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 seno 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 organtration 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

#### CONTENTS.

FIRST PAGE -A Comparison of the Methods of the Spirit World and Roman Catholic Church. Evolution.

SECOND PAGE.—Experience the Best of Teachers. Stories of the Haunted Houses of England. Liberalism in Bo ton. Truth and Dogma. The New Cell Theory.

THIRD PAGE.—Woman and the Household. Magazines for April not Before Mentioned. Book Reviews. New Music

FOURTH PAGE.—Cremation. A New Demand for Ghosts. The Mysterious Human Brain. Alleged Exposure of J. H. Mott. General Items.

FIFTH PAGE,—A Word About Advertising,—Historical and Suggestive. The Labor Problem—A Reply to Mr. Kelley Miscellaneous Advertisements.

SIXTH PAGE.—Combat and Conquest. Justice to Thomas Paine by an Orthodox Minister. Women in Dakots. Mr. Howell's Work in Philadelphia. A Rather Unique Affair, Visions. Strange Phantoms. Remarkable Cases of Healing. "A Most Fearless Expounder of Religious Philosophy." Tribute to Mrs. Maria M. King. Letter from New South Wates. The Sudden Appearance of a Human Skull. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.-From the Invisible. A Strange Story. Miscellaneous Advertisements.

RIGITH PAGE.—The 87th Anniversary in Brooklyn. Anniversary Exercises in Boston. Ladies' Aid Anniversary in Boston, General News, Miscellaneous Advertisements.

> For the Religio Philosophical Journal. A COMPARISON

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

BY THOS. HARDING.

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

The venerable inhabitants of the Spiritworld 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 Ress, 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 pencilings 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 terminative shape tions, 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 senti-ment, as the first step toward moral eleva-tion. 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 mature to comprehend a principle. Now the Cathelie Church, in order to attract the wayward and carcless, erected an object, symbolical of the story to the ora, through which anastrared saineds small be led to its consequentiation; these conclust, were awakened and the last than the trailined. Here we find 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 invis-

From the incipiency of sentiment up to the highest culture, the teaching of morality through symbols has worked well; every ob

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: for more accentable to our sense of 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 venity and supersillegeness, to be found 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 super-human lucidity to all alike. Each spirit drinks in the thought of the other without effort or consumption of time,—theirs are eternal ideas in an eternal now. Was it the sweet whisper of immortal truth which in-swired the Roman Church to coldurate the spired 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 com-mon services are in the Latin. The Australmon 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
tries but it utters the same voice—as though
Against it."

system, and thus reduced it impervious to
decay—strong enough in central truth to reaist the damaging in mences copsequent
upon human imperfections. It was Spiritualism, in fact, which "built the church upon
a rock," and "the gates of hell could not preval against it." 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 horrifled, 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 lives to day—gratitude filled his heart and he and his family are good Catholics. But where were the sisters and brothers with 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 echo answer, "Where?" My readers, have you ever seen the angels of the Spirit-world by 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. "Raised" 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 I 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 today, 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. "Verlly, I say unto you," this should be mentioned "as a memorial of her," and all this while the much vaunted Evangelicals were flying for their flyes. 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 interminable hell, nor is any punished in an intermination 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 or condition called purgatury where he spirit is fitted for its future home or company, and see institutions we believe it. Late institu-align heather that mercy and love, all 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 re-semblance; nay, the teaching of the spirit in every age regarding the future is virtually

[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.

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 passional, hence apparent contradictions; but spiritual facts are central and absolute. Ecclesiastics incorporated those spiritual truths into their system, and thus rendered it impervious to

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 to the front; but those old time whispers from 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 perfeet 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 dullness, 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 sur-rounding 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,

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 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. Sturgls, Mich.

#### EVOLUTION.

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

The question was asked by the leader at 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.

pended 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 aiso one who accei es saclinces 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 unegotistic and extremely egotistic. As a giver, he must have no though 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 developes 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 principles which Spiritualism has brought altruism, their aim of life is up, and they are called hence—and one generation after an other 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

> As we know, he wrote very little or nothing, and doubtlessly, 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 some what 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

the very aim and flash" of his shots there was

always some great fault of human nature.

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. sideration of the general question of the Spiritlioned between the methods of the Spiritmind and Catholic Church, which it might be

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 s 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 intelllectual 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 savior 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 vocab-ulary 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 pos ably 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 lithsome 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 ape, 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. "Then 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 Spea-cer, whatever he may hold in theory, poetical-

-Bounce with Mrs. Hollis A Beath Predicted-Miss Bhind's Pro-

The following narrative of a few of my al experiences, is presented more for aschold of faith, than for unbelievers the truths of Spiritualism

ding on the verge of three score years ad ton, awaiting the inevitable change that er me into that country from whence weary travelers can, and do return to thes nortal shores, and hold communion with friends still on earth, I desire to add my notimeny to this glorious fact. During my life, I have, in a number of instances, known f persons, who, although holding views firectly contrary to the orthodox theology, have, after passing from the form, been greatly misrepresented—statements being made, that while languishing on beds of sickness and "death," they had recented, nade confession, and received pardon, and were thereby prepared to go away off and enter the New Jerusalem, and with harp in hand, sing and play the song of Moses and the Lamb through all eternity. As for my-self, I have no wish to be condemned to such an inactive, monotonous existence.

So I rejoice with exceeding joy, that the philosophy of Spiritualism has revealed a just, reasonable and natural way, in the grand life beyond the tomb. As spiritual teachings fix our status in the world to e, in accordance with the life acts while in the mortal body, I therefore reject the theory of death-bed repentance, as a delusion and a snare, maintaining that the doctrine of a vicarious atonement is pernicious in its effects, and that those who rely upon it for final salvation, are moral cowards.

Jeeus of Nazareth was a grand reformer of his day and time; the most spiritualized individual we have any account of, and for that reason, stands in sublimity at the head of the mediumistic list, in producing such signs and wonders as he wrought on the plains of Palestine. Spirit has all power ever matter; and Jesus, so purely spiritual, was enabled by that wonderful attribute, to produce the phenomena accredited to him. His example is worthy of all imitation.

The Infinite Creator has ordained and established natural laws for the government of the universe he has created; therefore we aust square our actions in accordance with these laws or suffer the consequences of attempted violation.

Continued observance of the laws of being will result in sound health and longevity of life here; thereby better preparing the spiritual man to enter upon the race of progressive unfoldment in the spheres beyond; for no one in the mortal is pure enough to accend on first entering the Spirit-world, to the association at once with purified angels; and none so degraded, but that they wil come under the law of progression, through repentance and atonement for evil deeds transacted while dwelling in the physical

Since the glorious fact of spirit-communion dawned upon my consciousness, I have come in contact with many spirits, and encountered wonderful experiences; but shall only allude to a few which come from arisen mbers of my immediate family.

I will premise my narrative by stating that my mother passed from the outer life before I had quite reached the age of three years. I have not the faintest recollection her countenance, nor have we a picture of Yet always have I held the name of mother sacred, esteeming it the sweetest word in the language. I have often wondered, if, when I enter the spirit realms, I shall know the dear parent, or she recognize the son that she left on earth, as the separation has been so lengthened!

Reared smid the mysterious teachings and sarkness of orthodox Christianity, I had been educated to believe that my mother had gene far away, and could by no possibility return to earth again. Connecting that teaching with the assertion, that the human race was to be separated at a great Judgment day - a very small portion denominated sheep, passing on the right hand to an eternal Heaven of bliss, while the vast majority, termed goats, on the left side, would descend to an endless hell—I had nearly concluded, that the probability of meeting a mother was **sma**ll indeed.

To me, the future was enveloped in gloom and sadness. I commenced to murmur and take exception at a God who could establish such a barbarous, unnatural, inhuman, and unjust code of laws, for the final destiny of his children that he had ushered into existence, without their knowledge and consent, to suffer here on earth for a few years, thereafter the larger portion condemned to endure the tortuies of an endless fire through

While thus laboring under these false ideas, the light from heaven burst upon my darkened vision through the phenomena of Spiritualism, and after patient investigation, I became inducted into the sublime philosophy inculcated therein; my whole nature, in all its thoughts and aspirations, experienced a change, and I could then, with feelings of love and gratitude, behold the common Father of All as the just, wise, and beneficent Architect of the Universe.

For several years I had met many loving kindred-seen them, conversed with them, and clasped hands with them frequently. Finally, I became anxious for an interview with my mother; so I inquired of a spirit friend, why among the number visiting me, my mother did not appear? Then the con-trolling spirit replied that she was standing at my side that moment; but she had been gone so long, and had ascended so high in the spheres, it was with great difficulty she could come within the earth's atmosphere, and materialize so as to manifest herself to me. I was assured that she was acquiring the way, under the law of spirit return; and if I would exercise patience, she would soon

make her presence apparent. In about six weeks time, in one of Mrs. Mary Hollis' seances for independent voices, the medium's control, James Nolan, anneed that my mother was present, and estred to communicate—which she did, in a ex, distinct, natural tone of voice, salutig me by my given name, bestowing her desing, and then informing me of those of the family that were in spirit life, and of the still abiding in the mortal—mention as incident then occurring to a part of mily, in a far distant State, of which I then wholly ignorant, but afterwards the truth of the matter confirmed. That w elevated me nearer to God and

In unity eister, who had passed to be about a year previous, who was not in this sudience-chamber of the said. Site had left a husband and in surth. All the family were Prespectively was so prejudiced against Spir-

A STATE OF THE PARTY OF THE PAR

the time. This for the three water that with high ploop and her father (who Bred with her) he recused to speak to me.

After my return from that visit, my niceo wrote me several letters concerning some strange occantriction that her father had exhibited. She expressed great grief over the matter. As she had not an acquaintance in this city I never mentioned her troubles to any one, nor did I name them to her spiritmother. At another scance held by Mrs. Hollis, my sister, with much earnestness, stated to me that her daughter was in trouble, and that it distressed her very much to have her thus suffer.

I remarked, "Sister, I suppose you are aware of the cause of your daughter's trou-

She replied: "Yes! and we have concluded to bring Mr. R—— over to our side of life!"
This was said in the month of July.

My mother then came, reiterating all that my sister had declared, and making general remarks. I inquired of my mother and sister if they could inform me as to the time the taking away of Mr. R-- would occur? The reply came: "In the autumn during the falling of the leaves!"

