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

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BY WM. I. GILL, A. M.

In one of my later interviews with Mrs. Eddy, after an hour's effort or more to induce me to accept some of her newly unfolded absurdities and tyrannies, she suddenly and in her blandest style extended to me her hand, having drawn her chair very near to mine, and said: "Pledge me that you will never go against Christian Science." I took her hand, and after a moment's deliberation I slowly and gravely responded as follows: "I promise you I will never go against Christian Science as I understand it." I strongly emphasized the words in italics. The lady energetically toesed my hand away with the exclamation: "I will not accept that!" What more would you have?" I said, "That is as far as any man can conscientiously go. I have used those words on purpose not to pledge more than I may be able to fulfill, and that I may not be plausibly misrepresented." I had already got my eye-teeth cut, and suspected her intent; which was to get me broadly committed, so that I should either be held in her toils, or be chargeable with glaring inconsistency, if not apparent falsity, in deviating from the track prescribed for me. I have since learned that she has done this with others; that from some she has even extorted an oath of perpetual and unqualified allegiance. This has tied the tongues of some from a sort of superstitious moral scruple. To others it has furnished a convenient mental pretext for not raising their voices against consummate hypocrisy. A third class of more intelligence and moral principle has considered that fidelity to such a pledge in opposition to new light, is moral infidelity; and from these I have received my information.

In accordance with this wily and wicked plan of insinuating a false charge, some of my former utterances have been recently given to the public, words of ardor and devotion, written when the bow of a fresh, bright and grand hope spanned my horizon, and when I was under the glamour begotten of a studied rose-colored representation of their views and aims by the veiled prophet and her minions, who were fattening on their oracle's favors and the public credulity. It is said of the notorious impostor of a

former century who is known in history as "the velled prophet," that he never unveiled his face to the public, and disclosed it only to chosen female disciples as a prime reward for special proficiency or devotion; and that he was then seen to be so horribly ugly as to almost kill with four and disgust the favored devotes. Veiled characters are always veiled only from ugliness, and those who are peronly from ugilness, and those who are per-mitted to lift the vell enjoy a dangerous and hateful privilege. Such is my unfortunate relation to Mrs. Eddy. Within her range she whilst a marrishman power. "The old man of the membrate had no more devoted or transferable at the same had less. Her

name will long live on the historic page where are recorded the forms of abnormal developments; and truth must strip her of her disguises, and honest persons who have temporarily come under her monstrons shadow will justly strive to avoid being confounded with her in spirit or pursuit or sentiment; and they will shake off the dust of their feet where they have accidentally stepped with

What I have said or will say, however, she will contradict wherever I have not the best legal evidences; and as their only weapon she and hers will utter the most abominable slanders to offset the truth uttered against them; and they will do it with infinite vigor on the principle that a corresponding pro-portion will stick. The knowledge of this has kept many silent, as they have confessed to me. This utter and abandoned faisity, this absolute freedom from all sense of obli gation on the score of veracity, is nourished and logically supported by their theory, of which I shall give abundant proof before I have got through with my experience in the Eddy camp.

Nothing is more conspicuous in the meta-physics of the dark school in question, than its dogma of the nothingness of sense, of matter, error, evil. At first sight this seems harmless moonshine; or it may be construed as a parodoxical yet noble and striking method of belittling and degrading matter, error and evil, in contrast with Spirit, Truth and Good. It is the latter way in which I was disposed to interpret such phraseology. Thus interpreted, the thought is one which is quite familiar to the Christian Church from the carliest times. Evil they said is morely the earliest times. Evil, they said, is merely the privation of good, and in that sense it is a mere nothing. But in point of fact, they never designed to deny the existence of evil agency, influence and results. They affirmed this very repetitiously in the strongest terms; and this affirmation was one of the chief corner-stones of their doctrines. Their theology was a theory of redemption from evil action, tendency and effects, and from the power and influence of a great evil spirit, the devil, and innumerable lesser spirits of like character associated with him, working for man's eternal destruction. Hence when they said evil was nothing, they meant it only in a theologically Pickwickian mean-ing, to the effect that it is not an essential element of eternal reality or eternal purpose, and is thus without any necessary foundation in the essential nature of things. I was indisposed to quarrel over words, and if this was the Eddy meaning, I was willing to hear and adopt the phrase. But what was the designed interpretation was hard to determine; for there was for a long time such a kindly yet equivocal coincidence with me in any suggestion I made, that I was long justified in holding to this view of the phrases in question, and to a generous interpretation of their other paradoxes.

Slowly and painfully I was made aware that it was no exalted and refined significance which they attached to any of their terms and phrases, and that these in question they endeavored to understand in the grossest and most literal way, and this meaning, if it is a meaning, came to be urged on me very plainly, the literal nothingness of

Now as matter and sense and all their action are nothing, and as the supposition that they are anything is an illusion of mortal thought, which is itself absolutely nothing, and as all alleged evil and error are nothing, then, of course, all alleged wrong is nothing. FALSEHOOD, ROBBERY, ARSON AND MURDER are all nothing,—except modes of mortal thought, which is nothing and so of no ac-count. This logically involves a system of moral indifferentism, such as the world has never seen, and would justify lines of action compared with which the thuggism of India is a mere bagatelle. When I have urged mildly this aspect of the doctrine, as I have done often. I have received, of course, only

I will now furnish evidence that Mrs. Eddy has all her life acted in accordance with these immoral implications. When last January I received a letter from the church clerk, demanding that I should no longer preach at Lawrence and that I become more conformed to Mrs. Eddy's views, I read the letter in the pulpit on the following Sunday and made some comments thereon, both in Boston in the afternoon, and in Lawrence in the evening. My remarks were pronounced all false, and my reading of the letter in Lawrence garbled, and an alleged correct copy of it was then read, and all pronounced it to be word for word what I had myself read to them. I then retorted the charge on Mrs. Eddy. A committee was called for, to meet Mrs. Eddy to decide the matter. I said it would be foolish and useless, and that Mrs. Eddy would never meet me in the presence of witnesses. I was accused of being afraid to meet that lady. I therefore consented to be one of a committee for the purpose above mentioned, and the following is its report:

REPORT OF THE LAWRENCE CHURCH COMMITTEE.

