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

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

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For the Religio-Philosophical Journal.

A COMPARISON

Of the Methods of the Spirit-World and Roman Catholic Church.

BY THOS. HARDING.

"For this commission I forsook the sky— Nay! cease to kneel thy fellow servant, I; But know the truth of government divine And let those scruples be no longer thine."
—Parnell's "Hermie."

The venerable inhabitants of the Spirit-world have left their "footprints on the sands of time," and my present task is to search for evidences of their mysterious presence and moulding power, in the far-off past, when the several doctrines and practices of the Church of Rome were established. By comparing what we know of the methods of spirit intelligences in their dealings with men and mundane things, and what we have perceived of a religious institution, we may be able to distinguish those features which have been of supermundane origin, from those which manifestly originated in expediency and the pride of man. I propose to seek for the good in a field where a vast amount of goodness exists, and when the dark side presents itself, to preserve silence, except where necessity calls for expostulation or duty demands a sacrifice.

The student of ecclesiastical lore should never forget that the English history of the Roman Church was written by its enemies. Never should we lose sight of the fact that the times of which such works as "Fox's Book of Martyrs" were written, were times of persecution. Oppression and persecution for opinion's sake were the prominent characteristics of those semi-barbarous days; even as recently as the days of "good" Queen Bess, we have read of Catholics and Protestants having been burned at the same stake. In this period of spiritual enlightenment we can afford to do justice.

It is generally admitted that "There is a divinity that shapes our ends Rough hew them as we may"

and that this is true of nations as well as of individuals. How much more certainly is it true of churches whose province it is to teach divine things. By close analysis we may be enabled to discover the original divine pencillings still visible in the picture, though partially lost under the red and yellow of expediency. But not alone does this divinity shape "ends," beginnings and terminations, but it is inextricably woven in with the warp and woof of life, individual and collective; be it our study to render its presence palpable.

It is admitted that it was spiritual wisdom and forethought which supplied a divine personage—real or ideal—as an object of contemplation for the masses, with a view to draw their minds off from self and animal gratification to the higher plane of sentiment, as the first step toward moral elevation. Holy books were inspired by wisdom of a high order. They taught, in the main, that a certain exalted individual voluntarily suffered death to appease an offended Deity and thus paid the penalty for the sins of the people (this naturally awakened their gratitude, a great point gained); that this personage left certain instructions for them to follow and a priesthood as shepherds over his flock. All this was very good for people whose understandings were not sufficiently mature to comprehend a principle. Now the Catholic Church, in order to attract the wayward and careless, created an object, symbolical of the story to the eye, through which unacquainted minds could be led to the comprehension of the truth. And the

teaches or countenances idolatry or the worship of images. She simply adopts and elaborates a divine method and presents in her department the visible, the same object which the spirits present in theirs, the invisible.

From the ineptness of sentiment up to the highest culture, the teaching of morality through symbols has worked well; every object in nature suggests to the thoughtful mind a spiritual principle, and the soul spreads a halo of glory around simple things. Consistency enters her protest against the pomp of Popes and Cardinals. The earthly grandeur of the dignitaries of Catholicism may typify a spiritual "glory which no man can approach unto," and yet we don't like it, it savors too much of the vainglory of the world; far more acceptable to our sense of propriety is the assembling of her children before her altars, without distinction of caste, of wealth, character or position, just as they stand before the Spirit-world and nature's law. It is hard to conceive how, in the midst of vanity and superciliousness, to be found amongst a large number, both of clergy and laity, that so palpable a propriety should have survived the ages, unless preserved by the interposition of angels. This method of the Catholic Church agrees with that of the Spirit-world and suggests a high source of inspiration.

While the different nations of the earth have their several languages or modes of thought conveyance, each generally incomprehensible to the other, the Spirit-world has but one, which conveys thought with superhuman lucidity to all alike. Each spirit drinks in the thought of the other without effort or consumption of time, without eternal ideas in an eternal now. Was it the sweet whisper of immortal truth which inspired the Roman Church to celebrate the sacrifice of her mass in a universal language? The sermon is preached in the tongue of the majority of the congregation, but her common services are in the Latin. The Australian in Austria, or the American in Italy, feels as if he were at home when he hears the well known sounds and sees the familiar sight. It may be solemnized in one hundred countries but it utters the same voice—as though souls were spoken to, and its sacrifices are for all. Surely this gives us the hint of a spiritual origin.

I knew a merchant once whose business so declined that he feared that worst of all calamities for his family, poverty, and in an hour of black despair he cut his throat with his razor. He was a good member of a Protestant church, and when his brothers and sisters heard of it, they were shocked and horrified, so much so that they remained at home; but the Catholic "Sisters of Mercy" came; they sat at his bedside; they softened his pillow; they whispered consolation and cared for his wife and little ones. That man lived to-day—gratitude filled his heart and he and his family are good Catholics. But where were the sisters and brothers with whom he used "to go up to the house of God in company"? In their vacant hearts, let me echo answer, "Where?" My readers, have you ever seen the angels of the Spirit-world to the bedside of the sick and suffering; those who once walked by your side on earth and whom long ago you mourned as dead? Have you seen their sympathetic eyes glistening in the rays of the midnight lamp? I have, and they were like those "Sisters of Mercy."

I never was a Catholic. I have no desire to become one. Banned a member of the Episcopal Church and my father a strenuous opponent of the "papists," as he called them, it is not likely that I would be too favorable to the Roman Church; but my Spiritualism requires that I shall do justice and tell the truth, and I will!

The RELIGIO-PHILOSOPHICAL JOURNAL is the organ of truth, and facts alone are suitable for its pages. When truth is shut out from it it will die; but not till then it trust.

The enlightened or holy spirits are ever found at the post of duty; theirs is not the "friendship of a prosperous day." If by our carelessness or inattention we drove them away yesterday, they are with us again to-day, and my observation has taught me that they come to do good. Look back a few years to the time when yellow fever almost desolated our Southern cities. Read the newspaper reports of the time. They tell how the Evangelical churches were unused and how their ministers had gone North to escape the pestilence. They tell how the Catholic priests, to a man, stood their ground, and that when one fell a victim to the destroyer, another stepped into his place, and the work of Catholicism went on. They even tell how the proprietress of a fashionable "bagnio" voluntarily turned her splendidly furnished house into a hospital, and how she and the other women nursed the sick without fee or reward. "Verily, I say unto you," this should be mentioned "as a memorial of her," and all this while the much vaunted Evangelicals were dying for their lives. Truly there "are last that shall be first and first that shall be last." The Spirit-world and the Catholic Church alike require that their servants shall stay at the post of duty.

No mortal is totally depraved, nor is any one perfectly good. No one deserves to be punished in an infernal hell, nor is any one entitled to a superlative heaven. Mercy is always in order. The old Catholic Church teaches that after dissolution there is a place of condition called purgatory, where the spirit is fitted for its future home of glory, and

counsel, are to be found on the other side. Every man, be he Spiritualist, Protestant, or even Materialist, must acknowledge that the belief in but two extreme conditions is unreasonable and unjust, and as Spiritualists we know it is untrue. The similarity between the Catholic belief and the truth as we have discovered it, bear a striking resemblance; nay, the teaching of the spirit in every age regarding the future is virtually the same.

[Let me here digress to remark that blue lights are visible around me while I write; one at this moment was the largest I have ever seen, probably as large as a man's head. I frequently see these lights, but never before one so large as that just gone. Of course readers understand their significance.]

How well we know that spirits ("saints and angels") are interested in our welfare; that their ears are open to our cries, and that they aid us in hours of tribulation and peril. We also know that they, commensurate with their goodness, wisdom and desire, can call upon still higher powers to aid them to help us, and that the Supreme is all in all. And yet what an outcry is raised against the Catholics because they call upon saints and angels in the words, "Pray for us." Again I ask, where did those old ecclesiastics of days gone by, learn all this wisdom about the Spirit-world, or how could they have discovered these facts, but through the Spiritualism of an early day? Relative truth may adapt itself to circumstances, but absolute truths are eternally the same. Spirit, *per se*, is a fluid, capable of filling every one's cup and must take the shape of the cup it fills; it intensifies the emotions of the religionist, enlightens the meditations of the philosopher, increases the discriminative ability of the scientist or the desires of the passionist, hence apparent contradictions; but spiritual facts are central and absolute. Ecclesiastics incorporated those spiritual truths into their system, and thus rendered it impervious to decay—strong enough in central truth to resist the damaging influences consequent upon human imperfections. It was Spiritualism, in fact, which "built the church upon a rock" and "the gates of hell could not prevail against it."

As this article has already grown to an unusual length I must hasten to a close. Transubstantiation, a prominent doctrine of this church, has a well known spiritual truth embodied; that mysterious quality or thing called "spirit," imbues matter with its distinctive character, and the sensitive (rendered so by faith and devotion) is supposed to appropriate the quality with the object. The miracle-working power of relics, charms, etc., which is believed in by the church, has a close relation to psychometry and magnetic healing. An object which had been saturated with the magnetism of a former possessor, gives out of that magnetism to a negative subject, without exhausting it. Thus the sick are healed at a distance from the healer, through magnetized objects which convey the will or power of the magnetizer.

The psychometrist can pass over illimitable fields, through time or space, or perhaps give a sketch of the history of an exploded planet, through the influence of an object held in the hand. All these classes of phenomena are governed by law, and if the church pronounces any of these effects miraculous, it is because she is ignorant of that law's existence. The fact is that transubstantiation, miracle-working relics, evil-frustrating charms, protective sacred hearts, blessed pictures and crosses, etc., are all closely related to, or in effects are governed by, those laws or principles which Spiritualism has brought to the front; but those old time whippersnappers of the Spirit-world were imperfectly understood by the mediums through whom they came, or the ecclesiastics to whom they were transferred, and mistakes were unavoidable.

I infer, then, that the chasm between the animal-man of the past and the religio-philosopher of the present (whether within or without the church) had been bridged by a wise priesthood, inspired by the Spirit-world to adopt, however imperfectly, the methods of that world for a time, until in the more perfect light of immediate and general inspiration, mankind could stand morally without assistance from a priesthood at all. The time has come when that expediency which has ever been the Satan in the church's Eden, is being overruled and superseded by the wisdom of a higher world directly applied.

My attention was directed to the subject of the Spiritualism in the Roman Catholic Church by the following circumstance. I once saw a spirit in my room when alone at midnight. She appeared (as I believed and since have had reason to conclude) in her own proper person as she exists in spirit life, and not a materialization; in other words, she had not been changed in order to become visible to mortal eyes, but I had become divested, for the time, of corporeal dulness, and rendered susceptible. I observed a circle or aura about four or five inches wide, standing out horizontally around her head, somewhat like the rings represented as surrounding the planet Saturn, and this aura or glory appeared precisely the same as those represented in Catholic pictures of saints; particularly that of St. Joseph. If thought I, the original artist was enabled to so exactly represent this spiritual fact, he must have seen a spirit *in propria persona* as I have, and this thought, conducted me to the consideration of the general question of the Spiritualism in Catholicism.

There are other parallels than those mentioned between the methods of the Spirit-world and Catholic Church, which it might be

profitable to consider; but I leave the subject now, hoping that I have said enough to awaken interest in it, and start our Roman Catholic friends on the road to its investigation. I am aware that a high inspiration and holy government is claimed for this church by its adherents, but when we can find that, all over the world, spirits are performing works hitherto regarded as miraculous, and conferring the gift of mediumship without reference to position, sacerdotal or secular, and that both the palace and the hovel are alike its temples, may we not conclude that while modern Spiritualism does not necessarily prove the church less good and holy, that it elevates all mankind to a level with the highest and holiest institutions of either the past or present; and our hope is that women and men everywhere will now avail themselves of the opportunities it affords, that they may become wiser on earth and the better fitted to enjoy the beatitudes of heaven.

Sturgis, Mich.

EVOLUTION.

[Read before the Unity Ethical Club of Denver, Colorado.]

The question was asked by the leader at our last meeting "whether altruism, as taught by Herbert Spencer, was in conflict with the teachings of Jesus on the same subject, and if not, which was right." I have thought that it was important to answer that question a little more fully than any one seemed able to do on the spur of the moment.

Mr. Spencer says, "if the theory of pure altruism, implying that effort should be expended for the benefit of others, is defensible, it must be shown that it will produce good results when acted upon by all. Mark the consequences if all are purely altruistic. First, an impossible combination of moral attributes is implied. Each is supposed by the hypothesis to regard self so little and others so much that he willingly sacrifices his own pleasure to give pleasure to them. But, if this is a universal trait, and if action is universally congruous with it, we have to conceive each as being not only a sacrificer but also one who accepts sacrifices. While he is so unselfish as willingly to yield up the benefits for which he has labored, he is so selfish as willingly to let others yield up to him the benefits they have labored for. To make pure altruism possible for all, each must be at once extremely egotistic and extremely egoistic. As a giver, he must have no thought for self; as a receiver, no thoughts for others. Evidently, this implies an inconceivable mental constitution. The sympathy, which is so solicitous for others as willingly to injure self in benefiting them, cannot at the same time be so regardless of others as to accept benefits which they injure themselves in giving." This then seems to be conclusive against extreme and universal altruism. But is extreme and universal altruism in the constitution of things a probability, or even a possibility? If they represent no condition of life that ever did or will exist, and one no more than a creation of abstract reasoning, they are not a safe or practical hypothesis to reason from. This question of altruism is a practical one. Mankind are born into this world ignorant—blank as to intelligence and largely selfish, and in the ordinary nature this will continue so. The physical in man develops first, the intellectual afterward, and the moral sentiment last of all. By the time the masses of mankind run the rounds of youthful follies and selfish desires and rise to the exercise of a small degree of altruism, their aim of life is up, and they are called hence—and one generation after another comes and goes the same round, and but little change, so that in the order of things "we have the poor always with us," and the ignorant and selfish also, and if Jesus taught a rather extreme altruism, there was no danger in the direction of his aim. "In the very aim and flash" of his shots there was always some great fault of human nature.

As we know, he wrote very little or nothing, and doubtless, in the age in which he lived, his altruistic utterances seemed most startling, and it would not be unreasonable to suppose that when his sayings were finally reported, years afterwards, they were somewhat exaggerated; but a fair and reasonable interpretation of the whole tenor and spirit of his teachings does not justify the conclusion that he taught a pure and universal—or what Mr. Spencer terms "a self-destructive altruism." We have seen that many—indeed most of the pleasures of life are inherent in the individual, not capable of transference; but to assume that Jesus was not cognizant of this fact would be unreasonable. I believe a reasonable construction of all his utterances on this subject, when taken together are fairly summed up in the precept: "All things whatsoever that you would that men should do to you, do ye even so to them." This rule of conduct implies reflection—in fact, as you may say, adjudication.

