

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS AND SCIENCES, LITERATURE

NOTED TO ALL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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." End 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 incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—A Symposium—G. Bloede, M. D., W. E. Coleman and S. D. Bowker, M. D., Discuss the Lecture Delivered by Mrs. E. L. Watson on the Morality and Responsibility of Mediums.
- SECOND PAGE.—Curious Criticism on Spiritualism. The Doctors' Laws. Saying Grace in Montana. "Glad Tidings of Great Joy." Another Knock Down for Mormonism.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for May Just Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Most Questions. The Yankee Undertaker's Son. Mr. J. D. Hagaman and his Box.
- FIFTH PAGE.—General Items. Yes! If Human Testimony is Good. New Doctors' Laws. The Southern Convention of Spiritualists at New Orleans. Miscellaneous Advertisements.
- SIXTH PAGE.—"There are Angels Everywhere." Miss Alcott on Mind-Cure. A Remarkable Dream. Something Accomplished, but More to be Done. There's Method in his Madness. The Cause in New Orleans. A Test of Spirit Power. Thought Transference. The Medium, Henry Slade. Doctors With or Without Diplomas. Stratford's Haunted House. Spiritualism and the Churches. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Miscellaneous Advertisements.
- EIGHTH PAGE.—The Lecture by Mrs. E. L. Watson Endorsed by Dr. Bowker. Doctors' Laws. Bastardism. Miscellaneous Advertisements.

## A SYMPOSIUM.

G. Bloede, M. D., W. E. Coleman and S. D. Bowker, M. D., Discuss the Lecture Delivered by Mrs. E. L. Watson on the 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 venturesome to direct some critical remarks against those "doctrines" of an "inspirational" 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 JOURNAL, as in giving them to the public, I am moved by no other interest than our common great cause.

Let me first throw a glance at the meaning of "inspirational" speeches, by which—if I 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 improvisation 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 be 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

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 reënter the earth-sphere, 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 reënter here. But are we to believe, are we taught by experience, that all spirits reëntering 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 our spiritual philosophy, which is, that man 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, that the Spirit-world, which every second is peopled by newcomers from the material realms, must be swarming with crude, undeveloped or half-developed inhabitants, who finding the means of reëntering 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 environments, 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 various 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 will than the good?

Experience of many years with good personating mediums—the best of them a non-professional one and an ardent enthusiast for the holiness of mediumship—have taught me that trance mediumship is a door, locked as a rule, 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 air 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, 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 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 instead of promoting the highest aims of humanity, 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. Brooklyn, N. Y.

## "The Moral Responsibility of Mediums."

BY WM. EMMETT 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 common-sense 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, that I 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 philosophy 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, accept 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 demoralizing tendencies, that I could no more accept the latter as true, than I could believe black to be white or that falsehood is preferable to truth. It seems a little strange that Dr. Bloede should several times speak of the 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 during the last six or eight years. From the very beginning of the spiritual movement in this country, the "evil spirit" theories of the

Doctor have been combatted. The earlier works of A. J. Davis, "Philosophy of Spirit Intercourse," "Great Harmonia," "Present Age and Inner Life," etc., from the first opposed these theories, and from the inception of the phenomena in 1845, 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, 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 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 demonstrated 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, cautious 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 annihilate 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 the world to which, were it denuded of its infesting extravagances, follies, and chicaneries, 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 "unconscious" trance. This has long been a recognized fact in mediumship. "Control in trance," says Mrs. King's "Principles of Nature," 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 reënter 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 organization." 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 can he 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 *outré*, a relic of the old-time vagaries of demoniacal possession. A spirit may temporarily "control" or influence a medium while at a long distance from him or her. The psychological 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 distance.

