious stones in this vast heap of rubbish, the sconer they are found the better. With the ordinary Spiritualist, who swallows the shallow trickery of the day, we have no patience, but if Colonel Bundy has any facts which go to establish a rela-tionship between the two worlds, everybody will be glad to know what they are. There isn't a man in the universe who doesn't want to believe in immortality, but there are a great many men who don't propose to accept such a doctrine on the tree distit of any "old wife" who has seen a muslin mask, with half a dozen yards of tulle hanging therefrom, and who is ready to swear that it was her sister or grandmother.—New York Telegram.

"Misquoting Texts."

To the Editor of the Religio-Philosophical Journal

The above heading is a quotation from your JOUR-NAL, with comments thereon. If the Bible was not misquoted, where would the Christian theology be?

Letter from G. H. Brooks.

By labous closed for the society in Cincinnati the last Sunday in February. I know of no other Society among Spiritualists, that has the welfare of the summer is heart, more than the one in Cincinnati. There are many friends there who are deeply interested in your paper, and when times brighten, I think you will have added to your already long list a number of new subscribers. The Society in Cincinnati has had many obstacles to overcome, and some still remain, but they are growing beautifully less. Mr. Hare makes a very efficient President, possessing fine executive ability. Mr. McCracken as Treasurer, is the right man in the right piace. His house, as well as that of Mrs. Sherwood's, is always open for socials and other gatherings. Mr. Black as Secretary, and Mrs. Hussey as Assistant Secretary, are well adapted to their work. There is a deep spiritual feeling permeating all of their gatherings.

All of the mediums there assist in the work, giving their time and talents whenever desired for the support of the meeting. There are many mediums

support of the meeting. There are many mediums in the city, all of whom are highly spoken of by their friends. Mrs. Robinson and Mrs. Serry are mediums for independent state-writing and dark circles. Those who desire to investigate the phe-nomena of Spiritualism can find no better mediums. Mrs. Dick and Johnny Lyon are kept busy, as well

mrs. Luck and Johnny Lyon are kept busy, as well as many others, whose names I have forgotten.

In part, at least, this Society is the outgrowth of the seeds dropped through the mediumship of Mrs. Hollis and Lizzie Kiser. I met many who had become convinced through their mediumship of the immortdity of the soul and the interblending of the two worlds. It is estimated that in the cities of Covington, Newworst and Cincinnati these are 28 000 lovington, Newport and Cincinnati there are 25,000

The people see more and more that the position you have taken in regard to organization, is right, and declare that nothing can be done without it.

There is a determination in Cincinnati to maintain
the Society and make Spiritualism a power in the
city. I desire to thank the many friends there for their kindness to me, and the many ways in which they assisted me in my labors.

I began my work for the Society in Cleveland the

first Sunday in March and April. The Society is making extensive arrangements to celebrate on the 31st. Three services on Sunday, two on Monday, closing with a grand ball on Monday evening. The Lyceum gives an exhibition on Sunday evening and it is to be very fine, I am told. Mrs. Watson of Jamestown, N. Y., and Mrs. Smith of this city are to assist in the services. Cleveland, Ohio.

Bowing the Head.

What may be regarded as a test case—one in which the towns of the State are interested—is now on trial at Framingham, and the result bids fair to re-establish or perhaps forever abolish the old New En-gland custom of requiring the children of the public schools to bow the head in the devotional services, or that portion of them in which the Lord's Prayer is repeated in concert by the school. The State statute authorizes a portion of the Scriptures to be read in the public schools without comment, and provides that any scholar whose conscience forbids him taking part may be excused, if a written request from the parents or guardian is given to the teacher. In the solution of the matter in question both the Protestants and Roman Catholics of Framingham are deeply interested. There is in the town a rapidlygrowing Catholic population, and already about one-third of the attendants in the public schools in town are of that faith. Some months ago a few Catholic children in one school were unwilling to bow their heads in prayer time, and the case was reported to the Rev. J. S. Cullen, pastor of both the St. Bridget's Parish at Framingham Centre and the St. Stephen's at South Framingham. The matter was adjusted without publicity, but new cases have since arisen which have brought to the surface facts which enter into a general discussion of the whole matter.—Boston Dispatch.

A Mad Man.

To the Editor of the Religio-Philosophical Journal:

In reply to one Geo. F. A. Illidge who ventilated his ignorance of spiritual phenomena quite recently through your paper, allow me to say, that at the scance referred to, this ungentlemanly fellow crowded himself into my house without invitation and without price. Having met Mr. Illidge upon a formoccasion and thoroughly demonstrated b ity to tell genuine from fraudulent manifestations, or at all times speak the truth, I was deeply impressed with a feeling to at once show him the door. Better counsel, however, prevailed, and he was allowed to stay. The moment one of the mediums became entranced and spirits of a high order were speaking through his organism, Mr. Iilidge, inspired by Diakkas, conjoined with his own innate cussedness, impudently asked the control to trot out the control of Robinson Courses! Insulting remarks of spirit of Robinson Crusce! Insulting remarks of this kind, as might be expected, at once broke up the circle, when Mr. Hildge retired in a huff, as the control afterwards informed me, vowing eternal vengeance upon all Syracuse mediums, and secretly damning the sacred cause he pretends to espouse. His own letter shows the spirit which animated

, and exposes the true character of the writer far better than any thing his worst enemies could say of him. SILAS J. CHESEBROUGH, M. D. No. 11/4 Otisco St., Syracuse, N. Y., March 16, 1885.

A Ghostly Mystery Explained.

A young lady at Athens, Ga., some time since re-tired to bed without blowing out the lamp, when her eye caught sight of a man's profile on the wall, hideous and menacing. Greatly siarmed, she sprang from bed and rushed into the sitting-room, telling the family that a man was concealed in her room. The males of the family, armed with clubs, proceeded to the room. The image was still there. A search under the hed and throughout the house, A search under the bed and throughout the nodes, however, availed nothing. The mystery was unsolved, though it was noticed that the terrible apparition was seen only when the lamp was on the table. No one in the house slept much that night. At intervals for months the face would appear on the wall, nobody would occupy the room, and it was given up as housted. A face night area, a ledge expressed a deas haunted. A few nights ago a lady expressed a desire to sleep in the room and unravel the mystery if she could. She retired to bed, leaving the light ablaze and the human-head clearly defined upon the wall. She decided that the reflection was cast by some object in the room, and scrutinized everything that came to view. She was about giving up in despair when her vision rested on the fireplace, where a cheerful wood blaze was burning. The fuel was upheld by a pair of old-fashioned andirone, their components of the fireplace. their tops ornamented with the figure of a man's head the exact counterpart of the shadow on the wall. The mystery was solved.