It is, as to say, "reasonably now, on your best judgment, all the things considered, what under like circumstances, would you have another do to you? and that do you to him?" Nothing could be more practical as a rule of life. It is, indeed, a golden rule. We have now waded through nearly a hundred printed pages of Spencer's writings on this subject, and yet in it all, there is not so much of poetical utility—so much that a man can take and carry right along with him as a torch light to his feet and a guide to his life, as in these, less than twenty, words of Jesus. However, leaving out of view reference to the impelling power to action, and

the question of intention or motive, I should say that with the old maxim, "Charity begins at home, but should not end there," Jesus and Spencer are practically in accord.

Jesus promulgated, as we know, two great commandments, which embodied, as he declared, the spirit and substance of the whole moral law, and the whole duty of man. They are substantially; Love God, for he is your father; Love man, for he is your brother. If the ethical writings of Spencer were formulated into commands, they also would be two, namely: "Study profoundly and well, your environment, to the end that you may live a well rounded and happy life." This is the first and great commandment, and the second is like unto it: "Study well the social compact, of which you are a member, to the end that you may practice just so much, and no more altruism, as will secure your own best interest." It will be observed that the imperative word in the two commands of Jesus is love, and the imperative words in the commands of Spencer are know, know ye. The commands of one are addressed to the emotional and of the other to the intellectual nature of man.

Man is a microcosm, a miniature universe, and more clearly is he a duality. On one side he is emotional, and furnishes the basis of religion. On the other side he is intellectual, and furnishes the ground of science. And now any system of ethics which does not appeal to man's whole nature, to him as an emotional, as well as an intellectual being, is faulty, and will fail. It may be seen that Spencer, in all his ethical writings ignores the word love, never using it to express any idea having an existence in his philosophy. He even substitutes for the word benevolence that of altruism, and in all his writings throughout, he assumes that the real source of mankind is to be knowledge alone. We all know that there is a sentiment in the soul of man, which, time out of mind, the civilized world has known as love. It is the highest sentiment—the greatest power among men. With the word love stricken from the vocabulary there would be a volume of sentiment incapable of expression—not capable of being communicated. What, if anything, does the omission of this word from Spencer's vocabulary in his ethical writings, mean? It possibly signifies that there is nothing in his philosophy that this word love would represent or express. The word love would not much better define the idea of scientific altruism, as elaborated by Spencer, than would the word hate. When a man shrewdly calculates just how much he had better do for another in order to secure his own best interest, and decides to do that and no more, that can scarcely be called love. It may be called altruism.

Lord Bacon says, "An ant is a shrewd thing in a garden—for itself," and doubtless Spencer's ideal society, on strictly a scientific basis—as evolved by physical necessity, and as revised and balanced by various intellectual faculties, would be a most shrewd and cunning community in this world of ours, but it would be sure to miss its aim. You could just as well cultivate flowers in a dark and cold cellar, without a ray of sunlight, as to produce well-rounded lives, sweet tempered men and women, under such conditions. Spencer's ideal man, as compared to the ideal man of Jesus, would be only as a charcoal sketch compared to the exquisite and lithesome painting of Michael Angelo. And the success of his idea would be the death-knell to all heroism, and to all that is beautiful and uplifting in human society.

The death-cold and selfish idea at the core of this philosophy is a shock to the moral sense of the age, and its triumph would be the overthrow of all that evolution and civilization together have ever accomplished. "Any system of religion," said Thomas Paine, "which shocks the mind of a child cannot be a true system." What, then, shall we say of a philosophy of life which has no place in it for the word love? It is "the play of 'Hamlet' with the character of Hamlet omitted." The mistake in this matter originates in placing the material universe in front; in trying to evolve spiritual out of material things, whereas spiritual things, thought and mind, presuppose material things and explain them, but one not explained by them. Here is the idea of Hegel and Emerson, and all the world's great moral philosophers, and I believe it is the true one. Evolving mind or thought out of matter, or high out of lower things, is reversing the order of the universe. Evolution marks and defines well enough the course that creative power has pursued, but is not itself that power. Evolution is a truth, but it is not the greatest truth. Evolution is well, but when it is made the Alpha and Omega—when it comes like a blinding storm, so we can see nothing else, I for one, am ready to call a halt. I will not bow down to it. I have respect for the first commandment, "Thou shalt have no other Gods before me." What the world needs, and what the world will some time have, is a spiritualized science; a philosophy which embraces in one both science and religion; a philosophy which addresses itself to all sides of man. In the nature of man the emotional and intellectual are united, and "what God has joined together let no man put asunder." But Spencer, whatever he may sound in theory, practically does this:

"There's a divinity that shapes our ends," But in this book on ethics, Spencer substantially fails to recognize that deeper something which makes us "wiser than we know," which converts men's "wanderings into paths," and which, ultimately, converts "the things of this world into ends at which they should aim."

By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, April 11, 1885.

Cremation.

The manner of disposing of the bodies of the departed ones is rightfully engaging much attention at present, and cremationists, lawyers, scientists and clergymen take prominent parts in the debate. The lawyers' chief objection to cremation is, that the grave can be made to give up its dead for chemical analysis, and thereby crime has sometimes been detected which cremation would have hidden. But, if it be proved that earth-burial kills many thousands of people yearly, while it only reveals a crime once in ten years, and saves no one, this objection may be set aside as insufficient. The clergy, as usual denounce cremation with a "thus saith the Lord," although there is no record that burial was ever commanded, only recognized as customary. Some preachers even go so far as to hint that cremation is a wicked attempt to render the resurrection of the body more difficult for God to accomplish. This objection may be dismissed with a smile.

In earlier ages when population was scanty and land plentiful, earth-burial was probably the best way of disposing of the dead. But there never was an ancient nation having cities populated like ours, no such close crowding was ever conceived of. No ancient city ever had so many die in a single day as we have. Besides, no ancient people, except perhaps the Egyptians, but they embalmed thoroughly before burying, ever held the dogma of the resurrection of the body, which naturally leads to grouping of bodies of members of the same family or church together. Church-yards were unknown to them, and the horrors of modern days connected with sepulture, were not conceived of. As a first-fruit of belief in the resurrection of the body, the church-yard, "God's acre," as it was called, came into use, and where population was not dense, was free from objection on sanitary grounds, while the tender and mournful associations connected with them made many love the spot where the bodies of their friends were laid. But in the cities, with their crowded life, their numerous dead, the church-yards became centres of infection, evils confessed, but for which there was no remedy. Whitefield erected a church, in the centre of a half-acre of ground, and over 30,000 persons were buried there. A London cemetery, mentioned in the New York World, lately announced that this was enough for 33,500 bodies, and they expected to refill the cemetery at this rate every ten years. Parish church-yards, by the vast addition of animal matter, were raised seventeen feet above their old levels. It was not seventeen feet of earth, but putrid flesh and bones. Fourteen adults or twenty children were permitted to be buried in a single grave. It was given in evidence before a parliamentary commission that the earth of an old grave-yard was not like earth at all, but black and shiny, as if thoroughly saturated with animal matter, and of foulest odor.

But worse was to follow. Churches themselves became places of sepulture, and all the horrors of the crowded church yard or cemetery were re-enacted under the church. In New York, a few years ago, there were extensive vaults under two Methodist churches. When a funeral was expected, the vaults were opened at least six hours before the time set for the funeral, so a part of the dead gases could be dispersed over the city, for these vaults were done, no one could live in the vault long enough to place the coffin, and the vault would burn long enough to show the bones. In these vaults the coffins were piled on the floor, high as practicable—their individuality was lost, and the religious and poetic fancy that had been cherished in the church yard was

destroyed. The best chance in the resurrection of the body. And so the dead killed the living. Copeland tells of a man and wife walking to church, when they perceived the odor of putrefaction from a grating made to ventilate the vaults beneath the church. They entered the church, but the man was soon taken with violent shivering, and was obliged to go home—to die of typhoid fever. His wife died also the following week. A church erected over a vault near London, was infested by small black flies, generated, it was supposed, by the foul matters beneath. The authorities ordered both vault and church to be effectually closed. If they could not hermetically seal the vault, slow poisoning of the neighborhood was not thereby prevented. If they could perfectly seal the vault, so nothing escaped, they only postponed the evil day, for it is on record that a body enclosed in an air-tight casket gave out, on the casket being punctured, gasses which killed the rash investigators, and yet the body had been "buried" two hundred years. But breathing death daily is only one mode of infection from the dead. Rain filters through the earth and carries with it into the water-courses decomposed particles. We eat and drink, as well as breathe, putrid mortality.

The evil, or a part of it, has been briefly stated, what is the remedy? Cremation is proposed as one thoroughly effective and its claims in this respect ought to be carefully investigated. Such resurrection of the body as is taking place in our midst ought in some way to be stopped.

A New Demand for Ghosts.

A few years ago a noted millionaire of a Western city, a man known the country over for his tremendous energy, great courage, self-reliance and sound, hard sense, passed suddenly from the field of his vast business operations to spirit-life. Our esteemed friend, G. B. Stebbins, tells an incident of the man full of significance to those who know him. "He once proposed," says Mr. Stebbins, "to rent part of a block of buildings in Detroit, the owner of which—a bigoted sectarian with a holy horror of Spiritualism—expressed to some one a curiosity to know how these rooms could be used. Hearing of this, Mr. Stebbins said, with a hearty laugh: 'Tell him I mean to keep the rooms full of ghosts for his special benefit.' The demand for such visitants would be greater, and the fear of them less to day than at that time.

Ghosts are in demand, not alone among Spiritualists—who do not believe in the old miraculous and dreadful ghost—but among all classes, and especially among the educated and thoughtful. Ghost stories, certified as "well authenticated," fill pages of our best newspapers, and reports of faith cures, clairvoyance and like psychical phenomena come with them, all quite as well read, and with even a more lively and thoughtful interest than most published matter. The publication of these accounts indicates a new demand. The newspaper responds to any change in the mental atmosphere as readily as does the barometer to changes in the air we breathe.

Not alone in this country, but in England, is this noticeable. In continental Europe it is less apparent, because the press is more fettered, but even there it shows itself though the barriers that Church and State interpose. We find in the London Telegraph, with its 200,000 subscribers, probably the largest circulation in England, "Stories of Haunted Houses in England," part of which are given on another page. One of the editors of the Telegraph is Edwin Arnold, author of the "Light of Asia," of that golden poem, "Abdallah's Message from Paradise," and of other admirable effusions.

Mr. Arnold is said to be a Spiritualist, and it is interesting to observe that this does not, in London, stand in the way of his holding a leading post in the conduct of a great daily newspaper. A man of standing in that huge city, as well as in the great cities of America, can be a Spiritualist, and yet be of sound mind!

But The Telegraph does not monopolize the ghost stories in that country, for other leading newspapers give their due proportion,—more fact and less ridicule than in the past. So it is in our own country. Not a day passes without some such spectral appearance, or some wonderful fact in this inner realm of life, being duly chronicled and spreading from one newspaper to another. This "is not sectional but national;" it "knows no North, no South, no East, no West," but reaches from the rocky coast of the rude Atlantic to the Mexican Gulf, the Golden Gate of the far Pacific and "to those distant woods where rolls the Oregon." Not only are late experiences given, but the records of centuries are studied and quoted from; our extracts from the Telegraph, for instance, reaching back two hundred years. Where one such incident found place in our newspapers twenty years ago, twenty are welcomed to-day and have twenty-fold the reading they had then.

It is the same with more private personal experiences. We know of an excellent lady who saw her spirit-father in her girlhood, at an hour when she needed help and strength, and in whose inmost heart the memory of that vision, and of his counsel, was sweetness and light all her life; yet she never dared to tell it for long years, until a change came, and she found her best friends, in the Methodist Church, some of them, ready to hear her story and give it cordial heart welcome.

This change is significant and encouraging. It comes as a result of the great spiritual movement and as a rich reward for those

and reason in the life beyond—have seen that the world was ripe for a new dispensation, and that the hour had come when, as never before, man and woman on earth could act with them; and so their and our joint efforts have wrought the beginning of a work of which the greater results are in the future. Ghosts and hobgoblins—awful and supernatural visitants from the dread beyond—are to be no more. The natural coming, in our days of great need, of our welcome friends from the Summer Land will banish the weird superstitions of the old ghost-idea, and give us the beautiful fact of spirit-presence in its place, while the magic incantations of old sorcerers, and the miraculous visions of mysterious old seers will be supplanted by wiser conceptions of man's natural interior faculties and psychological powers, helping us to richer experience and higher spiritual culture.

The Mysterious Human Brain.

Up to the present time physicians and scientists have a very imperfect knowledge of the brain and its functions. Speculations without number are extant with reference to the prominent part it acts in the human system, as the seat of the mind and consciousness, and from which it is supposed the spirit takes cognizance of the external world. Phrenologists tell of the different functions of the brain, and ascribe to one portion of it the origin of destructive, cruel habits; other portions are said to give rise to music, memory of events, skill in figures, desire for food, love of approbation, tendency to be combative, admiration of the sublime and beautiful—in fact, the love of every avocation, or the cause of every habit or taste of life, is supposed to have its foundation in certain well-defined localities of the brain; but neither the scientist nor phrenologist has ever succeeded in clearly defining exactly where one organ or faculty of the brain commences and where its influence or power terminates. Bain says: "The most careful and studied observations of physiologists have shown beyond question that the brain as a whole is indispensable to thought, feeling and volition." Dr. Ferrier says: "The brain is the organ of mind, and mental operations are possible only in and through it. This fact is so well established that we may start from it as we should start from any other ultimate fact." Prof. Virchow of Berlin, says: "Every one must admit that without a brain, nay, more, without a good and well-developed brain, the human mind has no existence. Man has a mind and rational will only in as much and in so far as he possesses a brain." Huxley says: "What we call operations of the mind are functions of the brain, and the materials of consciousness are products of cerebral activity." Dr. Maudsley says: "I do not go beyond what the facts warrant when I say that, when a thought occurs in the mind, there necessarily occurs a correlative change in the gray matter of the brain. Without it, the thought could not arise; with it, it cannot fail to arise." "Siddhartha," whose illustrated articles have appeared in the JOURNAL from time to time, and who is a close observer and critical thinker, entertains entirely new ideas with reference to the functions of the brain. Some attach great significance to its white or medullary substance, while others think that without the gray matter it possesses there could be no intelligence. Others, again, regard the convolutions as the dividing line between man and the brute creation, because they become more prominent as man advances in knowledge.