I immediately communicated to my niece. the statement I had received from her mother and grandmother, enjoining complete secresy as to the matter, particularly in the case of her father. I wrote the letter in July, which my niece has still in her possession. Mr. during all his life, had been a remarkably healthy and vigorods man-had never experienced a day's sickness, I think. About the first of the following November, I received a letter from my niece, conveying the intelligence that her father had been smitten with paralysis on the 22nd day of October, and had passed away on the 27th inst.—the event thus occurring at the fullness of "the falling of the leaves." Mr. was paralyzed from the crown of his head to the soles of his feet, and outwardly

appeared wholly unconscious all the time. The day after receiving the information rom my niece of her father's departure from the mortal, I sought to hear from him by attending a seance. In a few minutes, Mr. Nolan, the controlling spirit, announced the approach of my sister, leading my brother-in-law by the hand, who saluted me in as natural tone of voice as he exercised when inhabiting an earthly form. So apparent was this, that several persons in the circle expressed their astonishment at the marvel.

- remarked that he had been taken entirely by surprise, that up to the day previous to the one on which he became paralyzed, he had enjoyed his usual health and spirits. He also stated, that from the time he was stricken down to the moment of passing over, he was perfectly conscious of all transpiring around; that often he needed water, and was very desirous of conversing with his daughter, but his tongue being paralyzed, he could not accomplish the wish. He declared that the ordeal was a terrible one to pass through, and he was rejoiced that it was over, and that he was with the family, and was happy. He further remarked to me, you always ineleted that Spiritualism was true, that our friends could return to earth and manifest themselves! Now, I know it is a truth. There are a dozen living witnesses residing in this city, persons of intelligence and integrity, who heard the conversation occurring in July between myself and my spirit mother and sister, and were aware of he letter which I wrote immediately to my niece (which is still in her possession), informing her as to the predictions concerning her father, which have been stated above.

I am aware that many people will sneer a these statements, pronouncing them all de-lusion; while at the same time, they profess to believe the stories that Jonah lived for fish, without undergoing digestion, and that Walker, except the accounts received from Joshua caused the sun to stand still for a the ghost, there was not a shadow of evidence. whole day—accepting these absurdities, be-cause they have been taught it is part of the infallible Word of God; and denounce me as an infidel because of my rejection of such

unreasonable nonsense. Another class of persons excite my deepest pity; they are those that have seen and con-versed with their loved spirit ones, as I sat by their side, declaring it was their dear arisen relatives and friends, and that communion with denizens of the higher life was an established fact; and yet, when they mingle again with church people, and are obliged to confront Mrs. Grundy, they ignobly disown that which they had acknowledged to

be a glorious truth. One more personal episode in my spiritual experience, proving the watchful care exercised over us by spirit friends, and that they are familiar with all transpiring in our

Five years ago, I passed a few weeks upon the Atlantic seaboard. As I returned home, I visited Lake Pleasant camp meeting for a few days. I had then never seen a medium for symbols; so 1 called upon Miss Jennie Rhind, whom I had never met before, nor did I then announce my name, nor present any remark by which it would appear.

After she had given a few lines of doggerel rhyming, which I could not comprehend, I was about leaving, when suddenly the control seemed to change. She passed into a trance state, remarking that I had then a child in the grip of a lion's paw, writhing in the jaws of death; so I had better hasten home. I had at that date a daughter visiting some friends living in Indiaus, from whom had not heard for some six weeks. Although she had always enjoyed remarkably good health, I felt unessiness, though not to any great extent, not placing implicit confidence in the communication. Ten days afterwards

reached home. During my absence, my mail matter had been deposited at my office, and I did not seek it until the second day after my arrival, in the afternoon. In the interval, seated in a chair I became unusually drowsy, and soon passed into a state of dreams or visions, in which I seemed to see six letters fall into my lap—one of them bearing an address written with purple ink. Becoming aroused, I felt refreshed, and immediately started for my letters, finding six of them. One addressed in purple ink, contained the sad intelligence of my child having passed away on the very day that I had the sitting with Miss Rhind at Lake Pleasant! I have encountered persons who never receive anything of a satisfactory nature from the Spirit-world—the most of them seeming not to merit such attention. Spirits are not inclined to thrust themselves upon those who regard such intercourse as a delusion, or all fraud, and soundly berate the mediums, when, from idle curiosity, they visit them.

There is another class of men and women, a little more sincere and honest than the first named, who receive only that to which they are entitled. If such will investigate with patience and earnestness, they will, doubt-lessly in time, have indubitable evidence of spirit power to communicate with them.

There are many perfectly reliable medi-ume in the equatry; but there are dishonest

when we change formers; we must "try the spirits a sublime truth, and as such under ice and overtops all other abjects that can engage the human mind. JOHN ROWARDS. Washington, D. C.

Steries of the Haunted Houses of England.

Apparitions Whose Reality is Attested by Witnesses.

From Dr. Moore's "Haunted Houses and Legends."] In 1680 there lived at Lumley, in the county of Durham, a widower named Walker, who was a man in good circumstances. Anne Walker, a relative of his, kept his house, to the great scandal of the neighborhood, and, as it proved, with too good cause. A few weeks before this young woman expected to become a mother Walker placed her with her aunt, and promised to provide both for her and for her child. One evening about the end of November this man, in company with Mark Sharp, an acquaintance of his, came to her aunt's door and told the girl that they had made arrangements for placing her in a quarter where she could remain in safety till her confinement was over. They would not say where it was, but as, in most respects, Walker bore a most excellent character, he was allowed to take the young woman away with him, and he professed to have sent her away with his acquaintance, Sharp, into Lancashire. Fourteen days after, one Greame, a fuller, who lived about six miles from Lumley, had been engaged till past midnight in his mill, and on coming down stairs to go home, in the middle of the ground floor he saw a woman, with disheveled hair, covered with blood, and having five large wounds on her head. Greame, on recovering a little from his first terror, demanded what the specter wanted. "I am the spirit of Anne Walker," said the apparition, and then proceeded to narrate the circumstances already told concerning her taking away from the home of her aunt. "When I was sent away with Mark Sharp, he slew me on such a moor, naming one that Greame knew, "with a collier's pick, threw my body into a coalpit and hid the pick under a bank; his shoes and stockings, which were covered with blood, he left in a stream." The apparition proceeded to tell Greame that he must give information of this to the nearest justice of the peace, and that till this was done he must expect to be continually haunted.

Greame went home very sad; he dared not bring such an accusation against a man of so unimpeachable a character as Walker, and yet he as little dared to incur the anger of the spirit that had appeared to him. So, as all weak minds will do, he went on procrastinating, only he took care to leave his mill early, and while in it never to be alone. Notwithstanding this precaution on his part, one night, just as it began to be dark, the apparition met him again, in a more terrible shape, and with every circumstance of indignation. Yet he did not even then fulfill its injunction, till, on St. Thomas' eve, as he was walking in his garden, just after sunset, it threatened him so effectually that in the morning he went to a magistrate and revealed the whole thing. The place was examined, the body and the pick-ax found and a warrant issued against Walker and Sharp. They were, however, admitted to ball, but in August of the following year, their trial came on before Judge Davenport, at Durham. Meanwhile the circumstances were known over the North of England, and the greatest interest excited by the case. Against Sharp the fact was strong that his shoes and stockings covered with blood were found in the place where the the ghost, there was not a shadow of evidence. Nevertheless, the judge summed up strongly against the prisoners, the jury found them guilty, and the judge pronounced sentence on them that night, a thing that was unknown before in Durham, either before or after. The prisoners were executed, and both died professing their innocence to the last. The judge was much agitated during the trial, and it was believed that the specter had appeared also to him, as if to supply the want

of legal evidence."

AN OBLIGING SPIRIT. In his miscellanies, Aubrey cites the singular narrative of Capt. Henry Bell, originally in the preface to the translation of Luther's Table-talk. Capt. Bell begins by declaring that whilst employed beyond the seas in various state affairs for King Charles II. and his successor, James II., he had heard much lamentation made over the great destruction, by burning and otherwise, of Martin Luth-er's Discourses. This work, which was supposed to have largely promoted the Reforma tion, was condemned by Pope Gregory XIII., and placed under the ban of the empire by Rudolph III. This latter monarch ordered that all printed copies of the work should be burned, and that any person retaining a copy would be liable to the punishment of death. In consequence of this rigorous edict, and the stringency with which it was enforced, in a little while no copies were obtainable. A certain Caspar Von Sparr, however, according to Capt. Bell's account, accidentally discovered a copy, in 1626, which had escaped the wholesale destruction the work had suffered. As the prosecution of Protestants still continued, this gentleman was afraid to re-tain possession of the interdicted book, and yet unwilling to destroy it, thought of Capt. Bell. Knowing that he was thoroughly acquainted with German, he forwarded him the wonderfully preserved work, earnestly impressing upon him the utility of translating it into English. Capt. Bell did not appear to be in any great hate to comply with his request, but, nevertheless, took the work in hand, and many times began to translate the same as he remarks, "but always I was hindered therein, being called upon about other business, insomuch that by no possible means, I could remain by that work." About six weeks after he had received the book from Germany, "It fell out," to cite his own words, "that being in bed, one night between welve and one o'clock, my wife being asleep. but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed in white, having a long and bread white beard hanging down to his girdle, who, taking me by the rightear, spake these words following unto me: Sirrah, will not you take time to translate that book, which is sent unto you out of Germany? I will pro-

the first of the Spect Testentestor, and the state of the further orders from the Lords of the Council."
This was done without any cause being shown. But his real effense, according to Aubrey, was that he had much importuned the Lord Treasurer for considerable arrears which were due to him, and which that official, not being willing to discharge, clapped him up into prison. Be the cause what it may, Bell was detained in close confinement for ten years, five of which, he states. he spent in translating the work of Luther above referred to. As he quaintly remarks, "I found the words very true which the old man in the vision said unto me, 'I will shortly provide you both place and time to trans-

A MOTHER'S LOVE.

In April, 1876, the following very curious account of an apparition that appeared to three children at once was communicated to the Psychological Society by Mr. Hensleigh Wedgewood:

"In the early part of the last century a member of the Society of Friends, living at Settle in Craven, had to take a journey to the borders of Scotland. This lady left her family, consisting of a little boy and two little girls, in charge of a relative, who, in lieu of sending frequent letters (in those days the mode of communication was slow and costly between places widely remote), engaged to keep a journal, to be transmitted to the mother at any convenient opportunity, of all that concerned the little ones, who were aged respectively seven, six and four. After an absence of about three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth, even before her husband at Settle could hear by post that she was sick. The season was winter, when in the mountainous borderland between the counties the conveyance of letters by postmen on foot was an especially lengthened and difficult process. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother, for the satisfaction of her family, so that the accuracy of the several statements as to time, as well as facts, was beyond the doubtfulness of more memory, or even of any unconscious effort to bring them into agreement with each other. One morning, between seven and eight o'clock, on the relation at Settle going into the sleeping-room of the three children, she found them sitting up in bed in great excitement and delight, crying out, 'Mamma has been here;' and the little one said, 'She called: Come, Esther.' Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return to her home. That same morning, as she lay dying on her bed at Cockermouth, to those who were watching her tenderly and listening for her latest breath, she said: "I should be ready to go if I could but see my children.' She then closed her eyes, they thought to open them no more; but after ten minutes of perfect stillness she looked up brightly and said: 'I am ready now; I have been with my children, and then at once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same."