Your committee met on Monday evening the 24th of January, and organized with the pastor, Rev. Wm. I. Gill, as chairman, and Bro. Edwin F. Carr was made secretary. It was then received that the committee in purwas then received that the committee in pursuance of the duty devolved upon it by the church, should go to Boston to see Mrs. Eddy, and any committee selected to be with her, and that all questions and answers should be in writing, and that nothing should be received as testimony for our committee which

should not be put into writing. Then a mode | Here some one of his party made a signal, | MARY B. G. EDDY, Complainant. of procedure was adopted, that the chairman should conduct the business, and that their answer should come through him, in the presence of all. Various questions were then resolved on to be presented to Mrs. Eddy, which are as follows:

Bro. Albert Lang reported that Mr. Troup had declared to him that all that was said about Mr. Gill leaving Lawrence church was only seized upon because it gave them a legal hold upon, him to get him away, because of his failure to meet Mrs. Eddy's requirements and that she loved the Free Church of Lawrence, and wishes it success. If this is true we need an answer to the following ques-

1. How, then, could the refusal to leave Lawrence be a legal point against him if he had not been required from the first to abandon Lawrence? Was this from love to Law-

2. The letter from the church to Mr. Gill says expressly that from the first Mr. Gill was required to abandon Lawrence. Is this statement true or false? If false, it ends all

confidence and fellowship.
3. If Mrs. Eddy had said to Mr. Lang she loves this church, how can she reconcile this with the statement that "it was a sin to belong to it?" Mrs. Jones affirms that Mrs. Eddy said this to her and she is as good a

witness as any one can be, speaking as she does against her wishes.

4. Does she, Mrs. Eddy, claim that "Science and Health" [her text book] is infallibly correct?

5. Does Mrs. Eddy wish or require her students to accept her as an infallible teach-Did she ever treat persons in private

other than for their immediate good? 7. Will Mrs. Eddy let us see and examine all the letters of Mr. Gill to her and the

8. Does Mrs. Eddy claim that "Science and Health" is without hazoan taint? We then adjourned. Mr. Gill next day at 5:46 P. M., in the presence of a witness presented a letter to a person in waiting at 571 the chairman, Miss Carr, and Mr. Wheelock, Columbus Ave., the residence of Mrs. Eddy, informing her of our proceeding and requesting her to appoint a day and hour, when she could meet our committee.

On Friday at one o'clock P. M., Mr. Gill re-ceived a note from Brother Edwin T. Carr, informing him that Airs. Eddy had appointed a meeting for that evening. He telegraphed from Boston to Lawrence immediately to have the committee come on, and that he would meet them at the depot, which was done. This was at 6:45 P. M. Mr. Albert Lang then presented him with a letter, which was sent to said Lang at Lawrence and requested Mr. Gill to read it, which he did, and which he subsequently surrendered to him. This letter affirmed his dismissal from the assistant pastorate of the Church of Christ (Scientist). Boston, and that as said Church had no further connection with Mr. Gill, it refused to have any conference with him; for others there was an invitation to meet a committee of the Church at No. 19 Berwick Park, Boston. This was astounding news to all of the committee except Mr. Lang. Mr. Gill there and then protested against proceeding any further; the majority of the committee were of that mind, but as there were other persons present by invitation of Mr. Lang, who wanted to look inside as far as they could and were determined to go forward, to avoid false imputation, the committee yielded and went to the place designated. In answer to inquiries made by our chairman, we were informed that Mrs. Eddy was not there, would not be there, that the committee could not see her there or anywhere else. Our chairman then said, "Our business as a committee is with Mrs. Eddy as the sole. the principal and indispensable party con-

cerned in the question disputed; it was be-

tween her and him, and others were only spectators and supporters." He then protest-

ed against any business or action being done

or taken without the presence of Mrs. Eddy,

and called upon the committee in accordance

with its instructions and object, to withdraw and find and confer with Mrs. Eddy if possi-We were urged to remain and listen to what they had to say against Mr. Gill. Against this, Mr. Gill protested that it was unparliamentary, and that we could not do it as a committee; but we would stay simply as friends and brethren, and listen to and consider any matters that might be brought forward. We then sat down, Mr. Gill took off his overcoat, and took his note book out of his pocket, and proceeded to listen to cer-tain statements which we expected the chairman of their meeting, and the clerk of their church, C. A. S. Troup, to make to us. He began by quoting a passage of Scripture and then proceeded to speak of Mr. Gill as dis-missed from his late office in their Church. Here he was taken up by Thomas Andrews, and later by Mr. Dodge, who was absent when the point first arose, with the question whether Mr. Gill was dismissed, and referred to the letter of Mr. Troup to Mr. Lang, read there that, evening, in which his dismissal was spoken of, on which Mr. Troup was obliged to confess that the word was incorrect; that Mr. Gill freely resigned of his own accord. He said that Mr. Gill has "argued against us" when we have tried to show him that it was his duty to abandon Lawrence. Mr. Gill admits that he always argued against

Mr. Troup then proceeded to assail Mr. Gill's last address in Chickering Hall, say-ing, "There was not one word of truth in it."

and he went and had a whispered consulta-tion for a moment, and then returned to his place and said, "We have concluded not to proceed any further in this business while Mr. Gill is present to talk us down; we insist that he withdraw." Now Mr. Gill at this time and everybody else were entirely silent and listening with perfect decorum to Mr. Troup's speech, and he was talked or whisnered down only by his own party. Mr. Gill pered down only by his own party. Mr. Gill and the majority of the committee here protested against such cowardly, unjust, clandestine and ex parte proceeding; he declared that some of his enemies had boasted that he was afraid to meet Mrs. Eddy and her friends; that he and the committee had come here for the purpose of meeting face to face any accusation that they could possibly make, and insisted on the right, universally acknowledged, that a man should be allowed to see his accusers and defend himself. Seeing some low-voiced conversation, and thinking that he had a right to hear anything said that was said there, he attempted to walk across the room to the company thus talking, and was forcibly stopped by Mr. C. A. S. Troup. A lady, a member of the committee. Miss Emma Carr, was stopped with like physical force and violence, and told to leave the house, because she said a word according to her judgment. The chairman then said, "I will now withdraw and call the committee away under protest against the utterly disorderly procedure of all this house this evening." The committee then went straight to the house of Mrs. Eddy, and through the maid-servant informed her of our presence and object, namely, to confer with her in accordance with the letter which had been sent to her. We were informed that she could not

Seo 118. The committee then retired and went to the residence of Wm. I. Gill, No. 80 West Rutland Sq., and in regular form as a committee, considered the situation, and Mr. Gill presented some evidence for his own vindi-cation, and in proof of the unreliability of Mrs. Eddy. The committee then appointed a sub-committee, to draw up a report for the committee, which when amended and adopted by them, should be presented to the

Let it be added, that our chairman invited Mr. J. C. Kellsey as a stenographer, not a reporter for the press, but a clerk of Mr. Dodge, to report proceedings and sayings so that we should have a full and correct account, and avoid blind and unjust crimination and recrimination. He was forbidden to go in and exercise his craft, and they protested against any report being taken of anything that should be said.

