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 \\ \\ \\ 1 \\ \\ \\ 1 \\ \\  \\ \\  PHILOSOPHCAL} PHILOSOPHCAL}

CIIICAGO, APRIL 26, 1884.

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CONTENTS | ziss prax |
| :---: |
| Caseen |

##           

OLD LADY MART.
A story of the Seen and the Unseen.

## woed's Magazane.]

[continued.] The door popened, and she telt herself free
to come ont. How long she had heent there,
or what had passed there, ii not for any one
o say. She came out tingling and mamarting if such words can be nged with an inting-
reble recolection of the last sct of her ilt erable recollection of the laat wct of her life. before, and all the risings up of old errors
and visions long dead, were forgoten in the and visions long dead, were forgotten in the
harp and keen prick of this, which was not
over and done like the reat. No one had acused her, or brought before hor Jugad the
hings that wore againgt her. Sle it was hinge that were againgt her. Sle it was it all- ghe whose memory did
ot spare her one fault, who remembered not spare her one fault, who remembered
bverything. But when she came to that last everything. But when she came to that last
frivelity of her old age, and saw tor the Arst
time how bhe had played with the future of ime how she had played with the futare of
he child 耳hom ghe had brough np. and
abandoned to the hardeat fato for nothing, or folly, for a aeat- the horror and bitter.
neasoothe thought gilled her mind to over-
owling. In the frat angulah of that recolowing. In the irst angulah or that recol-
lection hhe had to go porth, reeeling no
ord of comort in respect to it, meeting only ith a look of sadness and compassion, which went to her very heart. she came forth as if
shie had been rtiven away but not by any nistrable sensations. "I will write," she aid to herseiff "and toll them-I will go-"
Aud then she otopped short, rememboring
that she could neither go nor write-that all hat she could neither go nor write-that all
ommunication with the world she had lett
was closed. Was it all closed? Was there wo way in which a measage could reach those
who remained behind? She canght the frrat passer-by whom ghe passed, and addraessed
him piteously, "Oh, tell me -yon have been
longer here than I-cannot one send a letter,
 3o that it began to seem possible to her that
some such expedient might still be within her reach.
"It tis to England, she said, thinking he
meant to ask as to which quarter of the woand." ha said, shaking his head, "I tear
"Ah" that
" But it is is to set pomething right, which
out of mere inadvertence, with no il mean-ing-" No, no (she repeated to herself), no
 hore must be bome way."
He was greatly moved by the sight of her
distress. I am but a stranger here," he asidd, I may be wrong, There are others
who can tell you better; bot "-and he shook who can tell you botter, ont and he shook
his head saly- mot of as wold be so
hanktal, if we could, to send a word, if it were only a eingle word, to $t$
"Ah"" ariad Lady Mary, "but that would
on only for tenderness, whereas this is for be ondy ar tor ity, and to do a way with a
justice and for
great wrong which Id before I came here." "I anm yery gorry for you," he said; but She was more careful next thee, and chose
Sone who had the look or mueh experionce
and knowled of the place. He listened to


he
 Thnoe wha do it do here it itho haw ataingtint Yho sicceed no. You sait thiere were some , 3 -verything
 he said. "that yon have nothing to gives and
if
onu had, that there is no one here to whom
 ween, in the terrible failure and contrariet

 here whi have not forgoten. Ah! I know
haty you would ayy
them, Here ghe was touched on the arm, and
looking round, saw close to
her the fice ot





 was not a worid that had been otten said to
te in her life that to ome ont of a world in

 go, was more terribe than can be said fit
mords. Sho looket piteossily upon them, with
that










 "ill bit to her", eried Tady Mary-"to her it
 "It wia treat and bitter ery


 She remembered then that this was a man
who had n negleeted all lawful affections, and
 her own burden in sorrow for his.
It was now that he who han ealled himselt It was now that he who had ealle himsil


 you willtound to got for all har nature revolted drom
that stap Which it was opident mist bo the

 rying to topthe her her
Permision will
refasea, he saila
Upon which the others all spoke topethor,


 And whan she comes here she will know named the bet ter place; though some smiled,


one that spoke of them af welceme, sa re-
eever with joy, as oomforting those the
 they wert
they
they
Tha
They
 Seten to them that theyanse hat one wooll hingor and
 Confort, and found hone.
hive endured hate faid; "do not go. We
hings are made elear." We wait tiil all



 not gond; but if the meaning is generons may go . the strength of her nature rose in
her. She thought of the e child forsaken, and of the dark worta round her, wheresthe would


 Mands will not retap His heasing, they
vaill; but the way is terible, , nud you ar



The night which Lady Mary had been eo
 eath-warrant whan she spaw liment hioldin
 Then there had risen up a wondiry tearr
motion the the hous, of
and

 even in the last days of har illness, said dem
phatitany,

 so eonsiderate a person could have done this
and that there must, , be was sure, be found somemmere, ir close examination was made
a memorandum, a Ieter--Gomething whic

 lookse that tron iday to day her existacte wai
naver to be calcollated unon. The dector


 mixhere. These three gen tlemen were in the foreground of affairs; be


 let anythng silp ont of thir hands tha
conita aggrandize their elient; but who kne
 He Mary, about the old ladys peculiarities
in any way. Therefore the persons who hail surrounded her in her hife and Mr Furil
val, her man of business, wera the persons
 or rather the one wifo who only could do $\begin{aligned} & \text { at } \\ & \text { the wife of the vice }\end{aligned}$

 tation, knowing very well that, in all proban
bilitr, Lady Mary hail made no will, mndcon
 world, and the sman imideration that i.
 surh protond need in the morli, without






 edepended upon,", she saidi; " and marriages

 "Poor ocan snd show what is in hier

$$
\begin{aligned}
& \text { as my mon semy, she always meant to do } \\
& \text { some tome } \\
& \text { sive, I wondimer? how long did she expect }
\end{aligned}
$$

