Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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

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#### A SYMPOSIUM.

Bowker, M. D., Discuss the Lecture De-Morality and Responsibility of Mediums.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of March 21st there is published an Inspirational Lecture by Mrs. E. L. Watson, of San Francisco, on the "Morality and Individual Responsibility of Mediums," and on the editorial page, the JOURNAL, highly eulogizing the gifts of Mrs. W., endorses the "doctrines" of her lecture as "identical with those it inculcates." It may, therefore, seem somewhat venturous to direct some critical remarks against those "doctrines" of an "inspired" medium. Nevertheless, I felt my critical sense aroused when I read Mrs. W.'s lecture, and since the JOURNAL knows me as a Spiritualist, somewhat posted in our philosophy, and not quite devoid of practical experience, I hope that the objections which the lecture aroused in my mind, although they may not bear the stamp of "Inspiration," will not be rejected by the Jour-NAL, as in giving them to the public, I am moved by no other interest than our common

Let me first throw a glance at the meaning of "inspirational" speeches, by which-if am not mistaken-are meant such as are not delivered in "trance" (which is often done under the alleged control of high-sounding names), but which are uttered by the conscious medium, while the trance condition excludes its consciousness. The "inspired" medium, however—as many assume—is also characterized by an exalted state of mind produced by "spirit-power." To prove this latter assumption would be a hard task, and it would lead to the conclusion that in every inprovisation in prose or verse, apparently the common faculties of a person, the speaker was not the conscious operator of his own thought, but the unconscious instrument of a foreign mind. The only reliable sign of "inspiration" (in the verbal sense of the word) in a given case, would to me seem to be the unconscious condition of the speaker; and so the terms "Inspirational" and "trance" appear to be identical. This is confirmed by the very form of Mrs. W.'s lecture, which was not delivered in her own name and in the singular person, but by her "inspirers," her control, who spoke in the plural. Where, then, is the difference between "trance" and "inspirational" speaking? Where have we any guarantee, that, in hearing the talk of an "inspirational" medium, we get anything more than the opinions of a conscious person? To avowedly speak in a conscious state of mind and still use the forms of speaking under spirit-control, and to refer to it as such, I can not regard otherwise than in the light of a pretension, intended to give the utterances of a human individual, the semblance of so-called "higher authority." From this standpoint, I can not help subjecting the "doctrines" proclaimed in Mrs. W.'s lecture to some critical remarks, without the fear of offending some "higher authority."

Some of these doctrines are decidedly at variance with generally accepted truth of spiritual philosophy, based as well on the facts of practical Spiritualism, as on the communications received from reliable spirit-controls. Speaking in the authoritative plural form Mrs. W. says:

"First, we would disabuse your minds of the idea that spirits have anything to gain in the perpetration of infamous tricks, inducing indulgences of the passions, and in will than the good?"

leading mediums astray from the path of virtue, truth and right."

This positive assertion would, indeed, be highly important and consoling, if it were only in accordance, and not rather at variance with, sound spiritual philosophy and well established facts. It is, if I am not mistaken, the generally accepted theory of Spiritualism, that "spirits," that is, "disembodied men," are still men, and in order to communicate at all with the inhabitants of their former abode they have to recent the earthformer abode, they have to reënter the earthformer abode, they have to reënter the earthsphere, and take possession of a peculiar organization called a "medium." Through
such an organization alone, the spirits within the earth-sphere are enabled to see, hear,
feel, think, speak and act. They may do this
for a good; that is, an unselfish, "altruistic"
purpose, if they are enlightened spirits. They
will then bring consolation, love, wisdom
and a belief in immortality to those they retinguished here. But are we to believe are linquished here. But are we to believe, are we taught by experience, that all spirits re-entering the earth-sphere and taking possession of a fitting instrument, are good ones in the sense indicated, and have no other aims than to benefit their former associates in life? Are we not, on the contrary, justified in assuming that very many of the spirits incessantly manifesting through mediums, do this for the gratification of their own wishes or passions, from the desire to repeat their earthly enjoyments, to taste again the pleasures of human life, to reassert and propagate their former errors, to continue their tricky ways, to indulge their vanity, pride, envy, hatred and revenge? To deny this would amount to upsetting the whole foundation of the contraction of the our spiritual philosophy, which is, that man enters the Spirit-world exactly in the same enters the Spirit-world exactly in the same condition in which he departs from earth-life; that nature—the spiritual as well as the physical—is based on the law of slow, steady evolution; that she does not jump at once from the idiot to the wise man, or from the devil to the angel; and who, examining the present condition of the human race as a whole with an unprejudiced mind, is bold enough to contend that the standard of this condition is a high one, is on the plane of wisdom and unselfish love? If the contrary is the fact the conclusion is unavoidable livered by Mrs. E. L. Watson on The that the Spirit-world, which every second is peopled by newcomers from the material realms, must be swarming with crude, un-developed or half-developed inhabitants, who finding the means of reentering the much regretted earth-sphere, will be anxious to retie the thread of self-gratification broken by their death. But we are told by Mrs. Watson:

"Since the spirit finds itself in possession of a new body adapted to its changed environ-ments, it can by no possibility possess itself of an organization, the laws and conditions of which it has outgrown."

Why, this doctrine is, indeed, "a new departure" in Spiritualism! It denies the whole wide range of physical manifestations; it declares them to be illusion, hallucination and fraud; it destroys the fundamental structure of mediumship, which we have just celebrated on its 37th anniversary! Who produced the tiny raps at Hydesville, which are going to revolutionize humanity? I, and perhaps some other Spiritualists, have thus far been under the impression that the physical as well as the more spiritual manifestations of mediumship, were caused by spirits simply taking possession of a human organization. But now, taught by Mrs. W., that this is an "impossibility," we will have to search for some other rational explanation of the vari-

ous signs of medial action. If the analogy, which Mrs. W. says exists between the psychological subjects under control of the human will and spirit-mediumship, is a perfect one, as we are assured, this would beat flat the subsequent argument of the orator, that "mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature." It can scarcely be unknown to Mrs. W. or her inspirers, that psychology or mesmerism may easily be used for impure purposes by the operator; yea, experience teaches that this has been, and is, done again and again. If there is in such cases no power of resistance against another human will, where should this power come from against the much more potent subjection of a frail human being by the will of a spirit? Mrs. W. ought, therefore, not to have declared hypothetically but positively, that "mediumship is a dangerous gift, and quite as likely to be a curse as a blessing."

It is my humble opinion, based on experience of many years, that a medium under full control of a spirit, in trance, loses all its identity, becomes a mere tool of the spirit and can, therefore, not be made "responsible" in the sense of human justice. At least the latter, in our more enlightened age, has advanced enough to acquit a somnambulist, who in his dream-life, akin to the trance condition, kills his best friend.

If we consider the extent of spirit power over matter, as manifested in many violent and injurious acts—as in the Phelps family always, however, presupposing the presence, more or less near, of a human individual although perfectly unconscious and innocent, how can we doubt that a spirit which takes, so to say, bodily possession of a medium, could perpetrate anything it likes?

If we have to reduce the whole secret of spirit-intercourse to will power-which may be correct, as the will is the creative and ruling force of the universe—what justifies us to ascribe a less potent will power to evil spirits than to good ones, since we see that in human life the bad are usually stronger in

Experience of many years with good personating mediums—the best of them a nonprofessional one and an ardent enthusiast for he holiness of mediumship—have taught me that trance mediumship is a door, locked as a rule, but open to any kind of spirit intruders, rtie, but open to any kind of spirit intruders, if they only possess the key for it and the knowledge of its use. In many cases even this door seemed to stand ajar, and draw in, as it were, by a strong current of äir any spiritual being coming near it, without any possible choice or power of resistance on the part of the medium. The same medium in the state of complete possession dictated to me whole philosophical essays and discourses. me whole philosophical essays and discourses, far transcending the natural power of thought and expression of the medium, while a minute after she would be taken possession of by low, undeveloped, malevolent, or even insane spirits. If there is such a power in spirits over the intellect of the medium, how can we doubt this power must or may also extend to the moral, emotional and willing portion of its subject since the and willing portion of its subject, since the instrument used is in all cases the same, the brain and nervous system of a human individual, peculiarly organized?

Mediumship, in my conviction, is a double-edged sword, and if it shall not become a curse instead of a blessing, not thwart in-stead of promoting the highest aims of hu-manity, we must learn the art of handling it carefully and conscientiously, and first of all not misuse it for mercenary purposes. It may be that, if we should ever arrive at a more scientific knowledge of physiology and philosophy of mediumship, we may acquire a method of educating mediums to that power of resistance indicated by Mrs. W. and which already may be given to some mediums of a higher stamp of cultured intellects, and a disciplined sense of morality; but until we shall have gained this desirable point, it would be unjust and even cruel to charge mediums with a responsibility beyond their natural power, and to deny them immunity even for highly reproachable acts performed while their whole intellectual and moral being is under the irresistible pressure of a foreign will power. G. BLOEDE, M. D. foreign will power.

Brooklyn, N. Y. "The Moral Responsibility of Mediums."

BY WM. EMMETTE COLEMAN.

"Intelligence in the higher life so controls the law of intercourse of spirits with men in the flesh, that the evil-disposed are restrained of this intercourse.... Evil spirits do not obsess, possess, infest, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."—Spirit-guide of Mrs. Maria M. King.

The conservation of a true and healthful Spiritualism, having due regard to the moral advancement of humanity, impels me to the publication of what I deem some commonsense thoughts and ideas relative to the-in my judgment-pernicious and misleading dogmas held by many believers in spiritual phenomena, and voiced in Dr. G. Bloede's critique of Mrs. E. L. Watson's recent lecture upon Mediumship and Moral Responsibility. Morally speaking, the results of the universal acceptance of the truth of the theories therein championed would be so disastrous, and would tend to check the progress of moral intellectual, social, religious, and spiritual improvement in the world, that, throwing aside my other work, pressing though it may be, I am constrained to again enter an emphatic protest against the acceptance of these crude superficialities, pregnant with moral debasement, as the highest outcome of the Spiritual Philosophy of the nineteenth century. Were these theories true, then indeed would Spiritualism be a veritable curse to the world, and the sooner our planet were free from its noxious presence the better for humanity. But, let us be thankful, the Spirit-world itself has in a most effectual manner demonstrated the falsity of these dangerous crudities and given us a rational, scientific. common-sense presentation of the true phi-losophy of spirit intercourse and of the principles underlying the phenomena seemingly probative of the influence of evil or malevolent spirits. This presentation of a rational philosophy given us from the higher spheres of spirit existence is not to be considered authoritative or infallible; but is addressed to the individual reason of each, to be considered on its own inherent merits. If it accords with your highest reason and judgment, ac-cept it; if not, reject it. To my mind after a careful study of the facts for years, my original views being more in consonance with the prevalent crudities voiced by Dr. Bloede than with what I now perceive to be the truth, I am compelled to reject in toto the ordinary conceptions of obsession, influence of evil spirits, laws of spirit intercourse, etc. The higher views given us from the Spirit-world and through the inspired clairvoyance of seers like A. J. Davis, to me are so grounded in reason and so self-evidently true, while the contrary theories are so preposterous and opposed to common sense, and recognized scientific facts, aside from their dangerous de-moralizing tendencies, that I could no more accept the latter as true, than I could believe black to be white or that falsehood is prefer-

It is surprising that Dr. Bloede should so confidently assert that if we deny that spirits manifest through mediums to gratify their able to truth. It seems a little strange that passions, to continue their tricky ways, reassert former errors, repeat their earthly en-Dr. Bloede should several times speak of the joyments, etc., we thereby upset the whole foundation of our spiritual philosophy; which is that man enters the Spirit-world exactly higher, and seemingly to him novel views as "new departures" in Spiritualism and at variance with generally accepted truths of spiritual philosophy, when he must certainly have read, in the JOURNAL and Banner of Light, the discussions upon these vital points as he leaves this, and evolves there slowly from the devil to the angel, etc.,—the Spirit-Light, the discussions upon these vital points | world being peopled every second by swarms during the last six or eight years. From the very beginning of the spiritual movement in rived from the material world. The Doctor's this country, the "evil spirit" theories of the memory must be somewhat short, since he

Doctor have been combatted. The earlier must have read my various articles in the works of A. J. Davis, "Philosophy of Spirit Journal, in 1880, 1882, etc., in which I plain-Intercourse," "Great Harmonia," "Present ly showed the futility of just such arguments Age and Inner Life," etc., from the first opposed these theories, and from the inception of the phenomena in 1848, influential and or the phenomena in 1848, influential and logical minds in the spiritual ranks have rejected them. Nearly twenty years ago the gifted spirit teacher of the lamented Maria M. King, in his "Real Life in the Spirit Land," a very extensively circulated work among Spiritualists, denied their truth and presented other varient views of the laws of presented other, variant, views of the laws of spirit intercourse and guardianship; while in Mrs. King's subsequent pamphlet, "The Spiritual Philosophy vs. Diabolism," the whole subject is closely and categorically discussed. In this twenty-five cent pamphlet, the absurdity of current theories of obsession and evil spirits was closely and positively demonstrated. evil spirits was clearly and positively demonstrated to every impartial, reasoning mind, not wedded to shallow, preconceived theories. Having once entertained those crude and shallow theories myself, I am enabled to perceive now how weak and untenable they are when contrasted with the ennobling principles of a sound philosophy based upon de-monstrated fact and scientific truth. If the believers in current theories would carefully peruse this pamphlet, and exercise a little common sense and sound judgment in the matter—if they would only think a little, reason a little, instead of blindly accepting the seeming for the real, taking misleading appearances for facts—instead of floating along with the popular, unthinking, unreasoning current, would try and think for themselves and probe the mysteries of so-called evil-spirit manifestation to its roots—perhaps a change might "come over the spirit of their dreams." It only needs a little sober, cau-tious reflection, a little calm, unprejudiced thinking, to show the fallacy of such ideas as are championed by Dr. Bloede and many others. They are inevitably destined to die the death; sound philosophy and scientific truth he world to which, were it denuded of its infesting extravagances, follies, and chicaner-

ies. it would be justly entitled. Dr. Bloede's theory that "trance" speakers are the only ones worthy of being called "inspirational," is far from the truth. It often happens that unconscious trance speakers develop out of that lower condition into that of a "conscious" susceptibility to spiritual influence. The "conscious" inspirational state is of a higher grade than the "uncon-scious trance." This has long been a recognized fact in mediumship. "Control in trance," says Mrs. King's "Principles of Na-ture," vol. i. pp. 36-37, "is by the same law and method as in conscious mediumship; only in the former the senses are shut. The latter is the higher form of control, as the whole mind can be instructed, and its normal powers developed to better advantage, when the conscious individual is free to comprehend the teachings given through him."
Again, the Doctor is mistaken in asserting

that in order for spirits to communicate at all with those on earth they must re-enter the earth-sphere and "take possession" of a medium, and that the physical as well as the mental manifestations are caused by "spirits simply taking possession of a human organ-ization." This theory of spirits "taking possession" of mediums is largely, if not wholly, a fallacy. Mediums and sensitives are persons possessing certain forces in their organism, appropriately called "psychic." Sometimes, without the intervention of any outside spirit power, these forces are exercised, producing striking phenomena. At other times these forces are utilized by "spirits" in the production of probably more striking phenomena. The medium is not "taken possession" of by the spirit; the only thing "taken possession of" is the "psychic force" of the medium,—an emanation from the medium as it were, an ethereal potency temporarily wielded by the spirit operator to produce raps, or tips, or slate-writing, or other physical phenomena. As the medium is nearly always in such cases in a conscious, normal state, with not the least evidence apparent of being acted upon by any outside spirit agency, how he can be regarded as being taken possession of by a spirit I fail to see: Sometimes in physical as in mental manifestations the medium is influenced by the unseen agent; but this is done apparently by psychological control, which is, in my opinion, the only way in which spirits influence mortals. The theory of spirits entering mortals or taking bodily possession of them is to me in the highest degree absurd and outre, a relic of the old-time vagaries of demonstrate and the spirits was a spirit way. oniacal possession. A spirit may temporarily control" or influence a medium while at a long distance from him or her. The psychoogical power of spirits is more potent, at times, than of men in the flesh, and we know that on earth one mind has been known to influence another though separated by a long

and statements. Over and over again has the absurdity of these statements being demonstrated, yet here we have the same old cry again. Spiritualists are like the orthodox christians. No matter how often the pet dogmas of the Trinity, Bible Infallibility, Divinity of Jesus, etc., are demolished, they never learn reason, and immediately repeat the same old crude theorizing and dogmatisms to prop them up. Just so with the pet dogmas of certain Spiritualists. No matter how often they may be proved, beyond all reasonable doubt, to be irrational, inconsequensonable doubt, to be irrational, inconsequential, and absurd, opposed to common sense and philosophic truth, they still are clung to, hugged to their devotees' bosoms as fetishes devoutly worshiped; and when criticised, the same old exploded vagaries are advanced in favor of their truth. Some people never learn anything. They cling to an exploded error as if it were the most precious truth; and this loathsome evil-spirit dogma, which really is as absurd as are those of the personal devil and everlasting hell of the Christians, and to which it is akin, is tenaciously cherished, in all its deformity, as one of the richest boons of a heaven-born Spiritualism. It is true that millions of undeveloped spirits constantly pass to the Spirit-world, and that if permitted many of them would return to earth for mischievous or malignant purposes. But can they thus return? that is the point. Having the will to harm the earth's inhabitants, have they also the power. Does universal license, crime, and lawlessness reign supreme in that sphere? Are all the rogues, drunkards, liars, murderers. libertines, etc., in that world allowed to prey on the sons and daughters of earth, indulging earthly passions and vices? Assuredly not. A little reflection ought to convince every unprejudiced mind how about such a supposition diced mind how absurd such a supposition is. In this lower world we restrain criminannihilate them completely; and until they are abandoned as worthless, Spiritualism can never hope, in this enlightened age, to take that position in the recognized sciences of good, of the Spirit-world inferior to that of the spirit-world inferior to that of the spirit them. earth? Just think of it! For thousands o years the great and good in the Spirit-world have been growing in philanthropy, power, and wisdom; untold millions of the purest and best, the most philanthropic and benevolent, of earth's inhabitants are resident in the upper spheres of the Spirit-world; and yet these lovers of humanity, these haters of all things evil, are so indifferent to the welfare of their descendants on earth, or so feeble and powerless, all exalted as they are, that they place no restriction on the hordes of evil spirits in that sphere and allow them to continue to develop the evil within them at the expense of earth's children still in the flesh. Can there be a greater absurdity than this? If the vicious are allowed to continue their evil course at will, will they not grow worse instead of better? then where is the progress of the Spirit-world? Is it not a fundamental principle of the spiritual philosophy that all persons have spirit guardians, who strive to elevate and purify them? When a vicious or criminal man dies, are his guardians not aware of it? Do they not continue to watch over him and seek to improve his moral welfare? If they see that he is desirous of doing harm on earth, can they not prevent it? or cannot the guardians of the one on earth to whom or through whom the harm is to be done also prevent it? In order for a spirit to work harm on earth, two sets of guardians will have to be rendered powerless,—those of the spirit and those of the medium on earth; and in cases where a third person on earth is to be injured through the medium, there are three sets of spirit guardians to be circumvented by an unde-veloped spirit. The guardians, being on a higher plane than their wards, have at their back, if required, the combined power for good, and for restraint of the criminal and vicious, of the whole Spirit-world from the highest sphere to the one adjacent to that in which the vicious reside; and yet the combined wisdom and power of all the Spiritworlds is insufficient to prevent a poor insignificant spirit from "taking possession" of a medium in order to get drunk, chew tobacco, tell lies, or gratify some other undisciplined portion of his nature. The theory of evil spirits infesting earth is opposed to the fundamental and basic principles of the spiritual philosophy,—the laws of spirit guardianship, progress and development in spirit-life, growth in wisdom, philanthropy, and power as we pass from circle to circle in that life, and the superiority in all respects of the conditions of that world over this.

The theory that mediums should not be held responsible for vice or crime committed while under alleged spirit influence is most dire in its consequences, and every Spiritualist alive to the best interests of the cause, as well as to the sacred requirements of humanitarianism and moral growth, should repudiate it with the most emphatic execration. If such were the logical outcome of the spiritual movement our orthodox friends might well be warranted in asserting its origin in the fabled Stygian pit of darkness, an emana-tion from the teeming brain of Satan himself. Any movement or theory tending to loosen the moral reponsibility for actualized misdeeds, no matter in what specious guise it may appear, should be sternly reprobated and its influences antagonized by every lover of his kind and of the moral improvement of the race, so far as in him lies. Were this pernicious doctrine recognized as true, any one viciously or criminally inclined could, by simulated mediumship, find a means of grat-

#### Curious Criticism on Spiritualism.

[We republish from The Index the following from the pen of Rev. J. D. Hull. The assertions of the previous contributor are so clearly stated by Mr. Hull as to render it unnecessary to republish the communication which inspired this reply. We give place to this reply because there may be transient readers of the Journal, who may possibly entertain riews identical with those corrected by Mr. Hull,—Ed. Journal.]

Your number of March 12th contains an article headed "Mistakes of Spiritualism," from a correspondent who says he has thus been called out by "one of his Spiritualist friends." Though the writer is personally unknown to me, I am also one of his Spiritualist friends, in the sense that I have only the most kindly feelings toward him, unmodified by my wide dissent from his views. My sincere desire is to serve him; for what higher interest can either of us have than the truth?

I, too, have been requested by a valued friend, firm in the spiritualistic faith and of a much larger experience than my own, to reply to these strictures. But I have hesitated; partly because it seemed quite possible that the critic's friend had made his request in order that he might furnish a reply, and partly—for I must be frank, though friendly—because the statements and reasonings of the article seem to me to be such as would disturb no intelligent Spiritualist by their force nor greatly fortify any opponent of that be-

Perhaps it would have been better, had our critic entitled his communication "Mistakes of Some Spiritualists;" as Spiritualism, like Free Thought, Unitarianism, and even Orthodoxy, so called, embraces some variety of views. Yet, with the exception of the first count in his indictment, I know of no Spirit-

ualist who ought to plead "guilty."