It is surprising that Dr. Bloede should so confidently assert that if we deny that spirits manifest through mediums to gratify their passions, to continue their tricky ways, reassert former errors, repeat their earthly enjoyments, etc., we thereby upset the whole foundation of our spiritual philosophy; which is that man enters the Spirit-world exactly as he leaves this, and evolves there slowly from the devil to the angel, etc.—the Spirit-world being peopled every second by swarms of crude, undeveloped inhabitants newly arrived from the material world. The Doctor's memory must be somewhat short, since he

must have read my various articles in the JOURNAL, in 1850, 1852, etc., in which I plainly showed the futility of just such arguments 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 dogmatism 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, inconsequential, and absurd, opposed to common sense and philosophic truth, they still are clung to, hugged to their devotees' bosoms as fetiches devoutly worshipped; 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 absurd such a supposition is. In this lower world we restrain criminals and establish checks to the gratification of vices and passions, and is the legislation, the social order, the wisdom and power for good, of the Spirit-world inferior to that of earth? Just think of it! For thousands of 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 undeveloped 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 Spirit-worlds 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 emanation from the teeming brain of Satan himself. Any movement or theory tending to loosen the moral responsibility for actualized misdeeds, no matter in what specious guise it may appear, should be eternally reprobated and its influence 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 gratification on earth which would be unobscured by the light of heaven.

Continued on Eighth Page.



Woman and the Household.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.

TWO SNOW-FLAKES.

Two dainty snow-crystals came floating down, Through the dim clouds brooding above the town, As pure as the white plumes of Raphael, Stately, and perfect, they silently fell.

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.

WOMAN AS PATRON.

Athena, 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 goddess Minerva, who as Pallas Athene, was one of the most ancient religious conceptions of the Greeks.

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.

man, to whom the Italian Minister of commerce 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.

BOOK REVIEWS.

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

MANN'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, "Ownership and Sovereignty." 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 author of "Man's Birthright" claims to have 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."

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.

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 confused by overwhelming taxes, nor made to bear all the burdens of government.

What must be sub-possessed by individual owners—must be divided up and held according to ability and industry in order to be fully utilized, which is the object and end of all matter, of all property.

Since Aristotle's definition of wealth as "Nature's bounty," to Mr. Clark, the writers on political economy have made the definition the same.

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 found it!

The booklet contains many suggestive thoughts, but they are drowned in a verbiage of "fine writing," and Carlyish quibbles, which obscure their meaning and neutralize their force.

A dainty little volume containing many pretty verses, among which we find the following: HEART'S WISE. I ask not for roses to deck me a bower, I ask not for wealth, fame, or sovereign power;

Magazines for May Just Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & 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 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.

GODLEY'S LADY'S BOOK. (J. H. Maulsbeck & 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.

I have been a severe sufferer from Catarrh for the past fifteen years, with distressing pain over my eyes. Gradually the disease worked down upon my lungs. About a year and a half ago I commenced using Ely's Cream Balm, with most gratifying results, and am to-day apparently cured.

Shim-making has been one of the leading industries of Japan for over 1,000 years.

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, sick headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may follow.

The value of the shipbuilding industry of New England for 1884 reached 6,000.

This is the best season in which to purify the blood, and Hood's Sarsaparilla is the best blood purifier. 100 Doses One Dollar.

ROYAL BAKING POWDER Absolutely Pure.

CATARRH ELY'S CREAM BALM Cleanses the Head. Allays Inflammation. Heals the Sores. Restores the Senses of Taste and Smell. A quick and positive Cure.

PINKETTES. Remarkable Cure of a Horse. I had a valuable horse taken with Pinkettes, resulting in blood poison. After nine months of doctoring I despaired of a cure.

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

Strengthen the System Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities.

Hood's Sarsaparilla Sold by all druggists. \$1 a six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

MALARIA CHILLS AND FEVER CURED Quaker Chill-Cake! It will quickly and absolutely cure Malaria and Chills and Fever. It is the form of a cake, to be eaten just as if it were a cake for refreshment.

THE PILLOW-INHALER! THE PILLOW-CURE, OR All-Night Inhalation, Cures CATARRH, BRONCHITIS, CONSUMPTION.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water.

OPTUM HABIT CURED PAINFULLY at home by one who has had THE TEST OF TIME. Dr. S. B. Collins, La Porte, Ind.

CORPULENCY CURED PAINFULLY at home by one who has had THE TEST OF TIME. Dr. S. B. Collins, La Porte, Ind.

