## KELLIO JOOUNAL

Eruth wears uo mask, hows at no hunian shrime, seeks neither place nor applause: she onty asts a hearing.


## Ball


 Caitagour Aorritumeme
 sormai Geocrat thema.


 Liow will , of


the bostrum.
Gerald Massey at St. Georke's Hall.














 the lecture.


 truth. (Langhter). It osas thirty-fve years




 inder tho door. An hoor hater ta tho morn-
 to an asglum, declaring that ber madoress
war permanent. she was very vilent, but

 for it As It was contin nailif being repeated,


 $\xrightarrow{\text { mer }}$
to him not to have his wife removed aa (he
would be permapently well tha forto/ $\mathrm{ht}$.




 Df. Von Harimann says the anderstanaligg whole province of mediumbtytic phemomena;











 the entrir ereadit of coring rat.
mit the theacy of meemerim.
Spirilike manaer, the natoral opponents of





 The 1ntelligent manifestations of his com.
 reeognized and her lindividuallized Intelfir contrary, the sleeper to her own character
 With ard oog of memor. whereas ofle knew
that she could piass into the trance condition ilthont loss of mem




 nothlog ot spirita as the oppratora or as a
canas ot the eonsequent matifestationa. To
 a tho eftheor, the eame elf In in difirerent po hood. We were pot sitritanilish The wim Lemand the Spirtititet explanattion. For twelve
 ted to the elairrosianteis and. meemerist Wr branse. There wan no orm conviet tion









tem It was not necesesary for the mealom
to reat or ane the leters she was used an
tomatically
 yond that of the eomna Di Prel speaks of the medium in trance
dividing Into another seit. And another sec personality sible reality. In my opifiton this ts but an ence. Someor us may be double-tacea, bi





 Yond to me or apace; and what to more they
nasist that tis worla isa ephere of lovelier ght and foller life, and that it it in inhabilited nte on thit ilfe of ours according to natioral
laws not yet understood by ne. And this Doildive experience ot theirs cannot be gain Claitroyance. IIke zentas. Is its own evi:



 they do not or may not remember the expert.










 tranee condiftlon the cootinoulty of mepiory
and the unity of personality go to I have a personal story to tell denfernipg
 nine natare ot the operator. These are con.
 wis my deceased wife, and I bellioved so for ys extending to the ther ilife, One ond on mean my wife Jane? The astonithing

 wore tor the sentriment and ext time Ren in whet



 What is is, then, that mould prove the prest anifeetiog throgog the aedifum? It woold oiteett to will whas or the arrector, por her mind
aperator thbo controled the mavealar
tor the tue beingz In both of thete condl|







 The sen it Hartmann's canons are (1) that the the
Teveo ot
 niding inteliligence is to be sought for in
the somambance conseloansess of the medi
m. I t sed to think so nutil the great ehang
Sok place. BBt now 1 learnhed great thenange
 fect were prodiced not. When the metion

 ut the medium belng entranced. In Iny case
ot only was the somnambolic condition unnecesary for the prodidictlon of the phenomeambulte condition for that purpose. Nor in his objection at all uncommon. Many me-
diums object to beliug memmerized. Some of
hem nare instrueted by their guides not to abject themselves to the preliminary proannot always be attributed to the medium's. pressed the wish that I sbould put her to
leep. I was suceceding very well when ghe
 mine taking of her bracelets
and dashling 7hemi in my face.
The most conelagive physical phenomena
are not and cannot be produced by the medi-
amm own wil. He is only's wiling and rafting agent; and at times is willing and
er the control of that other will which is in position to zather up and wild the necess.
nary powera for producing the phenomena. rodace the other seif as an iptelligent oper-
toon Whea a double ERo is manifested, that
eatabl ahea Spirituall Nediuns do not need to enter tbe trance con-
 Le later on. In this, the waking state slso,
he ageneleo ar agents are reeognizable con:
rols of the individualized Intelligences preDr. Von Hartmann cannot possibly estab-
ish his thery aganst orss onlees be can
prove that pon existence of piritual intell. prove that nop exlstence of spiritas be intelli-
zences which he assomes, and secare the iso-
 onder the new and sboolutely exelusive con-
ditions! Till that is done the Spiritualiat will the phenomema. He kpown that it is with the
apirtual and than natural in man as with the oold a melon in one haind which contains hev. a bandfula of seed. of courte, we are al


 siobbery. But saceording to him Spiritualism
is a mental aberration, and he who doos not Treat it as aueh willi never, fathom ita paycho-
ogical canses. Consequenty, his demand on
 amber of ayylums ready to recision innt. The trath la that a diseapid subjeetivity is
the curse of the modern mind. it is 80 in




 phenment war uopor mer milititerprot oof亚 the metapyyletias, and pilionopher sice








 ngen The experiene tor him had onit the
 hare got beganath phention of somemof of






















 and










cret, elither Waking or cleep-Wat
not tell os how tios ptenomens,

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

















 dyine












 than those elfoew
hearen. Hard work, sult-relilanace nopa no taier














##  <br>    <br> thald that beak of therpas was abs   

## 



 J. ataterby eald that in in napes mon har











 cold

 aembers, whith makes thit total membershly

 nothlug oatside of itilitgranizo to do gior












## 





| close |
| :---: |
| cose |
| gap |
| dien | <br> \section*{} <br> \section*{}











 slavery, but it did not free women, who were
so deppli enslaved as to betatilignorant
of thelr slavery. Spirits have come to wo-
man to sundery her chains, and bil her save













 To J. J. Owzx: The East greets the West
on 3sih anaiversary. Grand
G. W. W. Kates.





## The Pers <br> Yor the Rellycto-Pullosophlacal Journat nality Versus the 0 maipresence of Delty.



## of wer wit $m$ $m$









 Detrolt, Mich.

Canada Paper on Spiritualism.





## mo

 ch 31 st, 1848 , whent the rap







 ery of Spiritallism, and new phenomena, in-
clading elair
novance and the movement of



## $a$ en gide scie hat nat <br> <br> that

 <br> <br> that}

 Atter a fow days Mr . and Mrs. A. left for
Italy, intorming their newy made friends of the roote they intended to take. After
they had gone Mr. B. was dominated with












 콜ㄹ․․․․․



Torce
pert
not
well


 misslonery; whose evidenee is quoted fa fa "La















ente
brea
Bmay
mov
mov
and
falle

\section*{| pres |
| :--- |
| pras |
| 0 |}

log
to
to
ha
he
an





 appears to be simply a revival of the art of
necromaney, of appoalinict to the spirits, of
the dead, whieh is.practicet, to day, ns we he dead, whleh is. practices, to day, ns we
have eseen, by the indians, wich was krown
 which must have existed amongst mery from
the earliest dawn of IIfe. It Herbert Spencer's
hypotheefis that ancestor-worshis was the hypothebis that ancestor-worshlp was the
first relifion to be rue. Nevertheless it ap. vents not demonstrably imposible that that
apart from all fraud imposture and wicked apart from all frand, imposture and wicked-
ness employed in producing the phenomena
there may be a force or azency at . Work Homan and the grouselhold.
 LIFe's true sicmificance.