> Liberalism in Boston. No. 3.

To the Editor of the Religio-Philosophical Journal: Materialism and agnosticism, as distinctive phases of liberal thought, are well represented in Boston. The Boston Investigator is the organ of a large class who hold materialistic views, and it devotes its columns mainly to the exposition of the errors of Christianity. The Index, a journal of more scholarly pretensions, devotes little space to destructive work, but aims to conserve and construct; building upon the foundation of science, a structure of ethical thought adequate to the needs of those who have abandoned the old theology. The Investigator is supported by the more iconoclastic ele-ment of the liberal movement, while the Index numbers among its readers and writers, many who yet retain the religious idea, holding that religion needs reformation, not de-

struction. There are here several organized bodies for the exposition of liberal ideas. At Parker Memorial Hall, James K. Appleby holds Sunday services. This society was founded by Theodore Parker, but since his death it has lacked the vitality infused into it by that earnest and thoughtful worker. On Sunday afternoons the Parker Memorial Science class meets in the same building. This class was organized some years ago, and has gone through a process of evolution to reach its present condition. Its exercises now consist of a lecture or paper by prominent men or competent members, followed by discussion lasting from three quarters of an hour to an hour. The meetings are interesting and in-structive, and are attended mainly by adults. There are about one hundred members, though only a part of them are present at any

one meeting.
At Paine Hall, the Boston Liberal Club holds meetings on Sunday mornings, where topics of interest to its members are discussed. The Ingersoll Secular Society meets in the same building on Sunday afternoons. This society was organized in October last. Its meetings on the third Sunday of each month are addressed by representative Free Thinkers. Literary and musical entertainments are given on the second Sunday of the

month. The Liberal Union Club was organized a year ago. Its president is F. E. Abbot. Its members, business and professional men, number about 140. It holds monthly meetings at Young's hotel. The meetings take the form of a social reunion, dinner, a prepared address, followed by discussion on leading questions of the day. Among those who have addressed the Club during the past year are Prof. Sumner, of Yale, Gen. F. A. Walker, Dr. W. T. Harris, of Concord, Chas. F. Adams, Jr., Fred M. Holland, Col. T. W. Higginson, Wm. Lloyd Garrison, Jr., and Prof. E. S. Morse. This club is rather exclusive, constituting a sort of intellectual aristocracy, and is not likely to become very popular. For items respecting this club, the writer is indebted to Mr. B. F. Underwood, a former Vice-President, editor of the Index.

The spirit of exclusiveness or intellectual sent unto you out of Germany? I will provide for you both place and time to do it. And then he vanished out of my sight. Whereupon, being much affrighted," Capt. Bell continues, "I fell into an extreme sweat, insomuch that, my wife awaking, she asked me what I alied. I told her what I had seen and heard, but I never did heed or regard visions or dreams, and as the same fell men out of my mind. Then shout a formight after I had seen the vision, on a limited." I went to Whitehall to hear the seenon, they would be my fedgate, which ended I returned to my fedgate, which ended I returned to my fedgate, which

The second Administration of the second and the sec

tractable positives, and less his worth he raised treat his own attainments, we shall be in a fair way to escape this own.

We find in Roston, as elsewhere, various phases of the materialistic or agnostic school of thought. We find these who have no solid attainments in modern science; who know little or nothing of the works of those great leaders of agentific thought. Darwin, Spencer. leaders of scientific thought, Darwin, Spencer, Huxley, Tyndali, Haeckel, but use their names to conjure with, as the magician uses his formulæ. They assume the armor of seience without having proved it, and go val-iantly forth to slay the Philistine of Orthodoxy. They prate of protoplasm, and wield weighty words from the dictionary of science, without so much as knowing their meaning. They discourse volubly of the potencies of matter, and show to their satisfaction how a lump of mud, suddenly animated by a desire for progress, proceeds by natural selection to evolve itself into a man—and they succeed in showing that whether man came from a lump of mud or not, that element often constitutes a large proportion of the substance of his brain.

This gross materialism is repulsive to those of finer sensibilities. Recognizing as we must the office of matter in the economy of the uni-verse; conceding much that is claimed for material conditions in the evolution of intelligence, we yet shrink back in disgust from this gross and forbidding presentation of the subject, and deplore the injury done to true science and pure liberalism by these incapable workmen.

Another class of liberals who are retarding the progress of the human mind toward the highest truth, is that class which devotes all its efforts to destructive work, and in that work employs unworthy methods. There are liberals who seem to have no conception of the work of the true reformer. They consider that to reform means the same thing as to destroy. With no object but to destroy, they spend their strength in clubbing Moses and the prophets; shooting the arrows of ridicule at the old theology; and amid the debris and dust of fallen ruins, they hope to find the Goddess of Liberty sitting serene, wrapped in the robe of truth. They get impatient with the slow hatching of the chick, and with the hammer of iconoclasm, they break the shell, only to find that they have killed the bird. They cannot wait for the natural growth of the grain of wheat, but must pulverize it to hasten the process. They do not realize that to induce a man to change his position you must lead him from his present ground, not blow it from under him. They repel honest seekers after truth by continually wounding their feelings, ruthlessly attacking all the sentiments held sacred and dear from childhood's days. The true work of liberatism is hindered by these barbarian warriors, who swoop down upon the temple of faith and with club and spear shatter the idols of the honest worshiper. Other classes of liberals are honestly and earnestly striving to lead men to higher and broader truth. They realize that every condition of the human mind demands a form of faith consistent with its powers of comprehension. They see that to destroy one's present faith before his mind is capable of comprehending a higher form, is to open the door to all forms of immorality and evil. If one is freed from the old restraints before he is capable of appreciating the higher motives to conduct, his moral kingdom is in a state of anarchy, and open to all the attacks of evil. So they direct their efforts to the education of their fellows. trusting to natural development of the intel-lect for higher views of life and duty. It is self-evident that of the various phases of liberalism represented in Boston, this latter class is the most beneficial to society. We will never have truth by simply destroying error; but build up truth, and error will die a nat-

The New Cell Theory.

Such was the cell of thirteen years ago-"a structureless mass of protoplasm," which increased in size by nutrition, and in numbers by division. Such is the cell of most of the text-books of to-day, But the cell of science is a very different affair. Instead of being structureless, it is found to possess an intricate structure, while its division is far from being the simple process above indicated. The new cell-theory is, in fact, but five or six years old in its developed form, and it is as yet settled only in its main features. Its minor details need much further elucidation.

These new discoveries, which we shall briefly describe, are largely due to the increased power and clearness of definition of the microscope, and still more to new and improved methods of preparing organic sections for investigation, by the employment of stains, preserving agents, and other useful appliances. It is not every microscopist that is able to see the minute details of cell-structure lately announced. The careful preparation of material and exceedingly delicate manipulation required need years of practice, and the discoveries referred to are due to the first microscopists of the age, though the methods are now so simplified that any skilled observer, with a good instrument and proper care, may hope to successfully employ them.—From "Structure and Division of the Organic Cell," by Charles Morris, in Popular Science Monthly for April.

#### Truth and Dogma.

[In Europe on the death of the king, the streets recound with the cry, "The king is dead! Long live the king!" The theory being that the king, as God's representation, never dies.]

An outworn Dogma died. Around its bed Its votaries wept as if all truth were dead. But heaven born TRUTH is an immortal thing; Hark, how its lieges make the welkin ring, Shouting "The King is dead! LONG LIVE

THE KING! J. H. Hartford, Conn.

The Soudan country is supposed to contain from 50,000,000 to 75,000,000 people. Most of them are Mohammedans. Some of the tribes are quite civilized and industrious. Among others human sacrifices are still offered. The slave trade is extensive. Honey made by wild bees is an important article of com-

. To lock the door of a house in Norway and remain inside is deemed absurd. At theatres and other public places wraps are left outside without being checked or even watched by an attendant, and the people are said to be so honest that none are ever lost or stolen.

## Horsford's Acid Phosphate.

ONE OF THE BEST TONICS.

Dr. A. ATKINSON, Prof. Materia Medica and Dermatology in College of Physicians and Surgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphator in soluble

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

#### COD PITY US ALL.

God pity us all as we jostle each other— God pardon us all for the triumph we feel When a fellow goes down neath his load on the heather, Pierced to the heart, words are keener than steel,

Were it not well in this brief little journey,

On over the isthmus, down into the tide, To give him a fish instead of a serpent, Ere folding the hands to be and abide Forever and aye in dust at his side?

Look at the roses saluting each other; Look at the herds all at peace o'er the plain— Man, and man only, makes war on his brother, And laughs in his heart at his peril and pain, Shamed by the beasts that go down on the plain.

Mrs. Louisa Reed Stowell, the only lady instructed in the University of Michigan, and the author of several treatises on microscopical subjects, has just been elected a member of the Royal Microscopical Society of London, being the third lady ever elected.

Dr. Lena V. Ingraham is giving a course of lectures to the employes of Jordan, Marsh & Co., on subjects connected with their health and comfort. Five hundred women and girls listened to her half-hour talk one Friday afternoon. Similar lectures are being planned in other cities.

Susan Warner of Highland Falls, passed away last week, at the age of sixty-six. She will be remembered as the author of "Quechey." "The Wide, Wide World," etc., once very popular novels. They were religious and sentimental in tone, and not very true to

Mrs. Joanna Tower Miner passed away in Buffalo, lately, at the age of one hundred and one years. Mrs. Miner was a strong, robust woman. Until a week ago she seemed to be unusually well. Her husband died nearly half a century ago. On her hundredth birth-day, the 24th of last September, she was given a reception at her son's home, and many townspeople called upon her to pay their respects and extend congratulations.