That the brain is an exceedingly curious and complex part of the human system is very evident; that its real nature is very little understood seems also evident, from the multitudinous and conflicting opinions that exist in regard to it. A curious case is related of a Norwegian of this city, which illustrates in a marked degree, the peculiarities or erratic nature of the brain. He was an excellent husband and devoted father. Mild in disposition and gentle in his ways he was highly esteemed by all who knew him. On one occasion while employed at the Stock Yards, a falling stick of timber hit him upon his head, fractured his skull, and a portion of his brain oozing therefrom, it was removed by the surgeon. He soon recovered, to the astonishment of all, his normal strength and intelligence, but in several respects he was a changed man. He was morose and sullen, treated his children brutally, and possessed, seemingly, no tender feelings whatever.

A peculiar case is related by the daily papers of Chicago, as occurring at Hartsell, Ala. The incident relates to T. H. Woodall, who is fifty-five years of age and stands six feet, and who on one occasion while alone in a room, was seized with a fit and fell into the fire, from which he was removed after having been fearfully burned. His head and face were almost consumed, and for days he lingered in torture so terrible that death would have been a relief. His friends had no thought of his recovery, but finally he arose from the bed upon which he had suffered so much. His head was hairless, his eyelashes were gone, and his face was terribly scarred. Some time after getting up, Mr. Woodall's physician discovered that a section of the skull was loose, and was compelled to remove it. Other sections became loose and were removed, too, until the entire top of the skull was taken away. The sections were removed at intervals, and as a piece was taken away the opening was covered so as to protect the brain. Soon after removing the first section it was ascertained that a thin skin was grow-

ing over the brain, and as sections were taken away the skin extended. The operation lasted a long time. It was performed with remarkable success, and now Mr. Woodall is walking around without any skull on the top of his head, while he carries the removed skull in a box. The top of his head is covered with cloth, and over this he wears an oilcloth cap, which protects his head from his hat. His left eye is sightless, but he sees from his right.

In view of the fact that three bullets have been sent into the brain, causing no impairment of the intellect; that one bullet passed entirely through the brain of a person in Ohio, entering his forehead and stopping as it struck against the back part of the head, resulting not even in the loss of consciousness, but actually causing the intellect to become brighter; that an entire crowbar, three feet seven inches long, one and a half inches in its largest diameter, on the 13th of September, 1848, at Cavendish, Vt., passed through the skull of Mr. Phineas P. Gage, who lived many years afterwards in quite good health, and able to work—in view of all these facts, it is evident the world has still much to learn in regard to the functions of the brain and the seat of the mind.

Alleged Exposure of J. H. Mott.

On the evening of the 25th ult., at Kansas City, Mr. J. B. Lawrence of the Journal of that city, attended one of J. H. Mott's sances for materialization. During the session Mr. L. approached the cabinet, rested his hands on the shelf in front of the aperture through which the forms are seen, and with a small syringe squirted aniline through the opening upon the face of the form which he believes to have been Mott. This act was at once followed by the arrest of Mott for obtaining money under false pretenses and the trial is at this writing still pending.

GENERAL ITEMS.

A New York correspondent writes: "In three places for meetings in this city in commemoration of the 31st, held last Sunday, not less than 3,000 people assembled."

W. S. Pettit of Alliance, O., writes that the society there has been very successful the past winter; that Mr. Kellogg has been speaking very acceptably, but has now left them.

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

Dr. Albert Morton of San Francisco, desires the JOURNAL to announce that Mr. George Chainey is engaged to speak in that city during the temporary absence of Mrs. E. L. Watson.

Mr. F. Marion Crawford has placed a new novel in the hands of Messrs. Macmillan & Co., for immediate publication. It is entitled "Zoroaster, the Prophet," and the scene is laid in ancient Persia.

Dr. C. R. Sykes, of Chicago, has just returned from a visit to his fruit ranch near Los Angeles, Cal., bringing with him specimens grown on his place, of which he feels justly proud.

Mr. and Mrs. J. J. Owen, of San Jose, Cal., spent several days in Chicago last week, having just come from an extended trip through the South, including of course the New Orleans Exposition. They go from here to New York.

The many friends of Mr. J. G. Jackson will be glad to learn of his steady convalescence. His life-long regular and temperate habits of living have aided him to successfully combat with a very fatal disease to which many younger and apparently stronger men succumb.

Thomas Gales Forster writes as follows from Washington, D. C.: "I am still improving gradually, and hope to be well by summer time. I have been very much prostrated for over twelve months. Long may the JOURNAL exist to enlighten mankind as to our great gospel of facts."

Mr. J. W. Mahoney, lecturer, sailed from Liverpool, England, for this country, April 7th. N. Smith speaks of him as follows, in the Medium and Daybreak: "In the welcoming and honoring Mr. Mahoney, the American Spiritualists will do credit to their world-renowned good sense, and if there exist an opponent of Spiritualism of exceptional power as a debater, our American friends will act wisely in getting a date fixed for an encounter."

A remarkable case of the failure of faith cure has just terminated in Sycamore, Ill., in the death of the wife of A. W. Parry, a Free Methodist minister. The cause of death was puerperal fever. The patient refused medicine and medical aid, and the whole church indulged in a seventy-two-hour service of prayer for her recovery. Her death ended the service.

Mr. W. H. Gilmore passed to spirit-life from his long-time residence at Chicopee, Mass., on the 8th ult. The funeral discourse was given by F. Frank Baxter, assisted by Rev. C. W. Heiser; services being held in the Unitarian Church, under the auspices of the Masons and Odd Fellows. Mr. Gilmore has for years been a member of the Board of Directors of the New England Spiritualist Camp Meeting Association, and his genial face and quiet ways will be remembered by thousands who have visited Lake Pleasant. We knew Bro. Gilmore well and in common with a large circle of acquaintances held him in high esteem.

Dr. Samuel Watson will leave on the 11th of April, for New Orleans, to attend the convention called by the Lookout Mountain Camp Meeting Association of Spiritualists. He will stop at the Windsor Hotel, where he will be pleased to meet any and all friends.

Dr. J. L. York of California, has been visiting Auckland, New Zealand. He delivered his first lecture there at the Opera House, Jan. 18th, his subject being the "Science of Life." The Evening Star of that city speaks highly of his address. He is probably now in Melbourne, Australia, and will lecture there.

In an article on "Spiritualism and Legerdemain," published in the St. Helena, Cal., Star, John Allyn says: "Were it not for violating confidence, I could tell of an untried industrial enterprise, affecting the welfare of a town much larger than ours, that was carried to a successful conclusion, where the spirit friend of the projector was consulted at every stage of its progress."

Our regular correspondent "Vidette" complains that another Boston contributor used his *nom de plume* in the JOURNAL of the 28th ult., attaching it to an article headed "An Illustrious Trinity." Our regular Vidette is hereby assured that the writer of the article had no intention of saddling the contribution upon him and would not have used the name had he recollected that another JOURNAL correspondent had appropriated it.

Geo. D. Search writes to us from Newton, Kan., stating that he has just returned from Missouri. He has found a demand for good mediums every where, many seeking the truths of our philosophy. He says: "In this city the most influential citizens are holding sances, trying to develop mediums. There are several mediums here, the most prominent being Mrs. Phillips. She gives wonderful tests. I shall remain here several days, and then think of going north into Nebraska and Minnesota, and I hope to find Spiritualism there in as prosperous a condition as it is here."

There has been considerable excitement at Lincoln, Ill., because the Rev. J. G. White, who was assaulted a short time ago while delivering his lecture against the Catholic Church, persists in delivering his lecture at all hazards wherever he can get an audience. There have been several fights between excited parties who have taken sides pro and con. The coal miners are determined "to make it warm" for Mr. White wherever he tries to lecture. A mass meeting was held in the court house at Lincoln, in the interest of free speech, which should be maintained at all hazards.

Capt. H. H. Brown spoke in Lynn, Mass., March 8th and 15th, in Haverhill, the 22nd and 29th, and in Amherst, N. H., the 25th. He has these appointments for April: Woonsocket, R. I., April 5th; Greenwich, Mass., the 12th; Manchester, N. H., for Pentecost Club, the 16th; Berkeley Hall, Boston, the 19th. He holds a reception at 30 Worcester Square, the 20th, and speaks at Haverhill, Mass., the 25th. He is also to speak at Woonsocket, May 3. He is open for engagements the remaining Sunday of May and June. He would like a western trip from May 5th to the first of August. Address him at Woonsocket, R. I.

At Windsor Castle, near Hamburg, Penn., Caroline Fink, aged 21; John, 16; Louise, 14; Sallie, 11, and Millie 7, have become afflicted with a strange malady, which the people in the neighborhood say is witchcraft. They say strange animals bite them. One of the girls was given a glass of water. After she had drunk it she clasped her mouth with one hand and exclaimed, "O, my lip is stung." Then she clasped her stomach and shrieked, "I cannot breathe; she is squeezing my life away!" The other children were soon afflicted. They seem to suffer intense agony. A witch doctor of Reading laid his hands on the children and went through incantations, but they have become worse. The supposed witch in this case is an old woman.

Hugo Preyer of Denver, writes to this office, giving an account of the remarkable manifestations given through his son, twelve years of age. He says: "Last evening my boy took hold with one hand in the center of a cane, and two strong men, Mr. Geo. Rothleder and Mr. Edwards, were both unable to push one end of it to the floor. If he takes hold of a chair, no two men can put it on the floor or move it from him. He is not in a trance, but laughs all the time, and makes no physical exertion whatever. If I blindfold him, he will find at once any article I may hide." One of the Denver papers says: "The mind of the father would avert the lad midway in sitting down, and hold him in the most ridiculous position. Several of Miss Hurs's specialties the boy did quite readily, particularly the 'chair' and the 'billiard cue' tricks."

Prof. Marden of Colorado, speaks of the Mormons as follows: "The Mormons have missions in England, Scotland, Wales, France, Germany, Italy, Denmark, Sweden, Norway, Switzerland, Malta, Gibraltar, Hindooestan, Australia, Siam, Ceylon, China, Chili, Guinea, the West Indies, the Sandwich Islands, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Twenty-seven nationalities were represented in one of their recent public celebrations. The book of Mormon is printed in many tongues, and periodicals are issued in at least eight languages. Shrewdly, systematically, large areas have been secured in the great central plateau of this continent. They are to be colonized for religious and political control. This colonization is now going on. Some of the best portions of Arizona, Wyoming, New Mexico, Idaho and Colorado, are under Mormon domination."

A Word About Advertising.—Historical and Suggestive.

The enormous sum yearly expended for newspaper advertising is one of the striking features of this go-ahead age. The amount cannot be readily approximated, but it reaches into the millions. A goodly proportion of this vast business is done through advertising agents, either special or general. Of all these agencies, we know of none better—and few as good—as the firm of Lord & Thomas of Chicago. We have done business with Mr. Lord for more than fifteen years and regard him as an expert in his line. Mr. Thomas came to Chicago some five or six years ago, and immediately made his dent upon the business community; he is recognized as trustworthy and energetic. The firm of Lord & Thomas has unsurpassed facilities for placing advertisements in all American publications; in addition to its extensive headquarters in the McCormick Block, Chicago, the concern has well-appointed branches in New York City and St. Louis.

Of late years Messrs. Lord & Thomas have had a special department in the sole interest of religious papers, and as a consequence have added largely to their own prosperity as well as that of the publications whose advertising space they occupy. Though the RELIGIO-PHILOSOPHICAL JOURNAL cannot be technically called a religious paper, not being a sectarian or denominational organ, nor limited to any formulated and recognized religious creed, yet as it is devoted to the exposition of the higher aspects of Spiritualism, it is classed for convenience with denominational religious papers and scheduled with the religious list of Messrs. Lord & Thomas. We have found it fully as profitable and infinitely less work and risk to contract the JOURNAL'S entire advertising space to this firm; though we entered into the arrangement with serious doubts, we have so far been happily disappointed and can cordially recommend the plan to our religious exchanges.

The position of an advertising agent is a delicate and responsible one; he stands between the advertiser and publisher and must consider the interests of both, if true to his calling. Large sums are yearly squandered by inexperienced advertisers who have no knowledge of where to place their advertisements to reap the best returns. It is part of a competent agent's duty to give advice on this to those consulting him. Right here is seen the importance to advertisers of a judicious selection of their agent, that they may secure one who, while making a fair profit himself, never forgets his duty to his patrons and never seeks to induce an advertiser to spend money in directions of doubtful advantage. Such trustworthy and competent agents are, in the long run, also the most profitable to the publishers of meritorious papers. And we believe Lord & Thomas fill the bill in this respect.

Dr. Charles E. Taylor of the Danish West Indies, graduated with high honors from the Bennett Medical College of this city last week; he will in the near future enter upon his work of liberalizing and modifying medical practice on the Island of St. Thomas. Dr. T. is a sensitive and finely developed; in the nomenclature of Spiritualism he would be called an impressionable medium; and according to Messrs. Myers and Gurney of the London Psychical Research Society he is, we suppose, a fine "percipient," a "telepathic" sensitive. A few weeks ago while spending an evening in the library of the editor of the JOURNAL, he suddenly exclaimed, "I have this moment received a strong impression that my father—in England—has passed to spirit-life; please make note of this." On Saturday last Dr. T. wrote us on the eve of his departure for New York: "I have just received news of the transition to a higher life of my respected father. This will alter my plans and it is now more than probable that I shall go to England." The doctor has promised to furnish the JOURNAL with some incidents from his experience which have great scientific value. We hope while he is in London that he may meet some of the members of the Research Society.

The Tribune says that one hundred Chinamen, in holiday attire and with loud-smelling queues, entered carriages at Hip Lung's store, on Clark street, near Madison last Sunday, and proceeded to Roshill Cemetery, where they held what the uncivilized American calls a picnic over the graves of their dead. Two of the carriages contained roast pork, confections, dried Chinese fowl, and other Celestial edibles, which were placed on the graves of the Chinamen for the delectation of their spiritual stomachs. Lighted tapers were also placed on the graves, incense was burned, and an orchestra consisting of two violins, one mandolin, and three tom-toms and cymbals, kept time to the weird chants of the living as they circled about the mud-covered mounds. When it was thought that the spirits had eaten enough the picnic commenced. The viands were eaten, and the mournful dirges changed into songs of joy, led by Hip Lung and Sun Quang Wo. The dead were congratulated upon having entered the Garden of Eternal Pleasure, the gods and divinities were praised and apotheosized in loud harangues, and the festivities ended, after having occupied all the afternoon. It was the regular annual offering to the dead.