Mr. Gill also invited Mr. A. P. Dodge, Manager of the New England Magazine, who is also a lawyer of reputable standing, to go with him as his counsel and also to serve, if need be, as an important witness; he was ordered out of the house, and by word and gesture violence was threatened him till Mr. Tronp, their chairman, came to draw away the man who was threatening violence. The evidence which Mr. Gill presented, which is only a fraction of evidence it is in his pow-

er to present, is as follows: First, on Mrs. Eddy's inveracity. The first item in this proof consists of her contradiction of the records of the Circuit Court of the United States, Boston, Suffolk Co. Her affirmation is as follows: "Dr. Arens stole some of her most characteristic published writings, that he might spread them widely as possi ble as his own; that he desisted from this active benevolence only after he was made to pay a fine of one hundred and thirteen dollars and nine cents for his plagiarism, and threatened with a penalty of ten thousand dollars on further proceeding in the same course; and that all this is duly certified by the record of the Circuit Court of the U.S. for Boston, Sept. 27, 1883." This quotation for boston, Sept. 21, 1883. Inst dutation from the October number of the Christian Science Journal, page 179, was dictated by Mrs. Eddy to Mr. Gill, and repeatedly affirmed, and she also furnished a copy of the Christian Science Journal of 1883, in which this affirmation was published under her supervision as acknowledged editor. Mr. Gill avows, and is ready to swear, that he had no knowledge of this matter from any other source than from Mrs. Eddy; that he thoroughly believed her at the time and never doubted it till he saw the record of the Circuit Court of the United States. That record of the Circuit of the United States in Boston. Suffolk county, reads as follows:

Circuit Court of the United States, District of Mass.

MARY B. G. EDDY VS. EDWARD J. ARENS. It appearing in the above entitled case that the defendant herein has heretofore made use [in the course of his professional lectures] of books for distribution among his pupils, containing certain passages substantially the same like those contained in the copyrighted books of the complainant, and he has since the suit commenced, prepared, and is now using for distribution an entirely different book, and proposes to use no other. Now for the purpose of terminating the suit without further expense, it is agreed by counsel for respective parties, that a decree be entered for the complainant for \$20 damages and costs of suit taxed at _____dollars, and that an injunction issues in accordance with the prayer of the bill.

JOHN L. S. ROBERTS, for complainant. BROWN, HOLKES AND BROWN, for defendant Boston, Sept. 22, 1853.

EDWARD J. ARENS, Defendant.

That the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled "Sci-ence of Man," by which the sick are healed, embracing questions and answers in moral science arranged for the learner by "Mrs. Mary Baker Glover," whereby there was secured to her, her heirs and assigns for the term of twenty years, from the tenth day of Oct. A. D., 1870, the sole and exclusive right to make, print and publish said book, is a good and valid copyright; that the copyright obtained by one Asa G. Eddy upon the book entitled, "Science and Health," vol. 2, Mary Baker Glover Eddy whereby there was se-Baker Glover Eddy, whereby there was se-cured to him, his heirs or assigns for the term of twenty-eight years from the 29th day of August, 1878, the sole and exclusive right to make, print and publish said book or publications, is a good and valid copyright, and that the title thereto became vested in the complainant before the filing of her bill as alleged therein; that the said defendant has infringed the said copyrights and upon the exclusive rights of the complainant, under the same, by the publication and distribu-tion of the work entitled, "The Understand-ing of Christianity or God, and the Distinc-tion between Spirit and Matter, containing questions and answers relating to the healing of the sick and the restoration of man to his original condition of purity and perfection, to the image and likeness of God, by J. E. Arens," and by the publication, sale and distribution of the work entitled, "Christi-anity or the Understanding of God, and the distinction between spirit and matter as applied to the healing of the sick and the restoration of man to his original condition of purity and perfection, to the image and likeness of God, by J. E. Arens."

And it appearing to the court that the complainant waives a reference to a master to ascertain the profits and damages, and accepts the sum of twenty dollars in full of said profits and damages, it is further ordered that the complainant recover of the said defendant the said sum of \$20 accordingly. And it is further ordered, adjudged and decreed, that a perpetual injunction against defendant according to the prayer of the bill. And it is further ordered, adjudged and decreed that the complainant recover of the defendant her costs of suit, taxed at \$113,09.

By the Court, A. H. TROWBRIDGE, Deputy Clerk.

The discrepancies between Mrs. Eddy's affirmation and this record are first that Mrs. Eddy makes out that Mr. Arens is a convicted criminal: whereas it was not a criminal case at all.

Her allegation is that there was a trial in court, which is not-true; there was nothing but an agreement between counsel.

It is affirmed by Mrs. Eddy that he was found guilty in said trial, and fined, which is

4. The fine is put at \$113. The agreement was that he should pay \$20 None of these false allegations could fail to be known as such by the party making them. An item in further proof of inverseity,

was furnished in the meeting which appointed this committee, inasmuch as it was expressly seen that Mrs. Eddy had said two contrary things to two different parties.

To Mr. Lang, according to his report from her made in that meeting, she declared that

she loves the Lawrence Free Church. Another member of the church committee, on the instant arose and said if that be so, how could she tell me "it is a sin to belong to it;" and she repeated that Mrs. Eddy had made to her that declaration. We submit that such a contradiction is plain proof of a two-faced habit and character, which is not to be trust-

The next item in the proof is found in her own letters to Mr. Quimby, of which Mr. Gill has seen copies, to the verity of which the transcriber makes oath. Here is her statement concerning Mr. P. P. Quimby, recorded in the November number of the Christian

Science Journal, page 184: "Now the demonstrable fact is, that Dr. Quimby was not at all a man of 'ideas,' practical or speculative. He never claimed to have any ideas on the subject of mind-cure, but expressly disclaimed it."

