## RELGIO）ESU JOURNAL <br> MPHILOSOPHICAL 

Oruth wears no mask，boncs at no human shrine，seeks nether place nor applause：she oilly，asks a hearing．
VOL．XL


 ＂Tourst heachas＂




 Cotrin Piak Opyeci


The Oseult Forces in Nature． An Addreas Delivered by Adam Miller，M．
D．，before the Chica opo Philosophtical Soci－ D．，bJore the chica，
ety，Jan．16th，1886．



 comprebended by tho himan mind，not ex－ platned by haman language．SInco sclen－


 Ceraction of torce．Thus，it is aclaimea，is on


 trom the daring explorer of nature＇s unex Plored mstoriges．that they are stitill ooked up $r$ reseace and unon the surtac
 $s$ in our daily life．We may tink wo in end thome viabtite manlifestations of force
 origing and methods of operallon we kith
nothig
When we mee a wagon or carriage draw

 Inertif of ten wagon or car to bhich they manifestation of eneergy which apon the Ear


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 $=5=4$ $2=2=$ $=\mathrm{mzw}$ turn it at the next twilight to repeat to r
freablag induence upoit the growlag plant
Rat the are tender touches of thls mighty and yet mys．
terions foree，It is the most gentle of all
 $32=2$ clouds，to be carried by the winds to the din
ferent and diatant parts of the earth？And
these winds that perve as chariota for th clouds are indirect ereations of the sun． deccribe theep日 marvelons operationnatiature but eai
reader no satigatactory forceg－Chrough which they are carried on； Whlect the foreess come，that appear so plaing
to us in our daily ilfe． Let us now look a little ways along the me－－
chanical and ceemieal line of foree．We are not now looking at the horse whose power to
make thing move comes indirectly from the
un，throcigh the vegetable worlit but an，through the vegetable world；but w
come to contemplate the locomotive which
 stesur engine its energy？The fuel convert
the water Into steam，and thls supplies the
power to drive comotives over land．The steam la the re
uit of heat；the heat is prodeed by the fuel in the form of wood or coal．The legitimate
conclusion is that whether we ride in ear－ by steam We arefinoved by a force that hasile
origin in the sun．And who can tell whence ame the mighty energles displayed by thi
bright orb？We have Sheories In great abund ance，and these appear more or res plangibl cai deduetions have done their utmost，and the question is plainly put，how and why
thit so？the answer comes beck．＂We do no
now
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(evolutlon or Reformitloin-Whleh Shal Synopis of a Discourse Delivered in Metro-
politan Temple, San Francisco, Cal., by Mrr. E. L. Watton.

## monacal Jouraal by John 1









 which when probed, prove, yoldeng that













 Momeror moch oppreased they mad bhithey

 emjor real Danaee a dearee ooda bo biought

 the resilith that there ere diturblag forres


 How can we remedy these orlile? MPe whit
Hot contine to etarve much longer withoat


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 Slood aro working givifily In ith dark, and,


 When a mob ta not only angered by wronge




 nored. Teech tamperanee asd gatillence


sPIBIT PICTURES.

## Curloas Derelopments Where Least_Ex



 IIr opans for thi season uppet, could not
but hink his word serlous.



 keep my prices down tor the masseg.
Do pou recelve more calle from ladies


 patronizo you so extengively, when youare
ho onie person on earth to whom thee are
 "Comported by this asaurace I made my
arth and found ten new arrivals in the remale of the thenshion









 Professor Harrett on " Thought Reading."




 been explatined by unconselous muscolar rac-
tion. This baseless theory has been exploded



 In the lecturer a
allosonionis to to the mode of
cond


 ha well informed before he ventures on sug.
















## ay mastrar m'poole.

 What shall be my ancel name?In twe land whero I Iam yolpe.