An exchange says that: "An African king was lately thrashed by his loyal subjects because he signed a treaty for annexing territory to Germany. This was in the Cameroon, West Africa region. And yet hard by a treaty, placing eight rivers and adjacent territories under the protection of Great Britain, had been signed by the King of Opobo (Ja Ja) and all neighboring chiefs. The son and heir of King Ja Ja had been sent to a Liverpool school to be advected. In Ja speaks English school to be educated. Ja Ja speaks English fluently, and encourages trade. His Prime Minister is a woman named Emma Johnson, who emigrated to Liberia from Kentucky, and, being possessed of the rudiments of education and a marvellous flow of speech, has

become a powerful personage."

Efforts to help fallen women have lately been meeting with much success. Twenty-seventh street, between Sixth and Seventh avenues, has been much improved in the last two years. This change has been brought about largely by Miss Strachan, who founded the Faith Home for Fallen Women, at No. 103 West Twenty-seventh street. The Home was opened on Monday, March 18th, 1883, and its second anniversary was celebrated lately, afternoon and evening, by meetings at which many influential women of the city were present. A report of the work of the Home was read, which shows that there have been five hundred and ninety-two inmates, of whom forty-seven have returned to housekeeping, two hundred and thirty-two have gone back to their friends, one hundred and ninety-eight are in service, twenty-three are in stores, nine have been dismissed, and fiftytwo still remain in the Home. Of the remaining thirty-one some have been sent to the hospitals, and the others have gone away to look for work and failed to report. At the meetings which have been held daily in the parlors of the Home a number of drunkards. gamblers, burglars and loafers have been led to give up their evil ways. Many of the in-mates find their way to the Home from the police courts, the justices sending them there in preference to imposing a term of imprisonment on the Island. Is it not about time that some one took up the work of fallen men? There can be no fallen women without them. Does one class need reforming more than another?

We have the authority of the Mail and Express for the story that "The most beautiful photographs taken in this city are by a young lady. She is the daughter of a prominent banker, and her photographs only circulate privately but they excite admiration wherever they are seen. She belongs to a knot of young women who are studying art, and for their own benefit. They pose for one another. The peculiarity of these photographs is the use made of shadows and the softness of the lines. The professional photographer gets a glare of light and brings every thing to a sharp focus. This young woman keeps her subjects in shadow and her instrument

just a little out of focus.
"Another accomplished photographer is a well known woman of fashion, who has a superb collection of views taken by herself. Mr. Frederick Constable, of the firm of Arnold & Constable, last year took five hundred neg-atives in and about New York. Since the modern discoveries in photography, which render it a light, clean, easy employment, his wife has become as much interested in photography as he is, and accompanies him in his photographic tours."

It is reported that the buildings for the new college for women at Bryn Mawr, Penn., are nearly completed, and the college will be opened next September. The Philadelphia Press furnishes the following facts concerning it:
"The college was founded by Dr. Joseph W.
Taylor of Burlington, N. J., who gave one
million of dollars toward it, in buildings and money. The purpose of the institution, is to offer to women all the advantages of a college education, and to fit such of them as desire it to be teachers of the higher branches. The idea is to give in the pre-paratory schools all the training and drill necessary to educate the pupil to the point where she may be competent to pass the matriculation examination, which will be of the accepted college standard. Unlike Vassar, there will be no preparatory school attached to the Bryn Mawr, College. 'The course of studies is to be similar to that pursued at the Johns Hopkins University, the studies being classified into groups and made to a great extent elective. Particular attention will extent elective. Patricular attention will be paid to the physical training of the pu-pils, and the gymnasium, which is the larg-est one for women in the country, will be furn-ished and condusted on the plan carried out by Professor George Sargent at Harvard. It will be under the charge of Miss Caralyn C.

MISS HILL IN LONDON. The following is an account of a remarksble work now being done in England:
"The remarkable work which is being done

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by Miss Octavia Hill and under her direction among the slums of a part of London, has attracted attention on this side of the water. In early life Miss Hill was a worker with Rev. Frederic Denison Maurice, whose theological writings have made so strong a mark on the times. At the age of twenty five, she took in hand the dwellings of the poor, having Mr. Ruskin among her earliest supporters. He it was who, in 1864-5, provided the £3,000 to purchase the two neglected courts, have by the assistant actions are presented. known by the curiously satiric names of Paradise and Freshwater; he assured her that if the money was sunk he would never regret the giving, impressing upon her, nevertheless, that a workingman ought to be able to pay for his own home. It has paid, it has spread, and now Miss Hill can have all the money and all the houses she wants; the extension of her work is only limited by the number of trained workers. Miss Hill's scheme included the idea of working from as many center points, as possible, instead of expending the same labor in one locality, on the principle that if the germ theory of disease is true, the germ theory of cure is also true. She established cleanliness, order and frugality in two or three houses in a neighborhood, and then went to another. Purchasing with the aid of her friends—for she is not rich—a house or two where the stairways were choked with dirt and every corner reeking with refuse, where the windows were broken and the plastering broken away, she went on to purify this one spot into a decent and healthy home, or into several homes, making herself by no means what some would call 'an angel,' but a hard-working, prosaic woman, exacting rent as scrupulously as any landlord, and allowing nobody to pose and whine in helpleseness. Often obliged to go about in noisome places and among ferocious women in the night, her courage was equal to it."

The little State of Rhode Island has passed a law by which its citizens are allowed to vote on the Sixteenth Amendment. The large territory of Dakota has gone further than that A bill has passed both Houses giving women the right to vote on all questions. At the same time, before the public is placed

A REMONSTRANCE. One of the greatest arguments in favor of Woman's Suffrage, has lately been issued. It is in the form of a remonstrance against suffrage, by a number of women of wealth and position. They want no new rights or responsibilities. Living in luxury and fashion, breathing an atmosphere of conservatism, in which alone these thrive, they are protected from every source of misery which presses upon their more unfortunate sisters. It is easy for such to give in charity, to hold fairs and preside at booths, clad in attire fit for princesses. They are not unkind as the world goes, they are often moved by tales of

distress and give to the poor generously, heartily and with touching sympathy.

The thing is they do not get at the causes of misery. Enjoying the richest fruits of civilization, they are as ignorant of the stress of civilization, they are as ignorant of the stress of civilization. of circumstances, the anxieties and fears, the temptations and needs, of the woman who struggles along for subsistence, who lives "from hand to mouth," not knowing what the next day may bring forth, as though each lived on a different planet. They have their own griefs. Husband and son may look too long upon the wine-cup when it is red," but they are brought home in a carriage and cared for by trained attendants. If there is no happiness at home, there is dis-

traction abroad. Even at the worst, they miss the sharpest sting of sorrow-want. They never go to sleep without prospect of shelter and food terness and sorrow, earned by the labor of delicate hands. Is it in human nature for such to place themselves in the position of women with the same needs, the same capacities for enjoyment and sorrow, yet without means of gratifying them?

Such remonstrances only act in opposition to the desire of the signers. They cannot, in this manner, restrict larger avenues of labor. or prevent better remuneration and more just laws.

Besides this, there is a grander argument than that of an appeal to sympathy. Who has a right to protection and privilege, yet give no return? Is not God's universe founded on the law of justice or compensation? Shall I receive every thing from society and give back nothing? A dole of alms is no return for that condition in which the fortunate thrive. The thrift and good sense which insures competence, renders it incumbent on their possessors to bring about that state of education, morals and public sentiment, which provides work and comfort for

It is a tremendous problem we face: one which has never been solved. It cannot be done by men alone; they have failed, even in the later light of eighteen Christian centu-Selfishness springs up and bears its fruit, where wisdom puts forth only a few sickly shoots. May the love and intention of the woman's side of humanity furnish the proper conditions of a new and healthy

Magazines for April not Before Mentioned.

THE ECLECTIC. (E.R. Pelton, New York.) The Eclectic for April contains a varied and attractive list of contents. A Word More About America, by Matthew Arnold. will be read with great interest. Frederic Harrison gives a Review of the Year, and Henry Irving has something pleasant to say on The American Audience. The English essayist, John Morley, is represented by a mastely paper of George Flight. on George Eliot. Other good articles of special note are Stimulants and Narcotics by Percy Greg; Automatic Writing by Frederick W. H. Myers; and Scientific versus Bucolic Vivisection by James Cotter Morison. There are also short stories, poems, and a number of choice and well assorted papers on popular subjects.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The leading paper of this issue, The Poetical Imagery of the Book of Revelations, is by Dr. Ludlow; Prof. Fisher treats of The Modern Sermon; Dr. Schaff's Reminiscences of Neander grow in interest; Dr. J. T. Duryea has an article on Ministerial Education, and Dr. S. T. Spear discusses the question Ought Prohibition to be Made a Political Question. There are also seven ser-mons from noted divines. The Editorial section is full of matter relating to sermons, preaching, etc.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) This number contains the usual amount of good reading mat-ter and has a Fashion Department with plates of the latest styles.

CHAUTAUQUA YOUNG FOLKS'. (D. Lothrop & Co., Boston.) A monthly journal for reading clubs, schools and homes. It is entertaining, educational and practical.

Sr. Richolas. (The Century Co., New York.)
This number opens with a frontispiece by W.
St. John Harper, of The Gilded Boy, a story
of a Florentine pageant in 1492. We find
that the romance of history forms a prominent feature of this number. In the Historic Girls series E. S. Brooks tells the story of the girlhood of Zenobia of Palmyra, as based on information recently brought to light by Eastern scholars. A sketch of Bach, forms the first of a series of brief biographies by Agatha Tunis, of the great musicians From Bach to Wagner Light Schweite fells in Bach to Wagner. Lieut. Schwatka tells in Children of the Cold, of some of the popular games of the Eskimo; while Charles Barnard, in The Boys' Club, relates some amusing incidents. A Ready for Business paper discusses the chances for young men in the field of practical chemistry; and E. P. Roe, in Driven Back to Eden, contributes some timely advice to young tillers of the soil. Among the Law-makers contains an amusing chapter on the pranks of the Senate pages, appropriate to the month ushered in by April Fool's Day; and J. T. Trowbridge's serial, His One Fault, adds much interest. Among other features a few are: Easter Morning; The Conscientious Cat; poems by Celia Thaxter and Margaret Johnson, and another, called, Who's Afraid in the Dark? with a full-

page picture by R. B. Birch. THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) The opening article will interest most readers as it is upon the subject of Elizabeth Tudor and Catherine De Medicis: Shaking Hands and a Mountain Prejudice; El Mahdi; The Christian Religion; Mark Hopkins; The Currency Question, and the Education of the Future are good, and with short articles, poems and notes make up an interesting number.