"Well", said the doctor's mother "it i
wouderful how littie old one feels sometime

 bring the phor litile girl here in ingorance
of her real position, and in the way of menthit thouphio of enolgh to know betere, were


 ng to make for her. but enough tolive utpon. "Hush" "ried the vicar's wiff; indeed sh stood with her back to the door, tor Binue

 nooghto iliv apon? whom Laid Mary had
not providod or, and whom Mrat Furnival haid
riten about?

 some ou- even some on she knew. And
then the needle dropped out of the girts hand



##        anxioug cangultation with the viear's wif on the subjet. Toin cannot have her with    <br> 













 and


 ferne: and reaizing in anoment soom.
 yes ther kind support after a moment with
















 ind

 Soyer thak another sur roy or the ontar tom,





It was wintar, and nanw wason thaground tat through her own yillage, goling



Anniversary Exerelises in San Francliso． Prof．Wm．Denton speaks with Pover a
Elopuence through มurs． E L．Watson． REPORTED BY WM．EMMETTE COLRMAN． The oxerciges attending the celebration of
the thirty－arth anniveraary of Spiritualism
in San Yrancisco，were varied and fraught



 more anon．
The Chiliren＇s Lyeenm opened the ball at
9：30 A．M．，Sundy，Marreh 3oth，with apro－















































nand crow rulut 2 R ． M
















 and















 Nom


 and











 interesting seancess，It being suggested tha
she leave the platform wiil the phenomen
were occurring she rame down among th audience，and the raps were heard in varion
parts of the room，on the chairs，the tion，the ceiling，etc．Concerning the gennineness o
the phenomena given troug this medium
there can be no question．The audience on there can be no question．The audience on
this ocecasion was very large，the aisleg and
antercoms bing conded，and many going away unable to gain an entrance．
pRovessor DENTON＇S ADDRESS，














##  <br> ジ

## ［5ly










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 Nond
 and









 tion

 and











MUDERN SPIRITUALISM． Address Dellvered by Wm．S．Godbe at the
Walker Opera House，Salt Lake city Walker Opera House，Salt Lake
Utah，Sunday，March soth，1884． Syiritualism in its broad and deep sense
may be defned as the affranation of the spir
itmal itnal，as the anderiling eause of the material
universe，und the reeognition of God as the and source of all life：－that which wo cal
nature bing but one forme of epreesion 0
the divine mind to the external consciongness． This grand basic ideas in its relation to hu－
 psoples，and implies the assertion of eterna
providence and jatine the ways of God to
mand Modern Spiritualism，way anovement

the world for the better day that is soon to come．ne mement has an universal signif－
cance，and cannot beome sectarian or limit－ cance，and cannot boeome sectarian or limit－
ed by the broadest creed the mind can grasp．
tis misesion is to all hamanity and its purt Its mission is to all hamanity and its pur．
pose is to emanelpate，prity，elovate and
bleses Temporary orgniation for local
needs are of conrse in order，and are being es－
 gration－the period of transition，in which
theold forma or failthare losing their power，
and when men in the tredom ot their man
hood are beeinning to intorrogate natureand hood are beginning to interrogate nature and
natures＇s God aito the eniguas of this lifo
and the posibilities of the next．
 tophiciom and mental discord，preparatory
to the outpouring ot the higher truth and der
viner harrony that is to folow．
Reaction is the law of all progress and it Reaction is the law of all progress，and it
is only by giving ot what we may deam hon－
est error，the sage freedom we claim for truth， that the contrast can be seen and perfect tol－
oration ojojed．All who are true to their
convictions are doing God＇s work！
 the heavenly world been broken and its mes．
senzers sent forth，bat to meit the ragent
neer of the longing nungry heart for evi－
dence of a futare existence，and the contini－ ance begond the grave of the love and frieqdo
ship begun on earth，only to be cat off in the
gpringtime of its life and sweetiness；and also Ooawaken as never before the ninselfish，heroic
and mbilime in the sol，，eading it mp to Gol
as the absolute truth and perfect love．Spir－

 vated mind，but to be conscientiously employa
ed for the elevation of those who are less fa－
vored． Your moral and intellectal strength is not
for you alone，but for the weak anin falter－
ing the wealth you posses is not yours for
gellish ends，but to be used in sacred trust for the benefit of those who are bound down with
that wrethed poverty that baps the mind and
kills the hopa；and those who revel in this
greater preciousness of mental riches，when tonched by the divine sympathy that comes of
spiritualawakening，bornof nanellishesand
love，will consecrate all and use all for the love，will consecrate all and use all for the
onlightenment and uplifting of the masses；
givig freelt that which hath been freely
given，expressing their thoughto honestly yan
fearlessly，in the ardent love of right oppos． ing the wrong，that in the end oppressing
may cease，and hiberty，equality and frater－
nity become possible to all mankind．