The first and, indeed, the grand "mistake" that is charged is that "Spiritualists hold that mind can and does exist independently of the body." Undoubtedly, every Spiritualist holds this opinion, and deems it a fundamental one. If it can be overthrown, the whole philosophy of Spiritualism falls to the ground. But "if" is often a very important word. Pray, how is this grand doctrine to be overthrown? Surely, not by saying with our critic, " it is a belief common to all forms of orthodox Christianity," unless it is assumed or proved that orthodox Christianity holds no truth whatever. But this is held, not only by all forms of Christianity, orthodox or not, but by nearly every known form of religion, and I may add philosophy, the world over and in all ages. Probably no belief has been more widely or more persistently held. This does not, indeed, prove its truth; but it, at least, furnishes a strong presumption of it, and one too strong to be met simply with flat denial or with such unsustained assertions as these: that "without the senses there would be no mind," that "it has been clearly demonstrated that mind is a combination of sensations primarily," and that "without these sensations there could be no memory, no reflection. no reason, no feeling,—in short, no mind." These brave statements, our critic should be aware, are not admitted truths to great numbers of able thinkers. So far from being "clearly demonstrated," the most eminent names can be quoted against them. Possibly this would weigh little with him, and as little the reasonings by which they are support-For, to many,—excellent minds, too, a Spiritualist, I can step outside the domain of obscure metaphysics on this matter, and offer to the critic a proof he can in no reasonable way escape. I offer to his "senses" -and here not insinuating that these are all the mind he would acknowledge himself to possess—the absolute physical proof that "mind can and does exist independently of the body." Of this proof, any one may avail himself who will take the requisite pains. And of it tens of thousands of acute observers have availed themselves, and to their complete conviction. No fact of science is more certain to the great body of those who have carefully explored the subject. And, before the evidence thus presented to them, all speculative argument, on one side or the other. seems weak, indeed. With this evidence, our critic who is to be presumed an honest man, must be simply unacquainted. But he should not forget that it has revolutionized the opinions of great numbers once of his way of thinking, and among them eminent scholars

and scientists. The second charge against Spiritualists is that "they hold that individual intuition is a reliable safeguard in the investigation of

That Spiritualists differ from other people in their views of the authority of "intuition" I have never seen reason to believe. A genuine intuition, whether individual or not, must be authoritative with every one; for it is properly a direct knowledge or perception. But every one should be careful that what he calls an intuition is really such. Our confident opinions are not necessarily intuitions; and that our critic has a vague and, indeed, an erroneous idea of what an intuition is appears from his own illustration of it. He says:—

"The intuitions of the primitive and uncultivated lead them to gratify every impulse of their animal nature; but gradually, after generations of sad experience, these intui-tions become changed, and the developed civilized man intuitively knows that he should control such impulses that lead to suffering and misery."

The instinctive appetites of the primitive and uncultivated and the judgments of the developed civilized man derived from sad experience are neither of them intuitions. Far enough are they from anything of the kind.

When our author adds that "individual conviction is not always reliable, but requires to be tested by the consent of other competent minds," he speaks a plain and well-known truth, hardly requiring "the scientific method," as he suggests, that it may be "abundantly shown." But that Spiritualists are less willing than other people that their individual convictions should be thus tested seems to me far from true. On the contrary. I speak confidently for all of them, when I say there is nothing we more desire than that our individual convictions should be tested by the consent or dissent of other competent minds who have adequately explored the subject. We are constantly inviting this. And we are as constantly sur-prised and disappointed that we are answered only by the mere prejudgments of theoretic reasoners or of very inexperienced investigators. Attempts to explode Spiritualism after the manner of our critic are much too com-

mon to be desirable. The third mistake charged is that Spiritualists " hold that clairvoyance, or clear see g, is a mental process possessed only by so-lied mediums while under the control of frits." In this, our friend is utterly mis-dermed. Not only de Spiritantists, as a dy, hold no such view, but I know of no med them who holds it. Clairsoyance is

recognized by them as a fact abundantly proved; but it is as a gift or spiritual faculty based in some peculiarity of one's organiza
Show, pretense, and "great is the mystery tion, not as "possessed only under the con-trol of spirits." Our writer must pardon the suggestion that he ought to study his subject more before he writes upon it again. And I beg leave to commend to him the fourth chapter of a very accessible book, Sargent's "Scientific Basis of Spiritualism." Indeed, the entire book, if attentively read, and then followed by faithful, direct investigation, would save him from such a travesty of clairvoyance as he gives in professed explanation

The next paragraph of our author's criticism is intended, I presume, to tell us that, because "mental action is in a great measure automatic,"-whatever that may mean, -our involuntary thoughts and feelings are "mistaken for communications from the Spirit-world." What it does tell us is—as any one can see by referring to it—a very different thing; namely, that "the well-known fact that mental action is in a great measure automatic is mistaken for communications from the Spirit-world"! Passing by, however, this error of grammar as a mere oversight, and conceding the involuntary character of many of our thoughts and feelings, how does it appear that these " are mistaken for communications from the Spiritworld"? That in some cases this mistake might be made by careless or incompetent investigators is possible enough. But this is not what our critic means to say. He means that they are so, and not sometimes, but always, in every case; that is, if he means to say anything to the purpose. To say less than this is to say nothing.

The final item charged as among the "Mistakes of Spiritualism" is that "general abstract truths are mistaken for a special clairvovant diagnosis of an individual case." As an illustration of these "abstract (?) truths," thus mistaken, the following is given: "e. g., a short time ago, a clairvoyant stated that the subject examined was suffering from indigestion or from liver complaint, the simple fact being that scarcely any one is free from these complaints! Another medium stated that the subject examined had a relative who had been hurt at some time in his life, either in the back or the hip or the foot, the simple fact being that scarcely any one lives who has not had a relative who was once hurt in

the back or hip, etc." And these silly specimens of professed clairvoyant revelations we are expected to take as samples of the whole! No: when such idiocy is imputed to "Spiritualism" or to Spiritualists in any great number, we shall be excused for some plainness of speech; and we shall say that such an acute detection of the whole imposture or such a profound solution of the great mystery—just as one chooses to regard it-may be quite satisfactory to some people who suppose they have intelligence. But whether it is the more complimentary to the understandings of JOURNAL, if we are otherwise unlike. We some myriads of Spiritualists to be found in also agree about Spiritualism, that "its prinevery civilized nation under heaven—many eiples are in harmony with man's spiritual every civilized nation under heaven—many elples are in harmony with man's spiritual of them highly trained minds and practiced nature." I cannot quite think, however, that investigators for years—or to that of the critic himself must be left with the reader

One thing at least, I trust, has been made plain. Our critic is not prepared to arraign Spiritualism on its "mistakes." He needs more study than he has given to it. Perhaps metaphysical reasonings are often very elusive and unsatisfactory, as under the forms of imperfect definition and logic many a fallacy has lain hidden. So, waiting all such are entitled to the benefit of this defense, and they are entitled to the benefit of this defense, and they are entitled to the benefit of this defense, and they are entitled to the benefit of this defense, and they are entitled to the benefit of this defense, are entitled to the benefit of this defense, are entitled to the benefit of this defense, are entitled to the may be none the less sure that "other" How "scientific" and definite it. competent minds" have reached truths in this search which they are at present compelled to regard as impregnable and, moreover, of the highest value. JOSEPH D. HULL

## 3 Copeland Place, Boston.

To the Editor of the Religio-Philosophical Journal: If I have not properly respected your advice in the Journal of April 4th, by giving "thoughtful, unbiased attention" to two contributions, one by Judge Holbrook of Chicago and another by Dr. F. W. King of California, then I have erred in judgment. You and the readers of the Journal, have the undoubted right to judge me by what follows. Although I cannot think exactly on all points as the two contributors do, I must admit that they appear to be as sincere as I claim to be

The Doctors' Laws.

The Judge justly states that "The natural rights of minorities should always be looked after so that they shall suffer no detriment.' He closed with the hope for "an amendment of our present law, so that it may the more exactly express, and provide for the rights and liberty of the individual who is in the minority." The mistake about his hope is in the use of the word amendment. If he had used the word abolishment, then he would have expressed a consistent desire. It is no easier to improve a bad law by change, than to improve rotten eggs. Doctors who are un-reasonable in their desires and requests about a law, will not propose any change of it except by saying to the people, "You may take the crow and we will take the turkey;" or, we will take the turkey and you may have the crow." A law which does not make a privileged and arbitrary class of monopolizing doctors, never will please such persons When did the "natural rights of minorities" suffer before the Doctors-not the dear people

-asked legislation in their own behalf. The Judge is sadly mistaken if he supposes that any person ever had the moral or legal right to put "M. D." to his name or on to "his shingle," if such person never had received the degree of Doctor of Medicine from some chartered college. A man who puts "Rev." to his name without a legal right to do so, is guilty of fraud; yet, without such "Rev." title, he has, and should have, the right to publicly advocate or denounce infant or eternal damnation, or any other subject taught by Doctors of Divinity. Many people are just as sound, conscientiously, about what medical treatment they should have as others are about their religious faith; and each and all should have reasonable indulgences. Any conscientious men have the right to claim that they would as soon expose their families to the dangerous fumes of an open sewer or any decomposing animal or vegetable matter, as to have them submit to the treatment of a Doctor who prescribes strychnine, antimony, cobalt, mercury, lead, morphine, whisky, ar-senic and other deadly agents. If the sick "stranger" that the Judge refers to, happens to be one of such conscientious men, what will he do where Doctors' laws have driven out his kind of Doctors, who prefer to do no harm if no good?

It is false education or a lack of education that causes people to disrespect harmless prescriptions. Doctors who do as little as they can to have their patients or friends help themselves, of course, do all they can to prevent a demonstration of the superiority of common sense. "The most intelligent dispensation" of a poison never will change its nature; the best that such dispensation can do is to cause the deadly or injurious

of godlinees" are so mixed up with the popular practice of medicine that many intelligent and honest people cannot keep from claiming that a large per cent. of it is fraud. When the Judge gets a law enacted prohibiting a Doctor, who is armed with a diploma and the legal right to claim that he is a registered M. D., from going into a sick-room with astonishingly wise looks, and afterwards claiming that if he had been sent for an hour later, the patient would have died, and preventing him from, in many ways, practicing deception, then would be the time to stop catnip-tea Doctors from humbugging the people. Before punishing the small boys, make

the large ones behave. The Judge attempted to make the legal and medical professions nearly analogous, which cannot be done. It always takes two differing lawyers, who must come face to face to all parties concerned, when they try a cause.
The opposite way about doctors has been shown in Gen. Grant's case. His attending physicians have appeared as though they would be they bear they appeared they would be they bear they appeared they would be they appeared t rather have the General die under their treatment than try to get well under some other. They objected to having a Doctor differing with them in treatment, or even see the patient.

As the Judge has brought up the legal profession in illustrating his argument, I will use the clerical profession. Suppose clergy-men should claim that a law ought to be enacted, making it a crime for neglecting to employ a minister of the Gospel to officiate at any funeral. What would "the dear people" say to such a law, which would be no worse than to compel them to employ objectionable doctors?

I will now conclude my criticism of Judge Holbrook's article by admitting that after all the "fuss and feathers" I have shown, there is not between us a world-wide difference. I see that he desires to have a law regulating the practice of medicine, which will allow any honest persons to practice medicine, and everybody to employ them. I, on the other hand, want the law of liberty, which has always embraced penalties for abuses. Under the law of liberty there was that reform and progress, which despotism never permits. The Judge would have a law declaring the present Doctor's laws null and void, and I would have them abolished. Let us both continue to aim at the same mark, keeping constantly in mind that neither colleges nor legislatures can create honest persons, who will make "the prevention of fraud" a spe-

cialty.

I will now pass to a consideration of the Doctor's contribution. He is a stranger to me, yet the change of one of the initial letters of his name would make our names alike. Let us try to discover if we are as far a man empirically uses remedies, even if he has learned to "know of their action simply from careful and long continued observation." Is a lecturer or writer an empiric who confesses how little he knows? Notice what the United States Dispensatory, which is considered as is to know nothing, except "probably;" yet such is the instruction of Franklin Bache, M. D., Professor of Chemistry in Jefferson Medical College of Philadelphia, one of the Vice-Presidents of the American Philosophical Society, etc., etc. Also, it ought not to harm any person, who may be boasting about scientific acquirements to look at what George B. Wood, M. D., Professor of Materia Medica and Pharmacy in the University of Pennsylvania, President of the College of Physicians of Philadelphia, one of the Physicians of the Pennsylvania Hospital, etc., etc., has written about probably the most extensively used of all drugs. These are the Professor's words: "No appearances are revealed by the dissection of those who have died of the immediate effects of opium, which can be considered as affording satisfactory evidence of its mode of operation." Where is the Doctor or class of Doctors entitled to the credit of knowing everything? Most assuredly not upon earth, therefore, any physicians not omniscient should never be granted

omnipotent power. The Doctor states that he does "not wish to discuss systems of medicine or the comparative merit of the different schools." Of course, every man who is afraid of light, will not open a window nor put a candle on a candle-stick. Of course, the less the people are al-lowed to know, the more bigoted and ignorant they are, and consequently the easier they are kept in bondage or led into bad ways. When young men pass from among such people into the medical profession, what proportion inquires, which is the best system of medicine? Do not the most of such young men ask, which system is the most popular. and which will give the most business and consequently be the most lucrative? It is just as natural for such young men to grow into the idea that they must think for "the dear people," and make laws for them, as it is for little ducks to take to water. Can any sound, intelligent and honest man look at the medical profession as it is, and properly consider the ignorance of the people about medicine, and then sit down and say, the best way to bring about a reform and enlighten the people, is to keep still and not say a word? Another question: When a reformer gets wrought up to the importance of his task, by noticing the work of the blind leaders of the blind, and he uses vituperative language, why does not some modest lover of good attack the reformer's argument instead of his language? It is not the words which give an alarm of

fire that demand attention, but the fire. The Doctor appears to think that it is wrong to tell the truth to "cultivated, educated and affable gentlemen," especially if they are physicians. The Great Teacher was not so scrupulous, as he was found "in the midst of the Doctors, both hearing them and asking them questions," because he must be about his Father's business. It cannot be justly said that clergymen are not "cultivated, educated and affable gentlemen," yet do such qualifications require the suppression of truths, which they will not teach? If any class of persons are deceiving or abusing the people, should not the people be enlightened or defended? Ermine and dignity, when rightly estimated, will not be found to be as valuable as truth and justice. Any "cultivated, educated and affable gentlemen," who cannot be influenced to respect and do right without a constant use of taffy, will make

weak supporters of any good cause. I am pleased to admit that "abuse, vile ianguage, misropresentation and vituperation are not proper weapons," yet I know of many people who never feel always accept

when they are properly and justly treated. If "the spiritualistic press" should not oppose humbugging, wherever found, as well as show opposition "to superstition and priestcraft," what press should? and, if "the spiritualistic press" should not strike with all its heart, soul and might at error or crime among a class, whose "influence is second to no other G. W. King, M. D. Saratoga Springs, N. Y. class," where and how should it strike?

Saving Grace in Montana.

The other day a St. Paul minister answered a ring at his door bell and found there a brawny frontiersman, wearing a buckskin suit and a white Mexican sombrero. He was invited into the study, and after seating himself said:

"Pardner, I'm trying to ease up a sky pilot to ladle out the saving grace to the boys in Rawson's Gulch, Montanny. The bar-keeper down to the Merchant's Hotel told me you slung about the loftiest jaw in the holp line in St. Paul, and I thought I'd drop in an size you up."

"If I understand you, sir, you desire to se cure a pastor for your church.' "That's our little game exactly, pard, an'the boys constituoted me an executive com-

mittee to come in yar'an' run one down. We want the most heavenly mouth-piece in the country, an' we've got the dust to put up fur im." "Who was your last pastor?" asked the

minister.

"Never had one. You see the boys out thar never stood in much on the religious racket, but we're agoin to bank up big on saying grace in the future, an play'er clear up to the limit. Glad tidin's o' the great joy's the winnin' card at Rawson's from henceforth an' forever, pardner, and don't you for-

"You say you never had a minister? what then has caused this sudden awakeningthis new desire for light."

"I'll tell you pard, it's just like this Thar's a big rivalry atween Rawson Gulch an' Rocky Bar, about five miles further up the creek. The two camps have been fightin' fur the lead fur a year, an' we've allers down'd the 'em on every p'int. Las' week one of the boys went up thar an' cum back an' reported that the Rocky fellers had a preacher an' that salvation were a runnin' loose in the camp an' amazin' grace war growin' on the bushes. He said he heard the holy bloke preachify himself an' that he dished up the livin' world like a ten times winner. Wal, that sort o' paralyzed us, so to speak, an' we called a meetin' to see what war' to be done. At fust it war' proposed to go up thar of a Sunday an' clear out the congregation an' hang the preacher, but we weant quite sure of the fightin' abilities o' the meek an' lowly worshipers up thar, an' mout get licked, so it was finally decided to tree a Gospel sharp an' that's what I'm yar fur now. The boys 'll treat you white, pard-ner, an' if you can do up the Rocky Bar capper in the Heavenly game an' put it all over im in a soundin' the glad tidings, yer fortune's made. I like the cut of yer jib, pard an' I b'lieve you'd shout salvation at us in a way that would make the Rocky Bar galoots

pow'ful weary."
"What denomination is the majority out there?"

"None at all. You kin play yer cards to suit yourself, an' come at us just as you think the honk orter be played. But, sap, pard, I reckon I wouldn't ever give the boys a Baptist lay out to play up to."

"Why not?" "Wal, yer see, we aint much struck on water out thar only from a business pint of view. Water's all good enough and mighty valuable fur washin' out dust, but aside from that taint much account. Still, if that's yer lay, pardner, come right along. We'll take turns an' keep on baptizing half the time, just to down them Rocky fellers. Thar's a gang of twenty Chinamen workin a placer claim below us, and we kin run them up an let you souse the whole mob two or three times a week, if it 'ill make the Rocky crowd think the good work's-a-movin' right along." The minister was forced to decline the call

and the old man said as he rose to go: "All right pardner; no harm done. I'll keep up the hunt till I tree my man. We'll down Rocky Bar on salvation if it's in the pins. Goodday, sir, an' if yer ever come our way stop off and we'll treat yer square." Good bye."-St. Paul Paper.

#### "Glad Tidings of Great Joy."

To the Editor of the Religio-Philosophical Journal:

Please allow me to say through your paper that I have frequently been invited to attend the meetings now in progress in the Princess Rink, in Auburn, N. Y., and that I have as often declined the invitation. Numerous and various are my reasons, but I will not now take time and space to give them. I would, however, like to say that my sad experience in the "orthodox" ranks is not well calculated to induce a re-enlistment. Words are inadequate to express the deep agony and anguish of soul, experienced while believing and defending the doctrines of an angry God, endless punishment, personal devil, vicarious atonement, total depravity, future general udgment, and various others, equally foolish, absurd and untrue, yet considered thoroughly "orthodox." Allow me to give a few extracts from sermons preached by those who claim to have been "set apart" to preach the "glad tidings of great joy, which shall be unto all people."

Rev. J. Furniss says: "Hell is four thousand miles from the surface of the earth, and that it is boundless; its plain is of red hot iron, its atmosphere a fog of fire, its rivers fathomiess streams of seething pitch and sulphur. Take the least spark from hell, throw it into the ocean, and in a moment it will dry up all the waters and set the whole world into a blaze. The music of hell is not that of the spheres, but made up of the shricks that never subside, and unnatural sounds from the condemned, who roar like lions, hiss like serpents, how like dogs, and wall like dragons. There is a rush of thunder as of cataracts of water, but you are reminded that there is no water in Satan's flery kingdom. What sounds like the fall thereof are the torrents of scalding tears, falling without cessation from millions and millions of

The Rev. Mr. Emmons says: "The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell; and among these, it may be, are their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of irine of reprobation. While the decree of reprobation is sternally executing on the vessels of wrath, the smoke of their torment will be sternally ascending in view of the vessels of mercy, who, instead of taking the part of those minorable objects, will say, Amed, hatidiziah, graine the Lord.

The Rev. Mr. Ambrose says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yelling and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone, the tongue, the hand, the foot and every part, shall fry in flames."

The Philadelphia Evangelical Board of Publication, put forth one of President Ed-ward's tracts from which the following paragraphs are samples:

'Natural men are held in the hands of God over the pit of hell. They have deserved the flery pit, and are already sentenced to it, and God is dreadfully provoked. His anger is a great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell," etc.

"The God that holds you over the pit of hell, much in the same way, as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. His wrath towards you burns like fire; he looks upon you as worthy of nothing else than to be cast into the fire."

I can truly say in the language of Rev. Henry Ward Beecher: "The doctrine is too horrible. I cannot believe it, and I wen't. I abhor and denounce it as the most hideous

nightmare of theology."
The church dogma of endless hell torments has made more skeptics and infidels than all the Paines, Humes, Volneys, Voltaires, and Ingersolls, that ever lived, and I wonder that the number is not greater.

The great and noble Gerritt Smith, speaking of hell said: "Eternal hell! No man does, and no man can believe it. It is untrue only because human nature is incapable of believing it. Moreover, were such a belief possible, it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the mad-house. The orthodox preacher of an eternal hell would himself go crazy, did he believe his own preaching.'