 Adtho mant hatytyan tor
Natur itour common mosier.

Nito h moro than what mana fancies Tup that ing yidnewien ot tum







 Toubthoub sidid of dis tute Doten. The case of the sewing. Women, which was
revlewed in las week's.00RSM, seeusto the
great pubilic tobe eless important than it really great pablic to be less important twan it reall
s. Two handred thonsand women in one cit Who have no other weapon than the paedie ty
which to lefend themselves from sthryation
are re-intorced by a far greater numberi in are re--nntored by a far greater number in
the other cilles of our country the other citles of our conntry. They only
exist under conditions of servitude and in-
cessant toil. They have nio time to comblalo. no organ to volce their distress, no vote to
Beenre favorable legilation, and no organ-
zation to give strength to their purposes. ney to kive sirength to their, purposes and teeming with unwronght posaibilities.
Bven the New York Tribune says: e denied that there is sometthing wrong in ble for human belngs, and above gll women, conntry. to be redoced to o woy of Iling
Which in in noessentinl distingulshable from Commissioner Peck, who has collected the atistics from whith have been quoted, beleves that the only hope for sewing women
les in their leaving that line of work for some the. woman drudgling for a pittance collect nough to live on until she gets finte some
olher kind of work. Where ghall she go to Evidently she must have help to find her place. That help mast come from the intel seldom sunk below a rate at /least donble
that to which the sewlag-women have been tored." One who has studied the subjeet
thoroughy says, "The Increase of wealthin
then co centres of population does not better thent
conditlon. The constant inflox of applicant The absence of poiltical Inflicence and organization allenate lexislative sympathy." Hil remedy is

## organization.

Thls seoms to be the great lever to act up-
on Soolety. We ese its tremendnoos power
among the Knights of Labor. The writer
one quoted above, continnes: tlon conalsta in the fact that these women are perpetaally ranning a race with starvathing, because esixteen honrs a day of it only
guinces to procure the most meagre subsist. all the work must be done for themby such as hase lelgare, or can make it without en
dankering their own lives or the lives of their itsalf to these who seeft to tielp their fellowa organization its attainment is virtually certain. Ir worl ${ }^{2}$ by an association like the Knights of Laboswe
efiould soon cease to hear pitifal storles about Wages of afty eents a day for sixteenen honors'
 ion that the eitupation of these poor sewhit.
women is unilikely to be improved. But there seems to be no Powderlytto lead
hese white slaves into freedom, nor does it seem to be bo moch what is needed, as a Bu Will not some rich. generonscman or wo
man give this matter due consideration? One halr these women are needed in fami-
liea, The kitehens, nurseries and ehambers
of the well to do cliss ara sufering for their help, Theyo ought to find good homer foind pensition, all over towns, vind moderatate and eom-
efially farming communities, from the Atlanmust aneceed that will wisely orgabilitit the means of equalizing the surpliss women by
Beading them where they are needed. The may be reatored jast as it is in in the poumin IIfe-dorce into the depieted portilons and the
healit of the whole system will be the result.

It is a natural, wholesomime process. It must the beatling of the heart of hociety.-an
haste places and rellieve the congestion of waste place and relieve the congestion of
those gangla known as cities.
It is needed: Every honowaener we meet, his describe the story of her tronble for the
want of help. The servant girl problem is ne of the most difficult to remedy, and here,
it seems to me, is the possibility of its solaIt need not be objected that housework is
hard; ant real work is hard. It has tis disa. greenbe side, nothitit can be done withou
rudgery-nor will te deinded that greae
many women need to learn how to treat domeatics. There are those who are hard, over-
bearing, selish and exactig. Tol begine
early and continnes late. There are nelther
 they do not know hoo to cook, nor, in fact, to
do any thling as it shmuld be done abont the
house. They need to be fained and enilight ned; and then the way ma, for them to fong
the places they shonld fill, rator than stary the places they shonld till, ratiny than starve
or oll the ranksof prostitution finvxererowd
ed centres of population. The great ethcal and. spiritual movement
of the age, ought to become more and more practical. We bave had theorizing enough
let us put our shoulders sidd by side to the
wheel of progress, and do, some good. ftor ough work. We can dream and talk, iecture
and write, while our sisters are starving
Meantime the state of things grows more ap palling and threatening.
Such a Bureaan of Difection requires both money and organizing and execative abili
ty. Women alone can not and ought not to undertake any such work.
If the prinecplpes of the true Spiritual Phi-
Iosophy have taken a deep hold upon the publosphy have taken a deep hold upon the pub-
lie, they will bear trut. Let us hope they
may work for the weak the ing may work for the weak. the ignorant, the op
pressed and helpless of our working-women
April Magazines not Before Mentioned.
The CRyTury. (The Century Magazine Co.
New York.) Strkes, Lookouts and arbtra-
tions is the title of a timely artiele in the New York.) Strikes, Lookouts and arbltra-
tions is the title of a timely articele in the
April Century by George May Powe. Thice
aneedotal articles ir this number form a most entertaining account of the famous Confed
erate cruizer Alabama and her duel with the Kearsarge. In Memoranda on the Civil War,
Captaincharles King replies to General Pope. A portrait of Longfellow is the frontispiece
of the number. It accompanies a paper by
Mrs. Annie Fields. giving glimpses of Long. fellow in social life. Creole Slaye Song if
folly illustrated and entertaining. Mr. and
Mrs. Pennell conclade. hielr descriptive and pietorial narrative, Italy from a Trieycle. A
protasely illingtratedpaper on Toy Dogs com-
petes the series on of the number comprises the third part of The
Miniter's Charge, the coneluino of John
Bodwin's Teatlmony and two Ahort stories, Sister Tabea and Apri's Lady. Dr. Washing
ton Gladden contributes an egsay or Christi. anity and Popnlar Education. Popies of the
Tme contalns a discussion of the personal nhe art quegtions, which are suggeated by
the proposil to erect a natlonal memorial to
General Grant. The poems of the number are
 this month's issue is tha portrait of a North
Country Fisherman, $y$ y friend JIm., by W.
E. Norris, is continued. The Statue in, the Sea Wood; A North-CConntry Fighing Town:
Dorothy Osborne: The LIondon Charterthouse The plood of Is in Brittany an
Yoke, conuplete the contents.
TBE PaTu. (Wm. Q.Judge. New York.) Num-
ber One, Volume Oine of this monthly is reumanity, Theesophy in America, and the tudy of Ocecults Science. Phllosophy, and Aryan Lteratare and pnbilished nder the ans-
Sices of the Aryan Theosophical Society of
Sew York.
 ers; A Nam Doctrine of Evolutlon; Thip Servo-
Bnigarian Strngele; Phreno-Mesmedsma The Christinn Reflglon; Puck and Brownle; Ed-
ward Everett, and mueh good readable matter completes this issue.
MEntal Science Magaing and Mind-Curi
 tal Healing: Rational Mind-Cure; Our Spirlib
nal Belng; The Myteries of Healing; Immor-
tal and Iavistble Drops, Etc.
tim
The Unitapian Revisw. (Boston.) Con-
Tents: The Inevitable God; Man Finlte;
Dr. Bartol on Channing and Garrison; The Dr. Bartol on Channing and Garrison: The
Suficeney of Christianity The Pathos of
Socialism: Editor's Note-Book; Review of Correit Literature.
 Batlon; The Classic Hermes; Selected Aphorisms; The American Akademe: Literary.
Diz. Buste Wgit. (International News weekty will be a first elass publicatlon 1 trated the
low price of six eents a copy. A special feature will be its illustrations.
The Prasological Magazang.(L. N. Fow.
ler. London. Eng. Contents: Mr. Francis
Ggiton; The Study of the Muman Face:Abont Criminals; Phrenology for Chaldren; Aealth
Hints; Book Notices; Eic.
 Mo found under the following hearticles will General
Articles; Answers to Articles; Answers to Queations; Toples of the
Month, and Studies in Hyglene for Women. The Siderral Mizarsagr, (Northifeld. neoric Orbits and Radianta; Solar and Majp-
netic Observations; Fhe Red Spots on Joplter; Editorial Notes, Ete.
The contents of this month's issine is varied and Interesting to those agitating, the qub-
jeet of the Aboltion of Compalsory Vacein-
Thr Homilestic Rgvigw. (Funk \& Wagmons, mlacellaneoo.
THE PANsI. (D. Lothrop \& Co., Boston.) Bases of April Panyy.
Bivioon. (New York.) A magazine for mad young ehildren,