PINKETTES. Remarkable Cure of a Horse. I had a valuable horse taken with Pinkettes, resulting in blood poison. After nine months of doctoring I despaired of a cure.

A Great Problem.

Take all the Kidney and Liver Medicines, Take all the Blood purifiers, Take all the Rheumatic remedies, Take all the Dyspepsia and Indigestion cures, Take all the Ague, Fever, and Bilious cures, Take all the Brain and Nerve Tonic restorers, Take all the Great health restorers.

Hardened Liver. Five years ago I broke down with Hony and Liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

Poverty and Suffering. I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your family well year with Hop Bitters for less than one doctor's visit will cost. I know it. A WORKINGMAN.

CANCER \$250 A MONTH. Agents wanted. 90 cent bottles in all parts of the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

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LADIES DO YOUR OWN STAMPELING with our Artistic Patterns for embroidery, easily transferred, and Agents for this Celebrated Wash and Starch. J. WORTH, 149 State St., Chicago, Ill.

AGENTS WANTED FOR THE MISSOURI STEAM WASHER. It will wash any intelligent man or woman washing household clothing to write. Agents for this Celebrated Wash and Starch. J. WORTH, 149 State St., Chicago, Ill.

CANCER A NEW TREATMENT. NO KNIFE. NO PAIN. A SURE CURE. DR. W. S. PAINE, Marshfield, Iowa.

BARLOW'S INDICO BLUE. It is the best INDICO BLUE in the world. Agents for this Celebrated Wash and Starch. J. WORTH, 149 State St., Chicago, Ill.

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GLUTEN FREE from BRAN OF STARCH. Six lbs. free to physicians and clergymen who will pay transportation. Send for Circular. Farrell & Rhine Stone, Proprietors, Watertown, N.Y.

Agents Wanted. Competent Lady Agents wanted for the Great Church Light. Send for Circular and Terms. H. A. THOMAS & BRO., 369 Superior Street, CLEVELAND, OHIO.

AYER'S Ague Cure contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral or deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money. Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Religio-Philosophical Journal

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By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

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

Moot Questions.

In another column our esteemed friend and learned contributor, Dr. Bloede, criticizes 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."

The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetrate their wickedness in this world.

After touching upon the widespread deception practiced in materialization séances, 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 preparation for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end.

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.

Mediumship should be considered a sacred and precious boon, bringing us into rapport with higher intelligences and demonstrating great and universal truths.

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

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

"Since the spirit finds itself in possession of a new body adapted to its changed environment, 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 in Spiritualism. It denies the whole range of spirit manifestations, it declares them to be illusions, hallucinations and fraud; it destroys the fundamental structure of mediumship, which we have just celebrated on its 27th anniversary! Who produced the Hydesville raps, which are going to revo-

lutionize 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.

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.

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."

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.

By parity of reasoning: When a medium under "full control of a spirit" commits an 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."

The same medium in the state of complete possession 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.

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 handling 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.

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 trade—a youthful acquisition quite likely—but this seemingly did not agree with his constitution; so he tried clerking, with indifferent success.

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.

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:

FRIENDS—I arrived safe yesterday morning; folks met me at the depot. We are located at 127 1/2 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 JOURNAL office.

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.

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.

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.

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.

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.

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.

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.

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.

At the appointed hour, the committee being present at the rooms of Mr. Hagaman, also five or six other visitors who took great interest in the séance, the proceedings commenced with two large lamps, brightly burning.

This box having been thoroughly examined by each of the committee and the key taken charge of by one of them, a sheet was taken at random from a 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 may have been a spirit manifestation, but certainly the spirit was subject to the disadvantage of working under most suspicious conditions. Hundreds of the JOURNAL'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 told 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 faded bouquet 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 opening the box the two papers were found folded as when put in; also some leaves and fragments of flowers, apparently taken from a faded bouquet 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.

"Proof of the fourth dimension in space of passing solids through solids."

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 furnished 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.

"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.