The Spirit of a Sister Returns and Gives a Message.

To the Editor of the Religio-Philosophical Journal:

Thirty years ago I lost my oldest sister, whom called Lib, after an illness of only three weeks. At the time I could not be reconciled to her death, as she was a very devoted Methodist, and I was trying to be, too, but when I would read my Bible, which I did every morning, I would find so many contradictions in it that I would get discouraged. Then I would go to Lib and ask her to explain it. She would say, "I can't tell you. We must take it as it reads. We must not doubt God's word." Well, after she passed away, there was not one day for fif-teen years that I did not feel a thrill go over me, and something would say to me, "There comes sister Lib," and I would look up, expecting to see her. I did not, however, see any one, or hear an audible voice, but the spirit spoke to my inner senses. About voice, but the spirit spoke to my inner senses. About fifteen years ago, we were slitting at home—it was in the evening, one of those celd winter evenings in Minnesota. My husband and myself were reading. I was reading the St. Paul Press, when I suddenly felt that thrill pass over me, and sister Lib took hold of my hand. She said: "I have come to bid you good-by. I am going away to the next sphere. I shall not come again. My work is done here. I have been your guardian angel all of these years." I was overcome, the incident was so real. I have never felt her presence since, but I am satisfied that I shall see her in the other life.

Winnebago City, Minn.

L. Stoddard. misquoted, where would the Christian theology be?

At church the other day while awaiting service (I always go early), I picked up Barner's commentary, opening it at the 3rd chapter, 16th verse, of Matthew. He assumes that the spirit of God came down in the shape of a dove, and gives a long dissertation on that feature of the taxt, when the text says no such thing. My old extections has this:

"Who wrastled with God? Jacet."

Now the Bible nowhere says that he did. Then again the Standard school leason has it that Abstlom was caught up if the high state where it is said that he did. Then again the Standard school leason has it that Abstlom was caught up if the high school leason the limb of a tray; being a satisfied min, was killed, etc. Now then it is a place in the limb of a tray; being a satisfied min, was killed, etc. Now then it is placed in the limb of a tray; being a satisfied min, was killed, etc. Now then it is placed in the limb of a tray; being a satisfied min, was killed, etc. Now then it is placed in the limb of a tray; being a satisfied min, was killed, etc. Now then it is placed in the limb of a tray; being a satisfied min, was killed, etc. Now then it is placed in the limb of a tray; being a satisfied min, was killed, etc. Now then it is journal. I rejutes to see as many the limb of the same and that he is not a satisfied min, was killed, etc. Now then it is journal. I rejutes to see as many that is not placed in the limb of a tray; being a satisfied min, was killed, etc. Now the limb of a tray; being a satisfied min, was killed, etc. Now the limb of a tray; being a satisfied min, was killed, etc. Now the limb of the same and the limb of a tray; being a satisfied min, was killed, etc. Now the limb of the limb of

In Justice to Both.

The kindly criticism of my article on the outcome of women working, by Prof. Alexander Wilder, gives still wider expense for thought on this very important subject. I should feel grieved if my article led to the impression that I am opposed to the widest possible outlet for woman's capabilities in any direction that can be of benefit, or that I would oppose less loss of the observation to any human being a right legal or other obstruction to any human being's right to all that his best interests require.

In parenthesis: I am the last man to offer impediment to woman's entrance into scientific or other iment to woman's entrance into scientific or other high grade colleges. My objection has in the inordi-nate number now bent in that direction, coupled to the certainty that only a small tithe of them can fol-low such careers as will turn the scientific knowl-edge attained to account. I would apply the objec-tion equally to men. I think there are greatly too many seeking collegiate education. For the most part it springs from desire to obtain the means of securing high-grade living outside the ranks of mansecuring high-grade living outside the ranks of man-nal labor. It has this inevitable outcome: Pulpits are filled with men whose need of livelihood and desire for social distinction impel them into upholding dogmatic theology that is a disgrace to intelligent understanding; it swarms the country with lawyers understanding; it swarms the country with lawyers and politicians, the chief bulk of whom would be doing vastly better service on farms or at the workbench; still greater swarms of illy-prepared doctors are yearly turned out by thousands, who drug the people into chronic unhealthy misery and premature death; and clerks and shop yeuths are all over the land in half-starved existence, working for a pittance below that of day's labor. This wholesale style of hot-house forcing in the lines of scientific and other high-grade college training can not be of real benehigh-grade college training can not be of real bene-fit to either woman or man, and the sooner it is brought down to practical quality and quantity the

No one more than myself could have been impressed with the contemptible injustice of the Black laws intended to exclude the colored race from a chance to earn a living in competition with their white brethren; nor will any man go to greater lengths in any honorable direction to abolish the cursed traffic in liquor, than I will myself. And assuredly I believe it is wise statesmanship to permit oppressed tollers in less favored lands to come here in honest quest of opportunity to better their condi-

But right here I take pause. There is vast difference between the emigration of industrious workmen seeking better fields of littor and homes of freedom, and the wholesale importation of brutalized lazaroni from the lowest strates of Europe and Asia, for the expresse purpose of cheapening and degrading American workmen to the same low level. Let us see if legislation against the Chinese is "narrow, exclusive and barbarous." Exclusive I grant; so was the attempt of the Chinese government to stop the importation of opium, the deadly, debasing drug, whose ravages were sinking the people to unspeakable physical and moral degradation. But was it not just and wise? I claim it to be equally just and wise to seek the exclusion of Chinese and other lowered record record record in the control of the cont grade races, whose associations can breed nothing but injury to our own people. Even if they can be elevated to a higher standard of manhood from contact with Christian civilization, the injury they cause by their vile presence and crushing competition to our own people greatly overtops all the benefits received. I cannot think that one man has moral right to seek improvement to his own foul water supply by mixing it with the purer possession of his neighbor. Indeed, any one who would pour a felid stream into a clear lake of his fellows, no matter what might be the cleansing benefit to himself, would be justly denounced as a miscreant of the most execrable type.