The French Academy some time ago offered a prize of 40,000 francs for some certain test of death to prevent persons from being buried alive. The award has been made to a physician who announced that on holding a hand of the supposed dead person to a

strong light, if living a scarlet tinge is seen where the fingers touch, showing a continuous circulation of the blood, no scarlet being seen if dead. Dr. Max Busch also announces that on contracting a muscle by electricity, its temperature will rise and be shown by any small surface thermometer, if the person is living; if it does not rise, life is extinct.

Dr. Samuel Watson, Memphis, Tenn., writes that he expects to be in Cincinnati, Ohio, in July; at Cassadaga Lake the 1st and 2nd of August; Neshaminy Falls Camp Meeting the 11th to 16th of August; Onset Bay meeting, Sunday the 23rd of Aug. He will visit Philadelphia, New York, Brooklyn, Boston and other places as he can, and not interfere with engagements already made.

It would appear from complaints coming in that the package of last week's JOURNAL for regular Boston subscribers was lost in the mails; we have, therefore, sent duplicates. The JOURNAL is regularly mailed to every subscriber on the same day each week. Regular readers who do not get their paper within twenty-four hours of the usual time, should drop us a postal card to ensure duplicate. Sometimes, though rarely, papers are lost in transit.

Mrs. Elizabeth L. Watson has made thus far the following engagements to lecture while on her eastern tour: Salt Lake City, the 3rd and 5th of May; Cassadaga, June 6th and 7th, and Aug. 2nd and 5th; Sturgis, Mich., probably June 14th; Elkhart, Ind., June 21st; Chagrin Falls, Ohio, June 28th; Meadville, Pa., July 4th and 5th; Rochester, N. Y., July 12th, 14th and 16th; Philadelphia, Pa., July 19th, 21st, 22nd, 24th and 25th.

The Lookout Mountain Camp Meeting Association of Spiritualists will hold a three days Convention, beginning April 18th, at New Orleans, La. Those interested in the cause are cordially invited to attend, and we trust that all who can, will do so. The officers are doing what they can to make this an interesting and profitable Convention. As many will, no doubt, attend the Exposition during its session, it will be pleasant to be there during the Convention.

D. F. Trofry, Secretary, writes: "The Peoples' Society of Spiritualists at Martine's Hall, Ada Street, celebrated the 37th anniversary of the advent of modern Spiritualism last Sunday, with appropriate exercises. The services commenced at 12:30, and continued until nearly 6 o'clock. The opening address was made by Mrs. M. A. Fullerton. She was followed by Dr. Stevens, Dr. D. P. Kayner, Dr. J. W. Randall, Dr. E. L. Lyon, Mrs. S. F. De Wolf and Mrs. Weeks. Mrs. De Wolf gave a number of tests to strangers, that were recognized. The music rendered by the choir, Mrs. Belle Faust, Mrs. George Cole, Mrs. A. Hiecock, and Master George Hiecock, was soul-inspiring and fully appreciated by the audience. The seats were well filled, and the people quiet and attentive listeners."

The New York Tribune says that Dr. Leland, who recently died in Georgia, was a great sufferer from asthma, and to all appearances died several times before the final dissolution took place. On more than one occasion his family made preparations for his funeral, and a day or two before his actual death he told a remarkable story of how he witnessed the arrangements. "Unable to lie down I passed all my sickness in an easy chair. My body died several times. I, that is, my spirit, would go away from it, and standing in an opposite corner of the room, would look back at the flesh and blood in the chair and wonder how I was ever induced to pass so many years in its company. 'Poor old body,' I thought, 'your troubles are nearly over. They will soon put you away under the ground where you will be at rest forever.' I saw my family gather about my old frame as it leaned back, dead, in the chair, and it gave me pain to see them weep. Then I would feel something pulling me toward my body again; I could not resist it, I was powerless, and in a moment I had taken possession of it. Then there was an instant of pain, and I opened my eyes and breathed. Each time this was repeated I was more reluctant to return to my body."

For the Religio-Philosophical Journal. The Labor Problem—A Reply to Mr. Kelley.

BY HUDSON TUTTLE.

In the brief articles on the above subject, I have only just begun the presentation of the absorbing question, and have not sought for a remedy for the existing evils; yet I have received many sympathetic letters from workers and others, urging strong objections to my views. One appeared in the JOURNAL of March 21st, from Addison Kelley, whom I greatly respect in common with all who know him. He has had a large experience with laborers, and is capable from his stand-point, of taking an extended view of this important subject. It is also one to which he has given much thought, and as his letter expresses the gist of many others, I will reply so far as he seems, in common with the others, to misunderstand my position. In the presentation of principles in a general way, there is a constant liability that their local application may be misconstrued, and hence it is well that objections be met as we pass along, rather than remain until the close. To my statement: "In Ohio, the increase of wealth from the labor of its people is about three per cent. The rate of interest there is eight per cent., often ten, and rents are not below," Mr. Kelley replies: "Does Mr. Tuttle mean that the laborer is three per cent. better off at the end of each year than at the beginning? If yes, I think he is at least two per cent. too high. According to my observation, having employed or superintended laborers for fifty years, I think that not over one in ten accumulates any thing. The price has little to do with net earnings. As a rule, those having the largest wages have least at the end of the year. If Mr. Tuttle means that interest and rent net eight per cent., after deducting taxes, repairs and losses, his estimate is more than double that shown by

government statistics as shown by census reports."

My authority for this three per cent. was a magazine article, but now having my attention called to its correctness, I find that it is, as Mr. Kelley says, too high, although not in the sense he infers. This was, that all the people of the great State of Ohio, laboring for the year, added only three per cent. to the property of the State, which gain represented the net product of their labor. The increase of property in the State, from 1860 to 1870 more than realized this estimate for values were greatly enhanced; but from 1870 to 1880 the property of the State remained comparatively stationary. According to the grand tax duplicate, not accurate it may be objected, yet sufficiently so for comparison, the valuation of the entire property of the State in 1871 in round numbers was \$1,500,000,000. In 1877, it had increased by \$74,000,000. But in 1879 there had been a retrogression of \$38,000,000, leaving the gain for the nine years, from 1871 to 1879, only \$36,000,000. What a pitiable showing for the net result of the labors of the people of a great State!

Now, as for rate of interest and rents, eight per cent is lawful, and money is readily loaned for that. The rate of interest fixes the rates of rent. What taxes, repairs, etc., may be, I do not understand as affecting the question; nor do I comprehend the pertinence of the objection that not "one laborer in ten accumulates anything," or "as a rule, those having the largest wages have least at the end of the year." It is not what the worker does with his wages that now concerns us. I admit that the strain of muscle and bone, of ceaseless toil, tends to make the worker inconsiderate and profligate, for this is an argument in favor of a reform. What if he is? Does that prove that he must become a slave and work for nothing? It may be said in retort that the capitalists make poor use of their wealth, and the more they have the more they waste. A \$300,000 yacht, with a cuisine that would delight a Vitellius or Elagabalus, are quite as extravagant for a capitalist, as a Sunday boat-excursion and a dish of stewed oysters for the worker. There is as much dissipation, recklessness, want of forethought, and extravagance, among capitalists as laborers. Would you, therefore, take away the wealth as you would reduce wages?

The question is: not what the worker does with his wages, but what is right and just for him to receive. We are a nation boasting of being freemen, and as such the worker has a right to his own, and although we may regret his profligacy, our duty lies in the line of moral and educational influences.

Lastly, it is true the condition of the laborer is greatly superior in this to that of any other country or of any past age; yet this has remote, relation to the question under discussion, which is: Does the worker receive a just recompense for his labor? This is his inalienable right, and any system which prevents him from so doing is radically wrong. Berlin Heights, O.

Good morning, President Cleveland, and why is it you always carry your dinner with you when you go to business on Monday, and never do so other days of the week?

All tell you, Bro. St. John. You know Monday is wash day at the White House and the house gets so full of steam that I have to do it. Wash days are a nuisance!

St. John: I used to think the same way myself till Belva heard of MAGNETIC SOAP, and now do you know that we never have to boil our clothes, for MAGNETIC SOAP cleans them thoroughly without boiling, and besides, she got one of those Rose Vine Panel Pictures free to hang in her Boudoir.

Cleveland: I will order the Secretary of the Interior to investigate that matter at once.

Mr. C. E. Fuller, president of the Iowa Loan and Trust Company, Des Moines, Iowa, whose condition was so serious that his life was despaired of, writes: DES MOINES, IOWA, March 11, '85.

Dr. Peiro, Chicago— I have been using your oxygen treatment since November for a chronic difficulty of the throat and bronchial tubes, and have been benefited by the same. I still continue to use it. The oxygen was ordered by Dr. E. L. Hutchinson, of this city. Very respectfully, C. E. FULLER.

Enclose stamp addressed to Dr. Peiro, 85 Madison Street, for book of 120 pages, four colored plates and testimonials.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts,

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gums

For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.



MOST PERFECT MADE. Finest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Peach, etc., favor so delicately and uniformly in every fruit. PRICE BAKING POWDER CO., CHICAGO.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1. Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. SPENCER.

BROOKLYN, N. Y., June 28. Dr. Scott's—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism of the limbs, but now your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. BARSON.

HOLLIS CENTRE, Me., August 29. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corset. They cured me, and I would not be without them. Mrs. H. D. BENSON.

PROBIA, ILL. I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, and I would not be without it. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

MEMPHIS, TENN., November 28. Dr. Scott's Electric Corsets have given much relief. I suffered four years with neuralgia of the face, and other ailments. They have entirely cured me, and I would not be without them. Mrs. J. M. CAMPBELL.

HENDERSON, TENN., August 17. I tell my friends and neighbors that I would not induce me to part with my Electric Corset and Hair Brush unless I could obtain other ones. Mrs. S. P. FLANAGAN, Wife of Wm. Wm. Flanagan, Real Estate Operator.

FAIR TRAFFIC, MASS., June 20. Here is my experience in wearing Dr. Scott's Electric Corset. I suffered untold pain in my back and sides, so much so that I dreaded going out at night. I found no relief till I wore your Electric Corset. Since wearing them I have been entirely free from these pains. With much gratitude, ELZA M. HOBART.

My sister suffered constantly with back and spinal troubles, so badly at times that she had to be carried into a bed. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. Mrs. S. J. HARRIS, Westport, O.

Dr. Scott's Electric Corsets have accomplished wonders in my case. I was previously thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do my share of the household duties. My friends are astonished. With many thanks, etc., JULIA J. McFARLAND.

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AND INFORMATION OF VARIOUS SUBJECTS.

For the Helio-Philosophical Journal.
Combat and Conquest.
By J. E. K.

Lead and high the cries of conflict
And echo in the air.
Notes of warfare, shouts of triumph,
Groans and death-cries of despair.

Truth and Error are in battle
And they wage a fearful fight;
Battling, one for light and freedom—
Fights the other for the right.

So the strife has been for ages,
So the combat still goes on,
And we trace our history's pages,
Battle's lost and battles won.

Error now is utmost reigning;
Truth is the conqueror of the field;
Now again her might is waning,
Truth is rampant, she must yield.

Thus the warfare wages ever,
Thus the conquests alternate;
First, the one maintains the power,
Then the other rules the State.

Still we come to no decision,
Still we know not where we are;
Right must be beyond our vision,
Justice surely is not war.

Shall the fight be never ended?
Shall the conquest never be gained?
Must the cries be always blended?
Must the conflict be maintained?

May not common sense and justice,
Truth and common welfare win?
May not love, a blessed aristocrat,
Quell the war, and hush the din?

Let us live in peace and pleasure,
Nobly, purely, while we can,
Light and reason let us treasure,
Loved and loving, man and man.

Justice to Thomas Paine by an Orthodox Minister.

The Inter-Ocean lately published an article favoring the erection of a statue of Thomas Paine in Lincoln Park, in this city. Rev. Wayland S. Ball, of the First Congregational Church, MacPherson, Kansas, preached a manly sermon on this subject, aiming to recognize the great merits and services of Paine in the political and patriotic crisis of "the days that tried men's souls" in 1776, while he did not accept his theological views. The preacher said:

"While reading this article in the Inter-Ocean, there came over me the conviction, as it had before come while reading the political works of this man in question, that there was a debt of gratitude which he, his posterity, owed to his memory and to his deeds, that we have been far too slow in paying; and that perhaps this effort might be one of the initial steps toward discharging an obligation that long since ought to have been discharged toward one who has been so intimately connected with our history and our fate as a political organization. The good, if any he did, was buried out of sight in our history and our memory, as his bones were buried under the ground. I say so it would seem from the average estimate you hear pronounced upon his life, as you inquire about him from hand to hand. Thomas Paine is a character who the church has certainly seen fit not to canonize among her saints or remember in her prayers; a character whom society is diffident about commenting upon or speaking its opinion about; indeed, a character concerning whose characteristics, about whose place in history, the public in general is ignorant. Thomas Paine! Why, of course I know who Thomas Paine was. He was that blasphemous infidel who said and wrote so many things against Christianity. That is the answer you will get from seventy-five per cent. of all Christians. Such an answer as this simply discovers to us our real ignorance of his character and his deeds, and also the great injustice done to his memory and to his accomplishments, when such is the nature of our estimate. We could with exactly as much justice to the true genius of Shakespeare read the epilogue to his play "As You Like It," and then declare we had a full knowledge of the drama itself, as we do in fact arrive at a proper conception of the real value and volume of Thomas Paine's works when we say, I know all about Paine, he's the man who wrote that pamphlet on "The Age of Reason," and what is more humiliating still to ourselves, and still more unfair to Thomas Paine, our mouths are opened but to condemn him, when perhaps not even a word have we ever read that he has written. But let him rest assured, who has read nothing but Paine's "Age of Reason," and has left unread his famous pamphlets on "Common Sense," "The Rights of Man," and his several numbers of "The Crisis," that he has lived in nothing but the moonshine of that man's history, and his deeds, and that in more than one day that reigned in the soul of Thomas Paine when he produced those immortal papers so pregnant with the spirit that gave birth to our Constitution and to our liberties and to our institutions of government.