I may be told that such doctrines are not preached now. I will only say that they are embodied in all the "Orthodox" or "Evangelical" creeds in Christendom, and I would suggest that the orthodox ministers either change their creeds or their preaching. As for me, I would not have a creed that I could

not or would not preach. This reminds me of a funeral I attended in this city, and among the hearers was one of our popular Orthodox ministers, who, on the following day, accosted me and said: "Mr. Harter, I never preach doctrinal sermons on funeral occasions as you did yesterday." I replied: "If I had no better doctrine than you would not preach it on any occasion. The fact is you dare not preach your doctrine on funeral occasions, while my doctrine, or the doctrine I preach, is adapted to all occasions and to all people, no matter what their condition in life may be." This doctrine briefly is: 1st. The Fatherhood and Motherhood of

2nd. The universal brotherhood of mankind.

3rd. The continuation of personal, conscious life, subsequent to the change called

4th. The communion of those in spirit life with those yet in earth life.

5th. The certainty of bad consequences from wrong doing, and the certainty of good consequences from right doing. 6th. The final salvation and happiness of

all souls in the universe of God. J. H. HARTER.

Another Knock Down for Mormonism.

Once again the Supreme Court of the United States has decided that the Edmunds law is constitutional. This decision leaves the Mormons absolutely no ground to stand upon, and it may be doubted if any more appeals will be taken under that act. It has now been passed upon in nearly all its phases by the highest court in the land, and has in every case been maintained.

The present appeal was that of one Clawson, who had been convicted and sentenced to the penitentiary for four years for polygamy. It was held by the accused that the grand jury which indicted him was informal and illegal because certain persons had been excluded therefrom, and the same objection was raised to the petit jury which convicted him. In overruling these points and affirming the decision of the lower court, the Supreme Court asserted that the clause in the Ed-munds law making belief in the correctness of polygamy a ground for the peremptory challenge of a juror was a proper provision, and that without it the execution of the law would be impossible.

Clawson, and all the offenders convicted since he was, will now go to the penitentiary. The decision must be regarded as a decided triumph for the law and as setting at rest forever the doubts that have been entertained concerning the possibility of dealing with the evil of polygamy in a peaceful manner.—Chicago Herald.

Wood, when subjected to a heat of from 400 to 800 degrees, is resolved into three distinct products—charcoal, pyroligneous acid and gases. The process is thus described. A cord of fairly seasoned wood weighs, say 4,000 pounds. This cord of word, placed in a charr-ing receptacle and subjected to a proper temperature for, say five days, entirely disappears. In its place we have 1,000 pounds of charcoal, 2,000 pounds of pyroligneous acid and 1,000 pounds of uncondensed gases. The aggregate weight of these products is equal exactly to the original weight of the wood. By the agency of heat the constituents of the wood have been disassociated, and the immediste recombination of these constituents result in the charcoal, the acid and the fixed

A noteworthy incident is reported in connection with the prevalence of scarlet fever. In a house in which one child had died of this disease the little one's clothes were put into a back shed to await further attention, and in the meantime they were tumbled about and played with by a pet dog. Soon afterward the dog was taken crazy and had to be killed. A cat also in the same family was affected in a similar way and had to be killed. The animals undoubtedly contracted the disease by coming in contact with the clothing.

## Horsford's Acid Phosphate.

BEWARE OF IMITATIONS.

Imitations and counterfeits have again anpeared. Be sure that the word "Horsrord's" s on the wrapper. None are genuine with-

--mattined

## Woman and the Household.

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

#### TWO SNOW-FLAKES.

Two dainty snow-crystals came floating down, Through the dim clouds broading above the town, As pure as the white plumes of Raphael, Stainless, and perfect, they silently fell. One, high on the cross of the old church spire In the evening red gleamed like sacred fire: And one, fallen lower, was doomed to lie In the path oft-trampled by passers-by. Then the crystal's cold heart, in lofty pride, Did the low estate of its twin deride;

Deeming that through her own worth it befell That she had not fallen in mire, as well; As proud as if she had toiled to attain That height, so secure from all harm and stain.

The other sought by prayerful strife To rise from her fall to a purer life.

This hope, this faith, was her true heart's prize "Though fallen low, I shall rise—I shall rise!" While patient she waited, her song had a cheer, The snow-flake on high could not choose but hear.

"Though out-cast, down-trodden, my days are spent, Think not that I linger in base content! "My purity sullied-my beauty laid low,

I yet shall be white as the drifted snow. "Sometime, somewhere, it will be made plain Why yours was the glory, -- and mine, the stain! "Fain would I share your white rest on the road, But the Father knoweth, -his ways are good!" And still her Resurgam she bravely sung Till Dawn its bright banners of light up-flung, And the Sun shone forth from his golden bower Upon church-yard pathway, and wierd tower. The snow-crystal melting beneath his beam Vanished away like a beautiful dream; Her frozen heart melted; her pride had its fall,-She dropped from the cross to the old church wall, With patter and drip, like a summer shower On the ivy that clung around the tower

Down the leafy stair, in her swift descent To lie in the gutter all smirched and spent. Then the ivies whispered across the air,--" How art thou fallen!—once pure, and so fair! "Over open graves we have heard the priest

Say, The least shall be greatest, the greatest, least !! So the ivies fluttered above her fall:-But a song gave her keenest pain of all As a dew-drop phantom of mist sped by, Purified, --glorified, --home to the sky. -- Isabella Grant Mercdith.

The following beginning of a chapter in "The History of the Woman Suffrage Movement," by Mrs. Stanton and Miss Anthony, is so good that it is given without excision. The remainder will be published next week. It is from the practical pen of Mrs. Matilda Joslyn Gage of Fayetteville, N. Y., an accomplished and elegant student, and an enthusiastic believer in the future of women.

WOMAN AS AN INVENTOR.

Ancient tradition accords to woman the invention of those arts most necessary to comfort, most conducive to wealth, most promotive to civilization. Man's first needs are food, clothing and shelter, and to woman tradition assigns their present practical forms. Isis in Egypt, Minerva in Greece. Surawati in India, the mother of the Incas in Peru, and several empresses of China, have alike been worshiped because of their inventive genius. Diodorus, speaking of the worship paid to olden gods and goddesses, says: "The inventors of things, useful and profitable to man's well-being, were as a reward of their deserts thus honored by all men with ever-lasting remembrance." He adds that the gods of Egypt were of two characters—first, the supernatural, or purely spiritual Gods: second, "most beloved and most worshiped," those human beings who had been of especial benefit to the world, and who after death were enrolled among the gods. Foremost among these secondary gods he places Isis. To her was attributed the invention of breadmaking and the foundation of agriculture; previous to her time the Egyptians lived upon uncooked roots and herbs. She also taught the art of healing and the manufacture of flax, and laid the foundation of Egyptian literature. Down to the time of Galen many medicines bore the name of Isis. So famed were the medicines of Egypt that the prophet Jeremiah mentions them, and Homer sang their praises. The potion Nepenthes, which lulled sorrow, given by Helen to Telemachus, was obtained in Egypt by the wife of a Trojan hero. Isis also invented the art of embalming; through its means the I-raelites were enabled to keep their oath to Jacob, and take his body with them when they fled from Egypt, nearly four hundred years afterward.

WOMAN AS PATRON. Athens, a name synonymous with all that is beautiful in art or generous in culture, was under the special protection and guidance of the feminine inventor and goodess Minerva, who as Pallas Athene, was one of the most ancient religious conceptions of the Greeks. Regarded as the inventor of every kind of work usually done by woman, she was equally deemed the originator of agriculture and Mechanics; the inventor of all tools of man's handicraft; of musical instruments and of the arts; of war chariots, of ship building, and the breaking of horses. Ceres not only gave corn to the Greeks, but, under the name of Thesmophoros, was revered as the first lawgiver. Letters, attributed to the Muses, look back to a feminine source for their invention. Divination, that art which ruled the actions of heroes and turned the fate of empires, with its sibyle, priestesses, oracles and books, has come down through history as originating with woman. To the Amazons the javelin, shield and battle-axe were attributed; even the toils and nets of the hunter are also ascribed to wo-

Silk is possessed of the qualities most sought by manufacturers—delicacy, lustre, strength and a capability of taking any color desired. It is the strongest of all fibres, exceeding that of hemp or flax. By a law of eternal fitness spinners strive for a thread like a woman's hair, "long, fine, strong and vibrant." As a source of wealth, lace, equally with silk, has largely influenced State policy. The value of the finest thread lace when wrought in points is enormous, far exceeding that of precious stones. No other art, it is said, is capable of bringing about such an extraordinary increase in value from a material worth as little as flax in the unwrought state. The early records of this art are lost in the mists of antiquity, but there is no were a succession of woman's work in Florence, few years since, visitors were greatly increated in a specimen of the magnificent ce known as "Puleto di Venezia" (Venezia Point). Its stitch, lost since the thirenth century, has recently been rediscoverby Madame Bessani, a humble workwodoubt that woman was its originator. At the exposition of woman's work in Florence, a few years since, visitors were greatly in-terested in a specimen of the magnificent lace known as "Pulsto di Venezia" (Venetian Point). Its stitch, lost since the thirteenth century, has recently been rediscover-

man, to whom the Italian Minister of com-merce accorded letters patent, with exclusive control of her discovery for fifteen years. The importance of Madame Bessani's invention to Italy is incalculable, opening to that country an immense source of revenue and political power.

Pillow-lace making, which brought this elegant addition to the toilet within the reach of all, was the invention of Barbara Uttmann of Saxony, at a period when that country was on the verge of financial ruin. The art spread with great rapidity, and Belgium soon derived an immense revenue from it; and, although three hundred years have since elapsed, lace still continues to be its great source of wealth. Nor has its influence upon other countries been less beneficial; not only did wealth accrue to England through its introduction there, but a great moral change for the better soon appeared as one of its effects.

#### BOOK REVIEWS.

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

MAN'S BIRTHRIGHT OF THE HIGHER LAW OF PROPERTY. Pp. 137, 16 mo. By Edward H. G. Clark. New York and London: G. P. Putnam's

Sons. This is a laudation of David Reeves Smith's book, "Cwnership and Sovereignty," and Mr. Henry George's "Progress and Poverty," It is a singular peculiarity, observable in no other department of investigation, that success in the small economics of life forms no qualification of a successful writer on the vast and complicated economy of nations. The impecunious quill-driver, who has never been able to more than keep a threadbare coat to his back, is ready at all times to thrust himself forward as the financier of the universe! There is a fitness in this, perhaps, that those who know little should write on a subject that, as thus far treated, resembles the grotesque mosaic of a crazy quilt, put together without order or design.

out order or design.

Mr. Clark is an author by profession, and not until four years ago was his attention called to political economy. He had a friend Smith, who had "made economy. He had a friend Smith, who had "made the one ultimate generalization, and found the one fundamental principle underlying the entire realm of economics." Smith had written a book, but his "economics." was better than his authorship, and he secured Mr. Clark to put his MS. into presentable form. This he not only accomplished, but graduated therefrom with the following lofty appreciation of his own abilities, which he puts in the mouth of his publishers:

"The author of Mark Dirthright! claims to have

"The auther of 'Man's Birthright' claims to have arrived at a logical and well-founded solution of the

arrived at a logical and well-founded solution of the vexed questions, concerning the rightful ownership of the earth's surface and of property depending upon what Aristotle calls 'Nature's bounty!"

The reader will ask, What mighty law has Smith discovered which holds the same relation to political economy, that that of gravitation does to physics? Simply this and nothing more: "The conscious" owns the "unconscious." This is a fundamental law. In plain speech, matter being unconscious, is owned by man, who is conscious. Thus is the right of property established. This may be a law equal to that of gravitation in its mighty sweep, but if stripped of its high-sounding phraseology, it strikes one as being only the commonly received opinion that man is the owner of the world, and, as an individual, the right to as much of it as he can transform to his use by legitimate labor. If Mr. Clark's friend Smith's fame is to go down to remotest ages on this discovery, which is only clothing a common thought in high-sounding words, he has smbarked on a straw in high-sounding words, he has ambarked on a straw—a very weak, thin straw. One would suppose that having such high appreciation of Smith, Mr. Clark would continue in his praise, but here he disappoints. Smith's "Economic" law" is only a peg to haug his little book on. Henry George, in almost the very beginning is presented as another giant "Economist," and he quickly displaces Smith who is scarcely mentioned thereafter. Mr. Clark finds that Henry George means by "land," just what his friend Smith does by the "unconscious," and Aristotle by "Nature's bounty." According to George, everything except man is "land," and man has a right to the land. But Henry George, who "has surrounded his theory with about all the knowledge pertaining to it there is in the world," and "so exhaustive in his in high-sounding words, he has embarked on a straw it there is in the world," and "so exhaustive in his facts as to break the very back of denial with the load of his luggage," is not right in the eyes of Mr. Clark, "because his theory does not go far enough." Mr. Clark takes him in hand and finds faults enough to air his criticisms; after which he, like a patient who makes wry faces over a pill, swallows, and cries more. The pill is not enough! It must be supplemented. Yet he holds on to the opinion that in one ingredient, even Henry George is wrong, who wants all taxes levied on "land;" not "land" this time in its universal sense, but the soil. In his own phrase-ology he would tax the "rent" out of it; in other words, he would tax land until no one would care to own it, and if one occupied it, the tax would give the public so much of the profits that the owner would have no advantage over anybody else.

Mr. Clark does not agree with this scheme. He

thinks Mr. Henry George has two definitions for "land," which certainly is naughty, and liable to mislead. Oh! no, the "land" must not be confiscated by overwhelming taxes, nor made to bear all the bur-dens of government. Mr. Clark, following Mr. George,

says: "Wealth must be sub-possessed by individual own-ers—must be divided up and held according to ability and industry in order to be fully utilized, which

ty and industry in order to be fully utilized, Which is the object and end of all matter, of all property."
But "whether the price of property contains his own labor or that of some one else, then he must pay on that price of property the rent of the people's share bound up in it"—to the government of course. Then, the more the individual does for himself, the better for the nation, as he will be taxed out of any unjust share, and the more he gets, the more he will surrender to the public. A Vanderbilt or Astor, in-stead of "priding his place," under such an order, would lose all incentive, and would not continue to increase their wealth, as Mr. Clark supposes, for the purpose of surrendering to the tax gatherer. In fact, Mr. Clark contradicts himself, and is, puerilely inconsistent, yet is charmingly unconscious of his lapses, beguiled by the sententious roll of his "fine writing."

Since Aristotle's definition of wealth as "Nature's bounty," to Mr. Clark, the writers on political economy have made definitions the end of their "science." Stripped of this thin word-garb, not even a poor skeleton remains. John Smith forges himself a ham-

mer and says: mer and says:

"I own it because I made it with my own labor."
Clark's friend Smith, standing by, replies:

"Oh! no, you do not. That is no reason at all.
I have been down to the bottom of the universe and have come up with the grand law of economics. You own it because the conscious owns the unconscious?"
Probably John now wonders why he has not seen in this new light before?

in this new light before? What is really discovered or explained? Nothing. The old is restated in different words, and there is clapping of hands and shouting "Eureka,"-I have

The booklet contains many suggestive thoughts, but they are drewned in a verblage of "fine writing," and Carlylish quirks, which obscure their meaning

and neutralize their force. Beyond the new definition elevated to a "Universal law," of the "conscious" owning the "unconscious," there is nothing new. The theory of George is fol-lowed to the dreary end of confiscation of "land," by which is meant all wealth, and a government owning everything and disposing of everything, which would be the most unbearable tyranny, possible to conceive. Mr. Clark departs only so far as to show by his criticism, his own unmeasurable superiority, and then plods on after his master, obedient as though he had said not a word in disparagment. Evidently he has mistaken a magazine article for a book, and led his publishers into the same error.

GARLANDS OF THOUGHT. By Anna M. Ford. Philadelphia: William Flint. A dainty little volume containing many pretty verses, among which we find the following:

#### Magazines for May Just Received.

THE POPULAR SCIENCE MONTHLY. (D. Ap. pleton & Co., New York.) Readers of "The Popular Science Monthly" can be quite sure of their money's worth in this number. The first paper, "Our Recent Debts to Vivisection," by William W. Keen, M. D., is a graphic account of the benefits that have been conferred upon humanity during the last quarter of a century, by means of experiments on animals. The second article, by Professor W. K. Brooks, is an answer to the very interesting question, "Can Man be modified by Selection?" Dr. Max von Pettenkofer's valnable and timely papers on "Cholera" end in this number. "Religion without Dogma," by Mr. George Iles, is a protest against the trammels of theological authority, and an equally earnest plea for the freedom and enlighten-ment of the religious sentiments. "Methods of teaching Political Economy," by Professor J. Laurence Laughlin; "A Scientific View of the Coal Question," by G. Gore; and "Train-ing in Ethical Science," by Mr. H. H. Curtis, are able articles. The present installment of "The Chemistry of Cookery" is devoted to vegetarianism. "The Nervous System and Consciousness," by Professor W. R. Benedict, and "Arctic Exploration and its Object," by Dr. Franz Boas, are both strong papers; Professor Tyndall, describes the patient labor, the ingenious methods, and the grand results of "Pasteur's Researches in Germ-Life." "A Very Old Master," followed by a sketch of M. Pierre Berthelot, close the body of the number. "Illiteracy as a Source of National Danger" and "A Test of Philoso-phy" are discussed in the "Editor's Table," while twenty pages of "Literary Notices and Popular Miscellany" give room for a large variety in these departments.

THE NORTH AMERICAN REVIEW. (New York City.) It is a curious fact that one of the most famous poems in our language appeared originally in a magazine that seldom touches poetry at all, and the same periodical, after an interval of sixty-six years, now brings out another poem very similar in theme. Bryant's "Thanatopsis" was first printed in the North American Review for September, 1817. The May number of the Review, has a poem by Robert Buchanan on "The New Buddha." The critics found fault with Mr. Bryant's poem on the ground that it was un-Christian; it remains to be seen what they will say of Mr. Buchanan's. The question, "Has Christianity Benefited Woman?" is ably discussed by Mrs. Elizabeth Cady Stanton and Bishop J. L. Spalding. President J. L. Pickard writes on "Why Crime is Increasing," and David Dudley Field on "Industrial Production". Co-operation," while Prof. Andrew F. West, of Princeton, contributes an article of great clearness and strength on "What is Academic Freedom?" James Payn, the English novelist, discusses "Success in Fiction," and T. F. Thiselton Dyer "Superstition in English Life." The new department of Comments keeps well up to the standard with which it started.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) The May number of this popular magazine opens with an attractive steel plate frontispiece, which serves as an illustration to the story entitled Lola. Several continued stories, also short ones, with Poems, Fashions and colored plates make up an interesting number.

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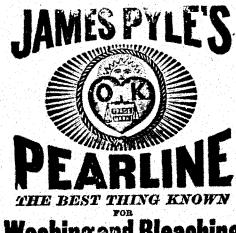
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CATARRH. BRONCHITIS. CONSUMPTION.

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CHICAGO, ILL., Saturday, May 2, 1885.

#### Moot Questions.

In another column our esteemed friend and learned contributor, Dr. Bloede, criticises two points in Mrs. Watson's lecture on the Morality and Responsibility of Mediums, and inferentially the Journal for its assertion that "the doctrines of the lecture are identical with those of the JOURNAL." We are very glad that in a lecture making some three hundred printed lines, the critic finds but two sentences which require questioning, though we would have been still more pleased had he expressed his general assent to the remaining two hundred and ninety lines. The JOURNAL in agreeing with the general drift of the address, did not necessarily commit itself to the exact formulation of words contained in each and every sentence, this goes without saying; but with the JOURNAL is in most hearty accord. We here reproduce and reassirm some points of the

The life, character, aspirations and general tend-ency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing condi-tions which render it possible for malevolent spirits to perpetuate their wickedness in this world. If this is not a rational view of the subject; if our position is not tenable; if pure men and women. in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better.

That at times and under a combination of adverse circumstances unforseen and not guarded against, mediums of good character and well disciplined Will may be temporarily the agents of spirits less pure and noble than themselves might be granted without weakening the force of the lecturer's statement.

After touching upon the widespread deception practiced in materialization scances, and of the "transfiguration" foil which has been so dextrously employed to ward off just punishment, the lecturer says:

Now I affirm that where every evidence goes to prove that there has been a cold-blooded prepara-tion for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end.

Surely Dr. Bloede will not dispute this! The heartless charlatan who resorts to such practices may be a medium, but if so, then is his offense the greater, and his responsibility increased over that of the non-mediumistic trickster just so much as his knowledge of spiritual things surpasses that of his competitor.

Every physical manifestation should be produced under such conditions as would preclude the possibility of deception; every form-materialization must from necessity, if proper care be taken on the part of the investigator, bear unmistakable evidence of its genuineness. The honesty of spirit or medium should not be taken into account; and all true mediums, instead of objecting to being placed under test conditions, will court them.

We heartily endorse and emphasize every word of this statement. Mrs. Watson cannot do better than to repeat her words before every audience on her impending Eastern trip, especially in the Middle and New England States.

Mediumship should be considered a sacred and precious boon, bringing us into rapport with higher intelligences and demonstrating great and universal truths. Spiritualism is of little account unless it will bear the test of common sense; its alleged facts the closest investigation; and unless it presents at least as high a moral standard as the world has ever

Has any reputable Spiritualist aught to say against this? We think not!

The second point in Mrs. Watson's lecture to which Dr. Bloede takes exception, is as

"Since the spirit finds itself in possession of a new body adapted to its changed environments, it can by no possibility possess itself of an organization, the laws and conditions of which it has outgrown."

Dr. Bloede says of this:

Why, this doctrine is indeed, "a new departure way, the doctrine is indeed, "a new departure" a Spiritualism! It denies the whole wide range of physical manifestations; it declares them to be illusion, hallucination and fraud; it destroys the fundamental structure of mediumship, which we have just infernated on its 57th anniversay! Who produced the little sage at Hydesville, which are going to revo-

intionize humanity? I, and perhaps some other Spiritualists, have thus far been under the impression that the physical as well as the more spiritual manifestations of mediumship, were caused by spirits simply taking possession of a human organization. But now, taught by Mra. W., that this is an extensibility we will have to search for some "impossibility," we will have to search for some other rational explanation of the various signs of medial action.