This quotation from said Journal, was written by Mr. Gill at the dictation of Mrs. Eddy, almost word for word. Mr. Gill thoroughly believed her statement, and accepted it as true, he never having heard of Mr. Quimby except through her; so that these words are Mrs. Eddy's declaration, and Mr. Gill's only by faith in her. Now the following are extracts from the letters of Mrs. Eddy to Mr. Quimby, written at different times, from 1862 to 1865:

"I forgot to tell you, on my way hither I met a gentleman in the care who lectured at the Methodist church at P. and was formerly editor of the Banner of Light. He recognized me and commenced talking. Soon the conversation turned upon you and he heard for once the truth of you. He had heard of you before but from his remarks I learned he thought you a defunct Spiritualist; before I quitted him at Berwick he had endorsed your

"Mrs. Fuller (the woolen manufacturer's wife) has since sent for me to visit her prowife) has since sent for me to visit ser professionally! She is sick. I returned a note that I was not done with my pupillage yet, and recommended her to visit you."

"WHO THEN IS WISE BUT YOU? What is your truth if it applies only to the evil discount of the contract o

MATERIALIZATIONS.

LETTER KROM HON. E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal: I will write for the public eye some few of my experiences and observations of spirit materialization, or what purports to be that; for we must speak reservedly, I suppose, upon a matter that is so much perplexed with variant reports of facts and antagonizing opinions. On questions of so much impor-tance and involving so much conflict, if any

one has had decisive demonstrations given him, it would seem to be his duty to submit them to the consideration of others, though he may be made to feel some acrid and caustic suggestions and criticisms. As I have rehearsed my story, quite a number of hearers have urged me to give it to the world for the common good. I hesitate for one among many reasons, which is, that I cannot ask for space enough to give the details necessary for a witness to be understood. I speak feelingly when I say that such details are almost a such details are almost and any above. ways tedious to me as a reader, and much more as a writer, and hence I seldom indulge. The short of it is, that I have seen, fairly seen and experienced (and no suggestion of fraud could reasonably be made) about the same things, and about as good things as have been at any time reported in the spiritual papers (always excepting a few of the most extraordinary, such as those reported by Father Hazard and some others). They that believe and are accustomed to such demonstrations can be relieved of reading further. They may, however, if they choose, count me as an additional witness, while I pass on for the benefit of the newer disciples,

if such I shall meet.

But first I want to say just a few words about this question that is thrown to us and the world, "Can Spiritualism spiritualize?" My answer is, that as a whole it can and does now, but I hope for still better things, and I expect at some time-even in the near future -it will be absurd to put such a question, so clear will the affirmative appear. I could proceed more at length, but so many have answered, and I see are still answering that question, that I will pass on to my chief item in that line, which is this: That it is too early to put that question as a test question, or to answer it as a finality. Let us have more facts. They are indeed increasing every day. Facts are the word of God. In all these new things first see what they are. This means the exercise of judgment and acumen, the expulsion of all fraud, the elimination of all words from the garden of truth ination of all weeds from the garden of truth But this means as well the advancement of the genuine and the true. The circle of truth is one. Every truth being consistent with every other truth, and every fact in accord with every other fact. I do not fear what any new fact or truth may bring forth. It cannot, being fully understood in all its relations, be unspiritual in a religion that goes hand in hand with science. The ultimate of Spiritualism, therefore, though at present there may be much that will cause us to stumble, cannot be rightfully judged till we have all the facts in. Even the great book of authority (according to many) says "to the law and the testimony." Just so, we reiterate, to the facts and the laws thereof. They who know these, all that we have are pretty sure to be Spiritualists. They who do not know, indeed they may ask questions and pursue the path of humble, honest investiga-tors, but they have no right to criticise nor pass judgment.

EXPERIENCES IN SAN FRANCISCO.

And now for further details. I always like to show a concatenation of events, if there be any, for the purposes of logic and to observe their correlationship. My wife, Anne, passed on about four years ago, my older sister, Mary, about fifteen years ago, and my daughter. Belle, about twenty years ago quite young. They had each communicated with me many times; and just before I started for California (about a year ago) they said they would show themselves to me if any opportunity occurred. Some one induced me, rather against my will, to attend the seance of Mrs. Crindle Reynolds, at San Francisco. I had no expectation of seeing what I did see, but rather thought I would just observe how and where the fraud came in, and the clumsy attempts at impersonations, at some dis tance, too; hence my surprise was so much

The place was a large parlor in a private house built as usual—second story, double room, folding doors, hall, two windows, thick English carpet, etc., etc.; one corner fenced off by blankets, made to slide back, the window blockaded with bed clothes, a chair and a tin horn the only things there. The lady herself, of medium size, dressed in black, seated the company (from twenty-five to forty), shut the doors, turned the light very low (some one managed the light by direction), and so the scance commenced. The medium sat outside the curtain, and first a spirit, seemingly, came out, met some one and conversed, and so again another, the same way. Then the medium went into the cabinet, and the light was turned up so that we could see every person in the room; not clearly, 'tis true, but so clearly the movement of anyone

would be observed. Now I will group, and say that I attended three scances, all I had a chance to, and I will not distinguish between them; not alike but similar. There seemed to be cabinet spirits, they that generally attended and could do better than the novitiates. Many people there seemed to be general attendants —coming there as to visit with friends. There seemed to be behind the curtain one playing the man part, a strong man voice Mr. Gruff by name, and one playing the wo man part, or rather the little girl part; a fine childish voice, stumbling somewhat in the use of language, both as to grammar and pronunciation, and they called her Effic. Mr. Gruff was full of explanations, and answered all questions politely and intelligently, and the girl was full of wit and fun, and of information, too. And further let me explain that while I rehearse things as facts, I mean that so they seemed, for who can tell what we

Then there came from behind the curtain

a very fine looking lady dressed in white rather of the flowing robe, decollete order (I can't describe a lady's dress, that part of my education having been wofully neglected), about two inches taller than the medi um. and heavier, bowed to us and retired (repeated this three or four times). On in quiry. Mr. Gruff said it was Miss Roberts (was none the wiser). Then another lady the same, about the size of the medium. Mr. Gruff said, on inquiry, "I don't know who that is. She has materialized here three or four times, but don't give her name." Soon another lady came out and away from the cabinet, very tail and fine looking, stretching out her left hand invitingly. A gentleman arose, took it, and soon said, "I am five est nine, and she is taller than I' (the me-lium is about five feet five or six). Then she segan staking hands with every one, and sming seward me and all in due natural or-

are dealing with?

der. How quizzingly I contemplated the prospect of taking the hand of a spirit. Will it be cold, clammy, death-like, and will it vanish on pressure? On the contrary on trial it seemed perfectly natural; soft, yet firm; warm, flesh-like, life-like, just precisely such as I had taken before, and hope to again. What does this mean? Having gone the round of the circle she went to the cabinet and vanished. The next evening I was the fortunate gentleman that she selected. I fortunate gentleman that she selected. I took her hand. She said, "How tall are you?" Taking my cue from what I had seen I played the same part, made my reply, led her round the circle and to the cabinet, and she vanished. What does all this mean? Oh! I see. She came like an angel, walked like an angel, walked like an angel, walked like an angel. angel, and vanished like an angel, and so I suppose she was an angel, but how is it that there is for the time such a mortal flesh and blood appearance, and then, presto! there is but the vacant air?