#### BOOK REVIEWS.

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

IMMORTALITY INHERENT IN NATURE. By Warren Sumner Barlow. Pp. 40, 12 mo, cloth. Price, 60 cents, poetage free. For salc, wholesale and retail, by the Religio-Philosophical Journal

This is an exquisitely printed and bound volume containing a fine steel engraving of the author, and some of his best work as a poet of the new dispensation of thought. In the beginning the author says:
"To those who doubt immortal life,
And feed upon the husks of fate;

Who dare not trust their fondest hopes, These lines in love we dedicate." The book is divided into five cautos: "God is all in all," "The Source of Thought Eternal," "Effects are Eternal," Foreordination in Harmony with Free "Design versus Chance," "Hope of the

Soul." From the varied pages we copy a few lines taken almost at random: The dark veiled chasm of despair,
On which immortal life bath reared Her temple so divinely fair.

"As this our sun gave birth to worlds, From which our system was set free, All fashioned from his elements Eternal in their entity; So hath the central Source of thought, From all its attributes divine,

To crown with glory all design."

This will give the reader a taste of Mr. Barlow's poetry and the great popularity of his previous volume, "The Voicee," shows that its rich vein of philosophy is appreciated by the liberal public.

Bequeathed immortal life to man,

HOMER, King of Norway, and other Dramas. By Adair Welcker. Sacramento, Cal.: Press of Lewis & Johnston. Price, \$1.50.

The author says in his Preface: These works are placed in book form, in order that the people of a future age may have the opportunity to open their mouths with wonder, at the utterances of a very ordinary dead man; and that commentators in that day may have a method of making a living. The plays are written for the few in this age who are the great for prainding and for the results of an too great for prejudice; and for the people of an ige in the future, when the past is not envied

New Music Received.

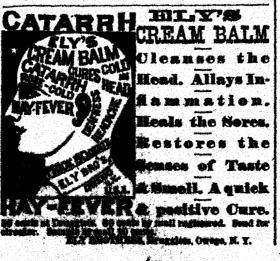
MOTHER'S LAST REQUEST. By Maude Beverley. Price 40 cents. "STAND BY YOUR MOTHER JACK." By Geo. Arlington. Price 40 cents. Boston: Chas. D. Blake & Co.

Mr. D. Edson Smith, Santa Ana, California, has sent us a pamphlet entitled: "The Santa Ana Valley of Southern California, its Resources, Climate, Growth and Future." It is published by the Santa Ana Valley Immigration Association, and will be found interesting to those who contemplate going West.

We have received from the Century Co., New York, accompanying the Century for April, a map of The Soudan, enlarged from the March issue of this popular and widely circulated monthly. It will be of value to those interested in this far off country and especially so at this time.



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

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present position. I now have twenty-five or thirty of
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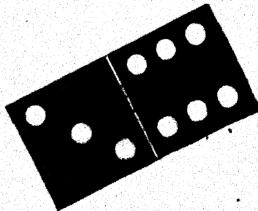
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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuseripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

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 I mean to keep the rooms full of ghosts for 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.

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 aswe 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 nonulation 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 mind! 30,000 persons were buried there. A London cometery, mentioned in the New York World, lately, consisted of seven acres, and the trustees announced that this was enough for 83,500 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 | Pacific and "to those distant woods where 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 berrors of the crowded church yard or cemevery were re-enacted under the church. In New York, a few years ago, there were extentre vanits under two Methodist churches. When a funeral was expected, the vanita and be opened at least six hours before the set for the funeral, so a part of the deadgases could be dispersed over the city, for es this were done, no one could live in result tong enough to place the coffin, and a would burn long enough to show the In these vaults the coffins were piled the othe high as practicable—the a individuality was lost, and

stion of the body. And so the dead killed the living. Copeland tells of a man and wife walking to shurch, when they perceived the odor of putrefaction from a grating made to ventilate the vaulte 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 Jaily 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 knew 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. - said, with a hearty laugh: 'Tell him 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 In earlier ages when population was scanty lively and thoughtful interest than most and land plentiful, earth-burial was probably | published matter. The publication of these accounts indicates a new demand. The newsatmosphere 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

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 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 an immense mass of putrefying story and give it cordial heart welcome.

This change is significant and encouragment and poetic fancy that had ing. It comes as a result of the great spiritthat in the church yard was the movement and as a rich reward for those

that the world was the for a new claps tion, and that the hour had come when, as never before, man and women on earth could act with them; and so their and our joint offorts have wrought the beginning of a work of which the greater results are in the future.

Ghosts and hobgoblins-awful and super-

natural 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 experiences and higher spiritual cul-

#### 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 portoin 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 combat ive, 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 paper responds to any change in the mental it, it cannot fail to arise." "Sidartha." 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 be-

> 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 cozing 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

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 scances 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."

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 Mesers. 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.

come more prominent as man advances in 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 Jourgreat 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 Ameri can Spiritualists will do credit to their worldrenowned 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, III. 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 J. Frank Baxter, assisted by Rev. C. W. Heizer; 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 know Bro. Gilman well and in common with a large strete of acquaintances held ff was ascertained that a fifth skin was grow- him in high or

11th of April, for New Orienna, to a 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

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 Jour-NAL 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 seances, 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 W. S. Pettit of Alliance, O., writes that the | all hazards wherever he can get an audience. society there has been very successful the There have been several fights between expast winter; that Mr. Kellogg has been speak- | cited parties who have taken sides pro and ing very acceptably, but has now left them. I 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 Pentoocook Club, the 16th; Berkeley Hall, Boston, the 19th. He holds a reception at 30 Worcester Square, the 20th, and speaks at Haverhill, Mass., the 26th. 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 drank 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 mani-NAL exist to enlighten mankind as to our | festations 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 Hurst'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, Hindoostan. 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 colonisation is now going on. Some of the best portions of Arisons, Wyoming. New Mexico, idaho and Colorado, are under Mermen dom-

The enormous sum yearly expended for newspaper advertising is one of the striking features of this go-ahead age. The amount can - not 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 Chicage 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 religions 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 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 impressional 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 spiritlife; 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 Rosehill 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 tomtoms 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 esten, 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 Kternal Pleasure, the gods and divinities were praised and apostrophized in loud harangues, and the festivties ended, after having occupied all the afternoon. It was the regular annual offering

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. Trefry, 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. Hickcox, and Master George Hickcox, 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 apnauraness died governi 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 nim. 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 obserto the dead.

The French Academy some time ago offered a prize of 40,000 frances for some certain test of death to prevent persons from being buried alive. The award has been made to a the single announced that on holding the supposed dead person to a settimate is more than double that above by government statistics as shown by census re-

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 1890 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 leaned 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 cease less 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 dissipa tion, 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 diseussion, 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?

I'll 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 beeldes, 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. brotherist thes, and have been benefited by the same.

I still continue to use it. The oxygen was ordered by Dr. E. I. 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.

THE TEST: 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.,

Dr. Price's Special Flavoring Extracts.

Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY CROCERS.



# 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.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeeble body, and the Hair Brush had a magic effect on my scalp.

Mrs. T. E. SEYDER, Fancy Goods Dealer 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. Mrs. T. E. SNIDER, Fancy Goods Dealer.

SAND BRACH, Mich., September 2.

I cheerfully tender you my hearifalt gratitude for what
your Electric Corsets have done for me. I have suffered
for over three years with weak back, growing worse all
the time. At times I was almost helpless—could not
work or walk. I received benefit the second day of wearting it, and have improved ever since. I am now able
to work and walk all day without any trouble. My friends
are simply astonished.

Mrs. A. Curry.

BROOKLIN, Mr., June 28. Dr. Scott—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 marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented.

Mrs. J. B. Bassox.

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

ELECTRIC CORSETS.

aave established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appli-Pronia, Ills.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. Hornish.

November 28, Dr. Scott's Electric Corset have given much relief, suffered four years with breast trouble without find ing any benefit from other remedies. They are invaluable, Mrs. Jas. Campdelli, Henderson, Tex., August 17. I tell my friends goldswould not induce me to part with my Electric Corset and Hair Brush unless I could obtain

S. P. FLANAGAN, Real Estate Operator.

Magnetic appli-ances on the mar-

Dr. Scott's Genuine

January 5, 1885.

Dr. Scott's Electric Corsett have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

Intense nervous debility has been my trouble for years. I hysicians and their medicines did not help me I finally derived great relief from Dr. Scott's Electric Belt.

encouraged. M. E. Pennegek

Meridian, Miss., June 24. Dr. Scott-Your Electri

Corsets have given splendid satisfaction. One lady who suffered continually from in digestion, has been greatly benefitted by wearing them.

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which the eyelets are riveted. For weak back spinal, kidney and liver troubles, rheumatism, ar other weaknesses peculiar to women, our Corse taye no equal. A beautiful silvered compass wit which to test their electro-magnetic power accor-names each Corset. OUR ELECTRIC IN panies each Corset. OUR ELECTRIC IN-SOLES, price 50 cents peer pair, should be worn together with our Corsets; astenishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentiemen. Price \$3.90. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to GEO. A. SCOTT, 842 Broadway, N. Y. Dr. Scott's Electric Hair Brushes, \$1.00, 1.59, 2.09, 2.59, 3.99.

East Preferent, Mass., June 26.
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much so that I dreaded lying down at night. I found no
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With much gratitude, Elexa M. Hobarr.
My sister suffered constantly with back and spinal
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 tull
of gratitude.

East Preferentl, Mass., June 26.
Princeton, Minn., June 25.
Your 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
housework, etc. My friends are astonished.
With many thanks, etc., Julia J. McFarland.
Trouble, so bally at times that she had to be lifted about.

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#### For the Beligio Philosophical Journal. Combat and Conquest.

BY J. R. K.

Loud and high the cries of conflict Rise and echo in the air; Noise of warfare, shouts of triumph, Groans and death-knells 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 o'er history's pages, Battle's lost and battles won.

Error now is upmost, reigning; Truth lies vanquished on 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 ne'er 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 armistice, Quell the war, and hush the din?