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |






$2=$

+2maxaw

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |






䢒













T Luebic's corn curé will cure


WM. T. STEAD,


## LANDS ${ }^{500,000}$ ACRES

Timber Lands


# RISINGSUN STDVE POLISH 


HAVE YOU SEEN
Answ

THE LNOM FOLDide bed<br><br>\section*{A SUPERB OFFER.}<br>1 First-Hlass Seving-Maechine, 1 First-(llass Weekly Paper.

## 



## EERY MACHIME WARf́anteo for 5 Years

 Clicerov Fiedid Junnal
## SAMPLE CQPY

JOHN R. WILSON,
Chicago Evening Journal,
159، © 161 Dearborn St., Chitago, II.


THE NIAGARA FALLS ROUTE."


3elligio-zhailosophical 2 fournal
 TEAMS OF SUBSCAIPTION IN ADVANCE.









Uses of Doubt-Engilsh Secular Reviev. This is sald to be an age ot doubt and okep-
ticism. but tit saleo an age ofafirmation and
 donbters. who in days gone by were eillent,
speak out. The larger charty and the lesser peak ou. ot tigotry larger chow thits and fredemem of ex ex.
presslon. It may somettmes be abused yet it
 This is a day of critical analysis and close
sitting of fvileneec, and nothiug is held too
 agoostcism and materiallsm are open and
pronouncef, while the affirming of great spirittan traths is strong and elear. This ont-
speakling and siftling shocks eherished feel: Ings of reverence and is sometimes rude or ats. It clears up and settles and soblifiles
 error is undermined and toppled over. Doubt
 necepts, the hilg hest d deas becadese ther are in his soal, has often bat yague and shadowy
vlows; but let his thought fequestioned and Mhs wewe. doubted, or let him dara to ques.
tion and doubt hlmself, and discussion or thoggt bring. new light to hig noul,
vaguegoes is gone, the trot to vagueness is gone,the trath stands in its per-
feet proportlons. Sometimes there may be seas steering by the stars, antid the ship-
wrecked shail at last be cast ashore ant Barved. The carpling doabts which ashen asail
Spirituallem are trying enough, but -they serve to call out hiew and stronger proofs, and the gold is thus purlfed and will be
counted as real in fit time. We may well bear to mind doabters of our day are good and true mén and women, able and of excellént character.
persons sick of the jangle of creeds, weary of the cruelty of outworn dogmas, who express thefr doubts In good faith, and in decent
earnestnees. George Eliot was of this classearnestness. Geôrge Ellot was of this elass-
never seofliog at the sincere beltever, riveront of any trath she coald see, and aspliring
 one feolit anss, while feeinag that there was
an aching vold in ber heart, z shadow over
her sool because certaln great tpiritual reasher soni because certain great spiritual resi-
ities were not clear to der. She is now where her sad sincerity has won Its it reward, She has joined "the choir invisible," and lives as
an Immortal and noble personality; not as a memory on earth and nothlag more.
There is, too, the scoffing akeptle, alppant
and ready in ahallow ridicule of what others hold raccred, deaying much and affrming litthe. Poor food for the son, poor help to a
better life, is thls negation. It has been sald better life, Is thls negation. It has been sald
that " doubt is the beginning of wladom" but thls hallow skepticism reveris a feeble.
and unhthalthy mood of mind, perilous if perslated In.
Before us lies The Secular Reviev,-"-
joarnal of agnooticlam and neo secularism, -a fair sixteen-pase weekly sheet from Lon-
don. Looking into, its contents has called out these thoughts, It is edited by "Saladin" Bradlaugh, Holyoake, and others of their class, who hold that we only know of man's
Iffe in thls world, of which Hfe the bodj eems the caise and the mlad the reeult,
both probably to die and end together, the outward senses bolng the ouly source of
knowledge. or at least of any that is at all rollable. Of course all speculation tonebling s auperatition, s hindrance not ar help to nan. Aspld and narrow range of thought
o the Spiritaalist, bat "let every man bs faly peranaded in hisown mind.
 organization in man.
The Revieno Is aald. only journal of advanced theng to "tho adopt a poliey compatible with the higher moral tone and riper cultare of modern times; ....and it distinetly repodfates the....re-
voltiog prurience of soclology which has made popular freethought "a hlas and a by-
word to all whose adherence would be of valvord to all whose adherence would be of
ue.....Some of the mosst able and scholarly editorial poliey is onecompromisliggly hostile
to the popular and dominant falth Its columns are open to the defence of Christianity rom clergy or laity of racogalzed ablility."
This gives one ani ex peetant hope of dignity and culture combined with fraink and atrong this number, but the secularistlo attitude to ward it is that of plyful ignoring or poor
contempt. On the first page of the Reviev are "At
Random" articles, chitefy on a visit of the editor to Spurgeon's tabarnacle. The follow-
ing extracts fall quite below, the higher
moral toneand riper cultura" promised In