Surely the critic totally misapprehends the meaning of the sentence he reviews; otherwise he would not fire so wildly. We cannot understand how a just and careful man. as Dr. B. certainly strives to be, should so completely warp the lecturer's meaning. Again, when he inquires, "Who produced the tiny raps at Hydesville?" does he mean to affirm that the Fox girls made them while "possessed" by a returning spirit? Hardly! yet that is exactly what he does say by the strongest implication. Are the phenomena of independent slate-writing, raps, moving of objects without human contact, independent voices, etc., produced by "spirits simply taking possession of a human organization?" No! not so far as we can judge. These manifestations usually occur while the medium is in full possession of his normal faculties not entranced, and often while he is engaged in conversation wholly foreign to the subject of Spiritualism. If Dr. Bloede's extract from Mrs. Watson, and his remarks thereon as above quoted, were to be separated from his context and published a month hence, he would find himself the victim of severe ridicule and misapprehension.

Dr. Bloede says:

It is my humble opinion, based on experience of many years, that a medium under full control of a spirit, in trance, loses all its identity, becomes a mere tool of the spirit, and can, therefore, not be made 'responsible" in the sense of human justice.

It is our humble opinion that a person completely under the influence of liquor, becomes the mere tool of a maddened brain and cannot control himself, and may commit a crime of which he will have no recollection when he shall have recovered his normal condition. It is also our opinion that in the best interests of society this person must be held responsible " in the sense of human justice." If it be proven that his crime was unpremeditated, then such proof should be taken into account in passing sentence. If it be proven that a person is in the habit of getting under control of an intoxicant and in that condition committing offenses, he should be declared dangerous to the community, and placed in a reformatory, away from temptation and surrounded by wholesome influences. No person has the right to impose upon or imperil the welfare of the community with impunity, either by his weaknesses or his viciousness. The freedom of the community transcends in importance the freedom of the individual, where the two are in

By parity of reasoning: When a medium under "full control of a spirit" commits an lecture as a whole and in a large sense, the offense against the community, the community has a right, indeed a duty, to protect itself from a repetition of the act; and to take such measures as shall restrain this person from repeating his offense under a recurring condition of "full control." In dealing with a medium who has while under "full spirit control " committed an offense, his non-responsibility at the moment of committing the deed cannot be pleaded except in extenuation, and mitigation of consequences to him personally; it cannot be set up as an argument proving his right to continue in a vocation where his weakness is liable at any time to make him the tool of an irresponsible and dangerous spirit control, the agent of a principal beyond the jurisdiction of this world's courts.

Dr. Bloede cites a case of varied control as

The same medium in the state of complete posses ion dictated to me whole philosophical essays and discourses, far transcending the natural power of thought and expression of the medium, while a minute after she would be taken possession of by low, undeveloped, malevolent, or even insane spirits.

Here is matter for serious study; this case supplies a text for much more extended comment than space permits. To be brief, here was a medium who under control dictated whole philosophical essays far transcending her natural power. The cerebral excitation necessary to accomplish this, exhausted the medium to such a degree that when the control ceased she was weak,not possessed of her normal powers, and in a condition to invite. provided it is possible, the approach of such spirits as the Doctor asserts actually did control. That the acts and language of the medium were evidences of the control of "low. undeveloped, malevolent or even insane spirits" will be disputed by some, who will hold that she was suffering from temporary, yet

acute nervous and cerebral derangement. This case affords argument in favor of using only such mediums as are well educated and of strong intellect when philosophical essays and discourses from the Spirit-world are sought; with such a medium. no such after consequences as those mentioned by Dr. Bloede would have ensued.

Though the approach is made from an opposite direction we are glad to meet our good friend Bloede on common ground, which we do when he says near the close of his article:

Mediumship, in my conviction, is a double-edged sword, and if it shall not become a curse instead of a blessing, not thwart instead of promoting the highest aims of humanity, we must learn the art of hand-ling it carefully and conscientiously, and first of all not misuse it for mercenary purposes.

Desiring to have Mrs. Watson represented in the symposium led off by Dr. Bloede in this issue, we mailed her a proof-slip of his contribution, but her response was not received until the paper was ready for publication; consequently it will not appear until next week. Mrs. W. writes that she is so overwhelmed with public duties, home cares and preparations for early departure that she cannot do herself or the subject justice, but sends a few hurriedly written comments.

#### The Yankee Undertaker's Son.

His name is W. R. Colby. It is with this scion of a thrifty undertaker that this account has to do. W. R. came west in early life, presumably by the advice of the late Mr. Greely; he married in Southern Ohio, it is said; finally he drifted to Jackson, Michigan, where he worked at the carpenter's tradea youthful acquisition quite likely-but this seemingly did not agree with his constitution; so he tried clerking, with indifferent success. He was industrious it would appear, for he found time, it is said, not only to use his carpenter tools and tend store, but to borrow money and get into debt wherever he could, also to "develop" as a medium for the production of mercantile spirit manifestations. After residing in Jackson about a year and working, industriously it is presumed, in acquiring the skill necessary to hoodwink simple-minded people, he bade farewell to his acquaintances, and having nothing else to leave with his friends to keep his memory green, he kindly left his debts. In due time he appeared in Chicago, where he forthwith made himself known at the several Sunday gatherings of Spiritualists. Below is a report of his remarks taken down at the time by a Journal reporter and laid by for future use. The day was April 27th 1884, the place, Mr. Swarts's meeting at 213 West Madison St., the occasion, a reply to strictures of a volunteer speaker. Colby said:

I don't like to hear mediums attacked, to hear them described as "babbling mediums." The gentleman wants something definite—I offer to give him something definite. I am not a public medium, I have other business; but I have been, and may soon be again. I do not know a single person in this room, and I am almost certain no one here knows me. If that gentleman or any other, or any number of persons will bring two slates of the same size, see they are perfectly clean—I don't want to touch them—exhibit them to the audience so they may be sure there is no trick and then tied together. I will guarantee there shall be an intelligible communication written on the inside of the slate, signed with name of some relative or friend. You need not put any pencil between the slates. This I will do here in the light. Will not this be something definite? Though not a professional medium, I will always be ready to speak and give evidence for the cause I

He also promised to do the same thing at other meetings, but forgot or disregarded his promises and the large and expectant audiences were sorely displeased at his non-appearance.

We now give our readers a copy of one of his letters, which is so full of unadulterated falsehood as to make it a choice specimen of mendacity. Here is the way this son of an undertaker makes his record:

CHICAGO, April 4, 1881. FRIEND—:—I arrived safe yesterday morning; folks met me at the depot. We are pocated at W. Madison, Room 12, but shall not remain longer than to-morrow. I am going this afternoon to secure rooms down town so as to be near the Jour-NAL office. I had three scances yesterday; although I was nearly worn out, made six dollars and then had a materializing scance in the evening in the light with Southern, Mr. Bundy and McVickers; three forms came and talked to Bundy. He and McVickers offer me \$150.00 a month and board for myself and family at the Tremont house if I will engage, but I can't see it. Bundy will probably give you an account of it in the next Journay. I am to have another sitting this P. M. with them and two others. My terms are changed. I must close now, however, as I want to look up some other rooms before they come and I want to get permanently located, so as to not my card in the next Journal, I have succe ed beyond any expectations, the future looks bright and promising, expenses are heavy but I don't care now. Don't think I shall take Southern's offer at all, but shall go on my own hook. McVickers wanted to know if I could get materializations in the theatre, said if I could, would give me five hundred dollars for three night's engagement. I think I am good for twenty dollars a day and not hurt us. Mary is thoroughly interested now and is helping me al right. I will come to Jackson and stay over Sunday two or three weeks from to-morrow. Read this to . I don't care for any one else Bundy is not half as dangerous as I thought he would terms for slate-writing now is \$2.00 and \$5.00 for materializations, expect to make \$25.00 to-day.

When I paid expenses here and got ready for m

first scance I had just 70 cents left; this morning have got \$15.00. I promised to write to \_\_\_\_\_\_to day, but can't get time. Ida wrote to
I can't send my address, but will to-morrow or Sunday; don't write until you hear from me, as I shall leave these rooms to-morrow any way. cil as I am in a hurry. Love to all.

When we inform our readers that at the time the above letter was written, neither Mr. Bundy nor Mr. McVicker knew that such a man as W. R. Colby lived, and that to this day neither of them have ever seen him, or had any overtures from or communication with him, the character of the man will be apparent.

The fellow evidently found, after looking over the field, that while his stock of tricks might do for country places, he must perfect himself if he was to make a living by manufacturing bogus spirit phenomena for city trade. Whereupon he subsided, moved into the outskirts of the city and settled down to master his business to the best of his ability. To be brief, he has within the past three months enlarged his circle of operations, and lately formed some sort of a business arrangement with a widow on West Madison Street, who declined the vocation of boarding house keeper for that of magnetic healer.

We have been carefully investigating the fellow's methods for some time, and feel justified in pronouncing him a wily scoundrel who depends more upon his monumental audacity and tact than upon dexterity in manipulating his tools for physical manifestations. Appearances strongly indicate that he has trained his daughter, a girl of some fifteen years, to act as his confederate when necessary. We can find no trace of genuine medial power in all his repertory of manifestations, though possibly it may exist, in high attenuation. His billet test business is the same old, stale dodge with variations, and his independent slate-writing. though covering various methods, is too transparent to deceive those who have been trained to keep their eyes open and observe closely; indeed, it is too bunglingly done to deceive even those not very well versed in current tricks.

We have some reason to think Colby intends to start on a tramp, with Kansas City as an objective point. Let the people there and elsewhere give him the reception such a rascal deserves.

Although he is very adroit in so conducting his transactions with customers as to avoid the meshes of the law, we shall now call the attention of the Police Department to his operations, and if he remains here he will have to be very sharp indeed if he keeps out of jail.

#### Mr. J. D. Hagaman and His Box.

At the convention of Spiritualists at New Orleans, a committee was appointed to test the mediumship of J. D. Hagaman. A piece of white paper, marked so as to be identified, together with a few pieces of pencil, were placed in what is designated as a "box," and which consisted of two slates hinged together. The box was then locked and a piece of paper sealed with wax placed over the key hole. The key was taken in charge by one of the committee, and the box, wrapped in a black shawl, was held by another and delivered to Mr. Hagaman, when he began his experiment. Mr. Hagaman took the box as thus fixed, and seated himself upon the platform-Within a few moments it was opened, and the following communication was found inscribed upon the marked piece of paper:

Tell Mattie Webb that her child Johnnie was not pushed into the water, but they were playing around the edge of the tank and he lost his balance and fell in. Do not think or worry over his condition, but live a pure life on earth that you may join him in spirit life, and progress onward into the higher realms above. By the United Band for W. S. Short

Dr. Watson asked the audience if there was any one among them who knew any of the names or facts mentioned. Mrs. Mattie Webb then arose and stated that she was the mother of a boy named Johnnie, who had lost his life in this manner, and that she had never found out whether he had fallen or had been pushed into the tank. W. S. Short was the name of her first husband. The audience was astonished at the result of the experiment, the more so because Mrs. Webb and Mr. Hagaman were entire strangers.

The JOURNAL gathers the above from accounts of the Convention in New Orleans papers. The reporters very properly expressed their doubts as to the bona fide character of the phenomenon. We do not hesitate in declaring the experiment worthless as an evidence of spirit return and independent writing. And we say this without expressing any adverse opinion of the medium. In the JOURNAL of March 14th, sixth page, was published a report of the "Test Committee of the New Orleans Association of Spiritualists." detailing the results of what said committee was pleased to say took place under "the strictest test conditions" with Mr. Hagaman. With those at all familiar with the old box trick of conjurers and the various modifications of which it is capable, the report was plicity and freshness of the "test committee" than to create confidence in there having been any exhibition of spirit manifestation. We fully realized the utter worthlessness of the report at the time, but had wearied of the dreary, thankless task of pointing out to such people the imperfections and defects in their experiments, and hence allowed this to pass without comment in the hope that some or all of the committee would in time find they had been too hasty, and voluntarily correct their report.

The committee started out by requesting a séance under "strictly test conditions" and ended by meeting at the medium's room and holding one séance, every essential condition of which was prescribed by the medium. And then, instead of verifying the results by further scances with such modifications of the conditions as should on reflection suggest themselves, the committee at once made a report.

As this is a matter of importance and should in justice to the medium and all concerned be clearly set before the public, we are obliged to copy from the report as previously published in the JOURNAL, such por tions as are essential.

At the appointed hour, the committee being pres ent at the rooms of Mr. Hagaman, also five or six other visitors who took great interest in the scance. he proceedings commenced with two large lamps brightly burning. Mr. Hagaman offered for inspec-tion a box consisting of two slates measuring about six by eight inches, to the frames of each of which were secured side and end pieces, with hinges on one side and a till lock on the other, thus making a box when closed about two inches deep, with a slate top and bottom.

This box having been thoroughly examined by each of the committee and the key taken charge o by one of them, a sheet was taken at random from half-quire of blank ordinary news paper furnished by one of the committee, and a piece of about five or six inches in measure torn irregularly therefrom This piece was examined by each of the committee. folded three times and placed in the box togethe with a small piece of lead and slate pencils. box was then locked, the keyhole plugged with pa-per, and covered with a postage stamp, and given to Mr. Hagaman, who with one hand under and the other on top of the box, took a seat, an overcoat be-ing thrown over box and hands. One light was then partially lowered, and the other used at the piano in the same room, while a few verses of a hymn were sung, occupying about two minutes time. The low ered light was then raised, the box taken by the committee, examined, found intact in every respect, and then opened. The paper, still folded, as when put in, was then examined and identified, and the following words found thereon: "Will try and do what we can. Glad to see you

This may have been a spirit manifestation but certainly the spirit was subject to the disadvantage of working under most suspicious conditions. Hundreds of the Jour. NAL's readers have seen tricks done with a box under conditions much more difficult

than attended this, and in bright gas light.

The result of the third experiment is thus old in the report furnished the Journal: On opening the box the two papers were found folded as when put in; also some leaves and fragments of flowers, apparently taken from a fadeo bouquet which stood in a vase on a side table next pouquet which stood in a vase on a side table next to the wall, some five feet distant from the medium and outside the line of occupied seats. On one of the papers were twenty-two lines of small and closely-lined writing, signed "United Band," and with another signature in strange characters. The other paper had the fellowing words:

"Proof of the fourth dimension in space of pass The balance of the sheet or page was filled with five lines of something like Chinese characters and an apparent signature.

The committee, according to the report furnished the Journal, then says:

The fact here remains that these manifestations took place under the strictest test conditions before observant eyes, in a good light, and the committee neither knows nor can it imagine any other power than the one claimed, by which the results described herein could have been or can be produced under the same conditions.

The copy of the Committee's Report fornished the Journal is in the handwriting of Mr. Hagaman, and we have the best of authority for stating that this copy differs from the original in two particulars; and both of these are of importance in studying the case. In the original, the message referring to the "fourth dimension" was a literal transcript from the slip taken from the box and read: "proof the fourth dimention in space." etc. In copying the Report Mr. Hagaman inserted the word of, and his manuscript shows that he first wrote dimention, and then with his pen scratched or marked out the t and crowded in an s. In the paragraph of seven lines above quoted, and beginning, "The fact here remains," Mr. Hagaman in his copy omitted the following which immediately preceded and formed a part of the single sentence making the paragraph:

"Although it is apparent that the power shown in these experiments was ignorant or careless of the grammatical rules according to our authorities,"

Now, as a matter of fact, Mr. Hagaman's orthography is defective and his grammar imperfect, as his letters will show. Query: (1) Would a communicating spirit writing independently, not with the medium's hand, and of sufficient intelligence to speak of the fourth dimension," have spelled dimension with a t; and (2) if so, why should the medium in copying the report for the JOURNAL have corrected it? Further, of what is it an indication, when a copyist suppresses from his copy of an official report which he is making for publication as an official document, a portion which the committee deemed of importance in qualifying a statement?

Below we give a portion of a letter dated March 31st, and written by one of the members of the aforesaid "test committee":

Errors in reports of spiritual séances are trifling or otherwise, according to the standpoint from which they are viewed, and as since the report of the Test Committee of the N. O. A. S. was made (see Journal. 14th inst.), two of that committee have regretfully come to the conclusion that the words "strictest est conditions" used in the last paragraph but one of said report were not warranted by the facts; in the interests of truth I so inform you. It has been lemonstrated by experiment since the report was made, that access to the interior of a box, such as used, was practicable under the conditions then existing by other modes than unlocking it, which, according to the description, was the only mode guard-

Referring to the message to Mrs. Webb and the conditions under which it was obtained. let us consider the circumstances a moment. better calculated to raise a smile at the sim- | The drowning of the child was a fact widely known, even known in Chicago, and the no secret; therefore the astonishment of the audience at the result because Mrs. Webb and the medium were unacquainted, was without adequate cause. But the acquaintance or non-acquaintance of the parties has not the most remote bearing upon the one important question, namely, that of the bona fide character of the alleged spirit message. In view of the fact that at least two of the "test committee" of the New Orleans Association had discovered that Mr. Hagaman's box could be opened without unlocking it, it was the plain duty of the committee to have so stated and to have prepared a box that could not be opened, for use in the public exhibition. This could easily have been done

A few weeks since we were shown a pair of slates which the owner had taken to W. R. Colby, who is spoken of in another column in this number of the Journal. The owner fastened them together by a screw at each end, he then put a seal of wax over the head of the screws and imbedded a part of his signature in the hot wax; he also sealed together in one place the edges of one side of the two slates, and thus prepared the slates were left with Colby to see if the spirits could write on the inside. When shown to us the seals were intact and the owner reported that Colby "thought there was writing inside." We opened them and sure enough there was writing. The word Immortality appeared in a bold hand, and under it two initials; but these initials, one of them an M, were disclaimed as belonging to the family or acjuaintances of the owner of the slates, whose namé however began with M. Now here was apparently an excellent test, but we showed the gentleman in less than a minute, how it might easily have been done, and we stand ready to duplicate the phenomenon any day We can do it in the presence of an audience without the trick being discovered, if it is not already known or suspected by some one present. We will do it without the aid of chemcals, and with a pencil. It is simply a variation of the box trick.

The writing obtained in Mr. Hagaman's box and on the screwed and sealed slates may have been done by spirits; but so long as a phenomenon can be clearly accounted for and duplicated under exactly the same or even more difficult conditions by a mortal, it is worthless, worse than useless, as evidence of spirit manifestation and should neither be put on exhibition nor published as proof of the truth of Spiritualism.

Mrs. J. Auson Shepard lectured at Milwaukee. Sunday, April 19th, her subject being Mother Eve and her Daughters." J. S. says: Her controls handled the subject in a masterly style." Mrs. Spencer has leased the hall there for another year.

Mrs. E. L. Watson, of San Francisco, Cal. will lecture at Martine's Hall, Ada St., near Madison, Sunday May 10th.

#### GENERAL ITEMS.

G. B. Stebbins will speak at North Collins, N. Y., Sunday, May 10th, and at Friendship, N. Y., Sunday, May 17th.

Dr. D. P. Kayner was elected President of the People's Society of Spiritualists last Sun day, at Martine's Hall, Ada St.

Mr. John Shobe of Brooklyn, formerly of Chicago, has executed a new Lithograph-"Glad Tidings of Immortality."

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists next Sunday in Martine's Hall, Ada Street, at 3 o'clock.

Walter Howell has been lecturing at Grand Rapids, Mich., during the past month. L. H. Austin writes: "His subjects have been treated in a masterly manner."

Under date of the 24th ult. a Boston correspondent writes: "Foster Edwards was released from jail this morning on paying \$1,000 to his employers as a compromise."

The Salvation Army seems to be causing considerable have among the minds of Chieago's citizens. It is said that Frank L. Perry has become insane through attending the meetings on Chicago avenue.

Hon. T. L. Darlow, just up from Mexico, called at the Journal office on Tuesday morning. He reports Dr. Joseph Beals in good health, and the outlook of the mines most excellent. Mr. Darlow goes East to The book is equal to many illustrated volpurchase additional machinery necessary to handle the rapidly increasing output.

Mgr. Capel, the distinguished Catholic divine, attended a session of the Spiritualist Convention at New Orleans. In a communication to the Picayune he said that for twenworld. That such evocation has been practiced at all times is clear from instances recorded in the Scripture; and the worship of devils is explicitly referred to by St. Paul."

Magnetic Shield is the name of a monthly paper as large as the Journal, and published wholly in the interest of the goods manufac- the owners can deliver to us the present mantured by the Chicago Magnetic Shield Co. The advertisement of this company is already familiar to our readers, and those desiring full information should send for a copy of the Magnetic Shield. Dr. Thatcher, the talented manager, is enthusiastic over the success of his magnetic contrivances as indicated by his huge stock of testimonials daily

The Board of Management of the World's Exposition at New Orleans has organized a Department of Information and Accommodation (entrances 164 Gravier and 15 Union Streets) for the express purpose of aiding all visitors to the Exposition. not only in secur ing suitable accommodations at moderate rates, but in protecting them in every possible way from excessive charges, and this service it renders without cost. The rates for board and lodging, or furnished rooms, will vary according to location and style of entertainment.

The Directors of Lake Pleasant Camp Meeting will meet at the camp on the 6th to complete arrangements for the coming season. Mr. Henry, the clerk of the board, who is in charge of the grounds and correspondence, writes us that "every thing indicates a successful season and a large attendance. Building and repairing has already commenced; and inquiries for cottages and lots are coming in rapidly." Mr. H. continues: "Every thing will be done to render the sanitary condition of the camp perfect, and in all particulars the place will be in fine order."