Another cabinet spirit—a lady in white, slight figure, with a train, too—came out with a mission, it seems (I suppose she should be called a prestidigitateuress), and came right among us, and said with a clear human voice, "I've lost my lace. Have you got my lace?" and stooping would hunt for it, find it, haul it out, roll it up and proceed to the cabinet; then out again and repeat many times. Once she found it under my coat; once, as she got me to rise, stretching her hand toward the seat of the chair, it was there. I could not tell how. I took it in my hands, my arms rather, there was so much of it, but it followed her. Another came out, quite tall, with the horn, which she darted to the ears of persons, and they started. As it came to mine, I heard, "How do you do?" as if originating in the horn. She did not put the horn to her mouth, so, therefore, I wondered whence the sound? (People are mistaken in their notions about ventriloquism, that a sound can be thrown.) Mr. Gruff showed himself to the waist in man's attire and sung songs. Effic, in a sprite-like way, came in front and talked and told stories, making a deal of fun, and sung songs. A little girl went up from the audience and sang with her; sometimes a lesser girl, a spirit, stood by her side. An old man, with very vigorous German countenance, showed himself (once), and said, "Mozart, Mozart!" Two lady spirits were seen standing together at the opening, neither of them as tall as the medium. Once at the close of the scance Mrs. Reynolds came out and hurriedly threw back the curtains—at least as quick as the spirit dressed in white went in. At the close of one scance she seemed to be jostled out, all in confusion, and had to go back, etc. So much for the affairs of the cabinet.

spirits which I have grouped together for convenience, but other spirits were continually coming and going. In fact there was a good deal of a town meeting of spirits and mortals. For the most part individuals had their tete-a-tetes, meeting for company's sake, and they knew their time and place; and there were caressings and conversations, spirit and mortal, generally, one at a time, but not always; sometimes materializations right there. I mean formations for the first outside the cabinet, and dematerializations, too, going down suddenly, and sometimes with a sound—a thud. Some persons brought bouquets and gave to their spirit friends, and they were taken by the spirits into the cabinet. One night, nevertheless, they were not there on the rise of the curtain. Effic said she carried them into the medium's bedroom, and sure enough they were found there. One night they said they would leave them for the mealum, and so they were left Personally, the names of my spirit friends were announced from the cabinet in advance. At the first seance my sister Mary came, or rather attempted to come, but there was some mistake and confusion, which was afterward explained. At the next scance my daughter Belle came to me where I sat. At first she pressed me with caresses too close for words, though I put questions for assurance, and then she said, "I must go back." I stepped toward the cabinet, but before quite reaching it she flowed rapidly from me, from my hands and arms, down and forward to the cabinet. The next night my wife came to me as I was seated, and in the same way. I did what I could for further assurance of identity; the hands, arms, height, size, shoulders, her hair, the same as in earth-life at her best.

There was once a celebrated medium of California, Mrs. Breed, at one time in Chicago, too; and I saw her and had excellent tests: She passed on about two years ago. She appeared, stood in front, made a little speech in a loud whisper as to how she had distrusted and abused the materializing mediums. She came now to make amends to all, and especially to Mrs. Reynolds whom she abused the most. Then she turned to a lady friend and acquaintance of us both and engaged in conversation,—seeing which I stepped near, and she said, giving me her hand, "Yes, Mr. Hol-brook, I remember you. I saw you in Chica-

There were a great many more things that I cannot tell now. Towards the close I questioned Mr. Gruff on some points that looked so very quizzical. For instance, these spirit ladies had stays, pins, hooks and eyes, etc. "How is that? How about the voice in the horn? How about that lace being found, and a piece being cut off and carried away, did not dematerialize?"

Answer: "They that materialize materialize just as they like to; as to the horn I am materialized as to my lungs and follow it. The Indian hides the lace, or it is materialized on the spot. Things that materialize here, dematerialize here; those things brought into the cabinet by the spirits do not dematerialize; yes, things are brought into the cabinet by the spirits."

EXPERIENCES WITH MRS. WHITNEY. After this, hearing what people said of Mrs. Whitney, a medium residing there, I patronized her. I found her rather the best I had ever met in her line, the spirits taking full possession and talking in the first person as fast as in life, she being the meanwhile in a trance. My family friends came, and many more, for I had four sessions. My wife said, "Dear husband, I promised you if I had op-portunity I would appear to you, and I did." I said, "What! You mean at the materializing scance:" and she said, "Yes."

"So, then, that was really you and there was no fraud?"

"Yes, indeed, it was really myself, and there was no fraud. But they made a mistake as to your elster Mary," and she went on to explain. It is too long to tell, but the most convincing thing of all. Sister Mary on com-ing confirmed the same, and my daughter Belle also. Then came also Mrs. Breed and little Effie, and many more, and I pressed my questions and cross questions about those seances, their truth, their genuineness, etc., to the farthest bounds of propriety. As I talked with others in the community there was confirmation everywhere of all I had seen and a

seance of the Berry Sisters, probably no one there knowing me. I thought I was unfor-tunate, in that my seat was so far from the curtain, about twenty feet. The room was pretty dark, but I could see light figures near the cabinet and hear low conversation. near the cabinet and hear low conversation. Then a voice said, "Here are a mother and daughter coming together." Soon a lady spirit in white came to me, extending her hands, saying, "This is Pa" (that was my wife's way), and leading me to the curtain, said, "You stay here: I'll be right back,"—stepped behind the curtain and back (refreshed you know), and said, "Belle is here. She will come by and by. We both tried to come together, but found we had not power enough. As I told you, dear husband, we er enough. As I told you, dear husband, we are showing ourselves to you as we have orportunity, and we will make you confident and happy." I had to struggle from the ca-reases to say, "But, Anne, is it you sure?" though I had no right to doubt, and don't know as I did, but I was crowding the evidences. She said, "Of course it is. Look at me," throwing her head back for a better view, I could not be fully assured by the details of the face, there being so little light. I could see no variance, however, in the pres ent from her body in its best estate. She said "Lift me." In life her figure was light, and I was strong. I put my hands under her arms and gave such exertion as I thought a well-fledged spirit might not withstand, but without avail. With a spring and a laugh she said, "Try again." Presuming that I would not be dared and beat by a little airy woman spirit on dead weight, I put my arms under her shoulders, clasped around, swayed back, and did my level best; but again without avail. In fact, she seemed to grow heavier the more I lifted. She said, "I do this to show you what power we have here." The short way to say as to the body, manners, words, at a state of the said way a perfectly natural. etc., etc., is that all were perfectly natural. She kissed good-bye, and with words of cheer

When seated again another lady spirit came and led me along. I said, "Belle, is it

"Yes, papa, I am your Belle, but not your little Belle that you laid away in the earth." And now about as before, but yet not suc ceeding as she desired, she said, "Papa, this is a strange place, and I am confused," but I thought she did excellently well. The next night she came again, and oh! so fine, it seemed that a radiant angel, full of love and excellence, had visited me.