玭


The above announcement is so frequently nade by the leading dally papers, that it has ceased to exelte the least sarprise. The
world in the aggregate la far from being perfect, and when a prominent minister of
the Gospel goes astray, he only gives expresslon to an impulse that permeates to a cer-
taln extent a very darge portion of humanity and which finds in hlm a place for foll un-
oldment. Perfection does not inhere in the hasses; it is never fonad even In lsolated eases; approximation thereto is, all that can
ee reallzed by those who are considered as be realized by those who are congisered
cright and shining lights, and whose charIn glanelag over the ellippings from vari
chers gis attract our attention
"They will Try the Preacher ": " he said bo
was a Miatister, and after a Brilliant Succes the Palpit he ran of with his Host'
"The Rev. Dr. Bristor In Court." Boston's bold Parson, the Rev. Mr. Downs,
who had been deposed from the Ministry Preaches to 12,000 People."
"The Rev. W. W. Downs and Mrs, Annte A Indicted for Adultery."
Minister Alleged to have used Bad Lan"ange"

Ontessing his Disgrace. The Mystlcscandal Revived-Pastor Hun

Charges Againat a St. Paul Pareon."
A Mob after a Rect
Fight In a Chureh.
The Rev. Mr. Perahing of Pittsburg, charg Disgraelng a Chareh."
"Pastor Phillips's Forgeries."
Charges Against a Clergyman
Deposed from the Ministry on Account of mproper Conduct
These announcements made in the dally calted the position in life may be, the saygism of human trafts will at times be developed, and that minlaters of the Gospel,
however sacred their calling, have not yet rrived at that degree of perfection in whieh the debased condition of human nature has
eatirely disappeared from them. Take for xample, the serlous imbroglio that occurre The troubles were resumed one morning when Fathers Dombrowsk and ompted to read
newly appolinted pastors, atted of
the morning masses. A crowd of 1,000 Polith the morning masses. A crowd of 1,000 Polifh
women and a namber of mea were in the church, and the services were interrapted by
yells and the brandishing of fists, and a numeer of the women tried to get at the altar to ed at the teads of the aisles and prevented Llzzle Jewandowakl, climbed over the pew and got within the eanetuary, where she
prayed and yelled by turns in Polish. Father prayed and yelled by turns in Yoilsh. Famer
Jaworaki came forward to speak to the peo ple, bat eager hands clatched him and tore
his habit off. At this time there were thirty policemen in and about the edifice, and con
filits between them and the people wer many. Fathers Dombrowaki and Jaworsk
were pelted with mud while ${ }^{\text {crossing th }}$ street on their retura to their seminary, op
posite the church. The pilice cleared th street, ont to prevent the assault. The mem-
Imposibith the
bers of this congregation were only a ver ittle in advance of whld savages.
There Is at preseat no system of inocula-
tlon whereby the virus of savagian which exilsts in the humanj familly, more or less at-
tenuated, can be succeagfally disalpated or held completely in abeyance. Pasteur may ever in cattle, the cholera in fowls and hogs, or hiydrophoble among doge, yet his skill.
however grand and towering it may be,could however grand and towering it may be, conal
not eheck the vital force of the remant of barbarlsm in that minister who so far forg of one of his must esteemed church membere. Thiere was Ryv. Stewart Ross (as set forth by the New York. World), formerly rector of addressing the Plymoath Young Men's Chri when Charies Joy, the Canadian Emigration Commissioner, burst Into the room and ahoutod, "You hypocrite, yon eloped with my
wifel" Ross turned pale and fed from the room. His aidience was surprised and great-
iy exclted. The momfent many of them reaIzed what was the matter they became owillag mob and paracued their lecturer for mille, yelling all the time. At thls polnt
Ross, who was breathless. and driven to bay, turned suddenly and stabbed two of his mos? anive purguers, Others coming up seized police then pat in an appearance and arrest-
o1 Rose. It transpires that Ross disappeared rom Belfast previlonaly, learing a wite an In his Sunday-school, also disappeared at the amo titae, which led to a report that the
couple had eloped. This rumor was conitrin ed when Mr. Joy recelved a letter from Ross
In which the latter sald: "Your wife has un dergone malpraetliee, and you had better ar ange for obtalning a divorce from her. Mrs. Jcy was foandAn the prisoner's lodgink,
sad, when Informed of her paramour's arrest and, when informed of her paramour's arres
gloried in her conneetion with the - Lord anolnted," as abe called her illelt lover.
In view of the facts we have presentedwhich are dark, dlamal and thieart-rending-
we are led to Infer that perfection does no exist among ministers of the Gospel, and
of any other class of reople. In morailty,
virtue, honesty and fintelligence, the 70,000 irtue, honesty and Intelligence, the 70,000
ministers in thls country do not excel th ame number of tarmers that can be fonn States.
eath of John Humphrey Noges, Foundé It appears from an Eastern paper, that ohn Humphrey Noyes, founder of the Onelda
(V. Y.) Community, is dead. He was born In N. Y.) Community. is dead. He was born In
Brattleboro, Vt., on Sept. 9 th , 1811 . He died $t$ his home at Nlagara Falls, Ontarto. on
pril 13 h . Mr. Noges was the father of the Perfectionlats who peopled the Onelda Community. He studied theoloky at Andover an New Haten, and was licensed to preach in
1833. But ha was carrled away by a fanati 1833. But ha was carried away by a fanati-
cal study of the BIble and by the frenzied reachlugs of revivalists under whose ministogether new ideas of the scheme of salvaears to spreading his doctrines by " preach ang salvation from sin." He began his orig.
inal ministrattons at Patney, Vt., the home f his parente, and his Hicense as an orthodox xtreme " Perfectionist" vlews by meang of the Oneida Circular, and also published umber of books, inclading "The Second
Coming of Christ," "Bible Commonism," Male Continence and Selentific Propagatlon," and others on kladred toples. In the
conrse of time he drew about himself a band orme forty falthful followe al Pataey cullar vlews of the relations of the sexes and a year later the Patney Conimunalty adopted them In practice. They professed to
repudiate the doetrine of free love, but wom-
as well as goods were nijoyed la commo ot by the Perfectionists, and the equality of Women with men in social and commercial
affairs was maintained. Their views were egarded by the good people aboot Putney disfavor that the little band from the commanily.
This led to a pligrimage to Onelda, Madimons Com, N. Yhere in 1848 , the now amous Community was established with a
nemberahip which presently grew to over . They started in with fortypacres of un the "ommunity, by industry and thritt, had equired bsf acres of land, abundant water ower, and manufacturing interests repre-
jepting aome $\$ 200,000$. Hardware was among hiet products. Farming was, one of thel general vecupation. The system of complex marriage and the "unitary home " worked its natural and most melancholy results,
which were seen fa the gounger generation which came up during Mr. Noyes's control o he Communlty. An 1879 It was found neces ary to abandon the, institution of comple
arrriage, and the other practices of the Com nunistic settlement fell Into disuse. Th male, in whose image men and women are
made, and of a sinless life, made so by an selfish Intercourse up to the polnt of perfec
ton, is still shared by many suryivors of the iftle band of early settlers at Onelda, but he honor in Its own conatry.