For the Annual Meeting of the Amerient

 journments for three days．
The said annual maeting will be for the
purpose of perffecting the organization，by parpose of perfecting the organization，by
the making of tita legal boy corporate，by
increasing the namber of itg members，hy
 ence and practical executive power for nood．
The constitution of the Association（ever
open to orderly amendment）its objetg and
ams and
 probably well known to Spiritualists at large，
and will continue to become more and better
known． We tract，therefore，that the cause ot an
organized，rathonal and purified Siritualigm，
the need of which has been long felt，may be



 Tord
The New Angland Spiritualist Camp Meet－
ant through the holdis mons camp at Lakk Pleas－
an


 meeting this year．The Board of Directors
of the N．S．S．Camp Meeting Association have
extended a cordial invitation to the Ameri－ can Spiritualist Association，as a sister Ag－
sociation torking
Siritualism．This act of coummon goo of
gourtesy does not，
 members are known to be favorable thereto．
andititi in hopet that a horough oxposition of
the purnoses of the

 ＝

Horsford＇s Acid Phosphate．
BEWHRE Or IMTTATIONS．


Hennan and the Mousthold.
by hister m. poole.

## besistance.


Seemis my deternineit toe.



,

And yet h haw this very war within me This rets cenanict li the hist shial ${ }^{W}$

A firreng tet with the didinest tuel

The author of the above lines has depicted a struggle through which all earnest natures
have passed. evil is present with me," wrote the Psaimist,
 Sol long as there are warring. propensities
in the indivilual, so long as one portion of the nature is keyed to one patce, portion of other
portions to another, there will be discord portions to another, there will be discord,
ansteady parposes, unhappiness. Our greatest wroteheiness, comes almays froin our-
selves. We have heavenly aspirations in our selves. We have heavenly aspirations in our
best hious, and earthly ambitions in our por-
est. Two angels do strive for the mastery ; est Two angels do strive for the mastery; comes from the domain of darkness, Our hope to yas in reiuforcing the decisions of justice.
It is is trife to do right. Rectitude does $10 t$
gitways come as easy always come as easy rs. to breathe, but the
soul girds itself for royal effots and strussoud girds itself for royal efforts and strug-
gles bravaly on. One effort
thecessfolly mecond and third trials ace more easy. To give up the exercise of some esfifish propensi--
ty, to keep the heart sweet amid disappointyy, to keep the heart sweet amid insappoint-
ments, to have noflagging faith in the tri-
umph of good. even when evil flourtshes unamph of good. even when evil flourtshes un-
checked, to stifie jealousy and grief when be.
trayed by those who were loved and trusted these challenge the powers of human na-
ture But if the Will rises trimphant over
such difienties, it is a proof of the inherent gower of the spirit in its earthly conficts, ondowment of eyery human being.
They are but children who have temptation and trial. It is easy for such to
pronounc judgment upon the erring. but the fried sond refoicess when victory comess after
a harid fought battle, and weeps over him who falls bruised and bleeding by the wam
Not in anger, not in condemnation, but in ity and hel, who is striving but who hay not yet con-
 own curse,
ness of $a$ nind not add to that thi bical judgment biterness of a Pharisaical judgment.
Mre, Joseph Cook has entered the lecture
cield, taking for her theme, "The Temples Leld, taking for her theme, "The Temples
and Tombs of Hindastan," and illustrating
her remarks with stereopticon views. Miss Janet Thoms, who often used to navischool of navigation in Now York. She was
in part the author of Thour's Navigator, a
look of authority among mariners.
"At dinner in Cincinnati," writes a Clovenodie yemarkep and careworn. A lady at his
giale remarked. ${ }^{\text {'If }}$ yon look around you, Mr. Armold, you will see that the ladies here to-
day are as fair, care-free and happy as it is passibe as for people to beo. The teacher of liv-
cidity raised his eyeglass and, gaving eritically, said in a surprised tone: 'Well, upon
my gonl, Mrs. Arnodis the only careworn
one in the room." one in the room.
Mrs. Melusina Fay Pierce, in her little
Mook , CO-0perative Hoisogeeping," has em-
bodied Cor book, "Co-oporative Housekeoping," has em-
bodied her former articlesin int the Atluntic
Monthly, as well as the Experience of CamMridg w women who had a Co--perative Store,
Bakery amd Lawndry, a few years since. The
Post snma up hae designs in this Post sums up her designs in this manner:
"The plan as now suggested begins modThe plan as now suggestad begins mod-
ewty with an association, membera of which
own not less than one, nor more than five shares, the total being 200 and capital stock
\$\$,2.20. With this a co-iperative store is to
\$0 be organized where the simpler neeessariess
olitie will thirt be sold at currant retail
rates, every thing being of the best fuality rates, every thing being of the best quality.
All expenses are to be reduced to a minimum
by the memberg of the by the members of the association participat-
ing in the necessary work in the store, which ing in the neeessary work in the store, which
wind be open twice a week. The bok-keping
and perterage only are to be paid services. and porterage only are to be paid fereving
The accumalating profis of the establishThe accumalating profits of the establish-
ment
of its ta to befob uesed in extending and the rantimately including a bakery, kitchen, eewing rooms and lanndry.
Partof the profts are to bo paid in dividends to those owning five shares. The ond and housekeeping on the same associate plane
with the innumerableindustries ot thestroño nuregarding companion who has now left There is no donbt but socioty will come to
something of this tind, all her own work, or to hire it done, as wante increase. The only way out of perplexities iest work done on a large scale and outside of the house. Why shonald each honsehold
bake and wash any more than tit shonld spln
weave and do its tailoring and shoemaking? One of the most popular of the lecturers in
the West is Mrs. C . D. Adsit of Miwankeo, Tho is an ackno tectures on etching and engraving and
 is remarkably happy in magnetic charm asa
eppakkr. The pres gives nita Adit credit
of "placing Milwaukes foremost of Westorn of "placing Milwaukee foremost of Western
cities in the knowledge, appreciation and