 I have beard thallto ot otho,


For the angela will not call me; Thy willimpak anoilat anhing
 Very yentia puro and tender,



The Japanese goveenment g about to send a number of young giris to Earope to be ed-
 charter members handred and afty.




 ern paperas as the frat dic
Miss Ylorenes Hale of New York, stains
 glass, and is reputed the only woman in this Queen Nataltio of Servila, boughit, within a
 In Culli, Amalla Venegga has pasaes a brril: versty commisslon, and a oorresponodlag and.
ploma nas been awardeeg her. She is a young
lady.
 herself for four yeara to physiology and hls. of phitiosophy shat was the only woman In
a Mme. Adaum ls preparing

 ot woman journailittot of that cltty
 Mra Laun C. Holloway has written a blo.
graphical sketch of Adealde Nellson. it is Krapitrated with nine portratits ,by Surony،
maktrig a beautitul souvenir.
 Ameriean Insititute of Arechitectio.


 muat aimaye be the women who are in the
wroog and not the mentecane men have
reered themsives the right to decide




 tor three yeara.
Mlass Margaret Thomas, mhoss statue ot
 any.
 Pdid Coarteen are practicting medjecine in
 Boston Orchesestral Clab.




 plant two hundred aeres...th an Im Imensely




$\frac{1}{4}$







 neas withoor secandat or danger
tack belog made on her reputatio
Woman In Sacred Song. A Library of
Hymus, Rell
by
Boman







 baytuen $\begin{aligned} & \text { forever In the popular heart. In- } \\ & \text { deed }\end{aligned}$ In of woman, to Hods so moch that is genoine
andenduring poetry








## BOOK REVIEWs. <br> 












## DYSPEPSIA



## RISINGSUN stove poush

IDO YOU SING:

## (OOK, Jons B. Gough.



## A SUPERB OFFER.

A First-Class Sewing-Machiné, A First-Clasš Weekly Paper.

##   <br> EVERY MACHIME WARRANTED FOR 5 YEARE <br> Cliagov Fexdid Junnal <br> SAMPLECOPY

JOHN R. WILSON,
Ćhicago Evening Journal,
$\qquad$


THE NIAGARA FALLS ROUTE."



## PARALYSIS


lebic's corn cure witc cure - N
DANIEL AMBBOSE, Mablinher
eo Dearborn. St. Ohfceago, m . BOOKS Spiritualism, Psychical Phenomena, Free Thought, and Science.

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|  |  | $\frac{\text { SNO. C. BUİDY, Chicago, } 7 \mathrm{IH}}{\text { Sintrin }}$




 By JOHN O. BUNDY TERMS OF SUBSCAIPTION IN ADVANCE.
 Muct contr, s crisk sticizs cort mise
 Yow York or C Clicago.

 Rntered at the postoflice in Chicengo, ill, as
eccond.clese matter.

## special notices.


Truth and Prefudice Grow Together.
Wo have noted the greas Iner

 deestre to know of thess thlings whlch pertatn yond. Alike inerease of theee things in prrvate Itfe, not recorded in the newapapere, If
equally marked. For lastance, a friend
 home, waere the at a splrittualist, told of belog
One tady started to go ap stalra " atter her. The In-
telligent hoetegs told of vilit in an Episco.
 haring rape, table movlig, and moet clear
and emphatle Jepllies to mental and oral questions.
Evidentls
Evidently- the power of onseen Intell1-
gences, poople in the ite beyond, to manffeat

 to eee oar frrends and nelghbors they seldom
visit as, bat twith the growth of our desire for thelr seol ofy they gee ns ofiener. So It is as
botween as and our frrends "overer there." atlons grow. the dogged obstliney and billnd
 This, too, It natural. Whien devils or eril
splrits are belng cast out they wrifhe and groan. When talse theories ard belag upset, hocrases, As emanalpation draw near pro-
slavery mobs grow more ferce. In the Chris-


longed to the world of emotlon." Savages
ho gald, dreamed that they saw ghoste, and so the bellef grew , and thg bellef in a an-
preme Bellig came trom the aame dreamy
 younk preacher, quitetly Ignoring the pyychle
research and appritoal experiences of great wid gitted persons in oar day, and so alled as to also ignore the records of 11 ke experi-
and oness of great souls in the past! "Spooks"
muast be thlok enough tin the Baginaw pine woods to trouble hly nad call nut his learned
Ignorance. Truth mast ba galnting sa its op.