## Death of Thomas R. Hazard

Thomas R. Hazard closed peacefally a lon the reading of a hymn by Mrs. Holl, with vildent enjoyment when the change came, as the Banner of Light says. The simple funerthaucluse, M. L., al noon of Mareh 30th. The Blible chapter. "0, grave; where is thy
vetory," ete., was read by a nephew, and a poem of Mra, Slgoorniey's by a friend, whe and the nephew read the Lord'e prayer as the body was lald in its resting place. A few
yeara since Mrs. Julis Ward Howe read a ouehing poem of her $t$ the burial of a daughter of Mr. Hazard.
bout 85 yeara of age, Mr. Hizzard's bodily and mental vigor were wonderfal. He had held several leadiag business positions in man a bactaring euterprises, always astarn y. A devoted Spiritualist, he was ever courageous and frank in expressing his opinlons,
and ready to give his social infuence, hi and ready to give hla social influence, hit me and hls means for an unpopular an We have been obllged to criticleat bly prizec. more zeal than wise discrimination in hi estimate and judgment of some of the mediams whom he vistited and uptield, because in ach matters, errors of jadgment, or lack of care In methods of Investigation, must be riticised; but we have never held that
aphold
His co
His courage and devotedness we earnestl would say in this strong and declded way "Be true and strong as I tried to be. My human errors, which we all have, try to avold.
J. Madisoin Allen is busy in Vineland, N. J ad vicinity. He spoke at aniilversary ex
relises March 31st, Aprll sth and 1ith. H will make engagoments with Western soleties if applieation is made soon.
Jay Gould Is not generally oredited with being a riligions mana, batit is on evidence
that during the hight of the strike he sald to one of the brokers, "Let us'pres. hey went down o

The New York Medical Journal at last ha Waked up to the necessity for "Experiment al Psychology" In the interest of therapen-
tics for the medical professlon. It rays, tles for the medical professlon. It rays,
speaklog of a paper by Mr. Joseph jacobs
Mind") In its Issue of April ioth:


The Medical Journal is in error. That has
one main diffeulty." The diffical ty in the way of progress on the part of the
public and the "regular" medical protession, advancement of paychological knowledge has been the opposition and conceit of the their medical journals. For more thai twenty years Spiritualism
has been proclaiming the wonderful power $f$ mind over matter, and for over a quarter ughly selentific way, the existence of mind dependent of all visible material bodjes, did which assert that they previously inhabave col of thousands of cures, of the healing powe and knowledge possessed and, proceeding
from these unseen Intelligences. rom the ung
To these proclamattons demonstrations
nd therapeatic evidences the Medical Jour nal aghd kindred papers have presented scoffs nd jeers. Thls is a matt ame journals and their concelted followers. ill be calluling for themselves the codit of aving eirst discovered the therappatic ad-
vantages of this very order of yeatinent. hich Spirituallists have so long practiced desire is that the world shall know the

GENERAL ITEMS.
Mrs. F. O. Hyzer of Baltimore is speaking Dr. H. P. Falrchlld spoke at East Union,
Ye, Sunday, March 2sth. Address bim for gagements at Box 347, Rockland, Me.

## Mrs. Cornelia Gardner will commence

 y, April 18th, at 2:39 P. 3 .Dr. Dean Clarke, who has just ministered with great success
The Practical Physician, an excellent
monthly, fo pnblished by John J. RIveria, 83 Im St., New York. The World's Adicance Thought is a new
paper devoted to the promulgation of the phritual phillosophy, and published at Salem regon. The first number is excellent.
J. Frank Baxter will lecture the remaining uesday evening, April 27th, he will addres the people at Woonsocket, R. I., Fall River It is said that there is' somethlug practical boy preacher" who has been stirring op the
siuners at St. Louis. He has not only succeeded in converting a very attractive young
lady, but also in persuading her to marry him. that Prof. Cooke is passing throogh that Stat xposing Spiritualism, and "seems to satlsfy connected with Spiritualism that he or any one else can
nothing else
D: D. Syke of Zimmerman, Ohio, writes; able paper for several years, I can not re frin from saying that it has ever come to y father's household,bearing cheerful word to be the living trath. It it were not cor na in he midst of orthodozy and confileting ereeds your paper here would bat 'waste Its sweets apon the desert air.' To us it seems surpassng strange that intelligent persons will go
a charch and Hston to a common birelling lergyman as he guesses concernlag thing eternal moment, and then tarn away wit anl manifestations recorded in the Bible ar ore than duplicated at the present time o-called naturalists spend time and money prying fato the hablts and fature of ane bug, and will refase ho lavestigate th riting or materializat andependent slat vold lo the dementle circle those who lef hall here at great expensp, which will be pened free at any time for lectures on siclence, temperance and Spirituallsm; bat ow ing to my 'single-blessednees,' I conld not
entertain travelling lecturers with any royal ntertain travelling lecturers with any royal
feasts, but would share with them as circumfeasta, but would share,
stances would permit.,
Mrs. Prudence Crandall Philleo has written Hom her Kansas home to a gentleman who of the resolation in the Connectiont Legialatare, giving her an sanuity of four huadred of thanke to la which, aller expressions cated her canse, she says: "What an amonnt obligation I am under to the press genéralve persons who got up the petillo et the Arat to be presented to thelr State Legistatare in my behaif. I wish to express my grat-
Itude and thankfulness to that worthy body tor their appropriatlon; with which I am
more than satideded. In 183 , when the more than satisted. In 1833 , when the Inw
deatroged. It was celebrited by ringing the bell hang In the atteeple of the church, Into
whlch we were not allowed to enter, and by Which we were not ailowed to enter, and by
dring a caanon thitteea times, placed upon an eminence a few rods from my door; and 10-day, when your telegram arrived, the only have a private nook where my tears of jo change that has been wrought in the view
wir Mor mass or the people. Walter Howell left Chleago for Phlladel has an engagement to speak at Brooklyn, N . Y., during June; also at Lake Pleasant and
Cassadaga camp meetinge, and at Hicksville hilo, grove meeling. He leaves for Englan arly in the fall.
The following speakets have been engaged
by the New England Spiritualists' Camp Yeeting Association, Lake Pleasant. Montand Mrs. Sarah A. Byraes; the 3rd, Mr. Wal
年 Howell; the 4th, Mra. Sarah A. Byrnes the 5th, Mr. Walter Howell; the 6th. Mrs. Fannle Davis Smilth; the 7th. Prof. J. R.
Buchanan; the 8th. Dr. Dean Clark and Mrs. Cannie Davis smith; the 10th, Dr. Dea 2th, Mrs, Jollette Yeaw; the 13th, Hon. A 5th, Mr. Chas. Dawbarn and Mr. J. Clegg Wright; the 17th, Mr. Chas. Dawbaro; the Clegg Wright; the 20th, Mrs. Emma S. Paul mmanda A. Spence and Mr. J. J. Morse; the Ath, Mrs. Amanda A. Spence; the 25 h , Mr Albert E. Tisdale; the 20th, Mr. J. Fran
Baxter; the 27th, Mr. Lyman C. Howe; the 28th, Mr. Albert E. Tisdale; the 29th, Mr
Lyman C. Howe and Mr. J. Frank Baxter. The Rev. John L. Scéudder, a Congregation al minister of Minneapolis, who preached eermon lately on the influence of the the er, held that It was not wrong for a Christin to go and see a good play. He said: "To actor in our civilization, and is regarded by many as a poritive necessity to offsel and re leve the wear and tear of modern life. Thir York City every evening, and pay oot annual for dramatic entertainments over $\$ 2,000$ liberal patronage in this age is because busi. ness ilfe is so intense. Peaple go to the play-
house to forget their cares. and worriments. thls is essentially the oflice of the theatre it businers is to entertain - and enliven, $t$, men's burdens and give them an opportunity to take a breath and straighten up. In
these dayg there is ittle nse in trying to talk the theatre out of existence or telling th in apite of the clergy. Aiready twenty-five per cent. of our charch members can be standing the pulpit has been storming against the atage from time immen