Rtarac Hollowas' "Mives and Motiteres several hundred pages, containing thirty-five
illustrations, 1 als a place whth has hitherto been left vacant. It will be as, ppular as
her Leadias of the White House, aud If an
excellont work of reference. All such works excellent work of reterence. All sueh works
relating to heredity through the nother's
gide are now eqgerly scanned by scientists gide, are now eagerty scange by scientists,
and the real importane of the woman prin-
eiple in society is aast attaining its true ciplo in gociety is fast attaining its true
prominence.
theonore parker on the woman questron. Halt a century ago, he wrote: "You speak of
ppoor weak Woman? Weakness and strength
 Whe is strength itself. Bat a woman, com-
paratively weak! Turn over the pages of
history, and read what she has done. Who is
Whe it that, excites the giant spirits of the world
to run their career of glory? and better, far better, and nobler, too, who carries joy, and
peace, to the iresid of the poor and the peas-
 illea of Woman. At present all is el
the relation between her and man."
Washington Trving onee wrote: "These
disasters which break down the spirit of a dissasters which break down the spirit of a
man and prostrate him in the dust, geem to
call forth all the energies of the softer sex and give such intrepidity and elevation to her limity. Nothing can be more touching than
to behold a soft and tender female, who has been all waknees and dependence, and alive
to very trivial roughness while trading th prosperous paths of life, suddenly rising in
mental foree to be the comforter and support
of her hnatand noter misfortune, and abido of her hasband under misfortune, aind abid
ing, with unshrinkiug firmess, the bittor
est bast of adversity?

## The 36th.Anniversary.

Naidean Hall, in the mot imposing bloed
of this eity, and near its center, was beauti filly thestonaed with wreathsof Howers (whic In this Land of Sunshine) and the piano stand honor of the 3fith Anniversary of Modern Spiritualism, which was eelebrated there on
the evening of the 31st of March. The pre gramend an address-". The Problem Solved Woy Mr. Bartley who, in a few well-chosen modern moverment we had met to celebrate
and more information was given in that fif
teen min
 good impresion, at reats if if profound atten
tion he an index. Mr. Frenci read an original poem, "Echos from the Voice of Truth,
in his usnal vigorous man
 some fine singing and the masic from the
orchestra nuder the direction of Prof. Ienz
herg (whose wife is a test medinm) was delightful; bit the crowning pieco of the even-
 criedit the any efels.". was very impressive.
few words from the president of the evenin
 douring the evening and everybody seemed to be at the very height of enjoyment; the mag
etic atmosphere was bracing and exhilara
ing " ing. "This is a credit to Spiritualisn, some
thing we need not bashamed of," saido one
who only a fow montha go started out to in vestigato the problim. A Aleasanter or mor agreeable entertainment Jos has rarel Tu
my lot to attend.
Los Augeles, Cal., April 7th, 1884 .

## Theological Nuts.

1.As we are required to love orr enenies,
may we not safely infer that God loves $h i s$
enemien
 3. Wore than will be for their good?
3. 4. As God loves his friends, and He loves
his enemies also, are not all mankind the ob5ects of his loved, loves those only who love Him,
what better io He than the sinner?'Luke vi., 6. As love "thinketh no evil", can God de7. As " love worketh no inl", can God inflice or cause, or allow to be inficted, an endiess
ill?
8. As we are forbiden to be overcome of vil, can we safely suppose to at God will b 9. Would not the infliction of an ondless panish enent prove that God had been over-
come of evil? Rev Abet C. ThoMs, in Me
dium and Daybreak, Nearly $40,000,000$ pounds of maple sugar
were produced in this country last year Pennsylvania supplied $2,866,010$ pounds. A Connecticut minister hasdenounced kiss-
ing games at church social gatherings. Ho is ninety-five years old.

Magazines for May Just Received. Casselu's Famiry Migazine. (Cassell \&Co. Day at a Model Laundry; In an Anstralian The Gloaming Time; A Highland Joke
Sketched inc Cont; The Pronotion of a Private Bil; On Garden in April; Whe Family
Hand; To One Who Murmurs; The Pariament; King Babye wardobe; Ry for
Memorices; Remnnerative Employments for
Gentlewomen; Spring-time; Simply Sweat Gentlewomen; Sring tiime: Simply swett;
What to Wear, Manyland People; The Gath-
erer; Song Competition Award.
 ri; The Anatomizing of William Shakegpeares
Linguistic Paleontology; The Arbutus; En
Province; At Bent's Hotel; Dow of Parnassus Matthoy Arnold as a poet; In War Time Governor Thomas Hatchinson; The Silver
Danger; William H. Sevpard; Marechal Neisl;
The Progress of Nationallm; Recent Amercan Fietion; Tuttle's History of Prussia;
Edward Bulwer, Lord Lytton; The Contribn-
Cors' Cub; Books of the Month Cors' Club; Books of the Month.
 plement of Stories, Fabhions, ete.,
lastrationg.
The drankard swills aleohol. Whot mon use
samaritan Nervine, the king of remediee.