I will close, Mr. Editor, this description here thus abruptly, for this letter is already too long. The *drift* is seen whatsoever more there is like unto this; and yet should I pass such as this unnoticed? After this the gentleman sitting at my right pointed to a light spot on the floor, just at my feet. Something slowly rose up like a sheet swelled by the wind, and then a sudden motion, and behold a full grown spirit, female, said to be one of the controls of the medium. She made to us a nice speech, shook hands with all within reach. I crowded in for the second squeeze, all just natural, and she vanished!

THE TRUE AND FALSE THROUGH THE SAME MEDIUM.

I saw other mediums, Mrs. Best, William Eddy and his sister, Mrs. Huntoon, all con firming the possibilities of materializations -spirit demonstrations by extemporized exhibitions of human forms. Oh! yes, I know what they say, "that at some time one or all of these mediums have been exposed and found guilty of frauds," etc., etc. I have read and heard such frauds stated by eye-witnessrelationship with what I have seen, yet I be-lieve their testimony. The witnesses are good and reliable. The consummation is this, that the true and the false can be protruded through the same medium. I have a theory which will reach such an extraordinary state of things, but it is too early to broach it. Now I have come around to where I started from: let us have more facts; let us understand them and their laws.

There is harmony in all things combined and I do not fear. And do not such as have presented here (as also others) spiritual ize? Who of the strictest religionists would gainsay the reappearance of Jesus to his disciples, and his condescension in furnishing proofs to the doubting Thomas? On the contrary, they praise, they adore it. Their spiritual faith and their churches are built upon it. Am I called upon to accept that and all that that implies, and throw away the like things that occur to me through my best known, most beloved, and most trusted friends? An argument can be made from such facts as these, but I can not make the argument here and now, but will close by saying we will have better facts, unadulterated facts, and we will present a spirit communion that will spiritualize indeed, and establish the Kingdom of Heaven on the

Chicago, February, 1887.

For the Rollgio-Philosophical Journal. ADVERSE LEGISLATION.

BY GEO. A. SHUFELDT.

I noticed in last week's JOURNAL that the Legislature of Pennsylvania proposed to obliterate Spiritualism by the passage of a law which makes it a penal offence to receive or communicate messages from the dead, and declares it to be a misdemeanor for any person to take money for such abominable practices. It is supposed that this sort of a law is based upon the idea that all communications of this kind are fraudulent, per se, and that money obtained by means thereof, is paid under false representations. Just now I will not take time or space to vindicate the spiritual philosophy from the charges which are implied under the provisions of this law, as it is not necessary, but we all know the story of the success Mrs. Partington had when she undertook to wash back the Ocean tide with a common house broom, and we know that this Legislation will have about as much effect on the progress of Spiritualism as did Mrs. Partington's broom upon the tidal wave.

But if such a law is to be passed, let us insist that it include other and like cases of obtaining money by false representations. For instance, there is a practice of long standing in the Church of Rome, by which the priests, in consideration of certain shillings paid and to be paid by the poor devils of relatives who happen to survive, undertake by prayers and masses to get the souls of the dead ancestors out of purgatory and to pass them on to the regions of bliss. This practice prevails all over the world where the Church of Rome dominates the ignorant sons of men, and the money receipts for such prayers and masses form a large part of its current revenue. Now every body knows the priests know that for all the prayfirmation everywhere of all I had seen and a great deal more.

EXPERIENCES WITH THE BERRY SISTERS.

Now again on coming to Onset Bay (across the millions of dollars which they have received, not one human soul has been relieved from the purgatorial fires, or moved one point the continent), I immediately went to the

simply and plainly a fraud practiced on the ignorant and unwary. It is a scheme to make money out of the fears and affections of the weak and the poor, and nothing else. Now we insist that if the petty and minor wrongs which are charged upon Spiritualism are to be remedied by law and the alleged perpetrators punished, then also shall the authors and doers of this monstrous iniquity be meted out a like punish-

Every priest who takes money to secure the repose of the souls of the dead, or professes to be able to get such souls out of purgatory and takes fees therefor, shall be adjudged guilty of a misdemeanor and punished ac cordingly. Let us see where this thing will end and whether or not our spiritual mediums shall not have companions in their pun-

Again, there is a society of great power and influence in this country, called "The American Foreign Missionary Society," which professes to be engaged in the business of converting Hottentots, Bushmen and Negroes, to the cause and religion of Christ. This society is annually in the receipt of many hundreds of thousands of dollars, which it claims dreds of thousands of dollars, which it claims to be devoting to this purpose. All sorts of reports, statements and claims are made, to induce weak-minded persons to contribute to the fund; the majority of which reports and statements are false and fraudulent, and wholly without foundation. The money is mainly used to pay presidents, secretaries, clerks and hangers on, who all wear good clothes and live on the best products of the market. As for the conversions they are conveniently small in number, and ntterly insignificant; once in a great while they get a stray negro or a Chinese pauper, and that is all. It has been estimated that every convert made by this society, has cost above one hundred thousand dollars. What is this but a gigantic fraud! What but the obtaining money by the grossest kind of false pretences? By all means let us have the law, but let us put all the rogues in. It will not do to aim so powerful a weapon at the one isolated sect or class, but they must all go in, medium, priest and parson.

PURITAN PERSECUTION.

Some of the Darker Phases of New England's History.