This flooding our country with great hordes of Hungarians, Italians, Poles and Bohemians who, by centuries of oppression and stolid ignorance, have been sunk to a condition but one remove above the lowest brutes, and whose habits and bent of mind are indescribably coarse and filthy, while their methods of living are inseparably connected with moral contagion, is to the full as shameful a wrong; and it stands in good form for every man who de-sires to see this nation advance in education, decency, high morals and prosperity, to seek the rigorous ex-

nign morais and prosperity, to seek the rigorous ex-clusion of all such degrading contamination. Now then as to the "hard pan" of woman's labor. It is a question of deep-reaching import. No right feeling, thoughtful man will question her right to the exercise of all her powers for her own advancement. But no intelligent man will deny that whatever of advancement she acquires at the expense of welfare to father, brother and husband, cannot be of permanent good to herself. And if with the advent of each labor-saving device she is to thrust a man saide for half wage, I cannot see how her ulterior rightdevelopment is to ensue. The sexes are so intimately blended that whatever injures one will inevitably injure the other. And when I note the rapid strides with which this crushing-down process taking employment from men to give it to her cheaper performance, is steadily going on, I am con-strained to repeat that the outlook is appalling, appalling in more ways than one. It is destructive of ducation in its primary as well as in its widest

The girl who is pressed into shop and factory a an early age is deprived of all but the merest rudiments of school training; long hours of labor pre-clude the possibility of acquiring knowledge of household work, while mixed association with inseparable demoralizing companionship is victously hurtful in the extreme. With few exceptions the woman taken from factory life must be ill-fitted for wife or mother. I grant that she is as good or better than the men in her own class. But that will only make the matter worse, because, instead of some leaven of good being educed from her own superiority, she necessarily becomes a mere machine for the propagation of still worse material in the for the propagation of still worse material in the coming generation. Besides, there are inseparable sex objections to the mingling of young girls in close-confined workshops with males. It is the concurrent testimony of all the able men who have given the subject careful study, that the evils growing out of it are deplorable. I had large chance of observation in the great cotton mills of Manchester, in Freeland in which were a prepared to the contract of th in England, in which were a preponderance of young girls and unmarried women, whose minds were sul-lied and warped, and their frail bodies broken down before their prime, as well as subsequent similar op-portunities in this country; and these have led me to like conclusions. And the temptations which beset the higher grade female toilers in stores and offices, are also in similiar directions. They are constrained to dress well, while the remuneration they receive is shamefully inadequate to provide such dress in addition to the necessities of living. Herein lies far more of temptation to a vicious course of life than comes from absolute poverty.

And herein, too, lies the curse of the cheap wage system women are compelled to labor under; and so long as this system prevails, I am compelled to look on the movement for opening wide every avenue of industry to woman as an evil fraught with the direct consequences to the race. I never see a cluster of wan-faced girls streaming forth from their ill-paid, close-confined work-shops—from rag warehouse, tobacco factory and shoe binderies, that it does not make my heart ache. And when I read a few days ago that the Legislature of Pennsylvania had it in purpose to enact a law in check of women's employment in steel, fron and coke furnaces, and in coal mines, my soul cried out:

"Great Father of Justice! has it come to this, that in our beautiful land of freedom for the op-pressed of all nations, our wives, sisters and daugh-ters are sunk to this cruel degradation and hardship to earn the pittance of a bare living!"

Perhaps woman's ultimate regeneration can only be evolved through such horrible slough of misery, in the mad race for wealth going on. But to myself the road seems long and very dark. My own thought is, that it can better come by way of right education and woman suffrage; and that the present paramount need is to so elevate her brother that he shall carn ample means to bring up all the fernales of his earn ample means to bring up all the females of his household to their highest development without need to thrust them into the hardening, debasing influences inseparable from factory and workshop. Cleveland, Ohio. W. WHITWORTH.

W. H. Creeker writes: I am greatly pleased with the contests of your instructive paper, and greet its arrival in my home with pleasure. I find much that helps to unravel subjects that have long been hidden from the human mind, as well as giving encouragement to honest mediumship.

P'. Richmensia writes: I heartily indorse your line of match, straight and direct to the mark of truth, and an with you heart and soul in your affects to place the markets and prescriptors of honout Spirit-unders again a square level.

Notes and Extracts on Miscellaneous Subjects.

The Tichborne claimant is exhibiting himself to mall audiences in England to earn a living.

According to Richard A. Proctor a hand at whist can be made up in 635,013,559,600 ways.

Ali of the wooden toothpicks are manufactured in Maine, and two firms control the business. One of the Washington restaurants has among its waiters an ex-Lieutenant Governor of South Carolina.

steam sleigh, with which, he claims, the north pole can be reached. Bating forty-two oranges at one sitting was the feat accomplished the other day by a man at Crescent

The latest invention of a New York genius is a

City, Fla.

Immense crops of mustard are produced in Californis, and several mills have lately been established to work up the product. The \$500,000,000 now in the United States Treas-

cumulated in one body. An old resident of Hammond, N. Y., was surprised to find both his feet frozen the other morning upon getting out of bed.

ury is said to be the largest sum of money ever ac-

The towns boasting of having female brass bands are becoming quite numerous, Carbondale, Ill., being the last to enter the list.

Fashion's latest freak in Paris is a fancy ball in which each lady is dressed as a flower—violets, lilles, roses, bluebells, and marigolds.

On less than 2 per cent of the area of the cotton states is grown three-fourths of all the cotton manufactured in Europe and the United States.

In Germany last year twenty-three cigarette factorles turned out 187,000,000 cigarettes, and the output of the French cigarette factories, was 600,000,000. George Riddell, of Carroll County, Missouri, is said

o be the father of twenty-two daughters, including five sets of twins. They are all living at home. A perfect skeleton, to which was attached a ball and chain, was lately uncarthed twenty-five feet be-

low the surface of the earth, near Savanuah, Ga. The Chief of Police in Atlanta, Ga., is in the habit of disguising himself as a "masher" and mingling with his patrolmen on an "equal footing." The first complete translation of the Babylonian

Talmud into German or any other language is au-nounced to appear shortly at Innsbruck in about thirty-six parts quarto. According to the Gainsboro (Ga.) Herald a calf

in that town has an ear about the size of a silver dollar growing out of each eye. The animal is about fifteen months old, and can see a little. Several type-setting machines are seeking recogni-tion at the hands of sanguine inventors. One man

says his machine can do the work of ten compositors and reduce the cost of composition 80 per cent. A Seneca Falls undertaker has copyrighted an

"undertaker's burial contract," by which he agrees, in consideration of the sum of \$2, to furnish a person dying within one year from date of contract with a \$75 funeral. Emperor Dom Pedro, of Brazil, has sanctioned a method of vaccination against yellow fever, and 500 persons have been vaccinated at Rio de Janeiro by

or. Dominges Freire, to whose investigations the idea is due. According to a Boston paper a clergyman in Washington County, Me., holds Sunday-school in his skating rink every Sunday afternoon. The scholars who attend the school are allowed the use of the rink one-

half day gratis. The story is being extensively circulated that an elder in the Presbyterian Church of Burgettstown, who is a great domino player, was leading in prayar, and instead of finishing with the usual amen, closed

by saying "domino." "West Virginia," says a Wheeling paper, "sports a lawyer who sued a dead man, got judgment, issued an execution, advertised his property, sold it, got the money, and spent the money for whisky before the court was apprised of his death."