## The True Elixir of Life

| IS AYER'S SARSAPARILLA, $n$ highfompompent of the comine, ronduras satsamillin, Yellow Dock. Mandrake, Stiother ingredtento of great strengh ami curative virtue. | sud ex-state sentitor, say that the only preparation of Suraparilat that seems to bood nud expelling polsonous matter from the systen, is <br> AYER'S SARSAPARILLA. |
| :---: | :---: |
| AYER'S SARSAPARILLA <br> Mas been teeted by and has reecived the <br>  tamilies throughout the worid.. | Miutor Fox, the hugest hautowne <br>  me Dyspemsia to the thonsugh purito eation of his blow hy |
| AYER'S SARSAPARILLA | AYER'S SARSAPARILLA. |
| retained the | Whrrex Lem |
| ropieal countries. where sucl $m$ m |  |
| great demand. |  |
| AYER'S SARSAP | matelics result of hith living, theye is the |
| rs, and is in whe tethe of tye meti--ehests of the beit class of Americtua | AYER'S SARSAPARILLA. Phimims, Giveer, $V$ t., ateests |
| blih, German, amp Dauish yessel. |  |
| AYER'S SARSAPARILLA <br> Contains no Areenic mat Aloes, as to many fatsely called Afterativer foisd |  |
| mit the eredulity of the yublic. |  |
| AYER'S SARSAPARILLA |  |
| has been for may y Trs reepent |  |
| AYER'S SARSAPARILLA | Ca |
|  | AYER'S SARS |
| YMo Frostation, anl Derangeneat | A. mane |
| Yer'S SARSAPARILLA |  |
|  |  |
| Diseases, of the | fes that hits son, iffere years opl, was |
| Mereary in the system. |  |
| Er'S SARSAPARILLA |  |
| - |  |
| cititioners. | AYEn'S SARSA |

## Ayer's Sarsaparilla,

DR. J. C. AKER \& CO., [ Analytical Chemists: LOWEL, ERES.

## CH11LS CATARRH




MIID, THOLUNT AND OBRBBRATION.


## FR. SOMERS'  hicago <br> 

THE SPIRIT WORLD: inhabitants, nature and philosophy.
 Tors sile mhalealio and reatil b


THE PROOF PALPABLE

$\Rightarrow$ Einchs FAMIY PORTRAITS, Allatinat of intitin WANTEDD A WOMAN

PATENTST:










## EPPS'S COCOA.


mexathir Chemistss
Lowton, England



 WARRNER BROS.

## 13 MEKY




"ALBERT LEA ROUTE",
WVGV億




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 vance, the creditsystem is for the pres-
ent continued; but it mustbe distinctin understood that it is wholly as a awo on the part of the Publisher, os
the terms are PAYMENT IN ADThe terms.

## The Bile and the churell

 Boldy aceepting all things that are impli-
ed in, and mant follow, the faithtul eriticism which he declares to be necessary and the
Clurch so fears, he adds:




 Holy Scriptare, which, wilen addressed to congregation of persons entirely untraine
in the subtle science of criticism, threaten $t$ to deprive them of all that is positive in Chris tianity" Yet he comes dangerousty near $t$ to
Mr. Newton's position, when he speaks o "the falke position in which the Bible ha begn phaced by a theory mery letters of th text....Protesting against Mariolotity the [the Reformersi] Bubstituted Bibliloatry"" Wo copy his own reasons
as a divine standard:

$\underset{\substack{\text { so } \\ \text { Cathol } \\ \hline}}{ }$
but held by no thers, the vallitity of the Bi-
bel depenis upon the Church, and if we ask what the Church depends on, the history of Jesus and the early Church found only in our Bible, is appealed to. Something like arga-
ing in a circele here. The Church sustans Bible, the Bible upholds the church. If the Bible owes its validity to the Church, 1f non whether the Church has any warrant for the clain, nay, any real right to be, as ap author
ity of any sort. Jesus was a member of the ity of any sort. Jesus way a member ot he
Jewish church till his death, he gave noplan of a church, no directions for formation or goverument of one; said nothing about a BIhle though ha quoted from writings he as a
Jev, held sacred, as illustrations rendering his, hrgumeut more forcible. If one has the hooks, and time enough wanch it throngh the listory of the eaniy chucin, , thurch was form-
the unlearmed one, that the
aid and ed and grew under no special divina ingpiration, bat as everything else grows on this
earth. Was it divine inppiration made the young church choose an apostle to replac heard of more? Was the earily church that "gave ns our Bible" so orderly and pure, so
clear aud consistent, so free from doubttul lictrines ana jarring views, that one can rest
 oasty misrepresented the facts. Has the
ciurch always $k$ nown which were the canonieal books? las not one council rejected what
another conncil aecepted? Which was inspired, , it ithitier? Mhere is danyer in this
man catholic claim of the powe to deterInding so much it it that must be reejeoted as to its intullible truth, it is possible that
the Clurch who "gave us", the book and clajims dirine right to interpret tit will be re-
quired to show its title dee:es, nad prove how
 imposible ay it the the book stand or fall alone.
to let