$\underset{\substack{\text { In } \\ \text { on } \\ \text { on } \\ \text { and } \\ \text { and } \\ \text { and } \\ 0}}{ }$

Thts "d deal man" is good so tar as it goos,
but the concentlon is bentary, leaving out all thought of the mil.
 intaltive soal-knowledge, the volce withln
that tells of Immortallty, the aspirations to ward the Inanite Mind.
Ht Is acch an LIAeol asa a higb-mladed agnos. not such as would satiofy a spiritual and di.

 nut begond the stas.
tall loond to-morow.
Ofity can not be
Onity can not be satlshed with Huxley's

 fort is for splritual calture. "Under which
kling" "ooe our nelghbor serve? Divided al logince 18 bot confusion and fallure.
Here Is Haxle'ts own statement. He


With no wish to bellttle his sigas services
 maltera.
Does $U n$
 $\rangle=$ Hearrth iove wilit maett theres mamta, poes it necept tho poor notton that cerrain
motal facaltes are "dependent on molecu Iar composition "'or can it accept the spipirt
nal atatement that "Death to alreamstance to the eternal IIte of man? A deyelopment of the hower, so ts the death o ditlonis of the llie besond ${ }^{\text {p }}$. We greatiy need ciear thought and the emphatic statement or
pirithal realitite. We want in our day a ppritual phllosophy and an'tdeal of man tin Here is a noble word from Rev. Reed Stew-
art of Ratille Creek, Mlichlgan, an Indepen.





To Mulch is Unity and Unitarlanlem near: art's cloar and atrong amirmation?


Diriue Proridence Examminod and Analyzee.
 The questlon may well be asked, what Is
Divine Providence?
Mllalsters of the Gospel have atudloasly ondeasvored to elucilatate in a
comprehenilve manner its real nature, but

 terlonas," as far beyond the ufderstandlag of
the average mortal, and no one, na yet, hia
 exact tatass, as separate and apart from hur
manity. Sometimes rellet comes to a mortal
 With no response whatever. As a peculiar
mantifestatlon of what 1 s often designated ae Divine Providence, we may remark that the
arch trattor still Lives. Whlte Lincoln, GarAeld, Grant, aud hundreds of other noble
men who were connected with the tate war on the Unlon silde, have paseed to splrithllfe.
Thonsands of dollara are. expended andually In the effort to christlanize forelgn heathen,
whlle the heathens in our own country ar Deft withouthensas in our own country are
Murderers, ander
he superviston of a
 poor vietlm, Is, of course, consigned to hell
Divine Providence Is also supposed to be the substratam of all rell gloan secta; the eentral
polat from which ill falth and prayer curea pinanate. and withoot its controlling infa-
ent ence. It is affrmed that the world woild soon
be thrown into chaoo. We use the term, howHer, it exact accord with the above deetpi-
Hon. The human mind can not, however, have a
abstantlal conception of what constitutes Divine Providence ootaide of a haman beling.
Bart Coatman, a cowboy conviet sentenced to hreo years at Jollet prtroon from Wyomlng, term. When Coattanan was brought into the
elerk's office to oe diselarged, the elerk handed hlm a package of bills amountling to near-
is 81,100 , and informed hlm that $\$ 1,000$ of thes money hat beeg neat to him as a Chrise
mas preseat by one of the cattle klogis or Wyomling. The ere-convilct was nearly para-
yzed with astonlshmont at hla good fortune and left the prison doors with a light heart.
 kiving of 81,000 to that unfortunate prisoner There was a glorions, refulgent 111 ght in it
there wns subulme comort in it it there was catatic pleasare In ilf: there was a heart-fol as composed excluslvely of the benlg cattle kjog.
vas taken ill. retased to osead for a physiletan saylng that the had conildenco In It its reetoran
ton to health by Divine Provideace. tolth whe palatallify blatien by the deasth of her IIttle one. She had not an adequate comprehenslon of what constitates Divine ProviAlvely on superaatdral means, Relyly
entrely on apeparataral meang, lndicates that the placed frill condadenee In God, Instend
P wisely summoning to hior ald the Divine
Pel It is related that by the wrick of a bank in Lancaster, Mass, recenitly a widow lost, her
whole fortune-s2,000 $\rightarrow$ whereapon an un knowa person in Bostan arranged to pay her
$\$ 120$ annüally (representilag 6 per cent tinter-
 dicine to man's sature in providing her with