How happens it, do we ask, that we know so little of good concerning Thomas Paine, and believe so much concerning him that is evil? How happens it that we have been ever taught to regard him as an enemy of Christianity, and never been instructed to know him as one of the fathers of our Republic? How happens it that we hear heavy condemnations against and labored attacks upon his "Age of Reason," and never hear any eulogies pronounced upon his "Rights of Man," his pamphlet upon "Common Sense," and his papers upon "The Crisis"?"

More than a century of ingratitude indulged toward him remains to be apologized for. Hardly was the man rendered, but in a Christian America must and will some day render unto Thomas Paine the honor that his deeds have earned for him.

Our piety, my christian friends, must not make out of us bigots. Our zeal must not make out of us fanatics. Our faith must not convert us into religious despots. The cosmopolitan justice and liberality of Jesus, when he uttered those memorable words, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's," must be the creed and the practice of Christianity before she can, without blushing, claim the fair prophet of Nazareth for her founder."

Several years ago a fund of a thousand dollars and more was obtained from the proceeds of a lecture by Col. Ingersoll, for the purpose of starting a fund to erect a statue of Paine, but from that day to this the scheme has lain dormant and the money is still in the hands of the committee.

Women in Dakota.

Right in conflict with Governor Pierce's version of the value and importance and need of woman's ballot in Dakota, comes this testimony from a woman who has large farming interests in a fine agricultural portion of the territory. She employs some twenty-four laborers, each one of whom on a recent occasion, after she had exerted herself to her utmost to secure the establishment of a school for the neighborhood, went and voted the school "down and out," while she, a taxpayer to the extent of several hundred dollars a year, having no vote, was obliged to forego the educational advantages coveted for her children, and not a single one of the twenty-five votes cast in the territory. No wonder the "benevolent government" who fly personal political attacks upon women who are so busy with their own affairs and grow up with the country.—The Inter-Ocean.

Mrs. A. S. Schwan writes: I think the Journal is one of the best. I am particularly pleased with the article on the woman's ballot. It is very good and good.

Spontaneous Presentation of Words.

To the Editor of the Helio-Philosophical Journal:
In H. Taine's book, entitled, "On Intelligence," in vol. first, page sixty-one, I find in the chapter on "The Nature and Reduction of Images," this incident:

"D., seventy-five years old, of sound mind, came home one day frightened by a thousand phantoms, which were following him wherever he looked. Objects were transformed into spectres, representing sometimes huge spiders, which ran at him to drink his blood; sometimes soldiers with pikes. He was blind in the foot. The vision continued accompanied by obstinate attacks of sleeplessness. A bandage was applied to his eyes. Then he awoke, but returned as soon as the bandage they covered, until the patient lay it on for a night, and part of a day. From that time he only saw phantoms at long intervals, and after some days they disappeared entirely. In a very curious observation made by Dr. Lazarus on himself, we see no less clearly how the exciting sensation alternately present and absent, alternately excites and suppresses the illusion. I was on the balcony terrace at Reiga on a very clear afternoon, and wishing to make out the Waldbruder a rock which stands out from the midst of the gigantic wall of mountains surrounding it, on whose summit we see like a crown the glacier Tilt-Ur-Bothodok, etc. I was looking alternately with the naked eye and with the spyglass, but could not distinguish it with the naked eye. For the space of six to ten minutes I gazed steadily upon the mountains whose color varied according to their several altitudes or declivities, between violet brown and dark green, and I had fatigued myself to no purpose when I ceased looking and turned away. At that moment I saw before me (I cannot recollect whether my eyes were shut or open) the figure of an absent friend, like a corpse. I ought here to mention that I have been for years in the habit of noting down in writing every group of representations which had arisen, whether dreaming or awake, with special force, precision and clearness, and had affected me vividly enough to induce the thought of representation as a presentiment.

"On this occasion I asked myself at once, how I had come to think of my absent friend. In a few seconds I regained the thread of my thoughts, which my looking for the Waldbruder had interrupted, and readily found that the idea of my friend had been the result of recollection. This was thus naturally accounted for; but in addition to this, he appeared as a corpse. How was this? At this moment, I closed through fatigue or in order to think, I whirled my eyes, and found at once the whole field of sight over a considerable extent, covered with the same copper-like hue—a greenish yellow gray. I thought at once that I had here a principle of the desired information, and attempted to recall to memory the forms of other persons, and, in fact, the forms of people appeared like corpses, standing or sitting, as I wished; all had indeed a similar hue, and persons whom I wished to see did not all appear to me as sensible phantoms, and again when my eyes were open, I did not see the phantoms, or at all events, only saw them faintly, and of no determined color. I then inquired how it was that phantoms of persons were affected by, and colored like, the visual field surrounding them? how their outlines were, and if their faces and clothes were of the same color? But it was too late then, or perhaps the influence of the color had already passed, and been too powerful. All grew suddenly pale, and the subjective phenomenon, which might have lasted some minutes longer, had disappeared. It is plain that here an inward reminiscence, arising in accordance with the laws of association, had combined with a consecutive sensation of sight. The excessive excitation of the periphery of the optic nerve, I mean the long continued preceding sensation of my eyes when contemplating the color of the mountains, had indirectly provoked a subjective and durable color, and my reminiscence incorporated itself with the subjective sensation, because the corpse-like phantom I have described.

"This singular case shows us the abnormal effect of sensation. When it exists it increases the force and clearness of ordinary vague representation, till it turns into a sensible phantom. This book is quite a remarkable one, and I have made these quotations in order to excite comment, and call the attention of other individuals to the multitude of experience, one every day, of a clear judgment of causes than is possible with isolated cases. M. A. B. Detroit, Mich.

Remarkable Cases of Healing.

A few weeks ago, through Mrs. Bigelow, residing at 3 Hancock street in this city, there was quite a remarkable case of healing. Miss Mary E. Brown, now residing at No. 20 Middle street, Exeter, N. H., in October last was slightly wounded with a knife while cutting meat for the hens. It was so slight, however, that she did not think anything of it at the time; but a few days after she felt a tingling sensation in and about the joint of the finger where it had been cut, and she began to swell and was very painful. She consulted the family physician, an Allopath, and as good as the will asserted; he pronounced it a case of blood or meat poisoning, and painted the wound with Iodine. Small watery blisters came out directly above the joint, and the swelling continued to increase until she finally sent word to me that she thought she should be obliged to have the finger amputated. I received notice of this one Thursday morning. In the afternoon I called upon Mrs. Bigelow, not, however, to consult her. I had not been seated at her fire a few minutes, when she began to manipulate the middle finger on her left hand. I asked her, "What is the matter with your hand?" She said, "It is a condition you have brought here. The hand feels very bad, and the finger seems to be swollen." In half an hour she dismissed me, saying, "You will find Mary's finger better to-morrow." The next day I went to New Hampshire and was met at the depot by the lady, who was looking smiling and happy. On my expressing surprise at her so well, she explained that the day before, between three and four o'clock in the afternoon, she felt a peculiar sensation in the wounded part of the finger, and on examination she found the swelling had subsided and the finger was beginning to assume its natural look and feeling. From that time she had no further trouble with it. I noticed that when I came out of Mrs. Bigelow's, it was just four o'clock, and this corresponded with the time that Mrs. E. was exercised in the wound described. For over twenty years she has known her to be a very remarkable healer, but she has never sought publicity, and even now only consents to this publication for the sake of science.

Another peculiar and very different cure was effected through Mrs. Maud E. Lord. A lady who had suffered with a severe pain in the region of the heart at times, for over a year, was in the country visiting a friend. Mrs. Lord came from Boston, a distance of fifty miles, sat down with them to tea, but she was almost instantly controlled, and after speaking in general terms, addressed this lady in particular, giving her instructions as to how she should take it. From that hour the pain in her side began to subside, and she has not felt it since only very faintly, and then very slightly. We have several very fine Magnetic healers hereabout, but the most of them cure by laying on of hands, or by manipulation, which can be explained by the power of mind over matter; but in the above instances, whose mind was it that wrought the cure? E. J. F. Boston, Mass.

A Most Fearless Exponent of Religious Philosophy.

John C. Bandy, editor of the HELIO-PHILOSOPHICAL JOURNAL, Chicago, is a most fearless exponent of religious philosophy, and his paper is always just in its conclusions without being at all biased by national dogmas or idolatry. His exposure is free from cant or hypocrisy and full heavy on those who try to deceive either the public or himself. Mr. Bandy is a close reasoner and a bold thinker, and his conclusions are not less the product of truth. His paper is one of our most valued possessions, and is read by thousands. We recommend the reading to all who are desirous of knowing the truth, and who believe with us that the only way to reach it is by the use of the intellect, and not by the aid of any authority, human or divine. We are writing on this subject in the Helio-Philosophical Journal.

Visions.

To the Editor of the Helio-Philosophical Journal:
I noticed in a recent JOURNAL, a vision of the home of Henry Clay in spirit-life. I have a series of visions, which it was my privilege to witness in 1874 and '75. I visited the home of George Washington and the Congress Hall in those upper realms. In the town leading into that magnificent mansion or palace, I saw lily-shaped constructions through which spirits talked to mortals. Washington talked through one in my presence. He explained to me how they, in this manner, worked upon susceptible minds in earth-life, by attaching the wires of this spirit-telegraph to the minds of such mortals as they desired to govern in special matters. This is not practical telepathy, but direct mental intercourse, when properly established, on the same principle that we exchange thought by telephone and telegraph on earth. Some people can receive these messages directly, if susceptible enough, while others can be approached only by proxy, as a telegram must be taken by one skilled in telegraphy and given to the one for whom it is intended. When mediums learn this better, and receive these messages correctly, then a more satisfactory intercourse can be carried on with the denizens of the Spirit-world. We are truly making progress in this, and a better time is at hand for all the faithful. Van Wert, Ohio. MRS. A. KLINE.

Mrs. E. S. Lowe writes: I like the JOURNAL and will take it as long as it interests me more than other spiritual papers. My mother is also the mother of Elizabeth Lowe Watson. We feel very anxious to keep her until Libbie (as we call her) comes. She is almost entirely paralyzed, though she has the use of her mental faculties to a wonderful degree, considering her condition otherwise. The thought of leaving the old body does not disturb her in the least. She is now in her eighty-sixth year and seems all ready for the change.

Mrs. S. M. Smith of East Portland, Oregon, writes: I am so glad to be called a spiritualist and medium. I am about the only one here that is so called. I am writing on this subject in the Helio-Philosophical Journal.

Letter from New South Wales.

To the Editor of the Helio-Philosophical Journal:
Intense excitement is manifested in every grade of society in the Colonies at the present moment. The offer of troops for the Sudan having been accepted by England, every man (with the exception of a few who manage to keep calm) is ambitious to be among the chosen few. I very much fear the climate will send some to the Spirit-world, as now will be about the hottest months. Victoria, I hear, is rather nettled at being refused. Does it not seem very wrong that so much time, money and human lives should be spent in such a cause. The time is fast approaching when war and bloodshed will be a thing of the past.

Since my last letter to you, I have had the pleasure of two sittings with Mrs. Cooke, and she is a glorious medium. I shall never forget her; her grand proofs of immortality and the return of our dear ones from the other side, have made in my life a purely personal character, that they would be as nothing to others; but although a firm Spiritualist before I had the pleasure of meeting Mrs. Cooke, I had never had, nor hoped to have, such glorious tidings on this side of the grave; it makes one long to be able to spread this beautiful truth, that others may enjoy the calm peacefulness it brings; it takes the sting from our earth troubles and makes them appear as nothing, giving us courage to cling to a true faith, that is, a true spirit.

Mr. Chas. Bright delivered his last lecture a fortnight ago to a very crowded house; he has done a deal of good in Sydney, and will be much missed; falling health is, I believe, the cause of his intention to lead a private life. While on a visit to Melbourne, I was invited to attend one of Mr. Spriggs' sittings for materialization; this was the first of that particular phase I had witnessed, and I must say I was as surprised as pleased. The forms were solid and life-like, and one spirit helped a mortal move the table a little to one side. Mr. H. J. Brown had the intense gratification of seeing his son, who had passed to spirit-life but three weeks previous. Mr. Brown has showed to the world what comfort the teachings of Spiritualism will give in his time of need. He was calm and serene through all; his was a double affliction—two sons passed over together, through the capitalizing of their yacht. Feb. 23, 1885. ROSIE CAVENAGH.

The Sudden Appearance of a Human Skull.

The last explosion I witnessed, and the one which finally led me to leave the mill, has a little ghost story connected with it which may make the incredulous laugh, but which nevertheless occurred just as I tell it. One evening in June I started for home about ten o'clock. It was a bright moonlight night and a warm one, and my road lay along a narrow causeway and over a bridge between two large ponds. The mill by myself, so I understood and plunged in. I had finished my bath and was dressing to go home when I happened to glance in the direction of one of the mills, only a part of the roof of which was visible from where I stood. As I looked at the mill I saw resting on the peak of the roof and facing directly toward me something that looked exactly like a human skull that had been coated with phosphorus and was all aflame. The empty eye sockets and the grinning jaws gave it a decidedly "hair-raising" appearance. I was so startled that I turned toward my shoes in an exceedingly lively manner. I stood and looked at it for fully ten minutes, not knowing whether to run or stand my ground; I dared not go into the yard if I had felt inclined, as it was against the rules for those not on duty to enter. I finally went home, leaving the hideous object still glaring at me in the bright moonlight, and needless to say in a very unsettled state of mind. The next morning just as I sat down to breakfast there came a few heavy showers which shook the plaster all off the walls of the room and jammed one of the window sashes behind me over my head, breaking the glass all out of the sash and nearly stunning me. I jumped to my feet and started toward the door when there came another shock from another mill which had caught fire from the first. The mill where I had seen my "ghost" and to which I was going as soon as I had finished my meal, had exploded and ignited the second mill. The occupant of the first mill had been killed. I had been working with him the day before in another part of the yard and had said to him: "I wouldn't work in your mill for all the company is worth." "O pahaw!" he answered, "I would rather work there than anywhere else." That was the last I saw of him until I found his torn and disfigured remains the next morning. As for my "ghost," I have no explanation to offer. I have never seen one since. Although a firm disbeliever in supernatural apparitions in general, I have a few long years ago, as a warning of impending danger on that occasion.—New York Tribune.