[H. W. Austin in Southern Bivouac for March.] In the next year, 1651, Messrs. Holmes, Crandfield and Clark were caught within the Massachusetts colony indulging in Baptist worship on Sunday, and were dragged that afternoon to a Congregational church. Clark told the officer that, if forced into a meeting which he disapproved, he should feel also forced to declare publicly the reasons for his dissent in the doctrine. He employed himself reading a book during the service, and after the sermon had the impudence to address the congregation till hustled away. For this he was fined £20 (a large sum in those days); Mr. Holmes, as a former offender at Rehoboth, £30, and Mr. Crandfield, £5, the court kindly not demanding more to swell their coffers than it was thought could be raised by the offenders. The prisoners agreed to refuse and receive the alternative of a public whipping, but some of Clark's friends, against his will, paid his fine; Crandfield was let off on his promise to appear before the next court, and Obadiah Holmes was whipped alone. Several of his friends were present at the ceremony, and John Spurr, with John Hazell, while escorting him back to prison, "took him by the hand in the market place and praised God for his courage and constancy." For this crime of sympathy For this crime of sympathy they were summoned to court the next day to be fined £2 apiece or be whipped. They chose the lash, but some friends insisted on paying the money, so they were dismissed and re-turned to Rhode Island.

The Puritan persecution of the Baptists however, in comparison to what now took place, may be regarded as simply a preprandial whet to the appetite of fanaticism, or to the lust of power and gain. In the beginning of July, 1656, Anna Austin and Mary Fisher, arrived from Barbadoes with some tracts concerning the doctrines of the new sect called Quakers. The deputy governor promptly flung them in prison "on no other proof of their being Quakers," asserts a friendly historian, "than that one of them said thee to him." This summary action, of course, may have been due on his part to a preliminary spark of the Boston culture zeal

for nure "English" as well as pure doctrine. After languishing in the loathsome, pest iferous gaol of the period for five weeks, those innocent women were shipped back to Bar-badoes under care of Capt. Chichester, who was bound in the sum of £100 to land them nowhere else. Their Bibles and belongings were allowed to the gaoler for his "lawful' fees. Hardly were these "vessels of wrath" shipped safely out before eight more appeared in Boston, who were instantly seized, sentenced to banishment, imprisoned near three months and then sent back over seas. While they were in prison the first general law against Quakers was enacted, by which it was specified that any ship master bringing such freight should be fined £700, and that all Quakers should be committed to the House of Correction, roundly whipped, constantly kept at hard labor, and debarred all intercourse with any person whatsoever. This law, not sufficing to deter Quakers from coming, the clergy invented new penalties, such as cutting off the ears and boring the tongue with a hot iron. But even these horrors failed to daunt and keep away these brave devoted Christians of both sexes, and their calm, contemptuous courage drove the tyrants nearly frantic.

"I would carry fire in one hand and fag-gots in the other to burn all the Quakers in the world," shrieked the Rev. Mr. Wilson, in an hysterical hyperbole of hate. "Hang them!" the same preacher thundered from his pulpit, "or else," and with a superb gesture of rhetorical climax he drew his hand across his elequent throat. So finally death was tried upon them; and death failed likewise. In 1658, after the demise of Cromwell, who doubtless would have stopped all this had it come to his ears, "the breaking waves" of Quaker blood "dashed high on the stern and rock-bound shore" of New England Paritanism. In 1659 Boston witnessed four executions. Two of the victims, William Robinson and Marmaduke Stevenson, had come as voluntary martyrs to give their lives for the religious freedom of others, and they protested with a most solemn dignity that they came to their death for no vain glory or applause of men, but "by divine direction to warn the magistrates of their errors and entreat them to repeal their unjust laws." treat them to repeal their unjust laws."
Mary Dyer at the gallows was reprieved to
the pleading of her son, who conveyed her to
tolerant Rhode Island. But this noble woman seems to have been ashamed of thus deserting her great companions, for she ston
found hereid "under a necessity laid on her
from the requirings of the spirit of the Lard
to ge lant to limiting without the seed, and

was executed. For two years more this reign of horror lasted, and then Edward Burroughs called the heed of Charles II. to it as a vein of blood wide opened in his kingdom which, if not stopped forthwith, was likely to prove a deluge. Charles II., the best of a bad race, instantly ordered the Puritans to repeal their laws against Onekars and commanded residents. laws against Quakers, and commanded re-ligious toleration in Massachusetts and the other colonies. He also ordered that the only qualification for the colonial elective franchise should be one of property instead of Puritan church membership as heretofore. For which acts of liberality (although he generously proclaimed perfect amnesty, sav-ing the regicides and magnanimously con-firmed the Massachusetts charter) Charles II. got himself thoroughly disliked by the Pil-grim Fathers, whose memory grave historiins bid us venerate.

Case of Double Consciousness.

It appears from a dispatch from Norrigtown, Pa., that a most remarkable case of loss of identity, has been agitating society circles there. Surgeon-General L. W. Read was called in, and says' the case is the most peculiar in his wide range of experience. The narration is as follows:

Six weeks ago a strange gentleman of good address came here and rented the store at No 252 East Main street. He divided the room into two apartments by means of curtains. The rear he furnished and occupied as a living room; the front he stocked with notions and toys and did a modest but successful business. The family from whom he rented the store came in daily contact with their tenant, but neither they nor any of his patrons ever noticed anything peculiar in his manner or habits. He visited Philadelphia several times, replenished his stock, and conducted his business carefully.

No mental obliquity was noticed until yes-

No mental obliquity was noticed until yesterday morning, when he knocked at the door leading from the store to the dwelling part of the building. Mrs. Earl, who answered the knock, was surprised to hear him ask, "Where am I?" She tried to convince him of his whereabouts, but failing, her husband came to her assistance. To him the tonant made the following statement: "I awoke about 4 o'clock this morning after dreaming about 4 o'clock this morning after dreaming that I was buying and selling merchandise. I discovered that I was in a store, and was seized with the fear that I would be arrested as a burglar. Now I want to know where I am." He could not be made to believe that he was in Norristown, or that he visited Philadelphia recently. He only answered: "I was in Philadelphia twenty-eight years ago, but not singe that time." but not since that time."

Dr. Read was then summoned, and to him the stranger made the following statement: "Doctor, I have just awakened from a confused dream. I am informed that I am in Norristown, Pa., and that this is the 14th of March. If this is true the last two months have been an entire blank to me. Yesterday I left my home in Coventry, R. I. But that was the morning of Jan. 18th. I drove to Green's Station, on the New England Railroad, left my horse and carriage in charge of ... a friend, went to Providence drew \$550 from bank, called at several places, including the store of my nephew, Andrew Harris, No. 123 Broad street, opposite the Narragansett Hotel, and left there to go to my sister's residence on Westminster street. I have a distinct recollection of having passed the Adams Express office, corner of Dorrance and Broad streets, but have no recollection of a single event since that time. I am a minister of the Gospel, my name is Ansel Bourne, and I am 61 years of age."