Owing to the inability of the friends at Elkhart, Indiana, to secure the island where they expected to hold their meeting, they are obliged to defer it. This will prevent Mrs. Watson speaking there and at Sturgis, and leaves her with the Sundays of June 14th and 21st at her disposal. The Journal ventures to say that societies desiring her services on those days, may possibly be successful by making early application. Mrs. Watson may be addressed in care of the Journal office, which she will reach on or before the 10th

At the New Orleans Convention of Spiritualists Dr. Watson and Mr. Kates both spoke feelingly, and declared that the time for the tearing down spirit was passing away; that this iconoclasm and illiberalism was violating the principles of Spiritualism; that the duty of Spiritualists was to work with church people, and invite them to investigate and examine the religion of Spiritualism. Dr. Watson declared that Spiritualists ought to support their missionaries and preachers, but did not; he said, in all Texas there is not now a single preacher or missionary, and yet the Spirit-world regard Texas as the finest field for converts in all the United States.

It is announced by the Tribune that the wickedest man in Montreal is dead. His fortune came to him through renting houses for immoral purposes, and so brazen was he about it that he collected his rents personally, fearing no contact with a vice inferior to his own. His name was Francois Xavier Beaudry, and he left over \$2,000,000. Some time before his death, with characteristic foresight, he saw that the time had come "to hedge," if he cared to carry an insurance on his soul, and so he gave to the Catholic Church \$350,000 for an orphanage. He died swiftly, in odor of sanctity, and his funeral was such a one as good men hope for, with all that ritual could do for it. Now, what does such a case as this mean? Simple-minded laymen cannot understand these things.

Appeal (which by the way will be sent to subscribers for fifty cents a year) we learn that Mrs. G. B. Marsh was chosen President of the Industrial School for Girls in Mrs. Beveridge's place, who goes to Europe to be gone some time. The Secretary in her report says:

The heads of the different departments are taxed to their utmost to perform the work of the school with the material and assistance they now have. Mrs. G. B. Marsh, Mrs. George H. Harlow and others waited on the committee of public charities and education of the Cook County board, and it was decided to send all the Protestant girls in the Cook County Infirmary over five years of age to the Illinois Industrial School. Interest and confidence in the in-stitution are steadily increasing.

The managers appeal to the friends of the institution for aid. The railroads will carry all articles free of charge, to be addressed to the Illinois Industrial School for Girls, South Evanston. III.

"Chicago Town." This is the name of a gorgeously arrayed book, showing the resources of the lithograthic art in handling colors, as well as displaying artistic genius of the designer, and incidentally, but most persuasively, impressing the mind of the reader with the magnitude and superior advantages of the Michigan Central Railroad. Poor old Solomon would die with envyshould he chance in his wanderings to run across a copy, and the lily of the field will droop its head when it sees this advertising brochure. umes which sell in the stores for a dollar a copy, and yet it is only an advertisement, and for gratuitous, but of course discreet, distribution. It contains a chapter on the manifold attractions of the "Niagara Falls Route," to which name the M. C. R. R. is justty years he had carefully watched and studied | ly entitled, and is interspersed with humorspiritualistic teachings, and had assisted at ous pictures calculated to put the prospecmany private scances. He says: "Catholi- tive traveler in such a hilarious mood that he eism forbids the evoking of spirits, be they will forthwith hasten to the nearest ticketgood or evil; it prohibits striving to find out office and secure transportation over the line things future or past through this Spirit- which retains such a wide-awake passenger agent. We have been looking around for a railroad to buy with the surplus money which the Journal brings in-every independent. truth speaking reform paper makes millions -and this book settles the matter. We shall forthwith absorb the M.C.R.R., provided agers of the passenger traffic.

#### Yes! If Human Testimony is Good.

To the Editor of the Religio-Philosophical Journal Is J. H. Mott of Kansas City, formerly of Memphis Io., a medium for materialization. A reply through the columns of the JOURNAL will greatly oblige many no doubt, and especially a NEW YORK READER.

If a vast array of testimony from witnesses who in all other matters would be fully credited can be accepted, then Mott is a medium in whose presence spirits can by one means or another project their images so that they may be seen with the natural eye. Even though a large share of the testimony offered be rejected as unreliable, there still they have done well, in view of the limited remains sufficient to prove that Mott is possessed of most extraordinary powers. As to the exact nature of the manifestations in his presence we are not prepared to express an opinion. We have for several years past used reasonable endeavor to obtain Mott's consent to our investigation of the demonstrations at his séances, but without success thus far.

Warren Sumner Barlow's new work, "Immortality Inherent in Nature," comes to hand, containing an excellent portrait of the author, and forty pages illustrative of the following subjects: "God is All in All;" "The Source of Thought is Eternal;" "All Effects are Eternal:" "Forcordination in Harmony with Free Agency;" "Design Versus Chance;" "Hope of the Soul." It is nicely bound and printed. Price 60 cents. For sale at this office.

#### New Doctor's Laws.

To the Editor of the Religio-Philosophical Journal:

I see by the Journal that a new doctor's law is proposed for Michigan. One has also been proposed this past winter for New York and Wisconsin, and, perhaps, for Illinois and other States. The natural inquiry is, By whom are these laws proposed? By the people? No! not in a single instance; on the contrary the people have sent in remonstrances, signed by thousands in the State of New York and Massachusetts, and doubtlessly elsewhere against their passage. Who, then, gets up these bills for the enactment of laws? The members of the Legislatures? No—unless by some member who is an M. D. These bills are sent in by the doctor committees appointed by the State and County Medical Societies. These medical societies call these doctor committees their Legislative Committees. They appropriate money to defray the expenses of their Legislative Committees at the several seats of legislation. Do these committees frame these doctor bills for the protection of the dear people—the public? Oh! yes, ostensibly—at least they say so to the Legislature and to the newspapers. But, what are the facts? They frame them in their own interest; frame them to keep out competition, with an eye to business, just as other monopolists do.

They can't submit quietly to see healing done by mesmerists, homeopathists, eclectics. clairvoyants, and by faith, prayer and mind healers; therefore they except the strongest of these, viz., the eclectics and homeopaths, from the operations of these laws till they get rid of the others and frame their bills to exclude or fine them. So far they have met only with defeat in New York and Massachusetts, because some public spirited persons have met them before the legislature and exhibited the trick of these medical societies. How is that done? Why, we show what these medical society committee's men say to each other on the subject. Here is an instance which demonstrates the pure selfishness of these medical monopolists in the State of

New York. In 1882-3. Dr. F. R. Sturgis was chairman of the N.Y. State Medical Society's Legislative Committee. He was not put on that committee for 1883-4. Doctor H. G. Piffard was

From the April number of the Record and put in his place; therefore, as it appears by the N. Y. Medical Journal of May 17th, 1884, Sturgis wrote to the secretary of that medical society concerning the duty of such a legislative committee, and citicised Piffard's action, because it had not succeeded in killing a bill to charter a college for the educa tion of midwives.

Sturgis in that letter "lets the cat out of the bag." He tells just for what purpose the Legislative Committee was organized and appointed by the State Medical Society. You won't find one word about the "dear peo-ples' protection." He says:

The watching of the course of State legislation on medical matter, was at the time of the adoption of the by-law (creating a Legislative Committee) considered one of the most important duties of this committee. The watching includes, I take it, the putting forth of all proper efforts to prevent the passage of laws detrimental to the interests of the medical fraternity, and also, as seems to me, the helping on of all medical legislation that is plainly for the welfare of the profession. The main object had in view (in forming the Legislative Committee) was the defeating of all bad medical legislation, as I remember the matter."

Now, that is what Dr. Sturgis says was the object of the State Medical Society in having an agent before the Legislature all the time. He should know, for he was present when the by law creating the Legislative Committee

was passed. Dr. Piffard, of course, did not like Sturgis's letter, and in reply he wrote the Medical Journal, that Sturgis's letter was," to say the least, in rather had taste and, perhaps, un-From the doctor stand-point, it was not wise, because it showed plainly that the object these medical societies have in pressing bills on the Legislatures, is not by any means for protection of the people (they can protect themselves) but for securing fees and monopoly to the medical fraternity.
Odell, April, 1885. BRONSON MURRAY.

The Southern Convention of Spiritualists at New Orleans.

To the Editor of the Religio-Philosophical Journal: .

The convention, or more properly reunion here, virtually ended with Dr. Watson's departure last evening, though the late-invited Mrs. Sue B. Fales has arrived since, and is to speak this evening. I enclose slips of the very fair and full reports of the Picagune, which alone published the proceedings. Only this morning has the Times Democrat had any notice whatever of the convention, though advertised in its columns. Perhaps the best apology for the silent course of such a liberal journal, is found in the morning's reportorial low estimate it places upon the meeting succeeding the convention, which virtually ended last evening. It spoke of it as "a scance of third-class Spiritualists at Odd Fellows Hall," and as "amongst its quite large audience a number of cranks," and alluded rudely to others who were so unfortunate as to fall below the standard of age, form and feature, that pleases the fastidious taste of the youthful, if not green, reporter.

While we are free to admit the convention has been a failure in the exclusive expectations of its originators elsewhere, and as to results, mainly a mere social gathering of Spiritualist visitors to the Exposition, with the attendance of but a few hundred of the tens of thousands of Spiritualists, Spiritists and "Proselytes of the Gate" in and out of the churches, of this liberal, or indifferent minded city,-it is due to the originators and active co-operators here, to sa material and of that discordance which waits

upon such efforts here. Owing to the fact that the spiritual society here of late years has been very small, poor and peculiar in its membership, and that any such must labor under great disadvantages from the very mixed character of the population, and the absence of those arbitrary rules and pecuniary exactions that help to bind together and interest many admirable societies and creedal churches,—the Spiritualist, reveling in his freedom almost to disorder, realizes little in co-operation, and is slow to understand that, whilst objectively uniting to promote a knowledge of his philosophy or religion, and for social good and enjoyment,

he may be free as air subjectively. Evidently the conventionists themselves have been disappointed in the few and generally unknown speakers in attendance, the principal one being Dr. Samuel Watson of Memphis, who, notwithstanding his age, is always able, judicious and entertaining. Mr. G. W. Kates, the secretary and manager, did the best possible, generally, under the disadvantages of his non-acquaintance with place and persons. The poverty of speakers to choose from, was shown by the necessity of his putting forward last evening, Mrs. V D. to weary a large and intelligent audience an hour with another of her well-worded,

vapid, uninteresting discourses. I feel that I am doing no wrong to even a worthy lady, in saying that her best role is that of a private medium, in which I hear she excels, rather than in wearying and disappointing such an audience. Besides Dr. Watson, Mr. Kates, Mrs. Van Dusen and Mrs. Talbot of Texas, there were on the stand several other estimable ladies: Mrs. Craig, Mrs. Gardner and Mrs. Lord,—the latter an enthusiastic and able temperance advocate, one of its pioneer speakers. The usual medley of amateurs occasionally spoke. The attendance ranged from 200 to 800.

One of the features to attract hearers was that of slate writing by Mrs. Gardiner and Mr. Hagaman, and while I regard all public displays of phenomena as naturally provocative of skepticism from the Davenport brothers to the latest exposure of public materializations, and, as having done so much to discredit the genuine phenomena that admits of satisfactory verification only under the most exclusive and crucial conditions,-I must say that the slate-writing public test given to the worthy Webbs of Texas. through Mr. Hagaman on Saturday evening,

seemed an exceptionally convincing one. One of the incidents, showing that even the "Mother of Churches" is interested in observing the workings of Spiritualism, was that of Monseignor Capel attending one of the sessions, he said the first public one, though he had attended several private seances. It was unfortunate that he should have attended inopportunely, when the speakers were not all that could have been desired for a

more favorable showing. New Orleans, April 21st. J. McD.

We learn that Dr. E. D. Babbitt is now located at 35 Stuyvesant st., near Cooper Institute, New York, and that he has been producing sun-healing instruments with great and powerful reflectors, which, as he affirms, some times produce instantaneous and almost magical effects in their rejuvenating and healing influence. He now proposes to sell his patent for different States.

The Le Grand Swimming School, cor. North Clark and Maple Streets, which will open to the public on May 15th, besides being the largest natatorium in the West, will also be one of the finest in the coun-

#### Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. At tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

#### *<u>Passed</u> to Spirit-Life.*

At St Clair, Michigan, Saturday night, April 18th, Col. William B. Barron, aged 75 years.

William B. Barron, aged 75 years.

He left his native town of Bath, N. H., and settled in St. Clair in 1886. Both in the East and in the West he was known as an excellent school teacher who never used the red and never had fromble, governing all by wise firmness and cordial affection.

He was a merchant for many years, held county offices, was Postmaster ten years, and was henorable, sagacious, just and kind in his bushess and in all friendly relations. In his home-life, fertunate, happy, faithful and tender. As a pioneer Spiritualist he was well and widely known. Up to the last hour of his painful fliness of some weeks his mind was clear, his spirit peaceful; the approaching change he spoke of with quiet hopefulness and trust but without dread, and it came gently, with his brothers and son and members of their families around him.

On Tuesday afternoon, April 22nd, the funeral was largely attended, many of the pioneer citizens being present and the spacious house and yard filled with people. The discourse, by G. B. Stebbins of Detroit, was heard with marked interest and deep feeling.

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#### Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

"There Are Angels Everywhere."

Mother, with your children straying Into danger everywhere. How, amid your household duties, Can you keep so free of care?
"Oh!" she said with pleasant smiling,
"There are angels everywhere!

"Angels guard the little children; All their willful fancies rule; Watch them in the Summer playing By the deep and reedy pool; Keep their little feet from straying, Going to and from the school.

"On the Winter's frozen river, In the Summer's fever heat, In the woods and on the mountain, In the danger-haunted street-What could mothers do if angels Did not guide the little feet?"

And we are but larger children, Needing also angel care;
They give courage when we're weary,
Hope and help when in despair,
Whisher many a ward of careties Whisper many a word of caution, Keep our feet from many a snare.

In and out across our thresholds, They go with us every day; Oh, how often have they turned us When we should have gone astray Oh, how often death had met us, If they had not barred the way! -Western Rural.

#### Miss Alcott on Mind-Cure.

As many invalids have written to ask my opinion of the mind-cure, and as various false reports are going about, I will briefly give my own experience, leaving others to profit by it or to try the experi-

ment, as they choose.

Writer's cramp and an overworked brain were the ills I hoped to mitigate by the new cure of which marvellous accounts were given me. With a very earnest desire to make a fair trial, I took about thirty treatments, finding it a very agreeable and interesting experience up to a certain point. No effect was felt except sleepiness for the first few times; then mesmeric sensations occasionally came, sunshine in the head, a sense of walking on the air, and slight trances, when it was impossible to stir for a few

moments.

Much cheerful conversation, the society of an agreeable person, and the hope that "springs eternal in the human breast," made these earlier weeks very pleasant. But when no bodily pain was alleviated, and instinct warned that something was wrong, I began to question and doubt a theory which claimed to cure cancers, yet which could not help a head-ache. I made myself as passive as a reasonable besing can, hoping that since lunatics and children were helped, I also could be if I gave up trying to see, believe, or understand. But when thirty treatments left the arm no better and the head much worse, I dared lose no more time, and returned to the homeopathy and massage from which I had been lured by the hope of finding a short and easy way to undo in a month the overwork of twenty

This is my experience, and many others who have made the experiment tell the same story, while half the fabulous cases reported to me prove to be fail-

ares like my own when investigated.

My opinion of the matter is that, being founded on a fact which no one denice, namely, the power of mind over body, there is truth in it and help, if it is not overdone and more claimed for it than is due. Every physician has cases where the mind rules the body, and works wonders with science to lend a hand; but to ignore such help and rely only on the blind groping, self-delusion, or temporary excite-ment which the mind-cure brings to most, is a mis-

Mesmerism, unconsciously used, perhaps, does much; curiosity, the love of the miraculous, the hope of health, and more than all, the yearning of weary spirits for Divine support, lends the new craze its charm, and attracts the crowd of sufferers who fill the rooms and pockets of the persons who profess

If it be all they claim, may it prosper and grow clearer, higher and stronger, for we need all the help we can get to meet the new diseases that afflict us. If it be a delusion, as some of us believe, let those who practice it beware how they coin money out of the suffering of fellow-creatures, and blindly lessen faith in God and man by promising what they cannot perform .- L. M. Alcorr in Woman's Journal, Boston, Mass.

#### A Remarkable Dream.

[Independent American, Creston, Iowa.] Many intelligent people believe in visions and -that in these they are sometimes permitted to peer into the future. That they are not altogether deluded and that their claims may have some foundation in fact, the following seems to prove:

Last Tuesday evening as one of the editors of the American sat in the Summit House of this city, in conversation with Mr. James M. Harrison, detective and claim adjuster of the C. B. & Q., the conversa-tion turning upon the late railroad disaster near Cromwell, in which seven persons lost their lives, Mr. Harrison said: "Mr. D., I saw that accident in all its horrible details in a dream the night previous to its occurrence. The smashup occurred on Sunday. On arising that morning at home, in Osceola, I told my wife of my dream, that I felt great appre-hensions that the disaster would happen to that particular train. In the dream I seemed to be aboard of the train for awhile, but not on at the time of the wrecking of the cars, and yet I helped to extricate the dead and wounded from the debris. Early that day, I received a telegram from my superiors order ing me to take that particular train, and proceed to some point in the western part of the State. (The writer does not now remember the place). My wife seriously objected to my going, and I confess that it was with the greatest rejuctance that I obeyed or-ders. All the way from Osceola to Creston, I was in mortal dread expecting every moment the accident I

"I was to stop at Creston and see Superintendent Duggan for a few moments, and then go on west-ward. I did stop, and by an unavoidable but fortunate delay, Mr. Duggan and I were both left by the train. In less than half an hour the train was wrecked just as I had seen it in my vision, and I was soon on the ground assisting as I dreamed I would

do.

So definite was my dream, that between Osceola and Creeton I went through the cars and recognized the passengers whom I saw in my vision dead or wounded. I did not mention it to anyone on the train, for I knew how incredulous people are about

Mr. Harrison says he has several times during his life had remarkable visions which were verified in every detail. A few years ago, when jailor of Clarke County, he had a dream that an attempt would be made by the five prisoners, to break out of the jail the next night, and in this dream all the details were aid bare to him. The attempt was made, and the dream was correct in every particular.

Mr. Harrison was for several years Deputy Sheriff of Clarke County, and City Marshall of Osceola. He s a brave man and a very successful detective. He informs us that he has several times in his life been materially aided in apprehending law-breakers by revelations made him in dreams.

The above is written without the knowledge of Mr. Harrison, and we are not certain that he would have told us a word about the matter had he known that we would print an account of it; but it is an interesting subject—his vision was a remarkable one, his susceptibility to those "spiritual impressions" or "premonitions" is no discredit to him—all this being so we took the liberty to give his remarkable dream to our readers without his consent. We may not have given the conversation correctly in every detail, but have presented it substantially as it occur-

David Bruce writes: Your BELIGIO-PHILO-SOPHICAL JOURNAL stands high with all Spiritualists here, but is a terror to all borns mediums. It strikes me that the philosophy of Spiritualism must rely on sensible journalism and judicious lecturers, but the main correlecting facts on private domestic scances.

Seven new posms on Grant appeared in the New York papers last week.

For the Religio-Philosophical Journal Something Accomplished, but More to be Done.

BY C. W. COOK.

So excellent has the RELIGIO-PHILOSOPHICAL JOURNAL been for some years past, that it has not only won the admiration of a very large, intelligent and respectable number of Spiritualists; but the respect also of all thoughtful classes outside of our ranks. Even the most bitter opponents, seeing the fair, earnest and candid spirit with which the Jour-NAL has treated our phenomena, our philosophy and cognate subjects, have been thereby won to give re-spectful and thoughtful attention to the most im-portant subject claiming the attention of this age.

All this must result in good to Spiritualism not only, but what is of far greater importance, to the highest and truest welfare of our common humanity. This, because thoughtful and candid considera-tion of so sublime a theme as man's spiritual nature must, and will, result in the discovery and applica-tion of some, if not many, of the laws of its harmon-

ious growth and development.
Intelligent and well-directed labor in every field of human industry will yield ample returns. This law is universal. From the production of hog and hominy, to the discovery of new worlds in space; from the acquisition of gold to that of learning and the upbuilding of a grand moral character, we see its workings. In Spiritualism its workings are clearly apparent. The workers, on both sides of life, who have unselfishly sought to bring consolation to the haracter discht to those in darkness and belo to the bereaved, light to those in darkness, and help to hu-manity, can already see some result of their labors in the millions who are made happy in a knowledge of the truths of Spiritualism, and in the gradual substitution of nature's laws of soul-culture for the blind following of authority which has heretofore prevailed. Through the efforts of such labor and such laborers, the selfish attempt to shun hell and gain heaven by obeying arbitrary dogmas is fast giving way to wiser efforts to gain true nobility of life by painstaking, systematic, harmonious culture of that immortal part which Spiritualism has demonstrated is in man while showing him the true meth-

od of its culture. All hail! then to every class of workers in this glorious cause. The world shall receive a benefit from all. In the economy of nature, noxious weeds, noisome missms, and poisonous serpents exist. They have their use, though it be an indirect, a negative, or back-handed one like a reductio ad absurdum in mathematics. Wise cultivation, however, destroys these things as civilization advances, and puts in these things as civilization divances, and puts in their place esculent grains and fruits, breezes per-fumed with the breath of flowers, and lawns and pastures filled with useful and beautiful animals. So in Spiritualism; if self-seekers, frauds and charla-tans appear, they shall have their use, and finally be replaced, or converted, rather, into beautiful bene-fits to the world. And through the politing power fits to the world. And through the uplifting power of spiritualism, each soul shall finally be rendered a conscious note in the divine harmony of the universe. To this end may the RELIGIO-PHILOSOPHICAL JOURNAL continue "to labor and to wait."