Ravenna, Ohio, comes to the front with a one-leg-ged roller skating professor whose skatorial feats up-on his one limb are described as simply wonderful, while his exhibitions of extraordinary strength of arms and body is no less so.

An entry in Washington's dlary, dated February, 1768, shows the great number of visitors he enter-tained at that time. "Would any person believe," he says, "that with 101 cows actually reported at a late enumeration of my cattle I should still be obliged to buy butter?"

It has always been the belief of Mrs. Burton, wife of the well-known traveler, that since England took the Koh-l-noor diamond, proverbial for the ill-luck it brings, nothing but disaster has attended all concern-ing British India. Recent events will more than ever sustain her.

In grounds adjacent to the Colonnal Palace.Rome, there was recently found a fine bronze Hercules more than six feet high, and in an almost perfect state of preservation. It is believed to have belonged either to the Baths of Constantine or to Hadrian's Comple of the Sun, which stood near each other on the Quirinal.

Some of the Japenese almost worship cats. A feline funeral in great style is reported by a correspondent. The coffin of the defunct pussy was covered with a white slik pall, and a body of chanting priests followed the cortege to the grave. In due course of time a monument was erected, on which were in-scribed the many virtues of the cat.

Some people are born exceedingly lucky, as is shown in the case of a man from Hartford, Conn., who about five years ago, with a few hundred dollars, went to Kansas City and bought a small strip of land which afterward proved to be a sand bed. He bought a horse and cart and hired some shovelers; to-day his fortune is over a quarter of a million dol-

Timber rafts on the Rhine are a noticeable characteristic of that historic river. A single raft has often eight or ten small houses on it, and from 400 to 500 workmen, rowers and pilots. The vast pile is steered by means of immense oars, and is so constructed as to twist like a huge snake in the narrow channels. The sale of a raft at the end of the voyage often realizes about \$150,000.

In lieu of a society for the prevention of cruelty to animals in Dakota the annexed provision is carefully adhered to: "When animals are left hitched in the open air during cold weather or in the nighttime they shall be taken care of by an officer, and the charges therefor shall be a lien upon the animal, and upon conviction any person so leaving them shall pay a fine not to exceed \$25."

A New Orleans paper concludes its report of a cy-clone which passed over Natchitoches Parish last Wednesday with the following: "A negro, it is reported, was standing several hundred yards from the river bank, when the cyclone lifted him off his fact and he shot through the air, like a bullet out of a gun, in the direction of the river. Fortunately a large tree stood on the brink of the river, and as he was hurried along he caught one of the branches and was saved."

The president of the London Boyal Microscopical Society recently described the action of some new and horrible monsters, 1-10,000th of an inch long by 1-19,500th of an inch broad, "with six long flagellalike whiplashes," begotten in decomposed codfish, as "entrancing" when they pounce upon their prey. Their march is "like the rhythmic movement of a peal of bells," and "no sight accessible to the human eye can be more fascinating or more beautiful than this."

Remarkable mirages are among the atmospheric curiosities in Dakota. At Darlington a few mornings since the Wesington Hills, over sixty miles distant, only plainly be seen in all their magnificent splendor in the horizon of the north. The mirages occasionally seen are phenomenal wonders. Yorktown, Kimbali, and other towns are plainly visible, floating as it were, in the clouds. The hills on the west side of the Missouri River are also visible, and afford the observer a landscape the beauty of which cannot be described by non.

"Human hibernation in India" is thus explained "Human albernation in India" is thus explained in Nature by a porrespondent: "A tu not is dug from the grave to the neighboring jungle; the grave itself is partly prepared. The subject is then, in sight of the speciators, prepared by having his caus and nostrils filled with wax and his tongue turned back. He is then apparently buried, creeps through the tunnel, and goes away. After six months, or any other interest, he creeps back again, is due no apparently lifetest, and respond with infinite pains."

The Devil.

Men don't believe in a Devil now, as their fathers used to do; They've forced the door of the broadest creed to let his Majesty through; There isn't a print of his cloven foot, or a fiery dart

To be found in earth or air to-day, for the world has

But who is mixing the fatal draught that palsies heart and brain, And loads the bler of each passing year with ten hundred thousand slain?

Who blights the bloom of the land to-day with the fiery breath of Hell.

If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the Who sows the tares in the field of Time wherever God sows his wheat?

The Devil is voted not to be, and of course the thing is true; But who is doing the kind of work the Devil alone should do?

We are told he does not go about as a roaring lion But whom shall we hold responsible for the ever-

lasting row

To be heard in home, in church and State, to the Earth's remotest bound,
If the Devil, by a unanimous vote, is nowhere to be

Won't somebody step to the front forthwith, and make his bow and show How the frauds and the crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and of course the Devil is gone;
But simple people would like to know who carries his business on.

The Great Rock Island Route.

The Chicago, Rock Island & Pacific Railway, with its connections, extensions and tributary lines, constitutes a system which affords the traveler from Chicago the best, most direct and comfortable means of access to all points Northwest, West and South-west. Its main line to Council Bluffs is the midlink in the transcontinental chain that unites the cities of the Atlantic to the cities of California and Pacific coast. To San Francisco it offers a choice of three all rail routes; via the Union Pacific at Omaha; via Kansas City, connecting with the Atchison, Topeka & Santa Fe and Southern Pacific, and also this and other lines at Kansas City to Pueblo and Denver, connecting with the Denver & Rio Grande for Ogden The famous Albert Lea Route, running Daily Express Trains to Minneapolis and St. Paul, also makes direct connections for all points in interior Dakota, Montana, Idaho, Oregon, the Canadian Provinces and British Columbia.

The equipment of the Rock Island is unsurpassed by that of any other road. All Express trains consist of elegant Day Coaches, splendid Pullman Siceping Cars, and the celebrated Dining Cars which are a specialty of this road. To Missouri River points the Reclining Chair Cars extend to passengers welcome rest and repose without extra charge. All connections are made in Union Depots. The solid road bed, steel track, safety appliances and careful manage ment, characteristic of the Great Rock Island Route, insure patrons immunity from ordinary perils by rail and the superior advantages of rapid transit and prompt connections, with comfort, enjoyment and luxury to all points of destination.