As is well known, events, are constantly
 only with the termination, of a miserable ex.
Istence. It has been related that aboot nine
 askod by a small boy to buy a paper.
"How tit " he logutred, "that you haven" sold your papers before this? ${ }^{\text {P }}$
"Theere ann't my papers," he repled " Fv low's, and Pm helplog hlm elean 'em oot."
"Where ts the other Ittte follow?" "Where is the other little fell "Oh, he's there in the entry
asleep apon the stairs. ". How old ts he? he Inquired.
" Ob , aboat
ton, and don't want to go home till hets sold out.".
The ereaing wan dainp and ebilly, and the
alght of the poor half-elad Ittil walf, tired atght of the poor half-elad little walf, tired
oat and asleop puon the staite, so tenderly
stock of papers, to the great dellght of the child, who, roustng inp from his nap, and
Bhivering with cold, gladly took the puarter of a dollar ajvea to him in the patme of his Iitule haud, which was not much larger than
the coln he recelved, and stowlag it away
A
A
the
gate
his.
his home, a mille or more are an a run for
Boeton. He wap probably sfrald of punish-
ment if he ratarned with his papers unsold.
In thls narrasive we see Divine Providence
Anely manifested, illastratlog tie grandear
of human natare in the lowly walks of itfe,
where it is niore frequently found than in

Ing providential In the humane eifort. of the
gentleman to alleviate the burden of the litslatioman to alleviate the burden of the lit-
tle newsboy, only so far as the Divine Providence within his soul had been exerclsed, ast as any other innate dealre or impulse of unman nature might be, under certaln We may set it down into requisition.
hat may set it down as an established fact divine, in the highest and nobleat sense of $r$ happli, and whenever one provides healt he becomes in the higheest conception of the orm. Divine Providence.
Divine Providence has generally been reone knows exactls where-and part of, or connected with, mortat minn. Ind prayers and entreatles of the chlldren of earth. Such ts, however, not the case. Every
kind thought, word, or deed ts divine, and When they alleviste the suffering of some constituting Divine Providence. God in no sense of the word should be regarded as the
Divine Providence from whlch epecial provi dences flow. Special provideuce can only women, spirlts and angels.

The Sunday-0penIng Queation
A'eablegram from London states that the much mooted "Sandas-opening question" one doubts now that soon the Commons will
ollow the Lords, who, March 19th, by a mil llow the Lords, who, March 19th, by a ma--
ority of fourteen, voted that "the time has ority of fourteen. voted that "the time has
come when, In the interest of rellgion and ducation, all national collectlons should be The Archblishop of Canterbury and seven oth-
er blshops, of course, voted with the church raditions of the past in the minority, Al he Peers of ability voted for the measure.
Lord Bramwell, better known as Jadge BramLord Bramwell, better known as Jadge Bram-
well. made a atirring speech in favor of keepang the maseums and pleture-galleries open his fellow Blshops, he sald:

Several morning papers are jabllant over inds victory of progress over cant, and one
paper hails the vote as and evidence that the Peers are Wraking up to the power of popular
sentiment; when such men as Lords Granentiment; when such men as Lords Gran-
Ille, Coleridge, Rosebery, Spencer, R1pon, Wolseley, Napler, Bate (the Roman Catholle
convert and the orlginal of "Lothair"), and The Bible-Is This True I H. N. Lowe is quoted in the Chriotian Ad "While natlons, kings philosophers, sys-
 read aed aifted and debebated, more, devoritly
loved and more vehementy asailed, more
defended and more dented, more Industriong loved and more vehemently assailed, more
defended and more denied, more nindustrion-
$1 y$ trianslated and ly translated and freely given to the woild,
more honored and more abused. than any
other book the world ever saw. It surives
ail changes, Iteelf unichanged; it movee all