Mrs. M. A. Arter, of Cairo, Ill., writes: I enjoy the JOURNAL better by far than any other paper. I read and am willing to do without it every one week. I am now nearly seventy-two years old, and as well in body, and happy in mind perhaps, as any one of my age. For many years I was a member of the Methodist Church, and during all that time I was gloomy and unhappy about the future. Spiritualism dawned like a star upon my life, giving me knowledge, where I once had but hope. While I would feel grieved at parting with my friends in this life, I pass my days happily, and have no dread of the next.

Wm. M. Arter writes: I am taking four or five different papers, but none that I like as well as the JOURNAL. I like it for its firm stand against spiritual mountebanks, and for its zealous support of true and honest mediums. With its able editorials and the contributions which grace its columns from under the hands of its many masterly contributors, I deem it the best and most enlightening and purifying spiritual paper published.

Isaac H. Estey writes: I am a firm believer in the Bible, yet I believe in the power of spirits to return to earth. The Bible is full of Spiritualism to me.

A mile of an Ohio boy, nine years old, writes poetry. A factory has been established for making artificial teeth by machinery. The French have more suspension bridges than any nation on the globe. Navy blue and olive green are announced as the ruling colors of the day. A devil-fish of ten feet spread was recently captured at Santa Rosa, Tex.

The latest sensation in Georgia is over the discovery of a tree, each limb of which, according to the Jackson Herald, has a snake ball fastly stuck on it, in which is hidden away the finest kind of cotton, and is growing to any over raised in the South. The tree was discovered by a number of negroes who were clearing a field in Charlestown. The first cotton plant in the world was first high and thin and had a snake ball fastly stuck on it. It was called the Snake Tree.

A boy fifteen years old at Stockton, Mo., is 6 feet 2 inches high. There are nineteen metals that are worth above \$1,000 a pound. A Vermont individual claims to have a hen thirty-nine years old. Germany will increase her torpedo boat flotilla to 150 vessels. Two thousand varieties of apple trees are now cultivated. Senator Evans' New York law practice has paid him \$75,000 a year. This country controls three-quarters of the corn-fields of the whole world. The value of wood used annually in cooage in the United States is \$33,714,770. The deepest well in the world is at Buda-Pesth, Hungary said to be 3,200 feet deep. It is estimated that a ton of gold is buried each year with those who die in this country. Birmingham England has the most extensive button trade of any city in the world. More poetry is said to come from Wisconsin than from any other State in the Union. A freak of nature owned by a farmer at Derry, N. H., is a calf with two noses, two tongues and three eyes. The convicts of Camp County, Texas, have all been hired out to farmers, and the jail doors are standing open. The royalty received by the inventor of barbs on fence wire is said to be \$10,000 a month, or \$120,000 a year. A Manitoba farmer who tills 13,000 acres of land communicates with his employees by the use of the telephone. Turnips weighing from twenty-five to thirty pounds are said to be very numerous in Manatee County, Fla. A physician of Monroe county, Ga., has among his collection a potato through which a blade of grass has grown. Some young Southerners are preparing to start a cattle ranch in Alabama upon the Indian Territory and Texas land. In a New York jewelry store window is exhibited a large knot cut from a tree, which is the exact counterpart of a human ear. Hotels on the Continent of Europe compel the estate of such persons as chance to die in them to pay for the refurbishing of the apartment in which the person died. The prediction is made that the clock of the future will run perpetually, being so constructed that the changes of temperature between night and day will wind it up. The two oldest brothers in Connecticut are "Uncle Orrin" and Uncle Samuel Harwood, aged respectively ninety-six and ninety-four. Their home is at Stafford Springs. A woman quack has just been tried in Paris for prescribing as a remedy for rheumatism a decoction of chopped puppies and red worms stewed for three days and three nights. Parisians eat 18,000 donkeys, mules and horses last year. The Academie de Medecine has awarded a prize to an essayist who strongly recommends a more general use of such diet. At the Nob Hill residence of Senator Stanford, in San Francisco, are fifteen pictures of his dead boy, eight of which are by Bonnet, of Paris, and twice life size. The portraits cost \$30,000. The new Commissioner of Internal Revenue, Dr. Miller, wears black side whiskers and a mustache; his hair is silvery and his eyes are piercing black, underneath heavy brows. He weighs 250 pounds. A fountain is to be erected in Back Bay Park, Boston to commemorate the early visit of the Norwegians to this country. It will cost \$6,000, and will be ornamented with Norwegian, galleys and bas-reliefs. It is hardly to be wondered at that Frenchmen prefer adulterated wines to Seine water. The Journal de Mercuriale gives a long list of the animals taken from the river in 1884, and among the items is one of 3,925 dogs. One of the greatest astronomical works of the century, a catalogue dealing with 75,000 stars in the southern hemisphere, has just been issued in London. Five persons were engaged in the work for a period of fourteen years. In Ceylon, says the Tropical Agriculturist, a patch of four acres planted with cardamoms yielded \$5,000 in one year. The statement may be worth the attention of those who are trying to raise dates, olives, and tea in California and elsewhere. People living along the shore of Lake Ontario, in Wayne and Oswego counties, state that this has been the severest winter known there since 1854. A survey of the ice fields on the Soda Point shows solid ice for two miles from shore. A recent traveler says that should the immunity from phylloxera which Algeria has hitherto enjoyed continue it would not be surprising if in ten years there were from 875,000 to 500,000 acres of vineyard in the country with an annual production of 150,000,000 to 175,000,000 gallons. A man in Dubuque, Iowa, who claimed to have received a divine command to fly through the air, constructed a pair of wings and began his flight from the gable end of his barn. The mishap which resulted—broken leg and numerous bruises—he explains by saying the wings were not of a divine pattern. The Edinburgh Town Council has decided to place memorial tablets on all spots of historical interest in that city. The first place to receive this mark of attention is the site in Chambers street (formerly College Wynd) of the house where Sir Walter Scott was born, and it has also been decided to erect a memorial stone over the grave of the novelist's father in Greyfriars Churchyard. The Russian Government is preparing an expedition to Western Siberia for the purpose of examining some sulphur deposits recently discovered there. One of the deposits is said to contain upward of 5,000,000,000 pounds of sulphur, the number of the former being 10,000,000. Europe has hitherto been supplied with this article from Sicily. The expedition will leave St. Petersburg this month. Senator Sherman's Washington home is on K street and is worth at least \$50,000. He bought the ground for a song when Franklin Park, which it faces, was a cow pasture and a ball ground, and his friends laughed at the idea of it ever being worth any great amount. Now one could not buy the vacant ground there, if there were any, for less than \$10 a square foot, and the best houses of the capital are all around it. John C. Pillsbury, ex-warden of the New Hampshire State Prison, who died on Wednesday at the age of eighty-three, belonged to a most remarkable family of prison officials, his father, two brothers, two sons and a brother-in-law having served as wardens of state prisons. His father was the first warden of the New Hampshire prison, and his brother-in-law, Walker, was killed by a prisoner while warden of the prison at Charlestown, Mass. George Bleistein, who succeeds the late Charles W. McCune as manager of the Courier Company of Buffalo, enters the employ of Mr. McCune at the age of fourteen as office boy. He was nine years ago, and now, when only a few days past twenty-three years of age, he finds himself worth \$20,000, which he has by Mr. McCune, whose principal executor he is, in control of one of the leading newspapers of the country, and at the head of a \$600,000 company, owning the largest show printing house in the world. When Humboldt visited the city of Mexico he recorded the depth of Lake Texcoco at sixteen feet and ten inches. To-day its greatest depth is six feet and eight inches, and scientific observations show that the bottom of the lake is rising at the rate of one and one-half inches annually. The bottom is now but one foot below the level of the principal streets of the capital, and at this rate, before a half a century is over, it will be permanently under water. The sewage of the city is now drained into the lake, which in summer is not more than three feet deep, and the bottom of the main stream, which runs along the side of the water in the lake, is now the immediate bottom of all sewage. It is estimated that a ton of gold is buried each year with those who die in this country. Birmingham England has the most extensive button trade of any city in the world. More poetry is said to come from Wisconsin than from any other State in the Union. A freak of nature owned by a farmer at Derry, N. H., is a calf with two noses, two tongues and three eyes. The convicts of Camp County, Texas, have all been hired out to farmers, and the jail doors are standing open. The royalty received by the inventor of barbs on fence wire is said to be \$10,000 a month, or \$120,000 a year. A Manitoba farmer who tills 13,000 acres of land communicates with his employees by the use of the telephone. 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A recent traveler says that should the immunity from phylloxera which Algeria has hitherto enjoyed continue it would not be surprising if in ten years there were from 875,000 to 500,000 acres of vineyard in the country with an annual production of 150,000,000 to 175,000,000 gallons. A man in Dubuque, Iowa, who claimed to have received a divine command to fly through the air, constructed a pair of wings and began his flight from the gable end of his barn. The mishap which resulted—broken leg and numerous bruises—he explains by saying the wings were not of a divine pattern. The Edinburgh Town Council has decided to place memorial tablets on all spots of historical interest in that city. The first place to receive this mark of attention is the site in Chambers street (formerly College Wynd) of the house where Sir Walter Scott was born, and it has also been decided to erect a memorial stone over the grave of the novelist's father in Greyfriars Churchyard. The Russian Government is preparing an expedition to Western Siberia for the purpose of examining some sulphur deposits recently discovered there. One of the deposits is said to contain upward of 5,000,000,000 pounds of sulphur, the number of the former being 10,000,000. Europe has hitherto been supplied with this article from Sicily. The expedition will leave St. Petersburg this month. Senator Sherman's Washington home is on K street and is worth at least \$50,000. He bought the ground for a song when Franklin Park, which it faces, was a cow pasture and a ball ground, and his friends laughed at the idea of it ever being worth any great amount. Now one could not buy the vacant ground there, if there were any, for less than \$10 a square foot, and the best houses of the capital are all around it. John C. Pillsbury, ex-warden of the New Hampshire State Prison, who died on Wednesday at the age of eighty-three, belonged to a most remarkable family of prison officials, his father, two brothers, two sons and a brother-in-law having served as wardens of state prisons. His father was the first warden of the New Hampshire prison, and his brother-in-law, Walker, was killed by a prisoner while warden of the prison at Charlestown, Mass. George Bleistein, who succeeds the late Charles W. McCune as manager of the Courier Company of Buffalo, enters the employ of Mr. McCune at the age of fourteen as office boy. He was nine years ago, and now, when only a few days past twenty-three years of age, he finds himself worth \$20,000, which he has by Mr. McCune, whose principal executor he is, in control of one of the leading newspapers of the country, and at the head of a \$600,000 company, owning the largest show printing house in the world.

From the Invisible.

BY JOHN W. CHADWICK.

Though I walked along a pleasant way,
Sunlight and shadow flicked leaf and sod,
And hand in hand, one beside me trod,
Her fair face adding brightness to the day.

A STRANGE STORY.

After Ten Years' Search a Wealthy
Father Finds His Daughter Through
a Dream, Speechless, Dying, in a
Garret.

The mystery surrounding the disappearance, ten
years ago, of Miss Belle Savage, daughter of Nelson
Savage, a wealthy farmer, residing near Swanton,

Ten years ago Belle was her father's favorite
daughter, in a happy home, a beautiful girl, with
bright prospects and many admirers. She suddenly
disappeared. Her parents were nearly distracted.

A few days ago the old gentleman, upon awaken-
ing one morning, spoke of a dream he had the night
previous, in which he had seen his lost child in a
garret of a dwelling in Baltimore. She was in
subject poverty and on her death-bed. The dream
deeply affected the father, and Friday he came to
this city and placed the case in the hands of Marshal
Gray of the police force.

The meeting between father and daughter was a
sad and tender one. His once sweet and beautiful
daughter was now a prey to the ravages of disease,
with almost fleshless bones, sunken cheeks, and hollow
eyes, too weak to raise her head or speak.

Mr. Savage made every arrangement for his
daughter's comfort, he said all the money he
could do to make her happy days on earth as
pleasant as possible. As the daughter cannot speak,
no information concerning her whereabouts for the
last ten years can be ascertained. She has only been
living with Mrs. Matthews about two weeks. Miss
Savage is worth nearly \$100,000 in her own right.

An Expensive Delay.
In failing to provide the proper means to expel from
the system those disease germs which cause scrofula,
indigestion, debility, rheumatism and sick headache.

The Cost of Ignorance.
Absence of knowledge of the fact that physical
and mental weakness, indigestion, impure blood,
and sick headache can be averted by Dr. Harter's
Iron Tonic, costs millions of money annually for un-
certain and unreliable decoctions.

A Lady's Unfortunate Experience.
Was that of one of our acquaintance who suffered
from scrofula, a yellow complexion, and distress of
the stomach, for years before using Dr. Harter's Iron
Tonic, which finally cured her.

Vienna is to have a beer exhibition, in which all
visitors are to be allowed to sample the goods ex-
hibited.

Look out for Your Head.
No matter what parts it may finally affect, Catarrh
always starts in the head, and belongs to the head.
There is no mystery about the origin of this dreadful
disease. It begins in a neglected cold. One of the
kind that is "sure to be better in a few days." Thou-
sands of victims know how it is by sad experience.

A Nebraska girl and another from Arizona have
made arrangements for competing at throwing the
lasso.

Educated and Experienced.
Hood's Sarsaparilla is prepared by C. I. Hood &
Co., Apothecaries, Lowell, Mass., who have a thor-
ough knowledge of pharmacy, and many years prac-
tical experience in the business. It is prepared with
the greatest skill and care, under the direction of the
men who originated it. Hence Hood's Sarsaparilla
may be depended upon as a thoroughly pure, honest,
and reliable medicine.

A linseed oil factory at Amsterdam, N. Y., con-
sumes annually about 1,000,000 bushels of flaxseed.

Thomas Carlyle,
the great Scotch author, suffered all his life with
dyspepsia which made his own life miserable and
caused his best and truest friends not a little pain
because of his fretfulness. Dyspepsia generally arises
from disease of the liver and as Dr. Pierce's "Golden
Medical Discovery" cures all diseases of this great
gland, it follows that while all cannot be Carlyles,
even with dyspepsia, all can be free from the malady,
while emulating his virtues.

The trade of Calcutta last year amounted to \$28,-
408,355 rupees, or about \$400,000,000.

American women are said to be the most clever,
active, and energetic to be found; and well they need
to be, considering the enormous demands made upon
them by modern schools, housekeeping and society.
Mrs. Lydia E. Pinkham, in preparing her celebrated
"Vegetable Compound," had in mind all these count-
less demands on a woman's strength, and her well
known remedy proves every day its perfect adapta-
tion to woman's special needs.

Prospects of an inexhaustible supply of natural
gas in Dakota are very encouraging.