A Valuable Discovery.

The wearing of a clumsy, awkward, and often irritating trues during a lifetime at the same time incurring the danger of a strangulated hernia or rupture, can now be avoided and a permanent cure so dily and safely effected that all sufferers should emancipate themselves from slavery under such a disagreeable master. Pamphlet, references and terms, two letter stamps. World's Dispensary Medical As-sociation, 663 Main Street, Buffalo, N. X.

Few novels have been awaited with the interest of "Trajan," by Henry F. Keenan, which Meesrs, Cassell & Company will issue in a few days, "Trajan" is an international story, the principal characters are Americans and the scene is laid in Paris, during the exciting days of the commune. Herace Howard Ferness, the Shakesperson scholar, and Geo. H. Boker, the poet, give the story the highest praise,

Merited Praise.

The universal praise bestowed upon Kidney-Wort as an invaluable remedy for all disorders of the Kidneys, Liver and Bowels, is well merited. Its virtues are universally known and its cares are reported on all sides. Many obstinate cases have succumbed to it after they had been given up by the doctors and a thorough treatment will never fail to cure. Sold by all druggists. See add to all druggists. See adv't.

Mrs. Southworth's numerous grandchildren call her "Grandma Emma."

CATABRH CURED.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Dr. J. A. Lawrence, 199 Deane St., Brooklyn, New York, will receive the recepe free of charge.

Miss Cleveland is said to be much opposed to danc-

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The littest regarding Daniel Webster is that he never used a profune word.

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A Sensation

of relief is sure to follow the use of Ayer's one who needs help is indeed fortunate Sursaparilla, and thousands thankfully who finds a friend. But he is still more acknowledge its good effects. Charles C. fortunate who discovers that he may Smith, Craftsbury, Vt., says: "I have eradicate the poisons of scrofula from his been troubled, for a long time, with a system by the use of Ayer's Sarsaparilla. humor, which appeared on my face in Scrofula is one of the most terrible of all ugly pimples and blotches. Aver's Sarsa- diseases. It is in the blood, corrupting parilla cured me. I consider it the best and contaminating every tissue and fiber blood purifier in the world."

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Sunday, March 29th, at 10:30 o'clock A.M., lecture by Prof. Wm. Lockwood of Ripon, Wis.; subject, "The Gospel of Structure." At 2:30 o'clock P. M., lecture by Mrs. S. De Wolf; subject, "Proofs of Immortality." At 7:30 o'clock P. M. lecture by Mrs. J. Anson Shepard; subject, "Lights and Shadows of Modern Spiritualism."

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The officers of the Wisconsin State Association of Spiritualists, have thought best to defer meeting until Jene, and join with Local Society of Milwaukee celebrating the anniversary. We hope all Spiritualists and especially members of the State Association will attend.

Dit. J. C. PhillLidps,

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The Alleged Syris-Chaldale Writings.

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BY WM. EMMETTE COLEMAN.

Permit me to refute the various unfounded insinuations and misstatements relative to my knowledge of Semitic philology contained in Mrs. E. B. Duffey's remarkable contribution to the science of Assyro-Babylonian linguistics in the Journal of February 14th. In reply to the statement that my knowledge of Assyrian archæology, etc., was derived from encyclopædias, I would state that not a line of my article on Mrs. Reynolds's Syrio-Chaldaic writing was derived from an encyelopedia. Whenever necessary I do consult syclopedias, and sometimes find them very metal; but in this case I had no need to look into any of them. I wrote the article the same day that I received the Journal containing the one I criticised, and its subjectmatter merely consisted of philological miautise with which I am perfectly familiar, through study and application. For over twenty-five years I have been studying comparative philology; and Assyriology I have studied for over a dozen years. During the hast year I have carefully studied the origin, history and characteristics of all the alpha-bets of the world, as found in Isaac Taylor's most excellent and thorough work on "The Alphabet," A number of the facts I mention. ed in my article cannot, I am sure, be found in the encyclopædias. Mrs. Duffey ought to be sure of her facts before making insinuations against those more familiar than herself with the subjects under discussion. Acknowledging the receipt of several historicophilological articles which I had sent him. Prof. A. H. Sayce, one of the leading Assyriologists and comparative philologists in the world, writes me from Queen's College, Oxford, May 6, 1884, as follows: "Your interesting and lucid articles display a prodigious amount of well-matured and accurate learning." Due regard for truth compels the assertion, that Prof. Sayce would be forced, in truth, to describe Mrs. Duffey's remarks on Syrio-Chaldaic" in terms the opposite of this, as confusion and inaccuracy are their predominant characteristic. I have sent copies of my first article on the Syrio-Chaldaic writings to Prof. Sayce and other philologists, and I shall probably send them copies of this article also.

Mrs. Duffey says, because I had never-heard of the Syrio-Chaldaic language, ergo, in my opinion, there never was such language. The lady has no valid grounds for such unjust aspersions, and rigid conscientiousness should preclude the use of such untruthful imputations. What warrant had the erudite Mrs. D. to assert that if I am not personally cognizant of a fact, I consider it as prima facie evidence that the fact does not exist? The few facts of which I have acquired a knowledge, by study and research, are as nothing in comparison with the myriads of facts of which I am in ignorance; and I am always glad to have my errors corrected, as truth is what I am seeking to obtain. But I do not relish the attempted correction of truthful and accurate statements of mine sometimes made by those wholly incompetent for the task taken upon themselves,—persons generally destitute of any accurate knowledge upon the points upon which they rash into print. I said, "No such language as Syrio-Chaldaic is known to science;" and I repeat it. Mrs. Duffey now tells me that by Syrio-Chaldaic she means the primitive Assyro-Babylonian language regarded by some as the parent of the entire Semitic family of tongues. I hazard the assertion, that no competent philologer in the world ever called the Assyro-Babylonian language the Syrio-Chaldaic. It is a misnomer, and the off-pring of ignorance. Assyrio-Chaldaic would be an appropriate pages for the language but not appropriate name for the language, but not Syrio Chaldaic. Syria and Assyria were two different countries. One was in Asia Minor; the other, in Mesopotamia. Had Mrs. Duffey, in her original article, used the term Assyrio-(or Assyro-) Chaldaic, there would have been no misunderstanding as to her meaning, and much of my criticism would never have been written. The use of an inaccurate and misleading term inevitably led to confusion. To tharge me with ignorance of the Assyro-Babylonian language, as does Mrs. D., is simply amusing, in view of the following facts. I have dozens of works in my library treating of and containing translations of this language; also works containing numerous original texte, glossaries, syllabaries, etc. Various times during the last ten years have I referred to and quoted from this language in my public writings and speeches; and in the very article, on Mrs. Reynolds's writings, now criticised by Mrs. Duffey, I re-fer to and describe this language over and ever again. Such reckless misrepresentation merits fitting rebuke. Writers for the press should learn to be accurate, and not make absurdly false charges against others.