Mr. Bundy and family resched San Jooes,
Cal., on the 11th inst., and at lateet advices ware having a dellghtfal visit at Sunny rae, the home of Mra. E. L. Wataon.
Kossath, at 84, ampsed himself hugely with While David Strong of Medway, 0 ., was eating hls dinner the apper aet of his false
eeeth fell finto his throat and tie whas choked to death.
Glles B. Stebbins lectures at Port Huron,
Mich., March esth, mornlng and evening, on he occaslon of the Anniversary of Modern Eptrtigalism.
Lyman C. Howe lectured at Yorkshire, N. Y.,
anst Sunday. He has an engagement at E!ist Sanday. He has an engagement at El
mira to lecture three Sundaya In each month for the next six months.
Tramps who are found on the streets of Mnona, Minn., after eight o'clock in the
ovening are locked up by the police. There are fower conflagrations alnce the ordinance ,ent hato efreet.
The Rev. Fayette Royce of Beloit, Wis.,
Eplscopalian minister, yet exceedingl an Episcopalian minister, yet exceedingly
ilberal in his views, not believing in the genine orthodox hell, has lately had ho degre leze. N. Y.
PPoems of the Life Beyond and Within."
complled by Glles B: Stebbins. Volces from mainy lands and centuries, saying, "Man,
hon shalt never die. Price, cloth", $\$ 1.50$, hon shalt never die. Price, eloth, 81.50 ;
postage. 10 cents exter. -Er sale at thls The The Gipurch of the New Splritual Dispensahold exerelses commemorative of the 38 th annlveraary of modern Splrituallism, on Wed-
esday evening. March 31 st , at $7: 45$. Mr. Morse, the Dilish trance mediaq, Hon. H. Dalley and Mr. W.C. Bowen/are 'ex pected as the apeakers of the occasion, while
Mrs. Stryker, Mra. Jones and other well eturn. A cordial invitation extended to all. Admission free.
The frat Spirituallat Ald Society of Bos-
(on, will celebrate the thirty-elghth anniverTemple, Wednesday, Mareh 31st. Speakers: t 10 A. M., Mrs. Nellie Palmer; at $2: 30$ P. y. Mr. J. Frank Baxter will delliver the Annl
versary Address; at 730. P. M., Mra. Sarah A. Brasy Addresa; at 7.30. P. M., Mrs. Sarah A.
Byrnes. Teat medium, Mr. Joseph D. StIles Klocutionist, Lucette Webster. Singing by
Madame Calista Huntly Piceloll, Miss Aman. da Balley. Mrs. C. W. Suillvan, and Master
Willie Gaskins. Accompaniment, Miss Amy alch. Refreshments will be served in the
ower hall. Admisalion to each sesslon, ten cents. The Thirty-elghth AnnIversary Celebration of the Society of Unitted Spiritualista will be
eelebrated Sunday, March 28th, at the Madon St. Theati. Services commence at $1: 30$ P. M.! sharp. Programme: Song, Unique
Quartette; Reading and Ipvocatlon, Dr. J. H. andall; Congregatlonal slagiong; Address,
Irs. J. D. Shepard; Sonz, Mra. Frank Cole and Yra. Faust; Address, Jodge Charles H. Wood Bong, Mrs. Anna Doré and Miss Cleta Marshall; Describlng medium, Mrs. Minnle Mar
shall; Recitation, Miss Mabel Bishop; Con gregational singing: Address, Mrs. S. F. De-
Wolf; Address, W. H. Blatr, Req Miss Helen Bishop; Song, Mra. Cole and Mrs. Miss Relea Bishop; Song, Mra. Cole and Mrs.
Faust; Deecriblng medlum, Mr. Ewing; Ad-
dress, O. K. Blahoi, Esq.; Inistramental musio, dress, O. E. Bishop, Ksq.; Inistrumental music,