Hall's Vegetable Sillian Hair Renewer is a cer-
tain remedy for removing dandruff, making the scalp
white and clean, and restoring gray hair to its youth-
ful color. It is highly recommended by physicians,
clergymen and scientists as a preparation accom-
plishing wonderful results.

During the reign of King James I. not one Eng-
lishman in a thousand wore stockings.

Your system is now more susceptible to the bene-
fit of a reliable medicine than at any other season.
Take Hood's Sarsaparilla.

A woman expelled out West is said to kiss every
man she passes on the prairie.

Dr. J. C. Ayer's Catarrh Remedy.

Dr. J. C. Ayer's Catarrh Remedy is a

Important Discoveries

Facts: That the greatest evils have often
had their rise from causes which were
deemed, originally, of too little importance
to occasion solicitude; and that fatal re-
sults proceed from the neglect of trivial
ailments. Philip G. Raymond, Duluth,
Minn., writes: "Ayer's Sarsaparilla cured
me of Kidney Complaint, from which I
had suffered for years." The transmission
of a message over a

are made by scientists, from time to time,
which astound the world, but there has
been no discovery, in science or medicine,
more important than that of Ayer's Com-
pound Extract of Sarsaparilla, which has
restored health and strength to thousands.
Benj. F. Tucker, Pensacola, Fla., writes:
"Ayer's Sarsaparilla cured me of Liver
and Bilious troubles, when everything else
failed." The usefulness of the

Telegraph

wire is not a more positive proof of the
electric current, than are pimples and boils
of the contamination of the blood by im-
pure matter. Albert H. Stoddard, 59 Rock
st., Lowell, Mass., says: "For years my
blood has been in a bad condition. The
circulation was so feeble that I suffered
greatly from numbness of the feet and
legs; I was also afflicted with boils. After
taking three bottles of Ayer's Sarsaparilla
my blood circulates freely, and I have no
boils or numbness." Like an

Electric

shock, the pains of Rheumatism dart
through the body. Rheumatism is a blood
disease, and needs an alterative treatment.
Charles Foster, 370 Atlantic ave., Boston,
Mass., says: "Two years ago I was pro-
strated by Rheumatism. I tried a variety
of remedies, with little benefit, until I
began using Ayer's Sarsaparilla. This
helped me, and, at the end of the fifth
bottle, I was entirely cured." Miss A.
Atwood, 143 1/2 st., South Boston, Mass.,
says: "I have been ill a long time, from
poverty of the blood and abscesses.

Telephone

is enhanced by the fact that it can be used
to order Ayer's Sarsaparilla from your
druggist. Dr. John Hoffman, Morrisania,
N. Y., writes: "In all diseases arising
from an impure and vitiated condition of
the blood, there is no relief so prompt and
sure as that afforded by Ayer's Sarsaparilla." Dr. A. B. Roberson, Chapel Hill,
N. C., writes: "I wish to express my
appreciation of Ayer's Sarsaparilla. I
have used it in my practice, in Scrofulous
cases, with excellent results."

Lighting

up the faces, and relieving the sufferings of
thousands, Ayer's Sarsaparilla has brought
happiness to the homes of rich and poor
alike. Mrs. Joseph Perreault, Little Can-
ada, Harris Block, Lowell, Mass., is a
widow; the only support of three children.
Several months ago she was suffering from
general debility, and was compelled to give
up work. Medical attendance failed to do
any good, but, by the use of a bottle of
Ayer's Sarsaparilla, she has been enabled
to resume her work, and is gaining
strength daily. Use Ayer's Sar-

Ayer's Sarsaparilla.

saparilla has had the effect of toning me
up. Under its use I am fast gaining color,
appetite, and strength."

No other preparation is so universally
esteemed for its purifying and invigorat-
ing qualities.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
Sold by all druggists. Price \$1; six bottles for \$5.

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cular Saws, Scroll Saws, Form-
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time than any other line from St. Louis to New York, and

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made up of new and elegant DINING, SMOKING, PARLOR

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venience is omitted. The superior style in which the DINING

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excellence of the meals furnished

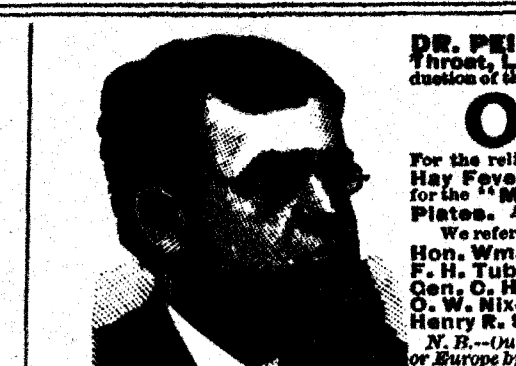
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RAIL has just built a new steel, double-track bridge, that is a

marvelous triumph of engineering science. All MICHIGAN

CENTRAL trains will soon run solid over it, stopping long

enough to give passengers the best views of the great catara-

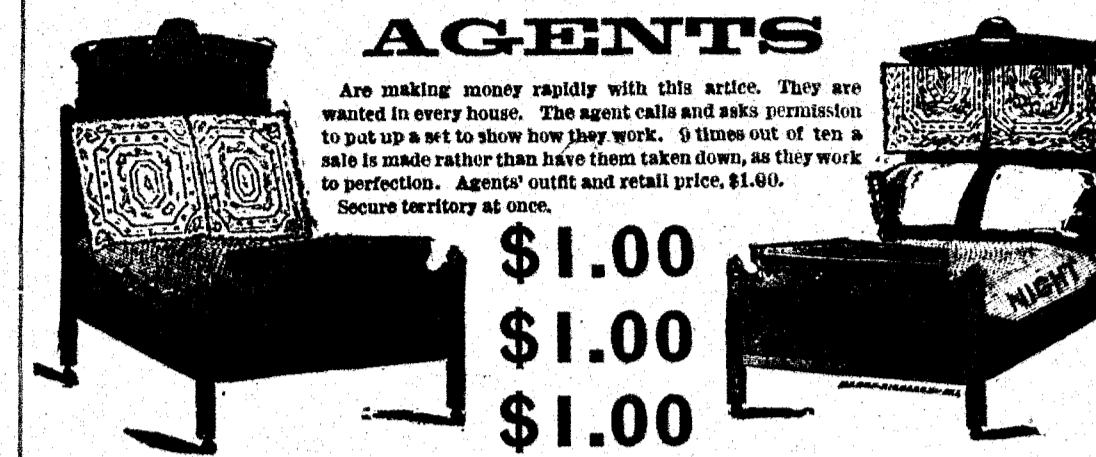


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Throat, Lung Diseases, founder of the Am. Oxygen Co., for the pro-
duction of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma,
Hay Fever, Catarrh, Nervous Prostration, etc. Send stamp
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Dr. W. Nixon, W. D. Harris C. Road, Chicago.
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N. B.—Our Oxygen is safely sent anywhere in the United States, Canada
or Europe by Express, Easy, plain, complete directions with each treatment.

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It is wireless, and positively better than any wire holder. An absolutely perfect Sham Holder, combining in an astor-
ishingly simple form the good points of all holders, and the bad points of none. Its Crowning Virtue is that it has NO WIRE,
Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchet IO CATCH,
NO BARBED NAILS TO RUIN YOUR SHAMS.
It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame mov-
ing up or down from EITHER SIDE of the bed, being held securely in its position when up by a projection on each bracket.
This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in
the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in wash-
ing and ironing, as the shams may remain on the frame four to five months without creasing, being folded on a wooden rod
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is now giving attention to the treatment of chronic diseases
aided by psychometric diagnosis and the use of new rem-
edies discovered by himself. His residence is in the most
elevated, healthy and picturesque location in Boston, and he
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Baths, the FINEST in the country,
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trance on Jackson-st., near La Salle,
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Their Influence when properly administered. All who try
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—BY—

M. L. SHERMAN and W. F. LYON.

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man and written in the same manner as the

HOLLOW GLOBE,

which has been before the public since that time,

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tory; Pure Angels; Thomas Paine; Judgment;

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Thunder, Lightning and Flood.

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\$250 A MONTH. Agents wanted.

See articles in the world. Sample free.

See JAY BROOKS, Detroit, Mich.

The 37th Anniversary in Brooklyn.
Celebration of the 37th Anniversary of the
Advent of Modern Spiritualism by the
Church of New Spiritual Dispensation
March 31st, 1885.

To the Editor of the Religio-Philosophical Journal:
 At the "Little Church" round the corner, our society celebrated this, the greatest of modern events, in an appropriate manner. The Committee of Arrangements, Mrs. S. A. Slocum, Mrs. M. E. Brundage and Mrs. F. A. Davis, with the assistance of Bros. A. G. Kipp and Geo. Wightman, had elaborately decorated the church with flags and bunting. Over the platform was the word, "Welcome," made of evergreens. The desk, stands and platform were covered with flowers. At 3 P. M. the exercises commenced with an invocation by Mrs. J. T. Lillie, pastor of our church, followed by a beautiful song, by Prof. J. T. and Mrs. Lillie. The chairman briefly explained the purposes of our anniversary exercises, reading a letter from Judge A. H. and Mrs. Rosa A. Dalley, regretting their enforced absence from our meeting, by an accident on a railway in the far South, where they were traveling, and which prevented their presence with us. Judge Dalley is the President of our society, and by his earnest and unselfish work, he has done much to make Spiritualism a power in Brooklyn. All honor to such men, who dare to follow where the truth may lead.

Walter Howell, of England, who was born blind, was entranced, and for half an hour he captivated the audience with the glowing inspiration that flowed like rhythmic music from his lips. The subject was, "Mediumship, the Open Gate-way." The controlling spirit showed that in all ages mediumship has existed, and that while great good had been accomplished during the 37 years of modern Spiritualism, we had not yet realized hardly an iota of what was to be accomplished in the future.

After a song by Prof. J. T. Lillie, Mrs. Leah Fox Underhill, oldest of the three Fox girls, who had been on our platform and through whose mediumship the spirits had showered responses to what had been said, by rappings, was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions, and in response she told, in a graphic and very interesting manner, how the spirits came to their humble home in Hydeville in 1848. On the evening of March 31st the first intelligent communication was received, and the family was annoyed by the notoriety which followed. The younger sisters, Katie and Margaretta, were taken to her home at Rochester, hoping that this great apparent calamity might pass from them. Her father and mother prayed that this cup might be taken away, but the phenomena, on the contrary, became more marked and violent. In the morning they would find four coffins of different sizes drawn with the master hand of an artist on the door of the dining room. They were told that, unless they made this great fact known, they would all speedily die and enter the Spirit-world. Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. They were compelled to hire Corinthian Hall, in Rochester, where several public meetings were held, culminating in the selection of a committee of prominent infidels, who, after submitting the Fox children to the most severe tests, they being diorbed in the presence of a committee of ladies. This committee, composed of ladies and gentlemen, reported in their favor.

Mrs. Underhill came from a sick bed, suffering from a severe attack of erysipelas in the lower limbs, which were very painful, but all the time she was on the platform, there were continuous rappings by the spirits in response to singing and what was being said, showing that the invisibles were more numerous than those visible, and the cloud of witnesses were thus in a public way to demonstrate their presence through the medial powers of one of the first instruments called to their work.

Mr. Wm. E. Tice arose in his seat in the audience and gave an account of his visiting Mrs. Underhill over thirty years ago, in New York City. At that first visit he was convinced by unmistakable tests of the presence of his father from the Spirit-world. Mrs. U. expressed her gratification of meeting Mr. T. There were also many others in the audience, who had been converted by her mediumship.

Among our audience were friends from several towns on Long Island, New York, Elizabeth, Newark and other neighboring cities.

Mrs. A. C. Henderson of New York City said that she had been called to visit a house very recently in New York City, that was said to be "haunted." She found there a medium, who unconsciously produced the disturbances. Mrs. H. said that she sat for one year and seven months before she received any evidences through her own mediumship of spirit control. By request she went down among the people and gave many tests and messages.

Walter Howell gave a very interesting account of his being controlled to speak under spiritual influences in England, in Methodist churches, without knowing any thing of Spiritualism and without education, he having been born blind. The church tried him for heresy, and he plead to them the baby act. He told them he could not preach, but they welcomed him to their pulpits. After this trial for heresy, he went with a friend to another city in England to a spiritual meeting. When they got there, a lady, the presiding officer of the meeting, said that they had been disappointed in their speaker, but the spirits had told them they would provide a speaker for them—a stranger. The next thing he knew he was on the platform surrounded by the people who were congratulating him on his great powers as a speaker in a lecture of over an hour. He exclaimed, "I am no Spiritualist, and will have nothing to do with Spiritualism!" This episode was the beginning of his public work as a teacher of our faith, and as a recognized instrument of the Spirit-world to proclaim its philosophy.

Bro. Howell's narrative was listened to with intense interest. He was frequently interrupted by applause. He leaves for the West, April 2nd. His first engagement is, if I mistake not, at Grand Rapids. He should be kept at work by the friends in Michigan and the West. We can cordially recommend him as a remarkable medium, and his lectures are philosophical and religious.

Mrs. J. T. Lillie gave the closing address, demonstrating that, through all ages, mediumship had been the open gateway between the two worlds. This gospel was a continuation of the Christian dispensation, inaugurated by Jesus on the plains of Galilee. Mrs. Lillie closed with a lengthy improvised poem, which was given many loving responses.

influences that permeated the room, and of accord as if all present felt the baptism in the spirit.

The afternoon services closed with singing the doxology.

Mrs. Underhill received quite an ovation after the formal exercises had closed; also Bro. Howell, Mrs. Stryker, Mrs. Lillie, Mrs. Henderson and Mrs. Gray.

The Ladies' Aid Society furnished a bountiful supper to all who desired, and many embraced the opportunity, and remained. Impromptu circles were held in the parlor by Mrs. Mary Gray, one of our oldest and most reliable mediums. Mrs. T. B. Stryker and Walter Howell filled the parlors of the church until the hour of the evening services.

After singing by Mr. and Mrs. Lillie, an invocation was given through the mediumship of Bro. Howell and Bro. Barlow recited an original anniversary poem, when Mrs. T. B. Stryker was controlled and spoke for an hour on "Mediumship," tracing it through various nations and peoples. Mrs. Stryker has many friends in Brooklyn, and she always finds warm sympathy and appreciation.