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 sciences 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 test conditions" used in the last paragraph but one of said report were not warranted by the facts.

Referring to the message to Mrs. Webb and the conditions under which it was obtained, let us consider the circumstances a moment. The drowning of the child was a fact widely known, even known in Chicago, and the presence of Mrs. Webb in New Orleans was no secret; therefore the astonishment of the audience at the result because Mrs. Webb and the medium were unacquainted, was without adequate cause.

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 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.

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Mrs. J. Anson 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.



Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

"There Are Angels Everywhere."

Mother, with your children straying Into danger everywhere...

"Angels guard the little children; All their willful fancies rule; Watch them in the Summer playing...

"On the Winter's frozen river, In the Summer's fever heat, In the woods and on the mountain...

And we are but larger children, Needing also angel care; They give courage when we're weary...

In and out across our thresholds, They go with us every day; Oh, how often have they turned us...

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...

Writer's cramp and an over-worked brain were the ill. I hoped to mitigate by the new cure...

Much cheerful conversation, and the hope that "springs eternal in the human breast," made these earlier weeks very pleasant...

This is my experience, and many others who have made the experiment tell the same story...

A Remarkable Dream.

[Independent American, Creston, Iowa.] Many intelligent people believe in visions and dreams...

Last Tuesday evening as one of the editors of the American sat in the Summit House of this city...

"So definite was my dream, that between Osceola and Creston went through the same and recognized the passengers whom I in vision had seen wounded..."

Mr. Harrison says he has several times during his life had remarkable visions which were verified in every detail...

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...

David Bruce writes: Your RELIGIO-PHILOSOPHICAL JOURNAL stands high with all Spiritualists here...

Seven new poems on Great appeared in the New York papers last week.

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

SO excellent has the RELIGIO-PHILOSOPHICAL JOURNAL been for some years past, that it has not only won the admiration of a large, intelligent and respectable number of Spiritualists...

Intelligent and well-directed labor in every field of human industry will yield abundant returns. This law is universal. From the production of hog and homing...

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...

There's Method in His Madness.

Absence from home prevented the receipt of the JOURNAL of the 28th ultimo until to-day. I am greatly amused at the ravings of the madman...

When I first met this great Confucian instrument? I remained a silent spectator in company with John W. Truesdell and E. B. Waldo...

The Cause in New Orleans.

An most interesting séance was held in our parlors on Sunday, April 10th, through the mediumship of "Jesse Shepard," the world-renowned musical medium...

When the World's Exposition was formally opened in December, Dr. DeWitt Taintage was called upon to make the first address...

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David Bruce writes: Your RELIGIO-PHILOSOPHICAL JOURNAL stands high with all Spiritualists here...

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A Test of Spirit Power.

Do Spirits Know Our Direct Thoughts?

Several years ago while residing in Stoughton, Mass., the writer heard of a medium (Mrs. Courrier) of Lowell, some thirty miles away...

I did not tell my wife, nor any living soul what I had done, but waited the result. It was between sunset and dark that our "circle," in this circle, if it may be called one...

It is enough for me to know that our loved ones "over there" can and do think, and we should strive to act well our part...

Thought Transference.

I have been a constant reader of the JOURNAL from its earliest history. My mother, Mrs. McCaine, who departed from earth-life one year ago last November...

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...

How our scientists will get around such proofs that cannot be explained by the theories accounted for by "thought transference," I cannot imagine; but yet, perhaps, the depths of scientific egotism have never been sounded.

The Medium, Henry Slade.

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...

How our scientists will get around such proofs that cannot be explained by the theories accounted for by "thought transference," I cannot imagine; but yet, perhaps, the depths of scientific egotism have never been sounded.

Spiritualism and the Churches.

I have now been here nearly two years; have become acquainted with over a hundred Spiritualists in this vicinity. They are noted for their intelligence, integrity and fidelity...

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 Boston Sunday Courier, commenting on Mr. Weston's statement that many abstain from church-going because they are afraid of being robbed of their pleasures and dissipations...

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Doctors With or Without Diplomas.

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...

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"...

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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"...

Stratford's Haunted House.