Gultar, Harmonicon and Jewaharp,by Messrs. Faust, Hickock and Gaghagan Brothers; Clos-
Ing remarks, Dr. Randall; Congregatlonal ing rema
singing.
The Illustrated Christian Weekly has a olerical correspondent in sore distress. He
writes: "Universalisu in varions forms is stealling into the chureh. Let s preacher be suspected of a donbt, and his mind grows,
hundreds of people nnite to testify how they are ploased....It is time for earneet Christlans to take firm groand. Universalism is coming everywhere. This is distressing to
those who feel that Christlanity can not Ilve without holl fire." But Spiritualism, too, is "coming in everywhere." Many churches of all denominations have Spiritualists among thelr members and helpers. We were tately
told of a popular city church in which twelve told of a popular eity churet in which twelve
familles were Spirtualists. As yet very It tamilles were Spiritualists. As yet very ut-
tle is sald about it, the Ignoring or the poohthe is sald aboat it. the ignoriag or policy beling in vogue, but this will not
pooh poll
lagt hast. Let us keep firm, hold our al aivard speakers and writers sympathy and due material ald, and we win, the whole laûp will be leavened,
We leara from a special dispateh to the
Chicago Tribume, that there is great exalteChicsgo Tribunc, that there is great exitte-
ment in Leavenworth. Kansag, in spiritnat ment in Leavenworth, Kansan, in spirjtual-
istic elreles about a afteen year old colored avenue with her parents, who are Intelligent, respectable people. Sanday, Maroh 14 th, the
giri sald sho hid boen called to the spirti girisald sho had boen called to the spirit
world and would leave at seven o'elock and roturn at flve the next morning. She wont to sleep at the hoar named and awoke pre-
elsely at ave o'elock. She then related that she had been ealled to the spirit land to bring back a warnlang to the people to prepare
thomselves for great deatruetton of ife and property during the coming summer by oy-
elones and floods; and the clty fo doomed upclones and floods; and the elty fa doomed uD-
less the danger cani be averted by prayer. She less the danger can be averted by prayer. She
sisw many rolatives who have long etoce boen tifon, In the extreme. Alter talling abont
four tours sho sald she wis called to leavo agala and tiow loigs aho would be amay
ialeep, and awoke at the hour named.
that time ahall be no loager."
Any book thet lives and tid read for long centurles must have real power and
merlt. We are not inclined- to bellttlo the excelliencies of the nobler portion of that exclectican of documents which we call the
Bible, or to hide the fanlts. of other parts. of the book. Read with ejes and mind open, it will do far more good than it over has, but the theory of its infallible inspiration will Vedas and the Buddhlit Dammapads have stood loager than the Bible, and vith lees
change. He says: "It survives all changes Itself unchanged." The revised veralon, pro pared by eminent clergymen, has thousands of changes from the nid version, and ortua
dox commentators admil as high as thity