## Mellum or Man

Few things have been more harmfal alike to Spiritanilism and Spiritualists, than the
efforty so constantly made to render the offorts so constantly made to render the
whole $i$ ife mediumistic; to develop the medium at the expense of the man. This has done himms and eazsed many of the trauds we have hat to grieve over, thus lowering Spir-
itualism in the eyes of the world, and damaged the man as well as ruining his reputa-
 aman is to mate his lisivig in the world to to
at a all his duty to seeiety and his country do anl his daty to soeiety and his country,
careftw wateh hlonli be lad that the state be not permitted to occur too often, or be too
 a good preparative for actual business. Power
of dealing with abstract propositions may be doubtlessg is, inereased by yit, bat the power of
judging of, and dealing with,
acte is is dimin judging of, and dealing with, facts is dimin-
ished. Striving always to region of the physical senses, the power o
poservation is impaired; passively waitin
 comparisison is measurably lost, and the judg
ment is weakened. It is too often the case ment is weikened.
 his owu small business, unreliable in his el gagements, his promises not to be depended
on. The man has been repressed that the on. The man has been repressed that the
medium may become more perfect. Hence
年 largely, comes the poverty or mediums; b homes among them. And the process doese not produce good mediums, or if in the be
ginning it seems to, they do not endure. Pow er stored up tillit gathered duffcient strength would do more aftective wort than it even
faint tremor of spirit infuruence were watched is a great fore in the univere, , ,utititis mass ed heat whose work we can see and feel.
Frum the ceaseless effort to auniniliate seff. hood come most of the errade generalities, the祭 pence of faets, the inconegquential argalaughed at by the outside world.
From Spiritualist nattorms it is argued sometimes, that mediums must not work-
"a blacksmith cesnnotrepair a wateh,"
spprits need fine instramentas," etce, etc. Nothing utterances. The medinom who has weakene hits plysical frame, destroyed his power of
thought, lowered his conceptions of moral trath, is not "a Ane inestrument", Not not to be trusted with any work by spirits in or out of the form. Thalberg, the pianisi
when aboat to give a concert, used to go to his practice-room, containing only a piano and $a$ lounge, and play geales till his strength was axhauteted ant his fingrar refused to obes
his will. Then he would rest on the lounge gnd then again go through the same exercliges Thit he woula do overy day for a week, bui
on the day before his concert would not play a note. Dring alt this practiee Ane shades
of expreseion were unsought; they must oome with the ingipiration of the honr at the time
 ful in his public playing. 8o it would be
 medium at such timeo ashe hivelds to the spir

It-infuence, than one who cultvates irrita-
bilty and ealli it senaitivenees; who will not nove but waits to be driven; who does not try ot think, doos hot wrim to ind Rad spaak the
trath, or to give, from himelf, any evidence rothe anything; waiting for spirits to control every act, very nttorance, every percepAnd the thost of mockling enemies taunt spiritualism; they point to those affected by trauds which naturally come trom attempts to produce phanomenaa when the power has departed, or become weak from over use; point position, and proelkim:" "spiritaalism is part conseious fraud, part delusion, part mania sts who do not see the source of most of the orils which really exist, can only mutter in reply, "conditions." Let mediams make conditions, favorabale for thisilife as well as apirit itf, and they wil be betitherer FortunateIt there are madiums who do this, and their ife-work, both in thair medial capacity and in the everyday athairs of earth proves
truthtulness of the Jowranais position.

## Resurreetion.

The beautifal Easter pay has come and dured a very moderate mortification of the flesh during the forty days of Lent, have fowerd-deeked cemorches sto hear the jubilant addresses always to be heard on that day. M1 a day of joy. There is a popular traaition
that even the Sun feels joy on that day, and dancess but feer believe this, and no one has

ever seen it. In Russia the greasy-learded | peasants salute acci other with hisseg, say |
| :--- |
| ing, "Prother, the Lorid is risen," as an ex |


 lowerss the most elethorate and unintelligi-
hiv music, the most careftuly prepared and He music, the most careftnly prepareal and
ornate semmons. The german
on this day life, of toy in the new life.
Of course, nearly all Easter sermons hav Resarrection for their theme. Reporters and telegraphs have brought to the editiorial sane
tum reports trom all the great sermon-pro tum reports from ail the great sermon-pro-
ducing centros this year,
and nearly all the sermons deemed worth reprorting, were on
the same subject. But it is a ittle singula that so many sermous were devoted to proor
of the faet of Christ's resurrection. Wer the preachers trying to tuild np their own faith, or did they think their pequle, after
the long years of ortholox teaching, wer yet ungettied in their belieft? Another significant thing was, no report sa far geen,
mentions that a aingle preacher took ap the question Paul propoonds, the question men are ever asking: "How are the dead raise
an, and with what body do they come?" No , and with what body do they come?" Nor rection of his people should take plaee in one yection or m million of years. They were equal-
year
IV y silent as to why there ehould be a resir
ection at all, at least such a resurrection as rection at all, at 1east such a reaurrectiona
they mostly prach. Mostly; orthodox to belleve in the resurrection of the body, the helliet is not so nuiveral as it was
Hhose "pestilent follow,", the Spiritualists
 all these points, that most preachers find the on the matter, and thoot for Resurrection ithout venturing to define it, either as to rocess or onteome.
Paun distinctly says: "That which is sown is not that which shall be," "It is sown natural body, it is raised a spiritual body
and Panl, is an authority to them. But if these bodies ane to be, most of them, only resurrected that they may "dwell in everlastlng burnings," the question how a spirit ual body is to be affected by material fire 1 ot axily answered, and as they cannot give ap what some one has called "the good iont
prespyterian hell, they still hold on, silent Iy but desperately, to the resurrection of the material hody, however absurd the belief may seem sometimes. That resiurrection takes
place at the instant of apparent death, that itis a resurrection of the spiritual body Paul rrote of, that every love, every power held speech or geasturo-all that distinguishod them in thisg lower life, marks them when Chey come back, and prove that they hare arisen-these thingg Spiritualiots know bearooff surgrising thing (ao far off none can even imagine whien it will oceur), bat a natral process, taking place dally, honrly, and ney rejoice in it becanse it is a present taet na not a remote contingency.