When my lady-critic tells us that the As-

syro-Babylonian, or the falsely-called Syrio-Chaldaic, is "evidently a connecting link between Phœnician on one hand, and Arabic, Hebrew, and Chaldee on the other," we at once perceive how deficient is her knowledge of Semitic philology. Here is "confusion worse confounded." Of the three families or classes of Semitic tongues, the Hebrew and Phonician belong to one, the Arabic to another, and the Chaldee to another. Hebrow and Phonician are practically the same language, widely different from Arabic, and also variant from Chaldee. To place the Hebrew with Arabic and Chaldee, as constituting a class distinct from the Phonician, is lamentable philologic ignorance. It is possible that the Assyro-Babylonian may be a connecting link between (1) Hebrew-Phœnician, (2) Arabic, and (3) Chaldee, though this is far from being demonstrated; but to state it as a connecting link in the manner mentioned by Mrs. D. is absurdly unscientific. If persons will print such unscientific state-ments, they cannot reasonably complain if the plain, simple truth is told concerning . Of a similarly ludicrous nature is the shem. Of a similarly ludicrous nature is the lady's assertion, that Chaldee was the language of the Hebrews seemingly from almost the earliest period in their history. Where Mrs. D. could possibly have picked up this totally unfounded idea is a puzzle. It must be original with her. Chaldee was never the Hebrews till after their property and the Hebrews till after their property. by the Hebrews till after their return the Hely Land from the Babyionian Cap-tribe in the sixth century R. C. Previous to that their language was the Hebrew, which single an affect tongue differed considerably the Chalden; and all their sacred literature and affect the Captivity, a few late the Captivity, a few late

pro tells us that the writings the in the Assyre Baby ion-id, for me invited and made the control of the control of the

8,000 to 8,000 years ago, and was contemporaneous with the picture writings of Assyria, though not identical with them; and that the writings of Mrs. Reynolds were of a hiero-glyphical character. A direct contradiction is involved in the two statements. The pic-ture writings (sic) of Assyria, 4,000 to 6,000 years ago (it should be Babylonia more properly, Assyria proper being of more modern date,—an offshoot from Babylonia) were representations of the Assyro-Babylonian ianguage, and the only manner of writing that language then known. In her first article Mrs. D. says the Reynolds Syrio-Chaldaic language was contemporaneous with the Egyptian and Assyrian writings, but not identical with them. If so, it could not be the Assyro-Babylonian language. But now she tells us it is the Assyro-Babylonian language. It is impossible for both of these statements to be true. Taking her at her word in her first article, that the Reynolds writings were not Assyrian, of course I made no allusion to their being perhaps Assyro Babylonian; and for not so stating, Mrs. D. actually charges me with ignorance of the existence of the Assyro-Babylonian tongue. Another important fact: The writings of Assyro-Babylonia 6,000 years ago were either

picture-symbols or cuneiform; they were not alphabetic, as is the alleged Syrio-Chaldaic of Mrs. Revnolds. No alphabetic form of Assyro-Babylonian is known to science older than the eighth century B. C. From remote antiquity down to the latest periods in their national history, Babylonian and Assyrian writings were cuneiform; but from the eighth century B. C., the Phœnician alphabet seems to have been used in Assyria to some extent, especially for commercial purposes, in conjunction with the cuneiform; and at a little later period Aramæan modifications of the Phonician alphabet were used in Babylon and Assyria (Taylor's "The Alphabets," pp. 217-219, 252-256; Clarke's "Semitic Alphabet," p. 13, and tables v. vi. xi). Instead of being 6,000 to 8,000 years old, we find that the writings of Mrs. Reynolds, if they are really alphabetic Assyro Babylonian, are (probably corrupt) representations of characters only a little over 2,000 years old; and that though this writing was contemporaneous with Egyptian hieroglyphics and Assyrian cuneiform, it was so only during the latest periods of their activity, and not 6,000 or 8,000 years ago, as Mrs. Duffey's original article very misleadingly implied if it did not positively assert. As regards the language of these writings being one of the deadest of languages, Hebrew ceased its existence as a vernacular, or spoken tongue prior to the death of the Assyro-Babylonian The Hebrew vernacular perished during the Babylonian captivity of the Israelites in the 6th century B. C., just about the time when the so-called Syrio-Chaldaic writing of Mrs. Reynolds was probably coming into general use in Babylonia. Phoenician, Etruscan, Median, Zend, Egyptian, Hittite, and many other ancient tongues are as much, and in some cases even more, entitled to be called the "deadest of languages," than the Assyr-

Still more confusion exists. Prof. Nelke says that any books in America printed in the characters written by Mrs. Reynolds are locked up in private libraries and all such are purchasable only in Europe. According to Mrs. Duffey these characters are an alphabetic form of Assyro-Babylonian, resembling Phonician and Hebrew. It is safe to say that there is not anywhere in the world a book printed in an alphabetic Assyrian or Babylonian. Such a book would be a won-derful philologic find, of great value. Nearly the whole of the immense collection of Assyrian and Babylonian literature extant is written in cuneiform. A few scattering inscriptions, principally on the margins of legal records at Nineveh, are all that has yet been discovered of alphabetic Assyro-Baby-lonian. Prof. Nelke then must refer to a different language and character than does Mrs. Duffey. It is very difficult to tell with certainty to what language either of them re-fer, as their remarks there anent are not applicable, in their entirety, to any language known to philologic science. So far as facts are involved, an inextricable confusion exists in the statements of both. I have works containing every known variety of Semitic alphabets, showing all the variations that have been discovered in every letter, in all the various forms in every country, from the oldest Siloam and Moabite inscriptions to the alphabets of the present day,—the variations in some of the letters being in some cases over 200; and if Mrs. Duffey or Mrs. Reynolds will favor me with a specimen of the mysterious writing I think I will be en-abled to correctly classify it, if it corresponds to any known Semitic writing. Certain it is, it is impossible to tell what it is from the