The Rrlago-Pailosophical Jovral wil be sent to new sabscribers, on trial, thirteen weeks for ifty cents.
Subseribers in arrear
the year is drawing to a close, and that the publisher has trusted Ulom in good faith.
He now asks them to cancel their indebtedpess and remit for a year in advanee. Like to see have a copy of the Jouranal, will
be accommodated if they will forward a list of such ñames to this oflice.

The date of expiration of the time paid for is printed with every'subscriber's address. Let each subscriber examine and see how his account stands.
his account stands.
Specimen eoples of the Joursal will be
senttree to any address.

## It is denied that a keneral boyeott agains:

 the Gould lines is. contemplated. An elght.hour meeting will be held on the Lake Front hour meeting will be held on the Lake Front
next Sunday atternoon- The street-car la-
borera' tronbles In Milwankee have been ad
 ut at statigart, has arrived in New York on
a short vist to this country--Tby Common
Conneil of Hudson, Wis., bas deelded that
 wood to higiown ase,-The-Baltimore \& Ohio
Rallrond Cowpany has audjanted its troubles
with Its Chicago switchmen, and traffic bas een resumed.- Successifar experiments in earrying on distinet converaation by tele.
phone between chicago and Cleveland were
conidncted last Snaday. -The committee of condneted last Sanday. -The committee of
the French Chamber of Deputiee has report
ed In favor of the. petition to grant M. de
 thow that the Eads Tehuantepee ship-rallway
 Its favor.-The Bitibop of Madrid was shot
hree times last
rindand by a priest while en-
arlig the cathedral. The Blathop was borne private
last
lasered
Neb.,
N to him.-A correspondent at Chadron, Neb.
olita out in an Interesting manner the fer. that State, showing new phases of frand,
he manner to which preemptors and money
enders are leagued to treat the, limw, and the way in which- She eattle Elings override the

to reconsider a predeceesor'a action in a mat-
ter whereln he had all the facts and law De-
fore him.

## 

BERLIN'S SPECTRAL LADY
 ing appears in the secular press: thls year. Iflis just 4a0 yeara ago ainee the the
White Lady of Hohenzollerns frat made her phee at the old castle $\mathrm{In}_{3}$ Bayrent event took Dace at the old castle in Bayreth before the
deathof the Brandenbarg Elector. Alreeht
chilles. Of late yeara nothing positive has chilles. of tate years nothing positive has
been heard of the mysterions spectral visitor hough she was reputed to have been seen in
Berinn before the ceath of the young Prine Waldemar, and two years ago a paragraph
appeared in one of the Berilin papers to the appeared in one of the Berilin papers to the
effect that she had been een in some of the
apartments of the old leastle. There was apartments of the old ceastle. There was
coniderable excettement pmong the court
officials at the time, and seatishing inquiries
 the information to the public. np becanse
the officalis attached any lmportance the the
appearance of the White Lady, but because
 who sa not proof against suich things. For
the White Laty is a natural appendage, so to speak, to the divinity of the Mohenzollerng.
No great reigning family can be coussiderid
as complete without its family gbost or pro"Theoriginal White Lady is generaily as-
sumed by writera to have been a widowed Conantess Kunigunda of orlang in her castle at Plasentorg. near Bay.
ed int
euth. euth. This lady is said to have fallen
love with a young and handsome Knight, thie
Bargrave Albert of Nuremberg. and her at.
action so it is sald, was not unapreciated fection, Bo It is sald, was not unappreciated
by the gallant cavalier. Rut when the Connt.
oss expressed the wish for marriage. Albert
 wery in existence." Havilug two children by rally Imagined that these were the obstacleg
to her union with the Knight, and so she killed them by running one of her golden hair-
plns trough therr skulls Into the brain.
Vhen Albert learned what the Cont When Albert learned what the Countess had
 never rest, and, throg trbe was dnly buried,
Ahe used to appar frequently ateerwards.
forpoofing misfot tune and otath. "A German historian, Jullins von Minutoll,
notes the fact that the rumor of the spectrai
personaze's first appearance was eurrent in personare's first appearance was eurrent in
1485 at the old cantle at Bayreuth.- During
I
 great stir about the commencement of the
preesent century on the ocasaion of the Freneh
oceupatlon of Bayrenth, taking dellght In anoccupation of Bayrenth. taking dillight in an-
noylog. the foes of the Honeuzallernas. From
1806 to 1809 , while the were contlinalily passing . hronozh the eity.
she was frequently seen by oflicers quartered In -the eastle, In Isios she is reported to have
appeared to the divisional commander. Gen.
d'Espan Bespagne, the first nlght of his residence at
the castle. She treated hime very rudely,
pustied his bed into the middle of the room, and then overturoed it; and when the Gen-
eral' $A$ dfatant hastend to the room on hear thag eries for help, he fonnd bis superior on.
derpanth the bed suffering from deady
fright. When on the follaw Cright. When on the follawing morning the
Geaneral saw the pietures in the castle he
pointed to the pieture of the White Lady-