## The Chicago Musical Festiral

The Chicago Musical Festival Assoclation nnounce thir annual series of concertis and
 hey propose giving. The soloiste are the beet atteinable-Mme. Materne, Mme. Chrib-
tine Nilison, Mise Emma Juch, Mise Kmily Winant, are singeris of tha highenet elays; Mr. Max Heinrieh, Mr. Toodit and Mr. Frank Ir. Thoodere Thoo of established repuatition. rector and conductor, and under his careftul dirootion the eolecet orchestran he has tration will Interprot the ingtrumental selections
 $\left\lvert\, \begin{aligned} & \text { Among the targer works } \\ & \text { Haydn'e Oratortio of the "Croatlon," Waga }\end{aligned}\right.$
 kare," Handel's "Dettingen Te Deum," Goon hengrin." These, with many other pieces old aqd new, sang by such singers, and ac
companied by so good an orchestrai led by 8 a gkilled a condactor, ought to create a masica furore amond the poople of Chicazo, and pro
duce erowded audinces Is to take place May 2 thi, and the sale of tickets will begin
ett, oftceen dolare.

Queer Bibles.
There are in the numerons editions of the Bible, several that are distingniested for odid or absurd mistranslations, and which are ea gorly goug
theese are:
these are:
The Bug Bibl
halt not be atroll eads: "Thou shait not be atraid of the Bag ${ }^{\text {by Might." }}$ The Bree made themselves apronsof tix-leaves," readiss
"They made themaselves Breeches of fig
The Place-nakeres' Bible.-"Blessed are the the Place-makers. The Treace Bible-- Jer. vili: 22. "Is ther
The Rosin Bible.-The same pasage reads


 The Printer's Bille-This makes David y that Printers (instead
The Alurderer's Rible.-.This puts
ors in plaee of murmuress, in Jude

## D. D. Home in Russia.

A leiter from D. D. Home, dated March 2tth, 188 , siys; "I have been more than two
months in Petersburg, and my heart was made clad in meetiug old friends, known so far them, and I have made, through them, many new friends, all anxiondy making inquirie as the truth concerningt the Spiritualisum pare and andefiled, that sluns not the strictest
investigation, and demands
ITight, mor nvestigation, and demands 'Lithgt, more
light:' I have most truthtal details given me by honest investigators of the disgrac pitch-iaxk $8 \in$ ancees' in Petersturg and Tsark oesels, and the cowardys perpetratars palm embodied spirittI I am at this moment in sight, and in society have greatly astonished strangers to me, to whom I I have been preincident in their past known on, to the selves. If I can do so honorably, will in a dutail."
ronble in the Bramosomay.

The death of Chunder Sen seems to have mo-Somaj, in India. Mr. Sen's family object 2 any successor being appointed, claiming that Chunder Seh is still their minister. Mrr
Mozoomarar, who had been acting as minister for two Sabbathe, was publicly forbidden to proceed with the serviese on the third Sunday ; Karund Chunder Sen, eldest son of the
late Keshub Chunder Sen, ellaiming anthorlate Koshub Chunder Sen, claiming anthorgregation, aboont 400 in number, seem to be in favor
preach.

## $\overline{\text { ames of those Interested. }}$

The Jouniar's patrons will confer a tavor apon it ty sending thie addresses of all whom
they
tiow to he interested in spiritulism, they kinow to he interested in Spiritualism,
or liberaly inclined. Don't forget this.

## The Premium List.

owing to the crowded eondition of our aid
verising colums, it is impossilhe to prin the premium list regalarly, but it will be The Presbyterian Revieve says: " A high The Presbyterian Revieve sags: A Ahigh cient answer to the clatmo of the adrocateso
the prayer-cure that maltitudes of cases of the prayer-cure, that mailitudes of cases of
sudaden cure similar to those cited toy that
 class or beilevers, can be brougit bil. He aleo
which there was no prayer at Indistst that such bolievers must, in honesty Catholics, and eites a recent case. The pa lient was a lady of high social position in th State ot Maryland. Hor ontire eare from a ed git the end of a novena, or nine dayd devo. tion to the Virgla Mery, ordered by the parial priest. The fact is, or at least seems to be to many devont and profoond eeholare, that tho alloged Now Testament basis for the prayer cure is very fral, and they suggegt that the on out of the filid of theology and be referred to the domali of medical seiences.
Herman Snow, a Spirituallit of long stand Ing, and a valued correspondent of the Jova
Nalu, who has resided for many years in san Francigoo, Cal., hes romored to No. 68 South Ruseill stroet, Boaton, Mases, where his ad. drese will be untll farther notice.