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 attracting much attention...

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...

Charles Blakelee, a prominent stone mason and builder, rented the haunted house shortly after Mr. Riggs' death, and with his wife and son, Clayton, moved into it...

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...

An Atlanta man claims to have discovered a new principle in hydraulics which opens the old theory that water will not rise in a vacuum more than thirty-three feet...

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...

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 on the market...

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 dimensions for such a larva were forty frogs and two toads...

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 the most conspicuous object to its enemies...

The following explanation is given of the origin and meaning of the phrase "Davy Jones' Locker," by seaman Sallores called "Davy Jones' Locker" because the dead are thrown there...

Notes and Extracts on Miscellaneous 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-residents. Edwin Booth has been investigating Spiritualism in Philadelphia.

The Germans are making delicate watch wheels from paper pulp. Dram shops are defunct 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 1739, were recently dug up by a farmer in Baldwin County, Ga. Brunknessen 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 peanuts as an experiment. Every Mussulman who makes a pilgrimage to Mecca is honored during the remainder of his life by the title of Hajji.

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 Hoken, 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 pictures of animals cats are the best sitters. An apple tree 166 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 iron stick in the center of his heart.

An experiment for saving the eyes during reading consists of writing 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 the birds. For their Easter Sunday breakfast the convicts in the Ohio Penitentiary had 4,500 boiled 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 Company exchange about one thousand tons of old wire for new every year. During the baptizing services in a creek at Jacksonville, Fla., 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 sewer gas.

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 should return to America before the hottest Indian 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 Smolenak, Russia, a small volcano has developed itself, and the peasants have been trying to put it 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 1611, about 5 o'clock one evening, a priest was struck and killed, and still later, in 1650, a monk was killed.

An Atlanta man claims to have discovered a new principle in hydraulics which opens 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 septicæmia 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 on the market. An experimenter with steam power moved it with a speed of 2,230 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 dimensions for such a larva 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 provided 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 the 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 eyes has failed to distinguish the giraffe from one of the dead and blasted trees which abound in the haunts 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," by seaman Sallores called "Davy Jones' Locker" because the dead are thrown there. Davy is a corruption of "duty," 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 receptacle for private stores. So that when a sailor says, "He's gone to Davy Jones' Locker," he means "He is gone to the place of the dead."

Sallores writes: "I always feel like testing the existence of the conclusion 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."

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# TRY FRANK SIDDALLS SOAP

A celebrated writer of English literature was paid an enormous price for preparing this article: Children or Grown Persons—wishing 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.

An Eminent Divine says:—"The Advancement of the World, the Spread of Civilization, & Christianity depends on interchange of thought among people, and their willingness to learn; and that the Man or 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

Your neighbors will be very much pleased if you invite some of them in and let them see The Frank Siddalls Way of Washing Clothes—  
Be sure to let them see the Clothes put in to soak.  
It will be quite a curiosity for them to see 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 soapy.

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

WILL CURE INGROWING TOE-NAILS  
by merely pressing a little of The Frank Siddalls Soap  
between the nail and tender flesh  
WILL cure itching piles so quickly  
AS TO SEEM ALMOST MIRACULOUS  
giving relief 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 3 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 Wife 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 tell 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 sleepy way.

### How to tell a Person of Intelligence

A Person of Intelligence will have no difficulty in understanding and following the very easy and sensible directions.

### How to tell a Person of Honor

A Person of Honor will seem to do so mean a thing as to buy 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 don't get the old wash-boller mended, but next wash-day give one honest trial to The Frank Siddalls Way of Washing Clothes.

Only One Cake 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.

## DONT BE A CLAM

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

A Clam is not a good thing for a Farmer to copy after:—is not a good thing for a Grocer to copy after:—  
A WIDE-AWAKE HOUSEKEEPER will try new ways that are endorsed by leading newspapers  
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 emphatically 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 Siddalls Soap 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 face washed when this Soap is used as it does not cause the eyes to smart with the dreaded intense stinging 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 mouth fresh 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 despise a musty sponge or wash-rag will appreciate The Frank Siddalls Soap. Whenever either a sponge or wash-rag has a disagreeable smell it is due entirely to the so-called fine toilet soap that is such a favorite with you. It is the place of Soap to keep a sponge or wash-rag sweet and clean, and The Frank Siddalls Soap will do it without any occasion to expose it to the air or sun.