 cealled New Castle. It appeart that the story
of the appearace of the mysterions hady hat
gpreat giprend throngh the French arny, fora courier
had been sent on from Aschafenburg lo ad-
vance, with the command that the Emiperor vance with the command that the Emperor
shound not be lodged in the apartment where-
to the White Lady was wont to appear. Whben Napoleon arrived at Boyreuth he eseot fer
Count Munter and asked it hese orders had
Ceen cirle Coen carried out. Whether Napoleon saw ithe
White Lady or not cannot be paido. The his-
torians say, however, that the fllowing morntorianssay, however, that the following morn-
iug. Jus before hs departure. he was very
pale and restless. He often ntitered the words "Ce mandit chatean,", and satid to some word his
sulte that he would never stay to that catle again. In Avgust. 1813 . Napoleon was once
more in Bayreuth but thoug rooms had been prepared for him in the castle he would
not stay there, but drove to Plauen for the
night 15 In, says Von Mloutoll, the spectral
Iady wasseen by Margrave Abreeht, ttio Whar.
rior, who, however, does not appear to have lady was seen by Margrave Albrecht, the War
rior, Who, however, doos not appear to have
noderatood any fooling Hearing that the
lady was in the hablio ot makling ther rounds lady was in the hablo of making her rounds
in the partments of the castle he lald fin
walt for her wait for her, grasped her suddenly, threw
her down-stairs, and found out next morning her down-stairg, and found out next morning
that he had kilied one of hls own domeatics.
Twent Frederick contemplated rebulldiog the paldice of Plassenburg. the Whito Lady Is reporty to
have made such commotion that he gave op
 seated it his own favorite ehair, and that the
appaitlon gave hlm such 4 fright that he "The mysterlons presence, paving obtained a great reputation in Franconia. Then eml
grated to Berilin. Her Aret reported appear-
ance in ance of the Prusaina Capital is given as the
1st Electary, 1598, a week before the dealth
of Ele






 th of
Lorisise
of the
ore

| Scott's Eniulsion of Pure <br> Cod Liver Oll, with Hypophosphites. <br> Is Remabkableg as a Fixsh Phodjorz. <br> The liecrease of fiesh and atrength, is petcoptible Immediatelj after commencing to use the Eaulalon. The Cod Llver oll emulaified with the Hypophoophitee is mont remarkable tor tite bealliog, streogtbanlog, and flenk producing quallites. <br> Dificulty of breathing, a short, dry coigh, a quick pulse, and pain in the ieft alde are symptome of appronshing consomption. Rellieve the chest and cure Tar. Thls remedy is awift and certain, at any drag, store at $25 \mathrm{c}, ~ 50 \mathrm{c}$. and 81 . <br> A recent valtt to Kacses by a representative of thls paper has called forth a comment on the eoprmons <br>  <br>  enabio viem to carry all onmets. Parties destring to it to their interest to correspond with the papepoger free aloeplog cars, eta. |
| :---: |
|  |  |
|  |  |
|  |  |



## PARALYSIS

|  |
| :---: |
|  |  |
|  |  |

## A THRILLING WARNING.'

Man Irans of the lity,


DANIEL AMBROSE, Pub'r,
NEW BOOKS.
Suggestive Outline Bible Studies and Bible Readings.
\$65 : = =itutanay
HREP WANTKD. ssa WEER sed fivee


THE WORKS
DR. W. F. EVANS.
The Influence of the Miad on the Body

| Health or Disease, and the Mental <br> Method of Treatment. <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br> SOTL AND BODY; cr. The splrtival Sclence of Iliealim and <br> Ertas ciold, I47 op. Hetait priesil.00. <br> All the above works at Dr. Brans ane an the relation et <br>  <br> st the sableet that cotement threselves to men of scieno <br> aod to thinktag people every wbere. <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## 

Mental Gymnastics;

Toites from the zepople.
orthe intatar
siming. O. Mby will




 So golls sitan ime joung bud on hat trex






















maif: Moun






















 momin

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |










 e








Suntecte.

















 - Fatat - $=$ Et

|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## Scrofulous

 amo


 Cured


 The ains Ayerts Sar saparilla


## VIOLIN-OUTFITS. <br>  <br> Complete Outf1t. Fioninili BAx, Pow \&! inntur?



MIND-READING AND BEYOND.

 DMMRTALTT INHERETT IS SATLRE.

 Psychometry; on Soul Measure

| RULES FOR DEVELOPMENT, Also Irvots of its Powers. D) ans. $\angle$. 1. corfis. <br> For taie who <br>  |
| :---: |
|  |  |

## Washing and Bleaching


 FREECIFT! ! ispor org iea

MANUAL OF PRACTICAL RULLES DESCRIPTIVE PLATES,


MAN--WHENCE AND WHITHER?

ITS LAWS AND METHODS. JOSEPII RODES BLCHAYAI, M. $\mathrm{B}_{\text {, }}$,


 foroed daugbtior ind taw, everee handred miles diltant






Thb tact that E Baplst mloldeter of SL Paul hao be




Iavaidan Hotel and Sur Iticitin nuntutate.










 gheane boxed to allow wate. of virtoee by drug




Affections

> By Taking


## EASTER SOUVENIR

## R

EXQUIBTTE EFPROT AND TABTE.
$1=$ ana



DR. JOS. RODES BUCHANAN


相杖

chicajo, Bock ISLaMDe Palifig bailway

THE' GREAT

## SPIRITUAL REMEDIES.

## Positive Lid , aecithe pondire.









 death. Partial reeembodiment to the extent
of visibility would explain the donble; of visibility would explain the double; and
complete gong torth of the new creatare in
ita more othereal bofy wonld acconnt for deaith and dislntegration in the old.
Since my earliest gropiog In the darkness,
Since my earriest gropioga in the darkness,
the light has broken out of th for me In many
directions. The glimpee of snother world is

 facts bave kone on unfolding their thner silg.
nificance unatit the contact of the pirititworld
is to me as reat, as actual, hs that of the nat-
 rions points, and joined hands with it for the
dolag of better work In thls worls Ihve
proved that spirits can bo evoked whether good or bad - heaven saarlig or earth, bound-
n natrict accordanee with conditina, and the
nature of our longlaga and desifes; can openature of our longlaga and desires; can ope
rate with na and through us. 1 iknow whence
comea the power by which the martyra triumph and outface death, irrespeetive of their
creedg. It. If here the ovidence for Spirtitual
lam-la perfeted, is we become conselous agents in the evolution and translation of
the ilfe beyond our own. In one sense it is
the sect the secret whereby a man can add a cabtit to
his mentalstature: and in another, Iose the
IImits of his own paron Ilmits of his own personality in the presence
of a larger cooperative kInd of selt. We
feel that an new conselousness is awakened by teel fresh knowledge of natura-such as may
toouble and treble the possiblitues of our co. doable and treble the possibilities of our co-
workers operatlig in conjunction With us,
who may have become conselons co- Workers with them. I have learned that the su-
preme secret oo ppiritoalism, does not be.
long to the abnornal domain, although that may have supplied the "open Sesame. The
gapreme secret of this immense fact without,
ith illamnination within, to bo found in
ita influenca on thw ilfo we live e
 been worth living for us if but to bave seen
the new order thoo thought uhhered in by evo.
Iution and Spiritualism, which were of twir brithabout the middle of our century; worth.
Ilving for us it but to have helped a itlle in
oxtending the range of their emancipating Infuence; worth living if only to know that
whilst the primitive Gods are falling, and the
 have become perceptible in this; and that
white the darkness may be closing round as,
and the winter of age is comlng on us with and the winter of age is coming on us with
the gnows that jever thaw, or deathitieel is
with us face fotace we can feel that wearry withln ug the very. well-spring of IIfe it
solf and all ght that. millees at the heart ot
us ilike the dawn of everiasting day. DEVILS IN SOCIAL LIFE.