After singing by the choir, Bro. Walter Howell was entranced and spoke at length on "The Mission of Spiritualism," taking the theories and dogmas of the church and those of the agnostic and scientist also, and demonstrating in a clear, lucid and eloquent manner, that there could be no evolution without, first, involution; no true religion without the acceptance of the fact of the ministry of angels. Through Spiritualism would be evolved a truer chemistry, a truer astronomy, a purer and truer religion. The spirit predicted more marvelous unfoldments in the next 37 years than had been evolved since intelligent communication had been made through the rappings at Hydeville, March 31st, 1848, and the world must accept the science, philosophy and the religion of Spiritualism.

The chairman of the meeting had received a message from Mrs. Underhill that through physical pain she would not be able to be at our evening meeting. It was a great disappointment to the large audience, many of whom were unable to attend our services in the afternoon.

Mrs. J. T. Lillie made the closing address, and paid a grateful and glowing tribute to Mrs. Underhill for the great work she had done for this cause, and also for her pluck and will in being with us to-day. Mrs. Lillie also pronounced an eulogy on the work of Prof. Wm. Denton, his scientific researches and his services for the cause of Spiritualism, and urged upon Spiritualists everywhere to take care and sustain his son Shelley, who had taken up the work where his father had left it. In a masterly manner she showed the benefit that modern Spiritualism had been to the world, and urged upon all to strive to know more of the law of mediumship, and to study its philosophy and religion, and aid the spirits in the inauguration of the kingdom of heaven here and now, by right living and right doing.

The choir and congregation united in singing "Old Lang Syne" and Mrs. Lillie pronounced the benediction, and our formal exercises closed.

The friends lingered in the church a long while for warm personal greetings. Mr. and Mrs. Lillie added much to the singing by their sweet spiritual songs. They sang "Shadow Land" by special request. Mr. Warren Sumner Barlow seemed to beam over with happiness, and was ubiquitous in trying to make every one as happy as himself. He made new acquaintances and friends. The choir of the church aided us much.

Our audiences were large and appreciative, and we feel that such annual meetings commemorative of the birth of Spiritualism cannot but bind us all closer in the bonds of brotherhood. A large package of Mrs. Underhill's new book, "The Missing Link in Modern Spiritualism," were disposed of, and many more copies could have been sold. The writer can cordially recommend its purchase by every skeptic, Christian believer or Spiritualist in the land.

S. B. NICHOLS.
 Brooklyn, N. Y.

Anniversary Exercises in Boston.

To the Editor of the Religio-Philosophical Journal:
 The various services connected with anniversary week, were opened to-day, Sunday, by the Children's Progressive Lyceum, No. 1, at Paine Hall, in the presence of a large and appreciative audience, completely filling the hall. Excellent music was rendered by the Lyceum instrumental quartette. Miss Amy Peters delivered a finely written address of welcome. An anniversary poem, written by Dr. Dean Clark, was recited by four misses, and recitations and music by the following: Elocutionists and readers: Little Lulu Morse, Flossie Butler, Jennie Harvey, Miss Minnie Nickerson, Mr. Harry Woodbury, of the "Lucifer Comedy Company," Mrs. Bates, "Mr. Fred T. Cooley," Miss Amy Peters, Master Haskell Baxter, Miss Maria Falls, Miss Beniah Lynch. Musical talent: Barrow's Orchestra, five pieces; A. L. Gardner, Cornet Soloist; Lyceum Instrumental Quartette; Little Jennie Harvey (a gifted vocalist only six years old); Miss Nettie Wilson, Soprano Vocalist; Miss Eva Morrison, Miss Hattie Rice, Miss May Waters, Miss Jennie Smith, Mrs. Jaynes; Bertie Blinn, Harmonica Soloist. If your readers could but once listen to the "cute" little misses, Lulu Morse, Flossie Butler and Jennie Harvey, they would not wonder at the ovation they received.

Dr. H. Richardson of Charlestown, the conductor of the first lyceum, gave an interesting resume of lyceum history, commencing with a fine account of the first anniversary seventeen years ago, held in Boston, and mentioning many items of interest connected with the old workers, calling forth applause as their names were mentioned. Among the audience was Mrs. Cushman, who was the first guardian. You will be glad to learn that she is in improving health.

Great interest centred in the first public appearance of the young medium, Miss Emma Ireland, twelve years old, through whom spirit Aggie Davis Hull delivered a pleasing address upon the subject, "Our Anniversary," given from the audience. Certainly a more impressive and beautiful sight was never witnessed in the hall, than this presented. Miss Ireland is a very pretty little modest maiden, and delivered the address in a most pleasing manner. Many in the audience, who knew Aggie D. Hull, while here, readily recognized peculiar phrases and points. Mrs. Maud E. Lord, who was seated near the medium, spoke of several beautiful tests seen by her during Miss Ireland's address, and was herself called upon for remarks, which were given with much pleasure to the audience.

At the close of the entertainment, the children were invited to a fine banquet, and their hearty enjoyment of it was to be testified to by those who were present.

point of the conductor and secretary of the lyceum, and the coolheadedness of Miss H., who remained at her post, a party which at first seemed inevitable was avoided.

The veteran editor of the Boston Investigator, Mr. Horace Beaver, was present by invitation, and gave one of his inimitable speeches, commending the work before him and expressing the warmest admiration for the liberal course pursued by the Spiritualists in their work, stating that he had ever received from them, though differing in sentiment, the highest respect and cordiality.

The anniversary exercises, despite the inclement snow storm, were the most successful ever held by the lyceum. In fact, the winter's work has been most successful in all respects.

At Parker Memorial Hall on Sunday afternoon, Mrs. Maud E. Lord held a reception in commemoration of the twenty-third anniversary of her work as a medium, it also being her birthday and the anniversary of Spiritualism. All the seats were filled, and many had to stand. W. J. Colville delivered an address. Mrs. Lord also spoke in a feeling manner of her experiences, trials and joys, and was warmly greeted. She gave very many startling and pleasing tests to her audience, many of the recipients of them being skeptics. The whole affair was a fine testimonial to Mrs. Lord's popularity.

The day was a perfect "picnic," to Spiritualists who thronged the city day and evening, and circles were held in various localities, all being well attended.

SEANCE HELD BY ANNA LORD CHAMBERLAIN.
 On Sunday evening (March 29) a small circle gathered at Anna Lord Chamberlain's rooms, and were regaled with what was pronounced by all present to be one of the finest and most satisfactory circles they ever attended. The room was darkened, but not to an objectionable degree. Guitars were passed around the room, playing, and were rested on the head and in the arms of individuals, bells rung while passing over, drums beat, and whistles and trumpets blown, at several times all in concert, while her controls made their presence manifest by pleasing displays of their peculiar powers. Notes were written, drums laid upon the table, music boxes wound up and started, while the base drum upon the wall often joined in the concert. "The Storm upon the Ocean" was most effectively rendered.

The room was opened for inspection before the circle, and the medium's hands clasped by the person nearest her.

Boston, March 29, 1885. VIDEETTE.

Ladies' Aid Anniversary in Boston.

To the Editor of the Religio-Philosophical Journal:
 The Ladies' Aid Association held their most successful and interesting annual gathering, it being the 37th anniversary of Spiritualism, at Tremont Temple, on this day, and presented an array of talent that called to that temple during the services of the day, a very large and interested audience. At 10:30 Mr. Eben Cobb, as chairman, called the meeting to order and introduced Mrs. A. A. Woods, the President of the Association, who extended words of welcome, and gave a brief but comprehensive history of the inception and progress of the Association, and the charitable work which had been accomplished, and especially since it was chartered three years ago; following which the Tufts family sang "Beckoning Hand" in a fine manner. Mr. Cobb then with a few encouraging and cheerful words introduced Mrs. Sarah A. Byrnes. Mrs. B. was in one of her most happy moods, and for half an hour held her audience in her hands by her reminiscences of the past, the work of the present, and the cheerful prospects of the future, and counselling renewed and deeper consecration to the cause and the elimination from it of all that would discredit or bring reproach upon it. Mrs. Lucette Webster gave two fine recitations, and Little Jenny Harvey brought down the house with her milkmaid song. She was succeeded by Dr. Dean Clark of California, who gave his greeting in a fine poem written for the occasion. Mrs. Jennie Hagan was then introduced, and after extending the congratulations of the Cleveland, Ohio, societies, with which she had been intrusted, she gave a beautiful improvised poem, on subjects from the audience. John Wetherbee being called upon, gave a characteristic speech; Charles Sullivan, one of his fine songs, and Mrs. Maud E. Lord expressed her pleasure at being able to testify to the truth of a principle which had awakened to life all the purple and gold of her nature.

Miss A. M. Beecher in a few short but incisive remarks, while giving adherence to Spiritualism, plead for a purer and better work than could be done by exercising gifts just for gain alone, sarcastically touching upon the folly of persons approaching clairvoyants and mediums, human themselves, for selfish aims alone, and expecting to get just what they were hoping for, or blaming the medium or Spiritualism because the promises held out were not fulfilled. She urged all to investigate Spiritualism and exert its gifts only in a manner to elevate mankind and broaden and widen the life of all. The morning services closed with singing of the "Golden Year" by Miss Amanda Bailey.

Dinner was served by the ladies in the lower hall, and though they had made large preparations, they were for over two hours kept busy waiting upon the diners who thronged their tables. The dinner was of the choicest kind and none went away hungry or disappointed.

The afternoon services were very interesting, consisting of music and songs by the Tufts family, Charles Sullivan, Mr. J. Frank Baxter and others; and an anniversary address by Mr. Baxter, who taking as the basis of his remarks, "If Christ be not risen, then is your faith in vain," likened the occasion to the Christian Easter season at hand, elucidating the idea that while the Christian recognition of resurrection is founded on faith alone, the Spiritualist knows of it by the presence of, and communion with, those who had passed over, and returned to comfort their loved ones. Their belief in immortality was no will of the wisp, dependent upon the word or tradition of others, but a personal, tangible evidence within their own knowledge and power to examine and test.

Mr. Baxter at the close of his remarks gave some thirty tests which were nearly all recognized. The Salem Quartette gave an excellent exhibition of their musical talent. After supper, which was served by the ladies in the lower hall, and an hour of social intercourse which was improved by hundreds, the audience were called together again at 7:30, and after music by the Tufts family, Mrs. Maud E. Lord presiding, was introduced and received a hearty greeting. Though in poor health, she gave some tests, and the full circle was broken up at 9:30.

among the so-called Southern nations of the world as well as the civilized. Many, if not most of the superstitious, were new to the audience, and the interest was unabated. Mrs. Britton was only willingly released by her audience when it was evident that she was overtaking her strength. Following her, Miss Jennie Hagan gave an interesting and instructive poem from subjects from the audience appropriate to the occasion, and the day closed with remarks by Dr. Richardson, Mrs. Lord and others, Mrs. Lord giving some remarkable tests.

The platform was beautifully decorated with several large vases of plants and flowers contributed freely, and as a surprise to the Ladies' Aid Association, by Messrs. M. D. Jones & Co., 76 Washington Street. It was a genuine surprise, indeed, and Jones & Co. were the recipients of the thanks of all. As we left the scene at 10:30 P. M., the ladies were tired out, but very jubilant over the success of their efforts to make this occasion a marked one in the spiritualistic calendar, and resolved to keep on in the good work submitted to their care.

Boston, Mass. VIDEETTE.


General News.

Earl Dufferin reports that the ameer has obtained from India, a special subsidy for the maintenance of an Afghan garrison at Herat. An English officer is to superintend the construction of a series of fortresses along the northern frontier. At a farm-house near Monmouth, Illinois, a man named Edward F. Nash, who had spent a year in the insane asylum, killed his mother and sister, and laid their bodies side by side on the porch. A law firm of New Orleans claims to have found in the Well brothers, of that city, the heirs to the Levy estate, in London, worth \$60,000,000. The civic flag of Dublin has been stolen from the mansion-house. Lord Mayor O'Connor threatens to seize it by force should the loyalists produce it on the occasion of the visit of the prince of Wales. A crude infernal machine was found last week in the new courthouse at Joliet, with the fuse burned to its edge. The contractors for the building, are owners of stone quarries, and the inference is drawn that the striking laborers had a hand in the plot. General Sheridan, at a recent dinner party in Washington, expressed his astonishment that General Grant had undertaken to do business in Wall street. He stated that no one ever heard him boast of military talent, but in recent years he grew fairly eloquent when decanting upon his capacity for making a large fortune. Rev. C. W. Turrell, pastor of the Methodist church at Tarport, Pennsylvania, has been expelled from his pulpit and deposed from the ministry for gross falsehood and licentious conduct. Mrs. Anna M. Meath, a resident of Chicago for the past three years, is one of three heirs to an estate in Ireland valued at \$600,000, left by Laurence W. Sheridan. On a farm near North Platte, Nebraska, last week, Richard Bacombe and wife were murdered and their house was burned to the ground. The body of Mrs. Alice R. Carlton, of Detroit, was cremated last week at Lancaster, Pennsylvania. President Barrios, who recently undertook the task of consolidating the re-

publics of Central America by the sword, is said to have perished on the battle-field of Chalchuapala.

Ex-President Arthur is said to be quite ill with malaria. Prospects for an early opening of navigation on the lakes are discouraging. M. Henri Brisen has consented to attempt the formation of a new French Cabinet. Capt. Evan P. Howell of Georgia has refused to accept the appointment of Consul at Manchester, England. The rumor has been confirmed that China is really anxious to conclude peace with France, and she is even said to be willing to pay a small indemnity. It is announced that President Cleveland will soon turn his attention to the Southern post-offices, and that he will within a few weeks remove most of the Virginia Postmasters, most of whom owe their nominations to Mahone. Edward Nash, the insane youth who killed his mother and sister near Monmouth, Ill., has been arrested. The maniac fired sixteen bullets from two revolvers into the bodies of the victims. Insanity is hereditary in the family.

After the body of Mrs. Jane Fossett of Portland, Me., had been placed in a coffin—the physician pronouncing her dead—one of the attendants sitting near the body asked, "Where are you now?" At the sound of her voice the apparently dead body moved, inched on its side and at last sat up. The eyes opened, and in a thrilling voice the woman who had been dead, but who lived again, spoke. Mrs. Fossett said she had been in heaven; that she had there enjoyed a happiness that she had never known on earth; that she had met and talked with her mother long dead, and with other friends. For some time Mrs. Fossett talked, giving a full description of her experiences in the spirit-land. Gradually her voice grew fainter, and she fell back upon the bed, clad as she was in her grave-clothes. As the last word was spoken the spirit took its final departure.



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