Let us live in peace and pleasure, Nobly, purely, while we can, Light and reason let ustreasure, 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, Kansee, 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

"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 we, 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 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 bisephemous 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 Like It," and then declare we had a full knowledge of the drama itself, as we do in fact arrive at 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 pamph-"The Age of Reason"; and, what is more humiliating still to ourselves and still more unfair to Thomas Paine, our months are opened but to condemn him, when perhaps not even a word have we ever read that he has written. But let him ree assured, who has read nothing but Paine's "Age of Reason," and has left unread his famous pamphiets 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 has had not a glimpse of the full, clear 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 gov-

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 arch-enemy of Christianity, and never been in-structed to revere 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

More than a century of ingratitude indulged toward him remains by us to be apologized for. Tardily may come the rendering, but we as Chris tian America must and will some day render unto Thomas Paine the honor that his deeds have earned

Our piety, my christian friends, must not make ont of us bigots. Our zeal must not make out of us fanatics. Our faith must not convert us into ligious despots. The cosmopolitan justice and liberality of Jesus, when he uttered those memora-ble words, "Render therefore unto Cæsar the things which are Cesar'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. Ingersoil, 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 minost to secure the establishment of a school for the without the stable and word the archeol form. neighborhood, went and voted the school "down eat." while she, a taxpayer to the extent of sevundred dollars a year, having no vote, was id to forego the educational advantages coveted in children, and not a single on- of the twentyrefers peld a pennyworth of taxes. No won The actual settlers of Dakota are largely man. Man come to speculate, but women go actual settlers of Dakota are largely man. Man come to speculate, but women go also stay and grow up with the country.—The States.

time to the state of the state of

To the Bester of the helica Policandes Policans
On Sunday, March Sth. Mr. Waller Mounts, a society
with which he has been identified for two years. I
was present on this econolog, as I have been en
former occasions, and lishmod to his closing discourses. Mr. Howell is a young linglishmen, who
has always labored under the misfortune of an almost total loss of sight, not being able to read at all.
His discourses are purely inspirational, as he makes
no previous preparation. His command of language
is something wenderful; fitting words fail from his
lips like rain from the sity. His veloc is sound, full
and wonderfully penetrating, and from the time he
begins his discourse until the end, there is no halting for words or thoughts. He is a believer in, and
a defender of, the higher truths of Spiritualism.
Such men as hir. Howeli make Spiritualism worthy
to rank with the great religious of the day. Mr.
Howell's auditors are always people of intelligence. to rank with the great religious of the day. Mr. Howell's auditors are always people of intelligence. Thinking men and women are attracted by his discourses while the wonder-mongering element are apt to seek further for bread which Mr. Howell breaks very sparingly. The evening service was largely attended and the speaker took for his subject of The Mission of Modern Children (1977).

we be Spiritualist or not. Mr. Howell will seek for broader fields of labor, and is contemplating a lecture tour in the West. The people who have come to know and admire him the people who have come to know and admire him here will regret that they can no longer keep him, but their best wishes for his success will go with him. I was present also at a reception given him on the eve of his departure, at the residence of Mrs. Neven. It was attended by the friends of Mr. Howell and included many outside the ranks of Spiritualism. The following resolutions were then read and ism. The following resolutions were then read and

The Mission of Modern Spiritualism."

a masterly unfolding of great principles and truths that underlie the spiritualistic creed, and an earnest plea for cultivation of the best that is in us, whether

WHEREAS, Our friend and brother, Walter Howell who has labored for the past two years among us, has decided that a separation from us will better promote his own interests and those of the cause in general, we, therefore, frame and present these resolutions which shall express our heart-felt regrets in parting from one who has labored so earnestly and faithfully to promote the welfare of the society and the cause which it represents. He has endeared himself to us by his manly qualities of head and heart, by his sincerity of purpose and generous scorn of all things that bear the taint of wrong. While we lament the circumstances which have rendered his departure necessary, we feel that our hearts will go with him on his way, and God grant that that way may be through green pastures and beside still waters. May his voice, mighty for the right, continue still to eloquently plead among other people for the truths that are part and parcel of his great

Resolved. That we extend to him our sinceres wishes that his efforts and ambitions in the future may meet with the crowning success they so richly merit, and may he not be cast down at the seeming shadows that now hover around him, but go forth to the fields as one sowing, sing songs and be glad as he goes. There are seeds that take root without showing, and bear some fruit whether or no.

I cannot better close these thoughts than by quot ing a few lines from the pen of Whittler, which seem to me will rhyme on in my head and heart when my friend and your friend is no longer with

"His faith and works, like streams that intermingle In the same channel ran; The crystal clearness of an eye kept single Shamed all the frauds of man.

The very gentlest of all human natures, He joined to courage strong.

And love outreaching unto all God's creatures
With sturdy hate of wrong.

"Tender as woman, manliness and meekness In him were so allied, That they who judged him by his strength or weak-

Saw but a single side." D. CLINTON GARDNER. 1516 Sansom St., Philadelphia.

#### A Rather Unique Affair.

A rather unique affair is to open next week in a series of "Conversations," by Mrs. Isabelia Beecher Hocker, which are to discuss Spiritualism, mindreading, and occultism. They are to be held at 8 o'clock on successive Monday evenings, the plan being a short essay from Mrs. Hooker, followed by questions and answers, and concluded by a general iscussion from the whole company.

Yesterday the Metaphysical Club met and listened to an essay on the "Metaphysics of Human Relationship," from the Rev. Dr. Miner, a Universalist clergyman of this city. His attempt was to trace out the wonderful network of relations, the undercurrents, gravitation, and the action and reaction of human life, but to those who have heard Professor William T. Harris on the same subject, and a kin-dred one, "The Readjustment of Vocatione" which is one of his greatest efforts—the essay of Dr. Miner was puerile and amateurish. The profound thought and thorough philosophical method of Professor Harris makes it impossible for his especial circle of followers to listen with any feeling beyond that of courteous toleration to the untrained thinker. But the discussion that followed was very spirited and strong. It was led by Dr. Dwight, Professor Moses True Brown, of Boston University, Judge Chamberlain, the Rev. Dr. Hayward, and other leading men. Professor Brown is, with Professor John Fiske,

THE GREAT DARWINIAN EXPONENT HERE.

"We can not run one vertical across the per-pendicular of the Almighty," he said yesterday. The force of the Metaphysical Club is an active one for social progress. It is by no means abstract thought. but considers the application of thought to life. Mrs. Anagnos, its President, is, like her father, Dr. Howe (the eminent philanthropist), remarkably sympathetic with humanity, and the defective classes appeal to her, not merely in a way of sentiment, but of active consideration for their improvement. Thus, yesterday, the metaphysics of human relationships, which the club met to discuss, branched off into practical temperance talk and considerations of other vices and the means of repressing the evil and educating the good.—Extract from Lillian Whit-ing's Boston Letter to the Inter-Ocean.

#### Visions.

To the Editor of the Religio-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 control, but is 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 approx 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 pro-grees in this, and a better time is at hand for all the

faithful. Van Wert, Ohio. MRS. A. KLINK.

Mr. L. S. Lowe writes: I like the Journal Mar. L. M. 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 auxious to keep her until Libble (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 see unity-sixth year and seems all ready for the change.

Wire. S. M. Smooth of Bast Portland, Oragon, writer: I am not about to be called a Spiritualist and pasting. I am about the only one here that her table for a green in the morning and put de-man was assessed.

Statistics and the state of the

In H. Taine's book, entitled, "On Intelligence," in vel. first, page sixty-one, I find in the chapter on "The Nature and Reduction of Images," this inci-"D—, seventy-five years old, of sound mind, came home one day frightened by a thousand phantoms, which were following him whichever way be looked. Objects were transformed into spectres, representing sometimes huge spiders, which ran at him to drink his blood; sometimes soldiers with pikes. He was bled in the foot. The vision continued accompanied by obstinate attacks of sleeplessness. A bandage was applied to his eyes. Then they ceased, but returned as soon as the bandage was taken off until the patient kept it on for a night, and part of a day. From that time he only saw phantoms at long intervals, and after some days 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 suppresent the illusion. I was on the Kalbad terrace at Reign on a very clear afternates and eithernating at Beiga on a very clear afternoon, and attempting to make out the waldbruder, a rock which stands out from the midst of the gigantic wall of moun-tains surrounding it, on whose summits we see like a crown the glacier Titlir-Uri-Rothedock, etc., I was looking alternately with the naked eye and with the spygiass, but could not distinguish it with the naked eye. For the space of six to ten minutes I gazed steadfastly upon the mountains whose color varies 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 corpec. 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 has affected me vividly enough to induce the thought of representation as a present-

"On this occasion I asked myself at once, how 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 inter-rupted, and readily found that the idea of my friend had by a very simple necessity introduced itself among them. My recollecting him was thus natu-rally accounted for; but in addition to this, he appeared as a corpes. How was this? At this mo-ment, whether through fatigue or in order to think, I closed 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, their forms to apprecal like proper to apprecal like proper to apprecal like proper to apprecal like property. their forms, too, appeared like corpses, standing or sitting, as I wished; all had a corpse-like tint. The persons whom I wished to see did not all appear to 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 that or perhaps same color? But it was too late then, or perhaps the influence of reflection and examination has 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 sensa-tion 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, became the corpoe-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 out other individual experience. In the multitude of experience, one arrives at a clearer

Detroit, Mich.

#### For the Religio Philosophical Journal. Remarkable Cases of Healing.

A few weeks ago, through Mrs. Bigelow, reciding at 3 Hancock street, in this city, there was quite a remarkable case of healing. Miss Mary E. Browne, 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 times but a large after the fall a lingling. 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 very soon it began to swell and was very painful. She consulted the family physician, an Allopath, and as good as they will average; he pronounced it a case of blood or meat poisoning, and painted the wound with Iodine. Small watery and painted the wound with lodine. 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 with her five minutes, when she began to manipulate the middle finger on her left hand. I saked her. What is the moster her left hand. I asked her, "What is the matter with your kand?" 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 seeing 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 Bioslowie it was instant found without and the same out of the same of the Mrs. Bigelow's, it was just four o'clock, and this cor-responded with the time that Mrs. B. was exercised in the wound described. For over twenty years we have 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 affected through Mrs. Mand E. Lord. A lady who had suffered with a severe pain in the region of the beart 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 how to regain her health. From that hour the pain in her side began to subside, and she has not felt it since only twice, and then very slightly. We have several very fine Magnetic healers hereabouts, 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 curse?"

E.J. P. Boston, Mass.