### Try it for washing your Eye-Glasses 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, Balmoline, 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 Soap is superior to Benzine or Ammonia for cleaning Coat Collars, and for removing Grease Spots, etc., and is guaranteed not to injure the garment.

### ODD USES—QUAINT USES—SPECIAL USES

Eminent Physicians claim that Skin Diseases, such as Ringworm, Salt 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  
For washing Pearls, Coral, Diamonds, Jewelry, Gold and Silver Plate, and for cleaning Watch Crystals, it is considered by Jewelers superior to any powder or other preparation.  
Wash your Dog with The Frank Siddalls Soap; leave plenty of the lather in its hair, and you will be surprised at the improvement; a dog washed with this Soap 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 kerosene for cleaning clothing, and is guaranteed not to injure the fabric.  
Use it for wiping off Oil Cloths, Linoleum, etc.—IT KEEPS THE COLOURS 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 chafe from lunking 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 Farmers for washing wool before carding it or before selling it.  
Milk Pans, Churns, and all Milk Utensils, when washed with The Frank Siddalls Soap, will be as clean and sweet as new, and do NOT require scalding or putting in the skin. It also THOROUGHLY removes the smell from the hands after milking.

### 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 Farmer'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 be 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 Knead, No Hand! 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 Laces 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 Soap and a foul dish-rag—or The Frank Siddalls Soap and a dish-rag to be proud of.

### FOR MEN TO READ

ONLY THINK! ONE SOAP FOR ALL USES!

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

### SPECIAL PREMIUM TO THE WIVES OF GROCERS


A most Magnificent Premium can be had by the Wife of every Grocer in the United States. The Premium is a very handsome Velvet Plush Case, containing 6 beautiful Heavy plated Silver Knives and 6 Forks, manufactured specially for this purpose, and guaranteed to be the finest quality made.

The Premium is given to the Wife of a Grocer when she has made a thorough trial of the Soap, and enough Soap to make the trial will be sent free of Charge.

The Wife of a Grocer who desires to get this valuable Premium MUST FIRST try a cake of the Frank Siddalls Soap on the whole of the regular family wash (including the children's wash) together with business card or printed work, so that she can show that her husband is a grocer, or send a bill for groceries bought of some wholesale 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 3 promises are made.  
The Premium is NOT sent until AFTER a thorough trial of The Frank Siddalls Soap has been made, and no letters from any one asking for information about the Premium will be answered until AFTER the Soap has been used.

Although it seems strange to use for Toilet, Shaving, &c. the same kind of Soap that is recommended for Kitchen use, still sensible people know that the world moves, and will be glad to try The Frank Siddalls Soap.



"THE RELIGIO JOURNAL,"  
authorizes the statement that a thorough test of The Frank Siddalls Soap is now sold by Wholesale Grocers in every city in the United States. If the store you deal with does not keep it, try elsewhere.

It is guaranteed that The Frank Siddalls Soap is now sold by Wholesale Grocers in every city in the United States. If the store you deal with does not keep it, try elsewhere.

authorizes the statement that a thorough test of The Frank Siddalls Soap is now sold by Wholesale Grocers in every city in the United States. If the store you deal with does not keep it, try elsewhere.

### And Now for the Clean, Neat, Easy, Genteel, Ladylike FRANK SIDDALLS WAY OF WASHING CLOTHES

There 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 TO HEAT THE WASH-WATER, and as the wash-water must only be lukewarm, a small kettle holds enough for a large wash.  
A Wash-boiler will have a deposit formed on it from the atmosphere, in spite of the most careful housekeeper, which injures the delicate ingredients that are in this Soap  
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 stain of the Soap, but will be as sweet as if never worn, and stains that have been overlooked in washing will bleach out while drying, and the clothes will iron easier.  
Always dissolve a small piece of Soap in the starch; it makes the ironing easier and the clothes handomer  
The Frank Siddalls Soap washes freely in hard water without Soda, Lye, or any washing compound.  
Dont use Benz, Ammonia, or any other soap on any of the wash.