#### There's Method in his Madness.

To the Editor of the Religio-Philosophical Journal

Absence from home prevented the receipt of the Absence from home prevented the fecelpt of the Journal of the 28th ultimo until to-day. I am greatly amused at the ravings of the madman. Silas J. Cheeebrough, and would completely ignore his imbecile assertions did he not display a method in his madness which might possibly mislead a portion of your readers. Cheeebrough is one of those who are used by the opponents of Spiritualism as properly their arrangements and analysis the appropriate and analysis the appropriate and analysis the appropriate and analysis the appropriate and analysis. for their arguments, and answers the purpose admirably well in the minds of an undiscriminating public totally ignorant of Spiritualism per sc. He is a veritable crank who believes that every one who discredits his periphrastic and ungrammatical ravings as emanating from Confucius, Buddha, Zoroast-er or Thos. Paine (for he disdains spirits of a lower order), to be under the influence of diakkas and disloyal to the cause. His assertions that I crowded into his house without invitation or price is in part false. When I first met this "great Confucian instrument," I remained a silent spectator, in company with John W. Truesdell and E. B. Waldo, of his many facial contestions, when as he asserted the many facial contortions when, as he asserted, the spirit of Confucius had possession of him. I attended the first scance by request of Mr. Truesdell, who uses Chesebrough to good (?) advantage, and left completely disgusted—though I admit I was thoroughly amused at times. Chesebrough gave me a warm invitation to return whenever in the city, even though I had infuriated Confucius (!) by asking him to write a sentence for me in the Chinese language which, judging from the guttural and distressing sounds uttered by the "medium," he spoke fluently. When in Syracuse last December, by pre-arrangement with Mr Truesdell, I again met him and some other gentlemen at the "instrument's" house and proved him an unmitigated humbug. I was cordially received and informed by himself and wife that I was expected. I was not aware that any admittance fee had ever been charged or was required, so, of course, entered "without price. It has, however, since occurred to me that the M. D. appended to the "instrument's" name stands for "Money Down"; and should I ever again find it necessary to call on the gentleman with this cog-nomen, will see to it that he is paid before entering. The circle was not broken at any time; no insulting remarks were passed by any one and not a disem-bodied spirit controlled. Truesdells's own spirit took an active part and Chesebrough in a state of ecstacy, superinduced no doubt by a hearty supper and his cranky notions, proclaimed himself "spirits of a high order." I believe he will eventually have to seek seclusion in an institution where the mind receives special attention, unless he changes.

This is all I have to say on the subject, and all I will have to say, notwithstanding any further communications which may appear from the pen of Chesebrough and his "spirits of a high order."

GEO. F. A. ILLIDGE.

Galt House, Louisville, Kv. March 5.

#### Galt House, Louisville, Ky., March 5.

The Cause in New Orleans. To the Editor of the Religio-Philosophical Journal:

A most interesting scance was held in our parlors on Sunday, April 10th, through the mediumship of "Jesse Shepard," the world-renowned musical medium. We have attended in our own parlors, at least one dozen of Mr. Shepard's scances and developing circles, all of which have been interesting and instructive. The physical manifestations and independent voices (both in singing and conversation have been truly wonderful, and under such conditions as preclude even a suspicion or doubt of their genuineness. The sitters in this Easter Sunday Spiritual Convention, were Col. J. M. Sandidge, wife and son, Capt. James Sandidge, Miss D. M. Proctor, Dr. U. R. Milner, our daughter and son, and myself.

When the World's Exposition was formally opened in December, Dr. DeWit Talmage was called upon to make the opening prayer. I felt indignant to think that a man who had been so untruthful and bitter against the cause of Spiritualism, the grandest gift of God to the earth, should be selected for that purpose, and, instead of listening to his bombastic prayer, I silently offered up an invocation that as all nations and peoples were then assembled here in brotherly accord, that the Great Spirit would pour out upon them a spiritual blessing; and that the grand old spirits from all parts of the Spirit-world, would assemble here in convention to unfold the God-principle in man, and thus redeem the earth: that every nationality, past and present, might send from their spirit homes delegates to a great convention of spirits. This prayer had passed from my mind, and when we assembled that Easter night, I little dreamed that on this evening we would witness its perfect fulfillment, as the Spiritual Con-vention will convene in this city on the 18th, 19th and 20th of April. Dr. Watson and Mr. Ladd are here at present, and many more prominent Spiritualists are expected soon. We would be glad to see you here also, and all honest, truthful Spiritualists from

all parts of the world. Mrs. Serena Milner 86 Marengo St., New Orleans, La., April 15, 1885.

S. D. Wilkims writes: After reading the Joun-NAL for three months on trial, I could not think of doing without it. I have always been a believer in the truths of the Bible, and for the past three years a firm believer in spirit communion. When Spiritu-alists shall have divested themselves of the dross, and the Christian believer shall have returned to the Christianity of Bible times they are well as the state of the Christianity of Bible times, then we will more easily see those who have passed over to the other side of

the vell. Gom. J. Edwards writes: I think the cause of Spiritualism is progressing as fast as is healthy for it. The JOURNAL has contributed its part in the adA Test of Spirit Power.

Do Spirits Know Our Direct Thoughts?

To the Editor of the Religio-Philosophical Journal: Several years ago while residing in Stoughton, Mass., the writer heard of a medium (Mrs. Courier) of Lowell, some thirty miles away, through whom the spirits transported into closed rooms various things, such as flowers and ponderable objects. In order to test the matter for myself, I arranged to have her come to my house at an appointed time. About an hour before she came, I picked up in my door yard, a stone about the size of a horse chestnut. and with my lead pencil I marked upon it my initials, N. B. I then picked up a grape leaf lying on the ground, and wrapped it around the stone. Then I put the stone so wrapped outside of the house, underneath the local production of the loc derneath the lower doorstep, fifteen feet from the parlor where we held the scance. Addressing the Spirit-world, I said:

"If spirits are cognizant of my secret thoughts, please bring this stone into my presence this evening, and I will no longer doubt."

I did not tell my wife, nor any living soul what . had done, but waited the result. It was between sunset and dark, when we held our little circle, if it may be called one, for there were only three of us. myself and wife, and the medium whom we had never before seen. The doors and windows were all closed and fastened when we joined hands and sat around a small table. Soon the medium appeared around a small table. Soon the meanum appeared to be in a deep trance, and after receiving several tests of spirit identity, she said, "Now they are going to bring something from outside into the room." Hardly had the words been spoken when something struck the table sharply and rolled off to the floor. Lighting a lamp I picked up on the carpet, underneath the table, the identical stone bearing my initials. Then for the first time I told my wife how initials. Then for the first time I told my wife how I had, with a grape leaf, wrapped the stone; where I had left it, with the request to the denizens of the unseen world that it be brought to me, and said.
"Now let us go out to the spot and see if it is there." With lamp in hand we passed out of the house, down the steps, and exactly where it had been hidden we found the grape leaf spread out on the ground, but the stone had disappeared. How, and n what manner it got into the room (unless it came down the chimney) I leave to wiser heads than mine to solve.

It is enough for me to know that our loved ones "over there" can read our thoughts, and we should strive to act well our part. During my earlier investigations, running back more than thirty years, I could cite many wonderful manifestations that took place at my old homestead.

Brooklyn, N. Y.

N. BLANCHARD.

Thought Transference.

To the Editor of the Religio Philosophical Journal:

I have been a constant reader of the Journal from its earliest history. My mother, Mrs. McCains, who departed from earth-life one year ago last No vember, leaving many adherents to the cause of Spiritualism through her ministrations as clairvoyant practitioner and test medium during thirty years of her life, had been a constant subscriber to it from the first copy issued. It still makes its weekly pil-grimage to her old home in Milford, in this State.

My mother was widely known, and she was miss-ed because she was a fine psychometric reader as well as clairvoyant and healer, and had a large cor-respondence in nearly every State in the Union. As an earnest, faithful advocate of the course which you have pursued, in striving to separate the genuine from the counterfeit in mediumship, we feel as though the omission of her obltuary in the Journal ought to be atoned for. I feel as she did, that gen-uine and truth-loving mediums ought to consider

you as their best friend. Your article on "Thought Transference," March 21st, brought to mind an instance in my own experience. One evening about two years since, I was startled by a quick, loud rap, and on opening my door, I met the affrighted face of one of my neighbors, who excitedly said: "Mrs. Walton, I am in trouble; can you do any thing for me?" She then sank in a chair. Startled by her appearance, and being aware she had always been bitterly opposed to me on account of my spiritualistic convictions, I could not conceive what she could want of me. I answered, "Certainly, if there is any thing I can do." Sitting down by her side I immediately felt sensations as if in a body of water. The cold waves rushed over me. I struggled with the feelings for a moment, and was about to exclaim, "Some one has been drowned," when I heard clairaudiently a voice Your article on "Thought Transference," March been drowned," when I heard clairaudiently a voice say, "That is her thought!" Then the controlling spirit briefly and kindly presented the causes that had lead to the trouble she was in, stating in con-clusion: "Your boy has not been drowned. He meditated going away secretly sometime before he eft you," indicating the direction and describing the locality where he was at that time, which was as-certained afterwards to be correct. She replied to me, calmed somewhat by the influence: "That was all very beautiful—that language; but I know that my boy did not premeditate going, and I know that he is drowned." "Well," said I, as I bade her good night, "do not drag the river, for he is not there." Sometime afterward the mother learned that the boy had been at or near St. Charles, Mich., and had premeditated going away for sometime.

How our scientists will get around such proofs that cannot by any process of reasoning be accounted for by "thought transference," I cannot imagine but yet, perhaps, the depths of scientific egotism have never been sounded. JULIA M. WALTON. Williamston, Mich.

The Medium, Henry Slade. To the Editor of the Religio-Philosophical Journal:

At last we seem to be getting well "out of the woods." Two weeks ago yesterday morning, I was obliged to go with Dr. Slade to Staten Island again. For two or three days he had been getting worse, so before I was out of bed on Sunday morning, one of his guides informed me there was going to be trouble, and that no time must be lost in getting him down to Dr. Elliott's on the Island. Slade dressed himself with difficulty. I went out and ordered a carriage. When I returned I found him entranced, seated in a chair, when the control said: "We have packed the trunk and locked it, so if any thing happens, the medium's things are all there," meaning in the trunk. We were driven to South Ferry, where we took the boat. On our way down the bay, he had two violent spasms, coming out of the second just in time to get off at the landing, where we took a carriage and were driven to Dr. Elliott's cottage. All this was lost time to Slade who has no recollection. tion of making the trip. He continued very had, apparently suffering intensely, while every now and then during Sunday night he would repeat what his guides had said, "Four days will tell the story." They said if he survived at the end of four days, he would like on the same way. They said if he survived at the end of four days, he would live on for some years. Monday and Monday night he grew worse. Morphine was administered, but its effect was scarcely perceptible, though on Tuesday he appeared to be easier, and remained in about the same condition up to Thursday night, which completed the four days. Since then his recovery has been rapid. The following day, Friday P. M., we returned to our rooms here; the next day he gave a sitting, and has been able to see those who have come for that purpose ever since. In almost every instance sitters have received personal messages containing evidence of identity, etc. Durmessages containing evidence of identity, etc. Durlug the past week he has had as many calls as it was well for him to attend to, all excellent people, a majority witnessing the manifestations for the first time. All have been satisfied, while many express-ed themselves as greatly surprised. No. 11 East 13th St., New York. J. SIMMONS.

The Boston Sunday Courier, commenting on Mr Wendte's statement that many abstain from church wendte's statement that many abstain from churchgoing because they are afraid of being robbed of
their pleasures and dissipations, remarks: "If people
who stay away from church felt anything so definite
as a fear of being 'robbed of their pleasures and
dissipations' by church-going, the seats would not
long remain vacant. The state of things against
which the Church has to contend is far more dangerous than this. It is an absolute indifference to
theology and all that it implies; it is a perfect confidence that the clergy are as a rule so steeped in fusdence that the clergy are as a rule so steeped in fus-tian and absolute concesss about ' fleshly minds,' 'ethman and absolute concess about "fiethly minds," "eth-ical impulses," and all the rest of it, as to be utterly, out of sympathy with practical life and human con-cerns. The Church has alway to the idea of the en-mity of the natural man until that individual, after passing through the various stages of irritation, im-patience, and tolerance, has come to be absolutely indifferent."—Index.

Progressive euchre in Indianapolis is being jump ed on by the preachers.

Doctors With or Without Diplomas.

To the Editor of the Religio Philosophical Journal:
We have many articles of late on "Doctors, with or without diplomas, on their rights," etc., together with able articles pro et con the medical law. While I side with Brother Kayner, though I am a graduate of European and American Medical Colleges, entitled thereby to all the glory and protection of that law, I merely wish to call these gentlemen's attention to Germany. There, more money, time and talent are asked for (and used) to obtain a medical education than in any other country, no one being allowed to even attend the lectures except he be a graduate from some State literary college. But while Germany asks more of her regular physicians than America, there anybody can practice medicine, no matter who; but no one is allowed to call himself. or to be called, a "Doctor of Medicine;" the title of Doctor is allowed only such as have graduated in medicine and who have passed a rigid State examination. So when you see a sign with "Doctor of Medicine So and So," the public are warned that that person is a regular graduate. If, however, a patient prefer to entrust his case to a healer (merely Arzt) ne can do so, for no law prevents this healer to hang his shingle with Healer, or even Arzt thereon; but this healer is heavily fined if he come the "doc-or-dodge" on the public. If a man is called a Doctor he is a graduate. Otherwise no one is restricted o cure in Germany, and the sick can go where they choose. This I call personal liberty. Besides it puts an end to a set of fools who rush into calling theman end to a set of fools who rush into canning them-selves "doctor or professor," when they have no oth-er claim to that title of learning than focused by their own unbounded conceit. These fellows have their mouths, never small, full of wrath against "them 'ere doctors," while they are tickling their own vanity (and attempting to hide their asse ears) under the lion-skin-title of "Doctor." God save the mark!

Let us be free, at least as free as Germany. Let these would-be curers have full elbow-room, for just that will soon get them "out at elbows." Above all, let nothing keep heaven ordained healers from ex-ercising their mission. Let the "regulars" have their title, and let us protect the public by a law that only "regulars" are to have the M. D. to their name. Make it a crime for others to do so. Thus they have their own stigma, and thus we know them to-

their own stigma, and thus shun them, if we want to.

Do you smell a rat, my friends? It seems to me this can be easily settled. Then why "tant de bruit pour une omelette." Let us have peace.

Jefferson Wis.

Dr. J. C. Hoffman.

#### Strattord's Haunted House.

An irregular "Regular."

Said to be the Headquarters of Ghosts and Hobgoblins, who Make Strange Noises.

About three minutes' walk from the railroad station, on what is known as Clapboard Hill, stands a small, white house, which at the present time is at-tracting much attention. Several years ago the house was occupied by the late Jonathan Riggs and house was occupied by the late Johannan Riggs and his wife. Mr. Riggs was the father of Luther G. Riggs, who was formerly editor of the Meridian Recorder. About five years ago Mrs. Riggs died, and there immediately followed a series of nocturnal rappings and apparitions, which have been continued at intervals to the present day. Mr. Riggs was the first to hear the strange noises, and he often asserted that his wife appeared to him, and that he could not get any sleep.

could not get any sleep.

He got his granddaughter, Miss Addie Dorman, to attend to the household duties, but she became so frightened at the doings of the midnight visitors that Federick Lewis, a neighbor, was induced to sleep at the house. For a time the noises ceased, but they began again after a short time.

Lewis often heard the noises, but could not discover what caused them. Steps were distinctly heard in the upper rooms, but no person was there. An inside door would be violently opened or shut, but search failed to reveal the intruder. Lewis grew tired of the noises, and married Miss Dorman. The cou-ple departed to a neat little cottage at Rivercliff, on the banks of the Housatonic, where they now re-side. In the mean time Grandfather Riggs died, and

the house was left vacant.

Charles Blakeslee, a prominent stone mason and-builder, rented the haunted house shortly after Mr. Rigge's death, and with his wife and son, Clayton, moved into it. He intended to live there until his own house, which was being erected on the next street, was finished. He rented the upper floors to William Curtis, a Bridgeport printer, who had just married one of Stratford's belles, Miss Jennie Lewis, daughter of James H. Lewis, the horse jockey. Noises were heard nightly, and the ladies were kept busy hunting for their source. Sometimes they he ard a loud crash, as though a hundred dishes had been hurled down the front stairway, and both Mrs. Blakeslee and Mrs. Lewis would appear in the hall, one at the top of the stairs and the other at the bottom, each thinking that the other had caused the commotion.

Mrs. Curtis says that she finally became so alarmed that she feared to remain in the house, and induced her husband to move with her to her father's residence. The Blakeslee family removed from the haunted house a year ago last October, and since that time Mr. and Mrs. Ellihu Osborne and their niece, Mrs. Emma Best, have resided in it. While Mr. Osborne lived the noises were less frequent but since his death, last fall, the whole host of hob, goblins seem to have been let loose. Mrs. Osborne and their not solvedors the host. says that not only does she hear the pounding and tramping of midnight visitors, but that groams as of persons in distress, are often heard, and they are so distinct as to cause her to search the rooms. Mrs. Best has also heard the groans and noises. Lemuel J. Beardesley, who has made some magnetic cures, has visited the house. He says that he believes he could tell what the noises were by the feeling of his nerves, if he were in the house while the rappings were in progress. In trying the experiment he will be accompanied by one of the managers of the tele-phone company, who by means of delicate electrical instruments, will endeavor to ascertain if there is any disturbing element in the atmosphere.—Strat-ford, (Conn.) Correspondence of the New York Sun.

## Spiritualism and the Churches.

To the Editor of the Religio-Philosophical Journal: I have now been here nearly two years; have be-come acquainted with over a hundred Spiritualists in this vicinity. They are noted for their intelligence, integrity and fidelity. Among them are bankers railroad agents, insurance agents, merchants, farmers and mechanics—nearly all of whom are prohibitionists. Only two have ever been known to be the worse for liquor; none have been charged with crime or scandal of any kind.

Having given the fruits of Spiritualism, I will now give those of the orthodox. There are eleven churches and twenty-six saloons in this little town; the latter intersphere many of the church members, nearly all of whom vote for the whisky candidates for offices. There have been within my knowledge four suicides and one murder here, all church members; also several stabbing affrays (mostly among church members) and an innumerable number of scandals about the clergy, and Sunday school superintendents, etc. Very few of the churches are half filled at the time of service, the people feeling there is little to feed their spiritual natures. The Catholic and Methodist churches are by far the best attended. The Methodists have had two exceptionable liberal spiritual ministers. At Columbus, Carter Hill and a hundred other places, there have been no conversions for years. At Beaverdam, once an important point, there are four churches, two shut up for good; the other two have occasional service.

Spiritualists and others are hungering for more light and meet at school houses, halls, and occasionally in a free or deserted church. Bros. French and Kellogg of Ohio, and Chainey, have held meetings which were well attended in the Free Church at Columbus, and Mrs. Watson, of Jamestown, N. Y., has lectured in Concord near here. Onward is the

G. F. LEWIS. Corry, Pa.

Wm. Z. Hatcher writes: In remitting for the RELIGIO-PHILOSOPHICAL JOURNAL I am proud to mention the continued improvement in its pages, of mention the continued improvement in its pages, of original, scientific, earnest, truthful matter, favoring neither the critic nor the criticised, but dealing justly with all, and fearlessly advocating the unpopular yet grandest philosophy known to man. I should be miserable, indeed, without it, and wish to be considered a life member while thus conducted.

A. C. Stromag writes: "I always feel like testifying to my appreciation of the JOURNAL. I can hardly express the consolation it has been to me; its reliability gives assurance of a firm foundation for philosophy. The "Woman's Column" is an inspiration for every true woman.

Notes and Extracts on Miscellancous Subjects.

Camels sometimes live to the age of 100 years. Secretary Bayard is said to be a capital amateur

boxer. Texas has 1,000,000 head of cattle belonging to

non-residenta Edwin Booth has been investigating Spiritualism

in Philadelphia. The Germans are making delicate watch wheels from paper pulp.

Dram shops are defined by the new legislation of Kansas as "common nuisances." The entire literature of Abyssinia, it is said, does

not include more than 100 volumes. The first steel steamship ever built in San Francisco was launched there last week.

Queen Victoria is said to have, mounted in silver, the ball that killed Admiral Nelson.

The plowing of a ranch near Redwood City, Colo., by steam is shortly to be undertaken.

Buzzard's Roost, Ga., was a postoffice. Postmaster General Vilas has changed it to Westlake.

A Georgian claims to have perfected a contrivance for running street cars by a quick-silver motor. Three Spanish coins, bearing the date 1799, were

recently dug up by a farmer in Baldwin County, Ga. Drunkenness is greatly on the increase in Mexico, according to a statement in the Two Republics of that city.

A novelty in Long Island farming the present year will be the extensive cultivation of peanute as an experiment.

Every Mussulman who makes a pilgrimage to . Mecca is honored during the remainder of his life by the title of Hadii.

A young Swede of Spencer, Wis., observed the late eclipse without a smoked glass, and has since lost the sight of one eye.

The unusual request was made by a citizen of Hoboken, N. J., who died lately, that his body be dissected and then cremated.

Colored people are more successfully photographed, as a rule, than white people are. In taking pic-tures of animals cats are the best sitters.

An apple tree 186 years old still shows signs of life in Cheshire, Conn. It is sixty feet high, and the yearly yield has often been 125 bushels.

The courts will take judicial notice that brandy is an intoxicating liquor, according to the elaborate decision of the Supreme Court of Indiana.

While preparing a chicken for the table a few days ago, a citizen of Monmouth County, N. J., found a rusty pin stuck in the center of its heart.

An experiment for saving the eyes during reading consists of printing dark blue letters on pale green paper. The effect is said to be very restful. The Japanese Army Department has compiled a

new dictionary giving English, French, Russian and Chinese equivalents. The work will be published. A writer from Fiji asserts that when flocks of tern and other fowl rest upon the sea the water becomes smooth, an effect which he ascribes to oil emitted by

For their Easter Sunday breakfast the convicts in the Ohio Penitentiary had 4,500 bolled eggs, with other luxuries, or just three eggs to each member of

the institution. Telegraph wires have to be renewed every five or seven years. The Western Union Telegraph Com-pany exchange about one thousand tons of old wire

for new every year. During the baptising services in a creek at Jacksonville, Fia., one recent Sunday an alligator was about to interfere, but the congregation objected and quickly dispatched him.