the Bible belng onchanged or standing longor than any other book.
The 38th annifersary of modern Spiritual smm , will be celebrated at the G. A.R. Hail
115 W, Sixth St, Clnelnnath, Ohfo, on Wed-

Three worling girls at 8 st , Joseph, Mich. boeame Insans over religion, and elght oth-
ers are stight1y affeoted. The Pentecoet Band
brought about the dementi.

RELIGIO-PHILOSOPHICAL JOURNAL
Sateldes-Their Condition in Spirit-Life
 iollowing, on the soclology of sulclde:
The members of the Statistical bocety of
tondon were lately entertained by the read London were latelely entertatined by the read.
ing of anexhantive paper on the pleasant
 should claim public attention, Inasmuch as
42,630 persona were known to have taken their own IIves in Great Britain during the
past wenty
Ileved tix yara. He tated that he believed the actaal number of suicides was
larger than that teported, as agrviving rela-
tives tives disilke to have it appear that deceased
persona took their own flves. In many in.
ntancea attempta atancea attempts were made to show that
death wan cauned by accident while the evimined sulcidde. The pablic records, which he increasing, and that yhow that sulcldes are Increasing, and that they are becoming more
frequent as ed acation beomes genera. Ig.
norant and illiterate personas rarely take norant and ilifterate persong rareely take
theif own lives. In proportion to numbers, suficldes are much more common among pro-
feesional men than among mechanies and tradeemen. They are very rare amoing farm
laborers and unaklyed laborers employed in any kind of work. The rate of suicide fa low. est among the common working clasess, and higheat where the ntielilectual ilfo has been
the best developed. HIard work, poyerty, pri. Vaition, deatituttion, exposure, sed want of no inniaence in cauaing people to take thelr own lives. Many with elegrant and appar-
ently happy homes take thelr own lives, but
those who never had a home or continue their existence for a week do not commin suiciae. Buicines are much more common among the inmates of palaces and
mansions than among those who tive In hov-
els and almatonge "There are two periods tof life at which
suicides are most IIkely to be committed. One Is between the ages of afteeen and twenty. nne
the other between fitty-five and sixty the other between oftt-ive and sixty-ive.
Wompen are never so reckleas of their during the period when they are moat attirac-
tive and there is the most to enjoy sentiment and emotion are stronger than
reason and doty. Love is at that time the
rulling pasalon ruling passion. Oid women, however, rarely will never accomplish whyt thealize thex exped to, but thay are not overcome by their dliap.
polntment. They
lons than men are, and mare llkely to to reflig. pointment. They'are more inkely to be roiks
loon than men are, and mas be deterred from
committing sulclde because they have been taught that it is a sin. Ambitious men who have been disappointed in the scquiremen
of wealth or postion cire like) to commit
sulelde after they have become convinced thit they must alwaya temiann poor and obscure. they can not realize any of their hopee. are committed in Jone, the moat pleasant noonth in the year, and the thot pleasant
committed in December, which is geeserall are committed in December, which is generall
the most dreary month, When a young and
handsoge woman resolves to commit galeld the rulligge. passlon is strong in death
She will select aome way of ending her Hil
hat will that will allow her ilfeleess remalng to remai tront of a moving train, will draw a knife low out hls bralas with a revolver. A woman, however, will most likely follow the
xample of Ophelia and drown berself in herself tastefally not dothls ahe will dress a draught of nar"The newspapers of the United States an of most of the countries of Europe show that
suleides are very yommon among gamfiers, week passes that a sulelde is not reported a
Nonite Carlo. Durling tha great polt ment in Cailfornia suleides wero common. Dr. Draper, in his "History of tho IntellectaIth fact that sulcides, were most common
Grece and Rome during the period when point. A large proportion of the most prom-
nent scholarg, writers, statesmen, and sol liers took thelr lives with their own heads, ohn Struart Mill states as the resalt of hit and 16 had committed sulcelde. The deelre to gna of good health, ang them thas with per meang, and surnd enjoyable. Posaibly the fear of deati IIfe. Persons of fine intsaken for the love and and good concerning death than those who havy queas minds and iltile education."
Bat few sprituallsts commit sulelde. The piritual alde of ilf doens not alwasal remov Bome cases the spirit of the sulcice is in aoh ont to figh
Boston, Mas.

## General Yews.



A man in Nova Scoitia is preparing to tow
to New York next summer a mammoth raft to New York next summer a mammoth raft
of logs, spars, and sawed lumber, ingregat
Ing about three million feet. Its length
 and will cost $\$ 20,000$
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In a late lecture at Yale Prot. Arthar T.
Hadley statect hat no less than 15.000 per
sons were in tured annall States from the single duty of couphiog cars.
This estimate is made from This eetimate is made from statiatica
surgieal ald given to such cases, An Alabama cotton gin manufactorer has
justembped ten of tho most improved machinea to Rassia. They are conslaned to
Moseow, and it is thought that the Rusalg Government wants them to experiment in
cotton culture in the Black Sea provinces Cotton cuilure and he Black sea provinces. Canadians are beginning to worry over
thenr looss of foresta. In the more thickly
settled part of Ontario only ten per cent. of Jug to the depth of forty or dity feet wher
formerly water could be ceached at aix. Mr. Moody Is drawing inmense congreg
tions in Mobile.
Edgar M. Forrest, a reform gambler,
holding revival meetings in Msobori.
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