#### "A Most Fourloss Expounder of Religious Philosophy."

John C. Bundy, editor of the RELIGIO-PHILOSOPH-ICAL JOURNAL, Chicago, is a most fearless expounder of religious philosophy, and his paper is always just in its conclusions without being at all biased by fa-natical dogmas or infidelity. His exposures are free from cant or hypocrisy and fall heavy on those who try to deceive either the public or himself. Mr. Bundy is a close resource and will stand nothing that savors of trickery and does not hear the impress of trath. His paper is one of our most valued en-stances and always processes. We recommand its reading to all thoughtful trath scales, whether that believe with Mr. hands or hat, for as severa his readers to draw their systematicallies is all matters, which is more than some its analysis of the December (LEC) for-selfs.

and the second substitution of the second second

Your issue of February flist consequent the sad in-telligence of the transition of a nisite woman and carnest worker, Mrs. Maria M. King. It was my good fortune to be personally acquainted with her when she resided in Napa City, in 1868. Her many friends here were very much surprised to hear of-her sudden departure from this life. She had a large circle of friends that held her in high esteom, for those qualities which always attract the good, must they walked her for her spiritual sitts and perand they valued her for her apiritual gifts and personal worth. No one could listen to the emobiling sentiments that fell from her lips without being lifted up and purified in spirit. Her death will be regarded by Spiritualists as a great loss. I can tender to the serrowing family my heart-felt sympatone. thy, for only a few months since all that was mortal of Mrs. E. B. Wood my loving mother, was con-signed to the earth's bosom; she was personally acquainted with Mrs. King, and, no doubt, ere this, they have clasped hands on the evergreen shore, and our grief can only be mitigated by the belief that they will still work with us and for us, and from they will still work with us and for us, and from the limitless domains of thought they are appro-priating and absorbing fresh and beautiful ideas, which in their finite state they could not grasp. I have had ample evidence that our friends are not dead, and the memory of their good deeds will never die, but bloom eternally, and strew our pathway with the blessed flowers of remembra St. Helena, Cal. MRS. D. K. DILLE.

#### Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal: Intense excitement is manifested in every grade of society in the Colonies at the present moment. The offer of troops for the Soudan having been accepted by England, every man (with the excep tion of a few who manage to keep calm) is ambi-tious 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 hu-man 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 ede, have made in my life a very bright spot. The tests I received were of such a purely researched that they would be set. a purely personal character, that they would be an 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 giorious 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 naught, giving us courage to cling to a true faith, whatever betide.

Mr. Chas. Bright delivered his last lecture a fort night 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 d a private life.

While on a visit to Melbourne, I was invited to attend one of Mr. Sprigge' scances 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 secing his son, who had pessed to spirit-life but three weeks previous. Mr. Brown has showed to the world what comfort the teachings of Spiritualism will give in time of need. He was calm and serene through all; his was a double affliction—two sons passed over together, through the capsizing of their yacht. Feb. 20, 1885.

#### The Sudden Appearance of a Human Skull.

The last explosion I witnessed, and the one which finally led me to leave the mills, has a little ghost story connected with it which may make the inoredulous 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 nonds. The water looking inviting, I concluded to ponds. The water looking inviting, I concluded to take a swim all by myself; so I undressed and plungeg my det go home when I happened to giance 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 reeting on the peak of the roof and facing directly toward me something that looked exactly like a human skull that had been coated with phos-phorus and was all affame. The empty eye sockets and the grinning jaws gave it a decidedly "hairraising "appearance, and I felt my heart going down 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 dar-ed not go into the yard if I had felt inclined, as it was against the rules for these 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 fearful explosion 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 was torn limb from limb. 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 mil for all the company is worth." "O pehaw!" 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 always looked upon it 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 not willing to do without it even one week. I am now nearly seventy-two years old, and as well in body, and happy in mind perhape, as any one of my age. For many years I was a member of the Methodist Church, and during all that the 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.

Laz. Munger 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.

Isame II. 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

A mite of an Ohio boy, nine years old, writes poetry.

A factory has been established for making artificial testh 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-field of ten feet spread was recently captured at Punta Rausso, Fia.

The latest sensation in Georgia is over the discovery of a true, each limb of which, according to the Jankson Hernid, has notion hall kickey stock on it, in which is hidden away the finist kind of cother, again in quality to any ever raised in the South. The true was discovered by a number of negroes who was charitag to a field in Chartestoon District eachers Charles to a hold in Chartestoon District eachers Charles to a hold in Chartestoon District eachers Charles to a hold in Chartestoon has an assume at any last latest and has been also been also

Notes and Extracts on Miscollaness Subjects.

A boy fifteen years old at Stockton, Me., 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 thirtynine years old.

Germany will increase her torpedo boat flotilia to

Two thousand varieties of apple trees are now cultivated. Senator Evarts' New York law practice has paid

him \$75,000 a year. This country controls three-quarters of the cornields of the whole world.

The value of wood used annually in cooperage 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 but-

ton 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

The convicts of Camp County, Texas, have all been hired out to farmers, and the jail doors are standing

The royalty received by the inventor of barbs on fence wire is said to be \$10,000 a month, or \$120,000

A Manitoba farmer who tills 13,000 acres of land communicates with his employes by the use of the

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 plan. In a New York jewelry store window is exhibited

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 refurnishing of the apartment in which the oerson 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 respective-ly 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 decection of chopped pupples and red worms stewed for three days and three nights. Parisians ate 13,000 donkeys, mules and horses last

ear. The Academie de Medecine has awarded a prize to an essayist who strongly recommends a more reneral 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 Bonnot, 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 musiache; his hair is silky and his eyes are piercing black, un-

derneath heavy brows. He weighs 250 pounds. A fountain is to be erected in Back Bay Park, Boston, to commemorate the early visit of the Norsemen to this country. It will cost \$6,000, and will be or-namented with Norsemen, galleys and bas-reliefs.

It is hardly to be wondered at that Frenchmen prefer adulterated wines to Seine water. Le Jour-nol de Micrographie gives a long list of the animals taken from the river in 1884, and among the items is one of 3,928 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 Lon-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 \$6,000 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 field on the lake at Sodus 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 375,000 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 ex-

plains by saying the wings were not of a divine pat-

The Edinburgh Town Council has decided to place memorial tablets on all spots of historical intere that city. The first place to receive this mark of at-tention 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

Greyfriar's 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 pood 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 there, if there were any, for less than \$10 a square foot, and the best houses of the capital are all around

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 Hempshire prisons and his 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 Bieistein, who succeeds the late Charles W. George Bielstein, who succeeds the late Charles W. McCune as manager of the Courier Company of Buffalo, entered the employ of Mr. McCune at the age of fourteen as office boy. That was nine years ago, and now, when only a few days past twenty-three years of age, he finds himself worth \$20,000, willed him by Mr. McCune, whose principal executor hele, 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 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. Its bottom is now but nine feet below the level of the principal streets of the capital, and at this rate, unless the lake is drained, it is shown that before many years the (fix of Mexico will be permanently under water. The sewage of the city is now drained into the milk which in summer is not seen them there has been then the bottom of the main newers, while is the trainy season the rise of the water in the lake crush the interestant better that Mexico's death rate is high. Its elements being made in drain Lake Tempons. From the Invisible.

BY JOHN. W. CHADWICK.

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

Sudden we came upon a hidden door,
And she that walked beside me passed within,
Nor did return. But, where she late had been
There came a Voice that clamored, "Nevermore!"

That Voice I knew; but straightway, seemingly, From the shut door a gentle Echo rung, And "Evermore!" still "Evermore!" it sung, And ever softer and more dreamingly.

God of the living! from within the door— No echo—came that blest word, "Evermore!" —Christian Union.

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. Garrett County, Md., has in a measure been cleared up by the discovery of the missing girl in a dying condition and in poverty in a room in the tenement No. 7 North Caroline street, Baltimore. 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, For weeks it was feared she had been drowned or lost in some of the wilds of the mountains. The detectives of Philadelphia, New York and Baltimore were employed in the search, and many thousands of dollars expended in the endeavor to obtain tidings of her. Clews were followed up, but never ended in restoring the daughter. In sadness she was mourned as dead; her aged father never gave up hope of her return bone of her return.

hope of her return.

A few days ago the old gentleman, upon awakening 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 abject 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 Marshai Gray of the police force. Detectives were detailed to aid the old gentleman to find his daughter. At last the discovery was made that a pretty young last the discovery was made that a pretty young woman without friends was ill in a garret-room at Mrs. Matthews' tenement-house, No. 7 Caroline street. Together they went to the above house, and there Mr. Savage found his daughter dying of consumption and without a cent to get food or medicine.

Icine.

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 fiesbless bones, sunken cheeks, and hollow eyes, too weak to raise her head or speak. She could only by a smile show some sign of recognition as her aged father bent over her bed and wept bitterly at her condition. Mrs. Matthews cried when she saw the daughter restored to her father, and the detective turned his head aside, while his eyes, which had looked on many scenes of misery and horror, filled up, and tears ran down his cheeks.

Mr. Savage made every arrangement for his

Mr. Savage made every arrangement for his daughter's comfort, and he says all that money can do will be done to make her few 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 last ton 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. All her property has been cared for by her father during her absence. She is about 27 years old. Mr. Savage says but for his dream his daughter would have died and been buried as a pauper.

#### An Expensive Delay,

Is failing to provide the proper means to expel from the system those disease germs which cause acrofula, indigestion, debility, rheumatism and sick headache. The only reliable means is Dr. Harter's Iron Tonic.

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 from Tonic, costs millions of money annually for uncertain 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 exhibited.

## Look out for Your Head.

No matter what parts it may finally affect, Catarrh No matter what parts it may finally affect, Catarrh always statis in the head, and belongs to the head. There is no mystery about the origin of this direful disease. It begins in a neglected cold. One of the kind that is "sure to be better in a few days." Thousands of victims know how it is by sad experience. Ely's Cream Balm cures colds in the head and Catarrh in all its stages. Not a snuff nor a liquid. Applied with the finger to the nostrils.

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

#### Educated and Experienced.

Hood's Sarsaparilla is prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass., who have a thorough knowledge of pharmacy, and many years practical experience in the business. It is prepared with the greatest skill and care, under the direction of the men who originated it. Honce Hood's Sarsaparilla may be depended upon as a thoroughly pure, honset and reliable medicine. est, and reliable medicine.

A linseed oil factory at Amsterdam, N. Y., consumes 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, when with dyspersic all cannot be Carlyles, even with dyspopeia, all can be free from the maiady, while emulating his virtues.

The trade of Calcutta last year amounted to 828, 405,853 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

Vegstable Compound, had in mind all these countless demands on a woman's strength, and her well

known remedy proves every day its perfect adaptation to woman's special needs.

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

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

During the reign of King James I. not one Englishman in a thousand wore stockings.

Teur system is now more succeptible to the bene-its of a reliable medicine than at any other season. Take Hood's Sarasparilla.

A scoumn symposite out West is said to kies every ones lake produces religion.

Integrables—De Angels Catarra Remedy.