conflicting statements of Prof. N. and Mrs. D. Mrs. D. justifies her use of the term "hieroglyphic" in describing Mrs. R.'s writings, by stating that it bears an easily traceable resemblance to the hieroglyphic symbols, being a pen adaptation of them, "a characteristic of primitive writings which Mr. Coleman seems not to be aware of." I repeat, it is a mis-nomer to call an alphabetic writing "hieroglyphic." In the very article of mine which Mrs. D. criticises I distinctly state that the Phoenician alphabet, the parent, most probably, of all the other alphabets of the world, was derived from the hieratic forms of the Egyptian hieroglyphics, and that the English A B C's are modifications of Egyptian hieroglyphics. I also stated that the Assyrian cuneiform characters were modifications of Akkadian picture symbols or hieroglyphics. Strictly speaking, they were not "pen adaptations" of them; but let that pass. As I have a familiar acquaintance with the hieratic hieroglyphs supposed to be the parent forms of the Phoenician alphabet (see Taylor's "Alphabet," p. 99; Clarke's "Semitic Alphabet," table ii), it is seen how uncalled for and absurd is Mrs. D.'s ascription to me of ignorance of the resemblances between the primitive alphabets and the hieroglyphs of which they are "pen adaptations" (?). It would be as correct to call the modern English letters hieroglyphics as to thus designate the alpha-betic Assyro-Babylonian, whether of the primitive Phoenician or the Aramman type; though of course, the latter resembles the hieroglyphic originals more closely than the more mod-

The resultant of the discussion is this: It is absolutely impossible for any one to de-termine with any certainty in what lan-guage or in what characters the Reynolds writings are produced.

QUOTATION FROM THE RELIGIO-PHILOSOPHICAL JOURNAL IN PROF. MONIER WILLIAMS'S RE-CENT WORK ON INDIA.

ter on "Demon-worship and Spirit-wership," in which is described the methods employed in India to exorcise evil spirits and counteract their noxious influences, a belief in the existence of which is widely prevalent in that country, Prof. Williams adds the following: "I also add a statement of one part of the creed of American Spiritualists in the present day (writt-n by Rev. C. Ware, and quoted in the RELIGIO-PHILOSOPHICAL JOUR-NAL), as offering many curious analogies to ideas current in India for centuries before 'Spiritualism' was ever heard of in Europe or America." Following this is the quotation from Mr. Ware in which he asserts the existence of myriads of earth-bound spirits in our planet's atmosphere, criminal and vicious, who are constantly exerting their baleful influence upon the inhabitants of earth. Very naturally the Professor supposed Mr. Ware to be an American voicing the views of American Spiritualists, as the Journal is an American paper; but in fact Mr. Ware is a wellknown English clergyman of spiritualistic proclivities, whose remarks on evil spirits were copied by the Journal, I think, from an English spiritual paper. It is true that similar ideas are held by a portion of the American Spiritualists; but, as the readers of the JOURNAL know, I have for years been combatting all such crude theories of spirit obsession, and of the diabolical infestation of mankind, as illusive, unreal and largely absurd; and it is well known that, like myself, many of the best and wisest of the inspirational teachers and writers in the ranks of American Spiritualism, such as A. J. Davis, Maria M. King, and Elizabeth L. Watson, emphatically affirm that evil spirits do not in any manner influence mankind on earth harmfully or injuriously. In my judgment, and in that of many of the sounder thinkers in Spiritualism, Mr. Ware's theories on this subject are wholly untrue and a revival of an-

cient exploded superstitions. REV. SAMUEL JOHNSON AND PSYCHOMETRY. Rev. Samuel Johnson, recently deceased, was one of the ablest and most scholarly of the Free Religious school of thought. Graduating from the Unitarian school in theology he developed into a non-Christian Transcendental Pantheist. His three bulky volumes on "Oriental Religions and their Relations to Universal Religion," devoted to the religions of India, China and Persia respectively, will long endure, as a monumental record of his extensive scholarship, patient industry, and profound insight into the modes of evolution and predominant characteristics of the ancient cultes of the Orient. In the third or posthumous volume of the series, just issued, "Persia," in my opinion the best and most valuable of the three, the following pregnant parsgraph is found on pages 9 and 10; and thinking it might be of interest to spiritual thinkers, as evidences of Mr. Johnson's acceptance of the truths of nature underlying what is often called psychometry in America and Europe, I have copied it for insertion in

"The word, shaped by the organs of articulation in the air, represents the speaker, and somehow impresses the remotest orb with his likeness. Am not I myself here on this sheet of paper, in my handwriting, every word penned an autograph-nay, photograph, made by the invisible sun of spiritual reflection? Do we not fling off impalpable aromas all the time so that, as the hound scents his master, the nerves of finer organism find us out by means of them, even when we have ourselves got a thousand miles away? Do not people construct our traits and habits and beliefs out of a lock of our hair, or a few strokes of a pencil. down to minutest shades of character, as Cuvier built up a mastedon out of a few bones? Every atom of blood, brain, nerve that is in us-every stir of limb or feature-represents us. What is phrenology, when the motion of your little fluger betrays every secret of your inward behavior to the wise?

Presidio of San Francisco, Cal.

Michigan State Association of Spiritualists -Resolutions Passed at Grand Rapids.

At the late annual meeting the Committee on Resolutions reported as follows, all of which was accepted and passed unanimously:

Resolved, That, believing alcoholic liquors. tobacco and opiates hurtful to body and soul, and their common use full of evil and degradation, we declare ourselves opposed to ardent spirits as a beverage, and to the common use of tobacco and opiates.

Resolved, That since the sins of parents affect their children, even to remote generations, we are under especial and sacred obligations to guard well our physical and spiritual life, that we do not fall into bad or injurious practices; that we hold ourselves under perfect control and use all the means in our power for our own development.

Resolved, That since crime is largely the outgrowth of wrong conditions in communi-ties and families, and in the birth and training of children, for which the criminal is not personally responsible, our penal insti-tutions should be conducted more on educational and reform principles, and capital punishment should never be allowed.

WHEREAS, Justice demands equal rights and responsibilities for all, as for the common good, therefore

Resolved, That we favor woman suffrage as

church property, because its exemption grants favors and privileges not in accord with justice or with entire liberty of conscience.

And also the following: * Resolved, That we appreciate the importance, and commend the organization of societies for psychical research, as helps to a better knowledge of man's physical faculties and powers, and of the laws of spirit influ-

ence and intercourse. Resolved, That we oppose all laws to regulate medical practice, professedly framed to shield the people from quackery, but really devised by a portion of the medical fraternity and intended to give the monopoly to cure or kill to those who have diplomas, giving

authority to do so in the regular so-called scientific way, as unjust, tyrannical and un-constitutional interference with sound and inalienable personal rights.