 whteik
 very exieteace of devils, and thus deay so
munch of the Bible. Instead of denylng their
oxlotence, we beliove there. are very many
devilig and that thuy ought to be destroyed, anid wili
be, by and by. II is not the reality, but the
personality about whlt we tonk

 sdorp atad bean, the tempter, the devill, is it
is, that satan,
fearfal reality, blighting whatever he tonch-
 endless enemy of God and man.
Yes, a preat. many derils there are in he-
man nocety, and I wibh I conld deseribe them man Hociety, and I wish L conld deseribe them
so vivldy that my readers mmght recoznize
them at sight, and turn fromand avold them
forever.
 elf ThIs demon sometlimes takes poasession
of man, and somethmes of Woman, and -he
makee sad havoe with the happiness of all
 cear entera into human
ly sate way is to drive the cross. The on- devil far
from yon never let him come near your drelling -and woo the angel of kindness
from the skies, and revel in her smilles for-
over.

 bat when Sunday comes they love to lie abed
late, and when they arlee they go about
yawning all the day. The dazy devil has
them in hand, and is. them in hand, and ls sowing the tares of Ig.
noranee and barbariman all over thelr hears.
Better cast hlm out at once, and the worabls.
ng a



##     me writer of the letter, and often glvescribe char- the acter and condtion of surroundings. This was my firat experiment, and I naturally 

 name of a peraon unknown to him, bot wellknown to me. He delineation of character
Was about the same as betore. About forty
experiments were tried in this way, dorling a space of ten days; that Is, by writing the
name of some person simply. Whether the
dellneatlon was from a pellet almply or tron



 aquiline; he is nervons, never stands per
fecty still when talking, bat keeps cont
ally shilting from one foot to the other. Fo aily shifting from one foot to the op
вome year ho wore a soldjer's cap,"
This was all correct.
The name ot a lady. was written on a plece
of paper, handed to the medtum throug
whose organism these pecalisr phenomen wase, org knowing. nothlog whatever, elther
of the person or of the name. In that case a
ominute deserlption of the lady was givenher character, appearance and sex; and gna
ly he states that he believed the lady wa
dead. He was then asked: " If she is dead, can you give us your Im-
pression of how sha died
I think she died in bed, wait, let me se I may be makinga fool of myself, but I think
she died In childbed."
 Would stray far from the mark; yet he Beem
ed to realize that tomething was wrong.
Three questions arose wlth us: 3. Is it clatroy reyaneof
theng renes, recognit of that paculiar sensi the history of mankind rung, by which on aud whimprosssion by contact with another
chometry? has-lately been misaamed Dyy In response to the first. the writer and
wife wrote probably ofty names of persons put thro into a box, from which they were
on different days drawn by our meddum, and
odelingel delinested Some errors were committed,
bat the deltneations were far too good to be Agaliu the writer requested hla wite
give hime four names of persons with who she was acqualnted, but wholly unknown
him. When the matter was entirely forgot
ten by the wife, the writer called upon th medlum to descripe wre the perronens and their
charaters as well as posibe. When the
work was completed the written deseriptlon work was completed the writtendeseriptlons
were read to her, and she readily gave the name or eather tasts showed there was no
and many ond
nind readlig. As to clatroyance we wer mind reading. As to elarrvoyance we wer
cold by the medium that his feelings were
hasamme the

 ject, and hence that the sensitive roun
read the character therefrom. Thit, absur
dea is not $\quad$ worti much powder:, but thought gome experimenting therewith might
be IItereating. Now I found that not onl
conld
 of these cases did the medium see the pieture;
it was Invariably placed upon the table, tac I have simply stated facts. To me the
slmply disprove some of the vague theori
 ibove all the world in sclence. We. We have
what parports to come frome sprits In ex
planation, bot it is unsatisfactory. Thes statements in essence are as follows: Whatever your guardian knows, these
thliga are Imparted to you, then he can
Wlth great. raplity git what othera know
aboat your guery with great. raplidity git what othera know
atoat your query and thas andekly ara thel impresslons convered to you. Some thinge
can bel learaed from the magnetic inflaence
alone.". It may be that even spirits are in doubt on
B. R. ANDERSON.
this subject.

| an Amogg Bogas Spirits. <br> of the Rellighophillosophtical Journal, |
| :---: |
| 硅 |
| ous to mention. Demonstrat |
| thany one cialming 40 poseess mediumistio |
|  |
| rdá |
|  |
| 1.) Daily Tim |
| Fer some tlme past our town has |
| ent at th |
|  |
|  |
| o had bee |
| ingble 0 geln admitence Ten ollare |
|  |
|  |
| wonderful performances. Mra, Reynolda he |
| held forth at the residence of Jobn Brow |
|  |
|  |
| only yesterday depostted in one of our loca |
| banks the sum of 8400-a portion of th |
|  |
|  |
|  |
| 'One thing I noticed particularly; and that |
|  |
|  |
|  |
|  |
|  |
|  |
|  |

SHORTHAND V, WAS JESUS DIVIIEE?


| M. B. CRgVEN, Southamplon, Bucks Co.. Pa. |
| :---: |
|  |

## IMMORTALITY,

## OLR BMPLOOMLKTS HRRRIFTETR.



## 


 and

 been suifering for tome time with sore eyes
called upon the piriot the 'Great M1 dicine'
to alleviate bila sofforings. The pirt at once appeared in the form of an Indlan doctres laced upon the foor an ano turpentine phos
urated with a solution of thorus) and commanded the patlent to knee nd bond his form orer the :great healar
Whtle in thit posimon, the medium - plalni

 was by thip time An a general scranble, some arrester of the materlalized myth. During
the meee. Dr. Dickey teard a cr for water.
 of chaos prevailed for some time. In the
menwhile tmedlum Madame Rsynolds dis-

 The exposure was complete, and as the jaile
 for some time, vainly endeavoring to get on
moreglimpse at the brazen frand who hia
 With people 'seeking the truth' of the matter
We weregiven a free exhbition at thts oflc
 and to say the least the effect of the gar
ments, as they light np la a dark roome
nather captivating. This marning the spirit pd-skipped the town -and District Aftorne
Cambell was asked for a retaining
process
 dea than that it was a rana, and only wea
at of curlosity, and therefore the charge of btainltig money under
waild not be made to stick. "A dramatization of this grand spectacalar
scene by one of our local authorp, who wae present, is now in order, and would certaini
take in this community, were it put apon
the boards with that representation of the
A. F. San Bernardino, Cal.

GOLD FIELDS




## 6 p UMORS, SkinBlemishes 




 Er-send for "How to Cure Sxia Diseewes$=$

Psychical Phenomena Free Thought, and Science.


ANIMAL MIAGNETISM

## Hintayer

|  |
| :---: |