# Important Discoveries

facts: That the greatest evils have often are made by scientists, from time to time, had their rise from causes which were which astonish the world, but there has deemed, originally, of too little importance been no discovery, in science or medicine, to occasion solicitude; and that fatal re- more important than that of Ayer's Comsults proceed from the neglect of trivial pound Extract of Sarsaparilla, which has ailments. Philip G. Raymond, Duluth, restored health and strength to thousands. Minn., writes: "Ayer's Sarsaparilla cured Beni. F. Tucker. Pensacola, Fla., writes: me of Kidney Complaint, from which I "Ayer's Sarsaparilla cured me of Liver had suffered for years." The transmission | and Bilious troubles, when everything else

# Telegraph

wire is not a more positive proof of the is enhanced by the fact that it can be used boils or numbness." Like an

## Electric

sheek, the pains of Rheumatism dart up the faces, and relieving the sufferings of through the body. Rheumatism is a blood thousands, Ayer's Sarsaparilla has brought disease, and needs an alterative treatment. happiness to the homes of rich and poor Charles Foster, 370 Atlantic ave., Boston, alike. Mrs. Joseph Perreault, Little Can-Mass., says: "Two years ago I was pros- ada, Harris Block, Lowell, Mass., is a trated by Rheumatism. I tried a variety widow; the only support of three children. of remedies, with little benefit, until Several months ago she was suffering from I began using Ayer's Sarsaparilla. This general debility, and was compelled to give helped me, and, at the end of the fifth up work. Medical attendance failed to do bottle, I was entirely cured." Miss A. any good, but, by the use of a bottle of Atwood, 143 I st., South Boston, Mass., Ayer's Sarsaparilla, she has been enabled says: "I have been ill a long time, from to resume her work, and is gaining poverty of the blood and abscesses.

# Ayer's Sar saparilla.

appetite, and strength."

saparilla has had the effect of toning me No other preparation is so universally up. Under its use I am fast gaining color, esteemed for its purifying and invigorating 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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For all of these Painful Complaints and \* \* \* \* \* FEMALE POPULATION. \* \* \* \*

IT WILL CURE ENTIRELY THE WORST FORM OF FEwale Complaints, all Ovarian troubles, In-plammation and Ulceration. Falling and Dis-placements, and the consequent Spinal Weak-Uterus in an early stage of Development. The TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USB. # # # IT REMOVES FAINTNESS, FLATULENCY, DESTROYS

ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAK-NESS OF THE STOMACH. IT CURES BLOATING, HEAD-STANCES ACT IN HARMORY WITH THE LAWS THAT GOVERN THE PENALE SYSTEM. # # # # \* AQ-ITS FURPOSE IS SOLELY FOR THE LEGITIMATE \*\* FOR THE CURE OF KIDNEY CONFLAINTS IN MITHER SEX THIS REMEDY IS UNSURPASSED. \*\*

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The Theosophies Soprificances, mouthly.

25
Light for Taphicus, Atlanta, its.

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Chesting Caris Chinais, industits.

15

# Telephone

failed." The usefulness of the

electric current, than are pimples and boils to order Ayer's Sarsaparilla from your of the contamination of the blood by im- druggist. Dr. John Hoffman, Morrisania. pure matter. Albert H. Stoddard, 59 Rock N. Y., writes: "In all diseases arising st., Lowell, Mass., says: "For years my from an impure and vitiated condition of blood has been in a bad condition. The the blood, there is no relief so prompt and circulation was so feeble that I suffered sure as that afforded by Ayer's Sarsapagreatly from numbness of the feet and rilla." Dr. A. B. Roberson, Chapel Hill, legs; I was also afflicted with boils. After N. C., writes: "I wish to express my taking three bottles of Ayer's Sarsaparilla appreciation of Ayer's Sarsaparilla. I my blood circulates freely, and I have no have used it in my practice, in Scrofulous cases, with excellent results."

strength daily. Use Ayer's Sar-

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TRAL has just built a new steel, double-track bridge, that is a maxvoleus triumph of engineering science. All MICRIGAN CENTEAL tents will soom run solid over it, stopping long enough to give passengers the best views of the grant catanet without additional deteorion or expenses.

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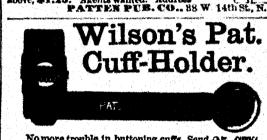
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E gradu manufacture and to be a particular to the

The 17th Amirerary in Breeklyn.

Colsbration of the 37th Anniversary of the Advent of Modern Spiritualism by the Church of New Spiritual Dispensation March 31st, 1885.

or of the Religio-Philosophical Journs At the "Little Church 'round the corner." our society celebrated this, the greatest of odern 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 flage 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. Dailey, regretting their enforced absence from our meeting, by an accident on a rail-way in the far South, where they were travel-ing, and which prevented their presence with Judge Dailey 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 rythmic music from his lips. The subject was, "Medium-ship, 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 accomplish-

ed in the future. After a song by Prof. J. T. Lillie, Mrs. Leah Fox Underhill, oldest of the three Fox girle, 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 Hydesville in 1848. On the evening of March 31st the first intelligent communication was received, and the family was annoved 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 disrobed in the presence of a committee of ladies. This committee, com-

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

posed of ladies and gentlemen, reported in

heir favor.

to their work. Mr. Wm. R. 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 Howeli 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 instru-ment of the Spirit-world to proclaim its phi-

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, medi-umship had been the open gateway between the two worlds. This gospel was a continu-ance of the Christian dispensation, inaugu-pited by James on the plains of India. Mrs. India sheed with a longthy improvised poem, in which were given many loving messages to prisons in the audience.

neces that permeated the rices, and of not as it all precent felt the haptism it The afternoon services closed with singing

the dexelogy.
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' Ald Society furnished a bounti-

ful supper to all who desired, and many em-braced the opportunity, and remained. Im-promptu 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 pariors 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 Hydesville, 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 Laug 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 Laud" 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 "Lucier Comedy Company," Mrs. Bates, "Mr. Fred T. Cooley," Miss Amy Peters, Master Haskell Baxter, Miss Maria Falls, Miss Beulah Lynch. Musical talent: Barrows's Orchestra, five pleces; 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 Harmonica Soloist. vey, 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 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 hanguet, and their heavir automated at it was here invited to a fine hanguet, and their heavir automated at it was here invited to more their companions to these who more than it.

The seatest and seatest as the invited in the reconstruction of the property is an accompanion of the property in the property of the property o

poise of the conductor and secretary of the years, and the coolbesdedness of Miss N., who remained at her pick, a panic which at first secured inevitable was aveided.

The reterna editor of the Boston Investigator, Mr. Herace Seaver, was present by invita-tion, and gave one of his inimitable speeches, commending the work before him and ex-pressing 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

At Parker Memorial Hall on Sunday after-noon, 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 au-dience, many of the recipients of them being skeptics. The whole affair was a fine testi-monial 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. VIDETTE.

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, he 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 charit able 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 swencouraging 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 lovel ones. Their belief in immortality was no will o' the wisp, dependent upon the word or tradition of others, but a personal, tangible evidence within their own knowl-

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 heur of social intercourse which was improved by hundreds, the andience were called together again at 7:30, and after music by the Trifts family. Mrs. Homes Hardings-British was introduced and received a hearty granting. Though in poor math. Are. Risten came into the full segments of the anticipes and hearty granting.

of the world as well as the civilized. Many, if not most of the adjociones arrested, were new to the audience, and the interest was unabated. Mrs. Britten was only willingly released by her audience when it was evident that she was overtasking her strength. Fol-lowing 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 Mesers. 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. VIDETTE.

Boston, Mass.

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 asy-lum, 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 re-cent 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 descanting 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 Bascombe 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, Penn-

sylvania. President Barrios, who recently

undertook the task of consolidating the re-

publics of Control Adsertes by the award, I said to have perished on the battle-field of

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Chalehuapa. 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 Brissen 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, turned 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 it was beyond her power to describe; 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 experience in the spiritland. 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.



TYPERYTHING that is purifying, beautifying, and curative Li for the Skin, Scalp and B ood the Curioura Remedies will do. Nothing in medicine so agreeable, so speedy, and so wholesome. Guaranteed absolutely pure by the analytical chemists of the State of Massachusetts, whose certificates accompany every package. For cleansing the Skin and Scalo of Birth Homors, for allaying the Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases, Cuttoura, the great Skin Cure, and Cuttoura Soap an exquisite Skin Beautifier, externally, and Cuttoura Resolvent the new Blood Purifier, internally, are infallible. Soid everywhere. Price, Cuttoura, 50c, Soap, 25c. Resolvent, \$1. Potter Deug & Cremical Co., Bos-

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## Pure-White, always Uniform-Reliable.



## UNDISPUTED FACTS.

1st-Washing clothes in the usual manner is decidedly hard work. There is an easier way.

2d-The labor never can be made less until a new method is adopted. Are you willing to learn a better way?

3d-More clothes are torn to pieces on the washboard than are worn out on the person. Try our better plan.

## MAGNETIC SOAP

Best and Cheapest in the Market.

Flannels will always remain soft and flexible, and will not shrink if washed with MAC-NETIC BOAP. The reason why clothes turn yellow is on ac-

## countof Rosin in the Soap. There is NO ROSIN IN THIS SOAP

consequently it will leave clothes pure and white. With MACNETIC SOAP you can do your washing with half the labor and in half the time than with any other Boap.

This Soap is made from materials that are absolutely pure, possessing ingredients not usually employed in Soap, and made by a process wholly peculiar, consequently the Soap should not be used in the ordinary way, but as follows !

#### DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved, pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

IT IS ENTIRELY UNNECESSARY TO BOIL THE CLOTHES WHEN USING

## MAGNETIC SOAP.

Persons who are obliged to use hard or alkali water for laundry purposes will be delighted with MAGNETIC. It will work perfectly in any clean water.

# Rose Vine FREE!

Consumers will receive with each 12 bars of Magnetic Scap an elegant Panel Picture, size 14x84 inches, lithographed on cloth backed paper, in 14 different colors, representing a Rose Vine in full bloom. The panel is a work of art, and worthy to adorn any lady's parior.

If YOUR OROURR does not keep the MACNETIC SOAP he can order it for you of the Manufacturers, or of ARY WHILEMALE OROURR in Wisconsin, Michigan, Indiana, Illinois Dido, Western Persisylvinia, Western New York, Iows, Minnesota, Dakota, Mckrasica Kanssa or Missouri, and the Soap is rapidly being introduced in other sections. It has been on the rearriest for the past seven years with community increasing learning.

\*\*AREAGETY OF FACTORY TWELLY MALLIAGE.\*\*

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