Resolved, That no body of men or board of examiners have any right to dictate who the people shall employ and pay as physicians or healers of diseases; that if any such board or boards are appointed, they certainly should be made up of persons of the allopathic, homeonathic electric and electroscapt and magnificant eopathic, electric and clairvoyant and mag-netic schools, each of which are favored by

Shortly after their publication I sent copies of the JOURNALS containing my articles on Krishna and Christ, etc., to Monier Wiliams, Professor of Sanskrit in Oxford University, Ragiand, and one of the best English Sanskritists. In a very excellent work, since published by him, on "Religious Thought and Lift in India" (Pert I. p. 200). I find a long state the punishment, as a backward step toward the old and resembertal spirit of "an eye for an eye and a booth for a tooth as spirit which punishes but does not retorm the criminals, and as not subject to a spirit which punishes but does not retorm the criminals, and as not subject to a spirit which punishes but does not retorm the criminals, and as not subject to a spirit which punishes but does not retorm the criminals, and as not subject to a spirit which punishes but does not retorm the criminals.

Recoived, That Spiritualism has come to stay. To make it a blessing to humanity, as intended by the Spirit-world, we recommend its advocates, friends and investigators to organize neighborhood councils or circles of ten persons or less, with the wisest, best member as leader, to meet periodically to discuss the subjects germane to Spiritualism; and to send delegates to the next and succeeding conventions of this body, prepared to give their views and best convictions upon the following subjects:

1. To what extent and how shall we give our time, money and services to this cause. 2. Is it our duty as a proper means of growth to discuss principles rather than personalities, both in our private as well as public circles?

3. Are aspiration and prayer proper aids to spirit growth and communion, and should they be encouraged?

4. Are there lying, deceitful and selfish mediums and spirits, and if so, how shall we treat and reform them?

5. What are the proper relations of the sexes—their duties, privileges and obligations? 6. Medical and professional clairvoyance,

garded, protected and developed. 7. Our public speakers. How shall they be 8. Woman suffrage and the temperance question. What shall we do with them?
9. Rights of labor and capital. Their re-

magnetism and mesmerism. How to be re-

secure his just reward? 10. Domestic, public and legislative education. How best developed, sustained and applied.

lations, and especially how the laborer shall

Resolved. That so far as practical and consistent with the business of future conventions we recommend that one or two of the foregoing topics be taken up, discussed and considered at each session, and that the subjects for such discussion be selected and announced for such session in advance.

Resolved. That so soon and so fast as results justify, we recommend the combining and organizing of these neighborhood circles into larger ones.

Resolved, That we appreciate the importance and commend the organization of societies for psychical research as helps to a better knowledge of man's psychological faculties and powers, and of the laws of spirit influence and intercourse.

Resolved, That we cordially commend The New Era, the new paper of this city, to the patronage and support of our friends and of the Association.

A French woman, who has been only a short time in Macon, Ga., is creating a great sensation, especially among the negroes, by drawing teeth in public, free of cost, and then selling nostrums for all sorts of ills. She drives to her stand in Third Street, every afternoon, preceded by a brass band. Fully 3,000 people gathered about her one day, for dentistry or other treatment. The negroes believe that her cures are miraculous. Some deem her an angel; others think that she is

in league with the devil. One of her patients was a colored woman who was so helpless that she had to be lifted into the doctor's carriage. She was anointed and rubbed a little, and immediately jumped up on her feet, and walked off, followed by a throng of chattering people.

Disrespect for Hades.

Rev. Mr. Shedd, an orthodox D. D. of high standing, whose divinity has been doctored after the old school brimstone fashion, contributes a late article to the North American Review-a theological plea for eternal punishment. The secular newspapers treat it with small respect; the New York Sun calls it a fossil specimen, and it seems plain that the old fear of eternal fire is dying away. The Christian Register treats it and the whole question, in the following rational manner:

We have watched with interest to see the effect on the public mind of Rev. Dr. Shedd's defense of "Endless Punishment." A few orthodox papers freely commend this effort of their champion. To those of them who have felt the waning influence of this doctrine, such a defence seems needful. Thus, the Golden Rule, in an editorial echo of Dr. Shedd's article, says, "If ever there was a time when such inexorable logic as is here used was needed, it is the present." Our ability to agree with our neighbor will depend entirely upon the sense in which that word "needed" must be taken. If we are to understand by it that the doctrine which Dr. Shedd so vainly defends is gradually losing its hold upon orthodoxy, and some "inexorable logic" is needed for its recuperation, we find much reason to assent to the Golden Rule's statement. But, if it is meant that there is any other need in all the range of human necessities for Dr. Shedd's everlasting hell, we must beg leave to differ. Humanity does not need it. God does not need it. And, if God and humanity can get along without it, Dr. Shedd, we should hope, might be persuaded to find some other field for the exercise of his inexorable imagination.

Though we utterly repudiate Dr. Shedd's hell as a solid arraignment of the divine justice, let it not be inferred, as is too often done, that we do not believe in future retribution. On the contrary, we hold that future retribution is as necessary to vindicate the moral order of the world as future happiness. But this future retribution we consider not as an arbitrary infliction or penalty, but simply as an inevitable moral consejuence of evil motive and action. Men enter the next life, we hold, with precisely the character that they have fashioned here. This fact furnishes one of the strongest motives for the development of character, as it should also remind us of the terrible consequences. here and hereafter, which may follow moral deterioration. To believe in a future retribution which is corrective and reformatory is one thing; to believe in endless punishment which is neither corrective nor reformatory is vastly different. The first view bonors the moral law of the universe; the second contradicts justice, and proclaims the eternal cruelty of God.

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Flannels will always remain soft and floxible, and will not shrink if washed with MAQ-NETIC SOAP. The reason why clothes turn yellow is on ac-

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NO ROSIN IN THIS SOAP consequently it will leave clothes pure and white.

With MACHETIC SOAP you can do your washing with half the labor and in half the time than with any other Scap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows:

DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

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If YOUR GROCER does not keep the MAGNETIC SOAP, he can order it for you of the Manufact-Brers, or of ANY WHOLESALE GROCER in Wisconsin, Michigan, Indiana, Illinois Ohlo, Western Pennsylvania, Western New York, Iows, Minnesota, Dakota, Nebraska, Kansas or Missouri, and the Scap is rapidly being introduced in other sections. It has been on the market for the past seven years with constantly increasing demand, A CAPACITY OF FACTORY TWELVE MILLION BARS A YEAR.

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