The Pastoficie Department
Thoe, Galao Forter, who stewid in th ranka as a lecturer on reformu subject, is We return thanks for a fine cabinet phot raph of Dr.J. F. Briggs of New York Cily d phace win ond ceetion Gerald Maseey lectured at Grand Rapids, ich, Apri anh, 2 zra and 23th. He will le It is sald that Gerald uuded negotiations to deliver ten lectures in Australia
Th Andinual Meeting ouit the to the "call tralist Association," on the second page of this issne.
On the seventh page will be found the platContinuous readers will do well to show the same to their triends who may not be well
intormei as to the Jovexaris position. Lonton Truth says the Queen (Vivetoria)
takes a morbid $\boldsymbol{n}$ leasnre in all ceremonies of takes a morbin pleasare in alt ceremonies of he undertakers details as to coffing servies graves and monuments, and she certainly It is commented upon as an important epoch in the theological history of Bostan,
which sees installed in the old Snuth pulpit elergyman who "diseards the doctrinf of f हniless punislment."
An exchange considers it "the hight of buteher has not beean and neverer wilh he maids, Cot trom another point of bing in that, and

"Immortality from the Stand-point of the Modern Worll," was the subject of Rev. Minot
J. Saxagees Easter sermon. That Mr. Savage reached it is enought to prove it an able difseaders. We shall publish it in fall next
Mr.
 Grand Rapids, Michigan, expects to be in
Chicago early in May, where communications may be addressed to him at the of ice of the Reheio-Phicgopitieal Jounas, Cost for Australiia towarari the end or $x$ ume The effort to substitute arbitration for war shows continued vitality. The last meeting attended. The next meeting will be on May ensuing year are then to be chosen, it is to be hoped there will be a fall attendance. At some religions eeremony at which Archiry a yonng eurate who attended him grew
very nervons good young triena," said the Arehbishop, "I can only say to you what the criminal going
 G. H. Brooks, trance speaker and psychomtrist, has been lecturing in the counties of Miami, Johnson, Frank kiin and Douglas, Kan,
during the last month. E. A. Carcenter writes as follows in ruterance to him: "We conide him a fluent speaker, a logical reasoner and a perfeet gentieman. As a pyschometrist his readings have given satistaction. I would
cordially recommend him to all liberal and cordially recommend him to all liberal and castitual societles
cat may
Mirs. Belle Fletcher Hamilton is meeting derstana, A unumber of critical investiga-
ters have become interester in the phenometors have become interested in the phenomena occurring through her mediumship. She
is located at 197 West Madison street. The Journar takes this oceasion to thank Mres. H. tor new sabseribers procured by her ageney,
Every honest medinum should beinterested in spreading the circelation of a paper which
is the only leading Spiritualist paper in
 A cat fondend dya a s siek fight on Easter. The frat thing that the Puritans dit her
Tast to fall upon their kneess; the next was fall upan the aboriginines. Conneticict has reffesed women the right
of suffrage. Sha will still be permitted to of suifrage. She will still be permittted
make woulen nutmeg for the heathen, how
ever. Whil J Jila Hant was enctin "Fanch
on" Thesday night, at Madtisonville, Ky, the in thicken she uses in, the trist A recent traveler along the line of the Pan Men now engazed thera fauls two.thirds wil Brother Japper. of Richmond, is still preach
 Some one is trying to prove that the Garden
of Elen was at the North Pole. Then it wa the Polar bear that gave Eve the apple. We
never did believe the saike story impicity Seven thougaud people shouted "yes" when
 ineludury polygamy, stand ty it and dety the
powetr of the nation $A$ Ietter from kl Maldi has been published
 filedst in an other ways possible. The in
jumetion is urged upon then as a religioul
Charles Gooinight is a king among eattle

 Father Cureits book, in which he sets forth
the evils aeeruing to the Chureh trom the zon passumust pulicy of the Yatican, is to be

 las buitt an enormons log hoise, handsome
finished inside with hard woods, and twen
 will take auy part in the campaign.




 ween kngland and the Yatican. Brady is
 Michael Maurice, the father of F. D. MaurHid cread hatal alwaya performed the orite of Mapagn and of the Holy Ghost." In was in
the Son, nence to this that the brilitiant Robert
refere
 Elider Gonzalie Treio, , Spanifh conyert to the Church of the Latter.



 the eholera germ-that Hahnemann in 1831
 obe potent cholera bacilicide-to the et feact of which treatment, adds or. Dodgeon,
the statistice of every epidemic in Europetes.
tif.
 render herrselt the tilightest service. For sevwas carrija on on the the rethoridions meeting ing the meeting Mrse Pierce was persuaded
to be carried to the church to tory the spirit
 Gen. Butler has the happy faculty, that is French engineer, of golng to plileg whenever


 The project ior reducelig the sobbildy given

 poape of oduce his sum be daroted to por-










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APRIL 26, 1884.
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and death which io kown porin
verse ean ehange or dispense with.



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