The manufacture of matches is one of the most successful industries in Sweden, and the export is continually increasing to China, Japan, and Italy, and lately to the United States.

The Medical Journal states that a few handfuls of common salt thrown daily into closets, and an occasional handful into wash basins, goes far toward concentrating the noxious effects of the omnipresent

A returning missionary writes to a church paper: "We suffer so much in the hot season that we are fully convinced that it is the will of the Lord that we weather is upon us again." "The only thing to mar the pleasure of the occasion," wrote an Arizona editor of a funeral, "was a little difficulty between the clergyman and one of

the mourners concerning the ownership of a flask found in the carriage they had occupied." At Smolensk, Russia, a small volcano has developed itself, and the peacants have been trying to putit out by drenching the ground with water. According to the latest accounts the volcano will continue for some time to afford excellent practice for the

local fire brigade. The practice of scalping is not a monopoly of the American aborigines. In his "Recent Origin of Man" Southall quotes from Herodotus to show that the Scythians used to scalp their fallen enemies. In the present time the wild tribes of Northeastern

Bengal use the scalping knife. There are but few instances recorded of death from falling meteoric stones. It is stated that loss of life resulted from a large fall in Africa; that about the year 1020 many persons and animals were killed; that 1511, about 5 o'clock one evening, a priest was struck and killed, and still later, in 1650, a monk was

An Atlanta man claims to have discovered a new principle in bydraulics which upsets the old theory that water will not rise in a vacuum more than thirty-three feet. He says he can pump water any distance required, and partially proves his assertion by pumping it 600 feet without a valve and on a direct vertical rise.

In a paper by Dr. Varick, read before a County Medical Association, the use of simple hot water as a dressing for wounds is strongly recommended. During an experience in its use of six years in cases of acute surgery, such as railroad accidents, etc., he has had no death from speticæmia or primary or secondary shock.

Major Follett, a Brooklyn mechanic, has invented a wonderful sewing machine, which, it is claimed, will do 80 per cent, more work than any machine now in the market. An experiment with steam power moved it with a speed of 2,200 stitches a minute, and was started and stopped instantly. It is simple in construction, if easily operated, and sews all kinds of fabrics, from leather to fine linen.

Five young polecats are said to have been recently found in England comfortably imbedded in dry and withered grass, and in a side hole of proper dimen-sions for such a larder were forty frogs and two toads, all alive, but merely capable of moving a little. On examination the whole number proved to have been purposely and dexterously bitten through the brain. Evidently the parent polecat had thus pro-vided the young with food which could be kept perfectly fresh because alive, and yet was rendered quite unable to move.

The giraffe has perhaps the most astonishing mimicry of any animal. Its great size, which enables it to live on lofty tree boughs in its native African forests, makes it also a most conspicuous object to its enemies, of which the most dreaded are the lion and man. Such is its mimicry, however, that the most practiced eye has failed to distinguish the graffe from one of the dead and blasted trees which bound in the baunts of this animal. Reliable evidence assures us that lions have been known to gaze long and earnestly at a motionless giraffe, and, being unable to decide that it was not a tree, to turn and skulk away.

The following explanation is given of the origin and meaning of the phrase "Davy Jones' Locker," and meaning of the phrase "Davy Jones' Locker," used by seaman: Sailors call the sea "Davy Jones' Locker" because the dead are thrown there. Davy is a corruption of "duffy," by which name ghosts or spirits are known among the West Indian negroes, and Jones is a corruption of the name of the Prophet Jonah, who was thrown into the sea. Locker, in seaman's parlance, means any receptable for private seaman's pariance, means any receptable for private stores. So that when a sailor says, "He's gone to Davy Jones' Locker," he means "He is gone to the piace of safe-keeping where duffy Jonah was sent to." Smollett tells us in "Peregrine Pickie," that, according to the mythology of sailors, the self-same Davy Jones is a fiend that peades over all the svil spirits of the sen and is seen in various shapes, warning the devoted wretch of death or woe.

A celebrated writer of English literature was paid an enormous ( price for preparing this article: Children or Grown Personswishing to improve themselves in composition or letter writing should carefully read the entire page and note the ingenuity by which so much information has been given in so small a space.

# TRY FRANK SIDDALLS SOAP

On Eminent Divine Says: "The advancement of the World, of the spread of Civilization of Christianity depends on interchange of thought among people, and their willingness to learn; and that the Man of Woman who opposes the introduction of new improvements, the trial of new Ways and the use of new things, Should be condemned as not being good and useful members of Society

Husbands ask your Wives, Wives coax your Husbands, Sisters persuade your Brothers, Brothers tell your Sisters, to try the Frank Siddalls Soap. AND NOW IF NOT SET IN YOUR OLD WAYS

be sure to try The Frank Siddalls Soap for Toilet-Bath-Shaving-try it for Washing Dishes-for House-cleaning-for Scrubbing—and be sure to try

The Frank Siddalls Way of Washing Clothes.

Every subscriber to this paper is specially interested in reading the whole of this page, each line is important to every Man Woman and Child or it would not be published but would be omitted, and so reduce the cost of the Advertisement

and Remember there is nothing Stated Here But The Simple Truth

Your neighbors will be very much pleased if you invite some of them in and let them see The Frank Siddalls Way of Washing Clotheses them see the whole operation:-Be sure to let them see the Clothes put in to soak.

It will be quite a curiosity for them to ee a wash done without scalding or boiling a single piece no matter how dirty or soiled, and without even using a wash kettle to heat the water in

Make the blue water VERY scapy

Itching Piles so quickly
ALMOST MIRACULOUS
ef as soon as applied.

How a Lady can get the Soap to Try At Places where it is Not Sold at the Stores:

Send the retail price 10 cents in money or postage stamps. Say she saw the advertisement in the Religio Journal. Only send for one cake and make these 2 promises: Promise No. 1—That the Soap shall be used the first wash-day after receiving it, and that every bit of the family wash shall be done with it.

Promise No. 2—That the person sending will personally see that the printed directions for using the

Soap shall be exactly followed. By return mail a regular 10-cent cake of Soap will be sent, postage prepaid; it will be packed in a neat iron box to make it carry safely, and 15 cents in Postage Stamps will be put on:

All this is done for 10 cents because it is believed to be a cheaper way to introduce it than to send salesmen to sell it to the stores

If your letter gets no attention, it will be because you have NOT made the promises, or because you have sent for more than one cake Make the promises very plain, or the Soap will NOT be sent. A Cake will be sent Free of Charge to the Vife of a Grocer, the Wife of a Minister or the Wife of a Physician if the above TWO promises are made, but will NOT be sent if the promises are NOT made.

How to toil a Person of Refinement A Person of Refinement will be glad to adopt a New, Easy, Clean Way of Washing Clothes, in place of the old, hard

How to tell a Person of Intelligence A Person of Intelligence will have no difficulty in underlanding and following the very casy and sensible directions.

How to tell a Person of Honor A Person of Honor will scorn to do so mean a thing as to ony the Soap and not follow the directions so strongly urged. How to tell Sensible Persons

Sensible Persons will not get mad when new and improved ways are brought to their notice, but will feel thankful that their attention has been directed to better methods.

And now dont get the old wash-boller mended. but next wash-day give one honest trial to The Frank Siddalls Way of Washing Clothes.

Only One Oake must be sent for, but after trying it, dealers will buy it from their wholesale houses to accommodate you, or you can order direct from the Factory.

You must NOT send for more than one cake: If a friend wants to try it, she must send in a separate letter.

m MUST FIRST plan fuller family was to the office in to a some kind to bought of some Siddails Scop enough It will be sent after she has made a Thorough Trial of the Soap, and enough Tree of Charge.

The Wife of a Grocer who desires to get this Valuable Fremium MU try a cake of Tho Frank Siddalis Soap on the whole of the regular is strictly by the very easy directions, and then send word by mail to the Fhiladelphia, together with business card or printed advertisement of show that her husband is a grocer, or send a bill for groceries bough wholessals grocer.

If you sell the Soap you can get a cake out of the store to try:—

If not, a cake will be sent by mail, FREE OF CHARGE, if the 2 promises

The Premium is NOT sent until AFTER a thorough trial

The Frank Siddalis Soap has been made, and no letters from asking for information about the Premium will be answered. Although it seems strange to use for Tollet, Shaving, &c. that is recommended for kitchen use, still sensible people moves, and will be glad to try The Frank Siddalls Soap. dsome Velvet Plu liver Knives and 6 F is a very handsom leavy Plated Silver K purpose, and gua gira to the Wile of a Green tre Premium is given to the â specially If not, a

Clams are not a proper model for human beings to copy after for they open their shells to take in their accustomed food, but they shut up very tight when anything new comes along

FOR THEY ARE CLAMS and dont propose to allow things to penetrate their shells that were unknown to their grandfather clams and to their grandmother clams

for Toilet and Bath A Clam is not a good thing for a Housekeeper to copy after:—
A Clam is not a good thing for a Farmer to copy after:—is not a good thing for a Crocer to copy after:— WIDE-AWAKE HOUSEKEEPER will try new ways that are endorsed by leading newspapers

for Cleaning House A WIDE-AWAKE FARMER will try a Butter Worker and a Hay Fork

A WIDE-AWAKE GROCER will buy the kind of goods his customers call for

A WIDE-AWAKE MAN always wants to try the Soap he sees highly recommended for Toilet, Bath and Shaving.

Of course a woman is NOT expected to try every new thing that is offered her; but when the most reliable papers in the United States emphasically

endorse in the strongest manner every claim made for The Frank Siddalls Soap, there is certainly no excuse for not giving it one square, honest trial strictly as directed. Intelligent women are adopting The Frank Siddalls Way of Washing Clothes, and those who have done so are already beginning to look down with pity on persons who are set in their old ways:—SO DONT BE A CLAM

·for the toilet it is simply perfection—

All Perfumes are injurious to the Skin; The Frank Siddulls Soup is not perfumed, but has an agreeable odor from its ingredients that is always pleasant, even to an invalid; it never leaves any odor on the skin; the face never has any of the unpleasant gloss that other soaps produce; it should always be used for washing the hands and face of those troubled with chapped skin; a child will not dread having its free washed when this Soap is used as it does not cause the eyes to smart with the dreaded intense sting that even Imported Castile soap often causes; it always leaves the Skin soft and smooth; wash your baby with it.

No tooth-powder or tooth-wash will compare with it.

A little on the tooth-brush makes the month, teeth and gums perfectly clean.

It leaves a pleasant, aromatic taste, a sweet breath, and a clean tooth-brush.

It is especially adapted for toilet use with the hard water of the West and in Lake-water Persons who despises musty Sponge or Wash-rag will appreciate The Frank Siddalis Soap. Whenever either a Sponge or Wash-rag has a disagreeable smell it it due entirely to the so-called fine tonict soap that is such a favorite with you. It is the piace of Soap to keep a Sponge or Wash-rag sweet and clean, and The Frank Siddalis Soap will do it without any occasion to expose it to the air or sun.

Try it for washing your Eye-Classes and Spectacles-When used for washing the head it is better than Shampooing; plenty of the rich white lather should be left in the hair (not washed out); it entirely does away with the use of Hair Tonic, Bay Rum, Bandoline, Pomade, or any hair dressing. Used this way it removes dandruff, the hair will not collect dust, and there will not be any itching of the scalp:

Coat Collars, Hat Linings and Neck-wear will keep clean much longer. The Frank Siddalls Scap is superior to Renzine or Ammonia for cleaning Coat Collars,

and for removing Grease Spots, etc., and is guaranteed not to injure the garment THE RESERVE OF THE PERSON OF T FOR LADIES TO READ

ONLY THINK! ONE SOAP FOR ALL USES! To the Housekeeper and her Help, to the Boarding-house Mistress and her Lady Boarders, to the Fermer's Wife and her Daughters, for the Toilet and Bath of every Lady of Refinement, The Frank Siddalls Soap offers great advantages.

Among the Housekeepers of New England (where thrifty housekeeping is proverbial) it has gained immense favor, and there is no better evidence of the merits of an article than to he able to say that it meets approval in the Homes of New England.

-FOR LAUNDRY AND KITCHEN USE-

JUST THINK! No Scalding or Boiling! No Smell on Wash-day!

Clothes Clean and Beautifully White, and as Sweet as if never worn!

No Rough, Red Hands! Clothes remain White even if put away for years!

The Soap Positively Guaranteed not to Injure even the Finest Laces

Where water or fuel is scarce, remember that with The Frank Siddalls Soap much less fuel, is necessary and a few buckets of water is enough for a large wash

JUST THINK! Flannels and Blankets as Soft as when New!
The most delicate Colored Lawns and Prints actually Brightened!
A girl of 12 or 13 can easily do a large wash without even being tired!
And best of all, the wash done in less than half the usual time!

Use The Frank Siddalls Soap for washing Dishes:—it is the only Soap that leaves the dish-rag Sweet and White, and the only Soap that can be depended upon to remove the Smell of Fish, Onions, etc., from Forks and Dishes. When you have a dirty dish-rag, dont blame your servants; it is not their fault; for you have given them soap made of rancid grease, and the result is a foul dish-rag; use The Frank Siddalls Soap, made of Pure Beef Suet, and you will have a clean sweet smelling cloth. So here is the Housekeeper's choice: Common Scap and a foul dish-rag—or—The Frank Siddalls Scap and a dish-rag to be proud of

----FOR HOUSE-CLEANING-

This is where The Frank Siddalls Soap appeals to the real ladylike Housekeeper. Use it for Scrubbing and Cleaning. Use it for washing Paints, Windows and Mirrors, Wine-glasses, Goblets, and all Glass Vessels; ordinary Soap, as is well known, is not fit for washing glass, while The Frank Siddalls Soap is a most elegant thing for this purpose and does away with the Use of Ammonia.

Use it for washing Marble Door Steps. Bureau Tops, Marble Statuary, Mantlepicces, etc.

It is the nicest thing for Marble that can be imagined. For washing Bed Clothes, and Bedding, even of Patients with Contagious and Infectious Diseases, and for washing a tensils used in the Sick-room, it can be relied on to cleanse and purify without scalding or boiling a single article.

FOR WASHING BABIES AND BABY CLOTHES-Babies will not suffer with Prickly Heat, or be trouble with sores of any kind, when nothing but The Frank Siddalls Soap is used, its ingredients being so Pure and Mild.

Dont use Sods for washing Nursing Bottles or Gum Tubes dont even scald them: —wash them only with this Soap, and they will never get sour, but will always be sweet and clean. -FOR THE SCHOOL TEACHER-

It is the best thing for washing blackboards and school slates, leaving them free from grease; the Soap does not even have to be rinsed off. Blackboards that are considered worthless can be restored by washing with The Frank Siddalls Soap.

ODD USES-QUAINT USES-SPECIAL USES

Eminent Physicians claim that Skin Diseases, such as Ringworm, Sait Rheum, Tetter, Pimples on the face, etc., are caused by soap made from rancid grease :--

Use The Frank Siddalls Soap and avoid all such troubles. Artificial Teeth and Artificial Eyes will retain their original brilliancy unimpaired when kept washed with The Frank Siddalls Soap.

It washes Telescope Lenses and Photographers' Plates without any possibility of scratching them, while it is being used with the most gratifying results in Schools of Design for washing expensive brushes used by the students Wash your Dog with The Frank Siddalls Scap; leave plenty of the lather in its hair,

and you will be surprised at the improvement; a dog washed with this Scap will not have fleas. Use it for taking grease spots out of fine carpets and for cleaning rag carpets; also for cleaning garments of every description. It is better than benzine or hanshorn for cleaning clothing, and is guaranteed not to injure the fabric.

Use it for wiping off Oil Cloths, Lindeum, etc.—IT KEEPS THE COLORS BRIGHT— and as it does away with scrubbing them, they will of course last much longer.

The hands of those at farm-work, when The Frank Siddalls Soap is used, will not chap from husking corn, driving teams, and other out-door employment, but of course home-made soap, toilet soap, or any other kind, MUST NOT BE USED, (not even Castile Soap)

It is invaluable to Furmers for washing wool before carding it or before selling it.

Milk Pans, Churns, and all Milk Utensils, when washed with The Frank Siddails Scap, will be as clean and sweet as new, and do NOT require scalding or putting in the sun.
It also THOROUGHLY removes the smell from the hands after milking.

FOR MEN TO READ

ONLY THINK! ONE SOAP FOR ALL USES!

The Merchant and his Clerk, the Photographer, the Optician, the Artist, the Jewerer, the Printer, the Bather at the Turkish Bath, the Barber, the Hotel, the Stable, the Army and the Navy, will all reap great benefit from the The Frank Siddalls Soap.

-FOR SHAVING-Its heavy, lasting lather is so different from that of any Shaving Soap that its superiority is almost incredible; the face never burns or smarts, no matter how dull the razor, how tender the skin, or how closely shaved, and the Sponge and Soap Cup will always be sweet-smelling. -IMPORTANT FOR SHIPBOARD AND ARMY USE-

It washes freely in hard water, and be sure to remember, where water is scarce, that The Frank Siddalis Way of Washing only takes a few buckets of water for a large wash. FOR HORSES, HARNESS, CARRIAGES, etc.-

It is vastly superior to Castile Soap for washing a horse's mane and tail, while for washing Sores, Galls, Scratches, etc., it is indispensable. No Stable is complete without it. For Harness it is better than Harness Soap, thoroughly cleansing the leather and rendering it soft and pliable, while for washing Cars and Car Windows, cleaning the running-gear and bodies of fine carriages, it is without a rival; by its use Paint and Varnish will last much longer, and the Windows and Lamps will be as clear as crystal

The Frank Siddalls Soap is elegant for washing Printing Ink from the hands, and from Printers' Rollers, Type and Electrotypes, being much better than Benzine, and safer, as shocking accidents by fire often occur from Benzine; and Parents whose children use Amateur Printing Presses should remember this. Type and Rollers washed with The Frank Siddalls Soap are in splendid condition for immediate use, and will take the ink readily.

SPECIAL FOR PHYSICIANS: To the Physician, the Druggist, the Nurse and the Patient its importance is becoming

more and more widely known and appreciated, and it is rapidly superseding Imported Castile and similar soaps for use in the Sick-room, the Nursery and the Hospital. A CERTAIN CURE—IN CASE OF INGROWING TOE-NAILS—A CERTAIN CURE in place of cotton-wool a little of The Frank Siddalls Soap should be kept pressed between the nail and tender flesh—one trial will prove its superiority over cotton-wool,

AS AN ANTISEPTIC AND DISINFECTANT-

For washing Old Running Sores, Bed Sores, Cuts, Wounds and Burns; for washing Chafed Places on Infants and Adults; for use by persons suffering with Tetter, Ringworm, Salt Rheum, Itching Piles, Eruptions on the Face, and for children afflicted with Scaly Incrustations, it is without any of the injurious effects so often experienced when other soap is used; while for washing the Invalid it is a most valuable aid to the Physician, by the thoroughness with which it removes the exhalations from the skin that would otherwise tend to counteract the action of his medicines by closing up the pores, and which cannot be accomplished by any other soap.

Letters from well-known Physicians, describing their experience in their practice with The Frank Siddalls Soap, leave no doubt of the truth of these assertions. Use it for washing Sores on the Feet, caused by walking or wearing tight shoes.
Always leave plenty of the lather on-dont rinse the lather off.

For washing Graduate Measures and Mortars it is better than anything else,

And Now for the Clean, Neat, Easy, Genteel, Ladylike FRANK SIDDALLS WAY OF WASHING CLOTHES here is nothing intricate about these directions:—any child 10 or 12 years of age—who has common sense—will have no trouble in following them: A Wash-boiler MUST NOT be used, NOT EVEN



authorizes the statement that a thorough The Frank Siddalls Scap for Toilet, Laundry, and General House in the houses of gentlemen connected with its staff proves it to be everything claimed.

it is guaranteed that

or Siddalls Soap is now sold

ssale Grocers in every city in

od States. If the store you

I with does not keep it

try elsewhere.

TO HEAT THE WASH-WATER, and as the wash-water must only be lukewarm, a small kettle holds enough for A Wash-boiler will have a deposit formed on it from the atmosphere, in spite of the most careful housekeeper,

> Be sure to heat the water in the Tea-Kettle the first time, no matter how odd it seems. Wash the White Flannels with the other White Pieces. Be sure to always make the last water soapy; the clothes will NOT smell of the Soap, but will be as

which injures the delicate ingredients that are in this Soap

sweet as if never worn, and stains that have been overlooked in washing will bleach out while drying, and the clothes will iron easier. Minays dissolve a small place of Soap in the starch; it makes the troning easier and the clothes handsomer The Frank Siddalls Soap washes freely in hard water

without Soda, Lye, or any washing compound. Dont use Been, Lumenia, or any other seap on any of the week. FIRST-Dip one of the garments in a tub of lukewarm water; draw it out on a wash-board, and rub the Soap LIGHTLY

over it so as not to waste it, being particular not to miss soaping any of the soiled places. Then ROLL IT IN A TIGHT ROLL, just as a piece is rolled when it is sprinkled for ironing, lay it in the bottom of the tub under the water, and go on the same way until all the pieces have the Soap rubbed on them and are rolled up. Then go away for 20 minutes to one hour—by the clock—and let The Frank Siddalls Soap do its work.

NEXT—After soaking the FULL time, commence rubbing the clothes LIGHTLY on a wash-board AND THE DIRT WILL DROP OUT; turn the garments inside out to get at the seams, but dont use any more Soap; DON'T SCALD OR BOIL A SINGLE PIECE, OR THEY WILL TURN YELLOW; and DONT wash through two suds. If the wash-water gets too dirty, dip some out and add a little clean water; if it gets too cold for the hands, add some hot water out of the tea-kettle.