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; DONT 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 KNOW JUST HOW TO DO THIS.  
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 Flannels, let them stand 20 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 NOT FADE WHEN WASHED THIS WAY, BUT WILL BE THE BRIGHTEST.

Offices of The Frank Siddalls Soap, 1019 Chestnut Street, Philadelphia, Pa.

Continued from First Page.

ifying any and every evil desire and passion free from all moral and legal responsibility. Therefore, any system of thought under which such a disastrous condition of affairs necessarily 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 mediumship is something different, and as genuine spirit power, unimixed 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,"

Presidio of San Francisco, Cal.

The Lecture by Mrs. E. L. Watson Endorsed by Dr. Bowker.

To the Editor of the Religio-Philosophical Journal.

I am impressed with a strong desire to express my great pleasure in the views advocated in the lecture of Mrs. E. L. Watson on the "Morality and Individual Responsibility of Mediums," published in the RELIGIO-PHILOSOPHICAL 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 philosophy. The early Christian societies were welcome 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 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 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 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 ears." 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 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. Watson's spirit guides tell us that mediums are "responsible for furnishing conditions which render it possible for malevolent spirits to perpetrate their wickedness in this world." What less could she say with all the facts before 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 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 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 land have privately expressed their want of faith in materialization, but were not confident that it would be safe to take this stand in public.

It is to be hoped that Mrs. Watson's courage will inspire many others to publicly side with the truth. This may seem to many honest Spiritualists to be a "new departure" in the cause, but I assure them that it is a

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 clamorously oppose 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 their knowledge of the sciences of life. As a class they are the most unselfish of workers, 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 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 healer," 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 scientific, 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 complex relations of organization and functions as presented in the living body, both physical and spiritual, 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, 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 successfully heal the sick should be excluded from so doing; and, on the other hand, the people should be protected from the charlatans and quacks. But, it is said, Why protect 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 ministers are held by their church organizations with tight rein, and they are subject to rigorous 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; 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 errs, it is at the expense of life, or a life-time of suffering.

Yet of the ability of a physician, the great mass of people can only judge by his success. They cannot subject him to an examination, 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 expended 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 Wabblers' "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 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 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 public, 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 punished as a penitentiary crime.

There should be a State Examining Board, impartially composed, and every one desiring 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 therapeutics 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, the prospect of the necessity of another examination will be an incentive to constant study; because, if the physician would keep posted in the rapid advance of his science, he must be a diligent student; and, lastly, the examination should grow constantly more severe, 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 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.

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 committee shows that 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, notwithstanding 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 enlightened 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 skating rinks and the theatre with theological ferocity, and even personally assailed Mr. Irving and Ellen 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 abhorred bear baiting 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. Gifford vindicates Macaulay by reproducing the very same thing which he described. Everything in which we find pleasure is sinful according to Mr. Gifford. This was the old Puritan spirit which, a hundred years ago,

made Sunday the dismaldest of days. It was supposed to have died out, but it still lingers among the orthodox, though they are not so 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 high-minded 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 listeners.

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 Sudan rebellion, which had a far better justification than our own revolution. Gordon, a hero and saint! Fugh! No wonder Boston culture does not appreciate Spiritualism and prefers the mysticism of Mary Eddy.

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 exceptions, 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. If 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. News column.

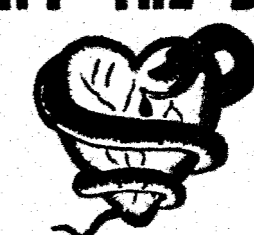
Mrs. Isabella Beecher Hooker is holding

lectures and social meetings, in which she is introducing Spiritualism in alliance with religion, to a circle of cultivated people. She is doing much good and her views 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 affairs 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 twenty-six days of unconsciousness no food had passed into the stomach.

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