If a Streak is hard to wash, rub some more Soap on it and throw the piece back into the suds for a few minutes. NEXT COMES THE RINSING—which is to be done in lukewarm water, AND IS FOR THE PURPOSE OF GETTING THE DIRTY SUDS OUT, and is to be done as follows; Wash each piece LIGHTLY on a wash-board through the rinse-water (without using any more Soap.) AND SEE THAT ALL THE DIRTY SUDS ARE GOT OUT. ANY SMART HOUSEKEEPER WILL

NEXT, the Blue-water, which can be either lukewarm or cold: Use little or no Blueing, for this Soap takes the place of Blueing. STIR A PIECE OF THE SOAP in the Blue-water UNTIL THE WATER GETS DECIDEDLY SOAPY. Put the clothes THROUGH THIS SOAPY BLUE-WATER, wring them, and hang up to dry WITHOUT ANY MORE RINSING and WITHOUT SCALDING or BOILING A SINGLE PIECE. Afterwards soap the Colored Pieces and Colored Flauncis, let them stand 30 minutes to 1 hour, and wash the same way as the white pieces, being sure to make the last rinse-water soapy.

THE MOST DELICATE COLORS WILL FOT FADE WHEN WASHED THIS WAY, BUT WILL BE THE BRIGHTER

of The Frank Siddalis Soap, 1019 Chestnut Street. Philadelphia. Pa.

ilying any and every evil desire and passion free from all moral and legal responsibility therefor. Any system of thought under which such a disastrous condition of affairs necescearily obtains, should not receive the least countenance, but should be opposed vigorously, until the vile abortion is rooted out completely. We want no such crime-producing and vice-sustaining theories in our Spiritualism. What is demanded is a sound rational philosophy, and a clean, pure system of morals, superior not inferior to that of the religious systems of the world. The theory of evil spirits infesting humanity almost inevitably leads to the dogma of the non-responsibility of mediums for moral derelictions. As we have seen, the first of these dogmas is a fallacy, evil spirits do not infest humanity; therefore mediums guilty of evil practices are not influenced so to do by spirits, and unless their minds are affected, they are insane more or less, they should be held to the same moral responsibility as others. In some peculiar abnormal states, when the genuineness of the abnormality is fully established, sensitives may not be held to a full moral responsibility, the same as it in a perfectly normal state; and no one would judge them as so responsible. Such states are indicative of mental aberration; but mediumshin is something different, and as genuine spirit power, unmixed with earthly influences, is never immoral in its tendency, all moral delinquencies of the medium must be of the earth, earthy, and to be judged as in similar cases in other persons. The foundation of this vice promotive theory of non-responsibility of mediums is the acceptance of the erroneous idea that evil spirits control humanity to wrong-doing. Destroy this noxious dogma, and moral responsibility resumes its moral sway. The words of the Epistle of James, slightly modified, are as true now as when first written: "Let no man say when he is tempted, I am tempted by spirits; for the spirits tempt no man. But each man is tempted, when he is drawn away by his own lust, and enticed. Every good and every perfect gift is from above."

Continued from First Page.

#### The Lecture by Mrs. E. L. Watson Eudorsed by Dr. Bowker.

To the Editor of the Religio-Philosophical Journal:

Presidio of San Francisco, Cal.

I am impressed with a strong desire to express my great pleasure in the views advo-cated in the lecture of Mrs. E. I. Watson on the "Morality and Individual Responsibility of Mediums," published in the Religio-Phil-OSOPHICAL JOURNAL of March 21st. For the utterance of opinions similar to those found in Mrs. Watson's address, a writer in the same issue, under the heading, "A New Departure," seems quite disposed to read me out of the spiritualistic ranks. Mrs. Watson gave expression to an everywhere observed fact. that "to dispute a Spiritualist's pet theory is quite as disastrous in its personal results as to break away from an orthodox creed." A ten years' experience of doubting and refuting orthodox theories, preparatory to a departure from them, brought to my ears no such bitterness of expression as can be heard in ten minutes from a Spiritualist who takes every pretender without test or investigation. But I am glad to be associated with the views given through the public teachings of Mrs. Watson. The logic and wisdom of her declarations are put beyond doubt, if we hold ourselves to a fair interpretation of the history of the development of spiritualistic phiwelcome homes and nurseries of the simple truths of Spiritualism. Paul gave the church at Corinth special instruction in regard to disturbing elements similar to those now breaking the harmony and peace of our cause. They had permitted disorderly and cause. They had permitted disorderly and conflicting teachers to get into their ranks, till the "hearers," for whose benefit the prophetic or mediumistic gifts were intended, were wholly unable to derive any profit therefrom. Paul, with much clearness, proved to them that the "spirits of the prophets" (mediums) were subject to the prophets" (mediums). This certainly indicates that medidiums). This certainly indicates that mediums of that time were held responsible for the sort of influence that inspired their teachings. In all ages of the world the people have received spirit messages in the way ple have received spirit messages in the way of dreams. These dreams were perfectly reliable guides in the affairs of life till the manner of their coming was tampered with by those who "heaped to themselves teachers having itching eare." Honest mediums like Isaiah and Jeremiah were rejected by those who were not willing to listen to pure teachings. They sought the leadership of those who were willing to force the conditions of spirit were willing to force the conditions of spirit messages, and Jeremiah charged them with the sin of "causing dreams." He said, "Let not your prophets [mediums] deceive you, neither hearken to your dreams which ye have caused to be dreamed." This is an evident allusion to a custom of tampering with spirit influence, and a clear instance of the responsibility of mediums in their appointed work. I do not quote these scriptural illustrations for the reason that I regard them of more value and authority than any well marked historical reference to this subject by those who spoke from experience, but to indicate the accord of Mrs. Watson's inspiration with that of Paul and Jeremiah whose instructions bear the evidence of spiritual insight and philosophic culture. Mrs. Wat-son's spirit guides tell us that mediums are "responsible for furnishing conditions which render it possible for malevolent spirits to perpetuate their wickedness in this world." What less could she say with all the facts be-fore her. I hold it to be beyond controversy that this is the only ground upon which any human being can be held responsible for the moral results of his conduct. A mercenary medium who will construct a cabinet and make " cold-blooded preparations" for the display of spirit forms and messages, should

year, will bless the world. These suggestions help me to understand the clear utterances of Mrs. Watson on the subject of so-called materialization. That human eyes can be so enlightened as to see spirit forms is beyond peradventure in the experience of many persons, but that departed spirits have the power to organize themselves again in material form, is the "body of death" that hangs about the neck of our cause. I have long been looking for some medium of high order and recognized merit, to publicly espouse this doctrine and fearlessly proclaim its truth. I am now confident in the final outcome. The best mediums in the the final outcome. The best mediums in the land have privately expressed their want of faith in materialisation, but were not confi-dent that it would be safe to take this stand

be held an enemy to the cause; but an honest

medium, who will patiently wait on the Spirit-world to give only truth and good influence, even though it be not more than once a

is to be hoped that Mrs. Watson's courage imputes many others to publicly side the with. This may seem to many hon-courage is be a new departure." in

resurrection to life of a sentiment long laid in the darkness of false teaching. It is prophetic of a "good time coming," and our cause will take a new lease of life when it rids itself of such parasites as J. Mathew Shea. Carrie Sawyer, J. H. Mott, and a host of others, who fatten on the credulity of their followers. And now let me say that in the work which the Spirit-world has allotted to the RELIGIO-PHILOSOPHICAL JOURNAL, your heart and hands will be full. It will be eminently human for you to err not infrequently, but it should be enough for you to know that the God of nature and truth will aid every honest effort. The honest and pure among men and angels will stand by you and all honest mediums. S. D. BOWKER. Kansas City, April 15, 1885.

> For the Religio-Philosophical Journal. Doctors' Laws.

BY HUDSON TUTTLE.

The Spiritualist press has waged an almost continuous warfare against the so-called "Doctors' Laws," and the "regular" medical profession. Now I ask, Is this wise, or even called for by the circumstances of the case? Why should the Spiritualist press champion opposition to such laws, and deride and sneer at the graduated physician? In every light, except one, all this must appear far-fetched and unrelated to the cause they advocate. There are those who heal by magnetism, or by spirit aid, and if laws are passed proscribing them, it is legitimate for the Spiritualist press to denounce such proscription; but until these healers greatly multiply in number, and treat diseases with more unvarying results, the people must have aid from other sources in alleviating the host of maladies by which they are afflicted. It is evident that exclusive reliance cannot at present safely be placed on this class of healers, however implicit the confidence reposed in them, as they are too few in number to meet the demand. The sick must accept the best at hand, or allow diseases to have their course. It may be argued that it were better to trust Nature, unaided by any remedial agents. It is true that the persistency of the human system triumphs over many cases of disease, and remedies applied have only a palliative effect. There are others, however, which cannot be thrown off without assistance, and there are remedies which assist more or less the self-limiting cases. This or that system of practice may also be urged as most reliable, but in this discussion, no invidious comparison is made. The practitioners belonging to each are regarded as equally solicitous of alleviating human suffering by every known art. This body of men, aggregating in the United States, probably 100,000, have each and every one received at least a three years course in a medical college, and from one year to a lifetime of practical experience with disease. All that is known, all that has been observed and recorded of disease, in its countless forms and appearances, they have become acquainted with. All the tests of remedies, and their action on the system, are familiar to them. They have no secrets in their profession. By their code of ethics, each one is bound to give to all the others any discovery he may make. Even in the appliances of surgery, they can not profit themselves by patents. Whatever will save life, or alleviate suffering, is too sacred to be held for individual profit.

Physicians hold themselves ready at all hours of the day or night, to answer the calls of human suffering, and to bring to bear all the prospect of the necessity of another examtheir knowledge of the science of life. As a ination will be an incentive to constant study; a most ungalfish of giving the poor patient the benefit of their skill with the same care they give it to the wealthy, and holding their own pleasure in ination should grow constantly more severe. abeyance to the calls of professional duty. To sneer at such a body of men, is only harmful to the one who sneers. And why the sneers? Why this reiteration of "regulars," as a term of reproach? Why should the "irregulars" be more trustworthy than the "regulars?" Why is a "natural heater," who has never been inside of college walls, more reliable than one who has graduated after years of

profound study?

It may be said that this very study is objectionable because the treatment taught is stereotyped and unyielding, or erroneous. Herein lies a mistake, for the "regular" practice is most elastic and progressive, and one must be a close and constant student to keep up with the advance of the profession.

It may be said without fear of contradiction, that there is no method or means PROVEN capable of curing disease, that is excluded from the "regular" practice. Experiments are being constantly made, and whatever in the old is found worthless, is discarded for the new and better. "Ah, yes," it is again argued, "experiments, truly, which shows the regular practice, so far from being-sci-entific, it is empirical." If we grant this, what is gained by the objector? Is not the irregular practice a series of experiments, and the "natural" doctor an empiricist? Of the two, is not the empiricist, with all the available knowledge in the world, more to be trusted than one with only a smattering? It is true that, in dealing with the most com-plex relations of organization and functions as presented in the living body, both physical and epiritual, the utmost knowledge is not sufficient to grasp all causes and effects, but a wide field has been conquered. Physiology and pathology are sciences which may be improved, but in their fundamental principles they are as certain as mathematics, and the action of remedies on the living system has been ascertained.

If the objector produces a catalogue of cases where practitioners have bungled and patients have suffered, on the other hand, a terrible presentation might more readily be made of cases from "irregular" practice,

made of cases from "irregular" practice, where ignorance and credulity ran neck to neck for the goal of stupidity.

Now, shall there be passed a law discriminating who shall, and who shall not, practice the healing art? Regardless of all systems of practice, it is self-evident that none who averaged all the side should be are who successfully heal the sick should be ex cluded from so doing; and, on the other hand, the people should be protected from the char-latans and quacks. But, it is said, Why pro-tect them in this direction, and not from unqualified lawyers and ignorant preachers? There are laws which attempt to protect them against inability of lawyers. The latter must pass an examination, and the Bar Association has a code of ethics which holds its members strictly accountable. The minis-ters are held by their church organizations with tight rein, and they are subject to rig-orous examination; yet both these professions, it must be remembered, differ vitally from the medical. If a lawyer blunder, it may make a difference of a few dollars, more or less; a difference of a few dollars, more or less; if a minister preaches wild doctrines, they are neutralized by discussion, but a physician approaches the couch of sickness, the arbiter of life and death. It is not rare for him to be called where life depends not only on his decision, but the rapidity, the instantaneousness with which it is made. If he error, it is not the course of life and life the error. it is at the expense of life, or a life-time of

Yet of the ability of a physician, the great made Sunday the dismalest of days. It was mass of people can only judge by his success. They cannot subject him to an examination, among the orthodox, though they are not so nor have they the knowledge to do so, after they have employed him, and followed his directions, it may be too late. One cannot call a physician, and if he is found wanting, try another with safety. The vast sums ex-pended in advertising quacks and patent medicines, which must be returned else the advertisements would not be continued.show how readily people are deceived by lying promises, and that they really should have a safe-guard protecting them in this direction. From "Old Doctor Stewpan's Sarsaparilla" to Wabbler's "Kidney" decoction, what untold millions have been wasted on worse than useless preparations, which have been swallowed by too confiding purchasers. On every bottle of preparation put up by the "regular" pharmacist, the name and exact quantity of each ingredient is printed. Why not compel, by law, the manufacturers of every patent medicine, to print on the label of each bottle the name and exact quantity of each ingredient? Certainly the purchaser ought to know what he is buying, and what he is taking into his system. Such a just law, if enforced, would sweep every patent medicine out of existence, for no one would buy a bottle of sarsaparilla for a dollar, which read on the label, "One and a half pints of water, and half a pint of alcohol; sweeten to taste and flavor with sarsaparilla:" or "big bottles" of "Kidney and Liver Hilobustem," with the printed receipt: "Dilute forty-rod whisky,

disguised with glucose and flavoring. As patients who send for a physician have no means of deciding as to his merits, and as it is of vital importance for them to make such decision, or have it made for them, some regulation in the practice of medicine is more imperative than any where else. Such a regulation should discriminate against the charlatans, pretenders and quacks, and weed them out of a profession which they disgrace. To frame such an enactment, impartial to all | prefers the mysticisms of Mary Eddy. honorable claims, is a difficult task, and probably at best some hardships would transpire. There are presented, however, certain salient features of such a law which must be accepted as judicious. The sale of all nostrums and preparations whatever, the composition of which is withheld as a secret, should be forbidden under severe penalty. All practitioners who claim knowledge unknown to any one else, which they refuse to make pub lic, thus putting their individual gain in the balance against human life (granting the honesty of their claim), should be forever debarred from practice, and infraction punish-

ed as a penitentiary crime. There should be a State Examining Board, impartially composed, and every one desir-ing to practice medicine in the State should be subject to examination, at least once in five years; no permit or license to practice should extend over a longer period. The examination should be especially severe in therapentics and the materia medica, and be abreast of all the most modern methods. In this examination the "Theory of Practice' or the special "system" should have no part, nor should the diploma of a Medical College have the slightest weight. The object of the examiners should be to ascertain how much the applicant really knows about the subjects examined, how capable of treating the sick, and how well sustained by moral character.

Why not grant a license for more than five years? Because, if not constantly used, knowledge will rust in that length of time; because, and compel a more thorough knowledge and greater adaptiveness and proficiency. The patent fact, that physicians who graduated with honors fifteen or twenty years ago, would, in most instances, miserably fail, if subjected to the examinations now required by the leading colleges, is a sufficient reason for fixing five years as the longest interval allowable. With such a law, and an examining board thus constituted, there could be no reasonable complaint. The door would be wide open for honest merit, and true worth and ability would gain recognition, and the way be free to success by honest effort.

> For the Religio-Philosophical Journal. Bostonisms.

When that inimitable humorist, the late Gov. Corwin, of Ohio, was opposed on the stump by a loud-mouthed adversary of more stump by a loud-mouthed adversary of more wind than wit, he rose in reply to a long and tiresome harangue with a quizzical expression which made every listener intent upon his words, and exclaimed in his mirth provoking way, "The wild ass snuffeth up the East wind!" The roar of laughter that followed extinguished his adversary. lowed extinguished his adversary.

Had Gov. Corwin been in Boston, he would have found still more occasion to speak of the East wind, and the animals that snuff it up with delight. But Boston is not entirely composed of those who live by snuffing up the East wind. On the contrary the official report of Joseph Cook's count to describe the contrary of Joseph Cook's count to describe the contract of Joseph Cook's count to describe the contract of Joseph Cook's country to describe the contract of the country of th his late course of omniscient and grandiloquent lectures in Tremont Temple yielded him no profit whatever, and actually fell forty dollars short of paying expenses, not-withstanding the co-operation of Mrs. Eddy and Anthony Comstock!

But as the light of the illustrious Joseph flickers down to extinction, another representative of Bostonian crankery appears above the horizon. The Rev. Mr. Gifford, who has heretofore been considered rather an enlight-ened and liberal minded gentleman, has preached a sermon which attracts universal attention, which one would have supposed to be inspired by communication with Jonathan Edwards and Ralph Erskine.

Mr. Gifford announces that God and pleasure are antagonistic; that if we seek pleasure we must abandon God, and if we seek God we must abandon everything that gives pleasure. The Rev. Mr. Maw-worm could not have been more emphatic against all human enjoyment. Of course he denounced the skat-ing rinks and the theatre with theological ferocity, and even personally assailed Mr. Irving and Elien Terry as unfit for decent society. We have had nothing like it since the Rev. Fulton sent Dickens to hell with so much malignant vigor. How long do Bostonisms survive among the scholars who immerse themselves in old libraries instead of coming into healthy contact with the living present.

When Macaulay said that the Puritans ab-When Macaulay said that the Puritans ab-horred bear balting not because it gave pain to the animal, but because it gave pleasure to the spectators, his good natured readers supposed there must be more wit than truth in so terrible a sarcasm. But now Mr. Gif-ford vindicates Macaulay by reproducing the very same thing which he described. Every-thing in which we find pleasure is sinful according to Mr. Gifford. This was the old Paritan spirit which, a hundred years ago,

frank as Mr. Gifford in expressing it. The decline of church attendance has been under discussion in Boston. It does not require a Gifford or a Cook to explain it. Look through the Boston pulpits where Parker and Pierpont are eulogized, and see how little resemblance there is between those highminded seekers of truth, and the men who to-day float with the multitude and use their influence to keep the light of heaven, the light of spiritual truth out of the church. The Rev. Mr. Bartol eulogizes Pierpont, the Spiritualist, and shuts his eyes against Spiritualism. Perhaps that is the reason why his best efforts sometimes attract but twenty hearers. All such churches deserve to fade out of existence, while the manly and vigorous utterances of such men as Applebee and Savage will not fail to attract interested lis-

There has always been something unwholesome in the moral atmosphere of Boston, stifling to its moral heroes. Garrison, Phillips and Pierpont found their bitterest antagonism in Boston. As it was with them, so it is to-day, and to be a favorite in Boston is a suspicious circumstance. One of Boston's greatest favorites in a literary way has said of the late Gen. Gordon, in addition to other fulsome eulogy, "for centuries no grander figure has crossed the disk of our planet!" What was this Gordon? A military adventurer, restless, excitable, vacillating and undignified—suspected by his own government of being half insane-first the opponent and then the upholder of the slave trade, losing his life as a mercenary soldier in the attempt to uphold one of the most infamous of despotisms, the Egyptian, and to conquer the Soudan rebellion, which had a far better justification than our own revolution. Gordon, a hero and saint! Faugh! No wonder Boston culture does not appreciate Spiritualism and

But there is some good thinking and resolute action even in Boston. At the dinner of the Liberal Union Club, presided over by Prof. F. E. Abbott, Mr. W. L. Garrison uttered some pungent truths, worthy of his father as follows: "Antagonizing bitterly every important reform in history, the church claims each when successful, and enrolls among its saints the martyrs that it put to death. But slavery is gone. Has the nature of the church, therefore, changed? Test it with the reforms of to-day. It is, with noble excentions, still prostrate across the path of progress. How can we expect it to be otherwise? By its constitution it must represent the sentiment of the community. The pews direct, the preacher obeys. It a minister wishes to see how long it will take to preach himself out of his pulpit, let him deal faithfully with the sins of his own people." That is what Pierpont did. Boston pulpits eulogize him and forget his example. One of the great lights of the Boston pulpit—though he eulogizes Pierpont, the Spiritualist—thanks God that he has kept us in profound ignorance of the future life.

Will Spiritualism give us anything better, manlier and purer? We hope it may. Nous verrons.

Mrs. Isabella Beecher Hooker is holding

lectures and social meetings, in which she is introducing Spiritualism in alliance with re-ligion, to a circle of cultivated people. She is doing much good and her view are clearly presented. Boston, April 25th.

Benjamin Rauck, a farmer living in the southwestern part of Fayette county. Ind., recently went into a trance, while sick, remaining in that condition for several hours. Upon his recovery he said he had talked with the spirits of his departed friends, who had told him he would die at a certain hour the next day. He put all of his a ffairs in good shape and died the next day at exactly the hour he had mentioned.

A daughter of Joseph Benner of Marion Township, Pa., some time ago became suddenly ill and went into spasms. Shortly afterward the girl, to all appearances, died. The doctor who was called pronounced her dead, but told the parents, in order to be on the safe side, to defer burial as long as possible. The body was kept for two days. A visitor, on going to the room where the child was lying, felt her wrist and noticed a feeble fluttering. The doctor was again called and restoratives applied. Respiration returned, but all efforts to restore her to consciousness proved fruitless. She remained in this state for twenty-six days. On the evening of the twenty-sixth day she opened her eyes and feebly asked for a drink of water. From that time on she rapidly gained strength, and is now able to go about. During the twentysix days of unconsciousness no food had passed into the stomach.

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