Dr. Read left him in the care of Mr. Earl's. family, with instructions to partake copiously of food. He then telegraphed Andrew Harris: "Do you know Ansel Bourne?" Please answer," and received the following reply: "He is my uncle. Wire me where he is and if well. Write particulars."

Mr. Bourne is rapidly regaining his faculties, and is anxiously awaiting the arrival of relatives, when he will dispose of his stock of notions and toys and return home. He is a man of good address, fine appearance, and an interesting talker.

Dr. Read is completely mystified thus far and will venture no opinion on the case.

The above is an extraordinary case, but one more remarkable is contained in the pamphlet, "The Watseka Wonder." Besides the highly interesting narrative of the phenomena occurring in the life of Mary Lurancy Vennum, it gives full details of one of the most wonderful cases of "double consciousness" ever recorded. Price 15 cents. For sale at this office.

Lincoln at the War Department.

From "Recollections of Secretary Stanton," by a clerk of the War Department, in the March Century, we quote as follows: "In the days of which I write, Mr. Lincoln was a particularly woe-begone figure. It was one of those periods of the war when the whole situation, military, financial, and political, was one of almost unrelieved blackness. He spent hours at a time, shut up with Mr. Stanton, all business and speech mainly being put aside, so far as outsiders could judge, while these lonely communions lasted. Was it not the gloomy autumn days of 1864, that the tearful Secretary had in mind, when he spoke those pathetic words as he took the hand of the just-expired President: 'Ah, dear friend! there is none now to do me justice: none to tell the world of the anxious hours we have spent together!' Even before the autumn had well set in, Mr. Lincoln had begun to enwrap himself in the familiar plaid shawl, and, with his hat pulled well down in front, he would scurry along the halls of the War Department, and into the retiring-room of the Secretary, noticing and speaking to nobody. At times he would sit in the retiring-room with the door open between that and the apartment in which the Secretary, waiking about as was his wont, was transacting business with the departmental officers and clerks, or visitors, prolonging his course, every few minutes, into the adjacent room, to hold converse with his chief. It was an interesting and a pleasant sight, that of Mr. Lincoln scated with one long leg crossed upon the other, his head a little peaked, and his face lit up by the animation of talking or listening, while Mr. Stanton would stand sidewise to him, with one hand resting lightly on the back of the chair in the brief intervals of that everlasting occupation of wiping his speciacles. But if, while in such proximity, Mr. Lincoln should happen to rise to his feet, farewell to the picturesqueness of the scene, for the striking dif-ferences in height and girth at once suggested the two gendarmes in the French comic

From the experiments with the "solf-steer ing designed " have remained by the leading as

BY HESTER M. POOLE. [106 West 29th Street, New York.]

WHAT TIME IS IT? What time is it? Time to do well—

Time to live better-Give up that grudge—
Answer that letter—
Speak a kind word to sweeten a serrow;
Do that good deed you would leave till to-morrow.

Time to try hard
In that new situation;
Time to build up on
A solid foundation,
Giving up needlessly changing and drifting,
Leaving the quicksands that over are shifting.

What time is it? Time to be earnest, Laying up treasure: Time to be thoughtful, Choosing true pleasure; Loving stern justice—of truth being fond; Making your word just as good as your bond.

Time to be happy,
Doing your best—
Time to be trustful,
Leaving the rest,
Knowing, in whatever country or clime,
No'er can we call back one minute of time.

Of the two hundred and twenty-nine women students of Michigan University, last year, fifty-one were in the medical depart-

Mme. Atzeroth, who produced near Mana-tee, Fla., in 1890, the first coffee ever grown in the United States, is now seventy-eight years old. She has twenty-five coffee trees on her plantation, and has successfully demonstrated the fact that, under proper culture; coffee may be made to flourish in the latitude of Florida.

Dr. Mary Whetstone is the physician of the Northwestern Hospital, managed by ladies, at Minneapolis.

The workingwomen of Copenhagen have founded a benefit union for mutual help, which already counts fourteen hundred and afty-nine members. Many other women's unions have been lately founded in Denmark, both in the country and the capital. Among the chief of these is the Woman's Union for Progress, which was established last November and works in a demogratic direction. Its ber, and works in a democratic direction. Its object is to awake public opinion on the subject of "women's rights," and to excite attention to all questions of social or political interest. Lectures and discussions are held twice a month.

The Philadelphia Times says there are eight woman physicians in that city whose annual practice averages \$20,000 each, twelve whose incomes average above \$10,000, and twenty-two who average \$5,000 each. And yet women who have sought to enter the medical profession in Philadelphia, have met with more opposition there than from any other city in the country. The opposition came from the male physicians. They claimed that women could never acquire skill enough to deal with a fever or a fracture. Besides, they feared to have their field invaded by women. Possibly they had a latent fear that women might make a success of the profession. This has proved to be the case. There are now two thousand five hundred women with first-class diplomas from medical colleges, and their success in this field is acknowledged on all hands. There are women M. D.s who are consulted by the most eminent physicians in Philadelphia and is Harrow-on-the-Hill, being number three are the Four Creat English Reheals. New York.

From an article in the Chautauquan by Mrs. John A. Logan:

"Mrs. Rosenberg of the Treasury Department is considered one of the very best counterfeit detectors in the world. Hundreds and thousands of dollars have been thrown out by her remarkable skill, after they had been passed by less astute detectors. She receives \$1,800 per annum. It she were a man her salary would be much larger. Miss Mary Van Wranken, a graduate from Miss Porter's school at Farmington, Conn., is considered one of the very best law clerks in the internal revenue. A gentleman of high repute as a iawyer, says that she will take up a case, make a brief, and state the case more correctly and in less time than any one he ever saw. Miss Laura Mehan, daughter of Mr. Mehan, Mr. Spofford's predecessor as Librarian of Congress, has occupied a position in the Comptroller's office for many years, acting frequently as Deputy Comptroller. During Mr. Delano's service as Comptroller, she once filled his place for six months when he was absent. Her perfect knowledge of everything in this office, has made her an authority whose decisions are never reversed by her superior officer.

"In the Fifth Auditor's office there are many ladies into whose hands come all consular reports, necessitating a thorough knowledge of banking and mathematics. What can be said of this department can be well said of the others, for women are found in all of them. In the days of competitive examinations, many women passed triumphantly the severest tests that were given by the government, and we have known instances when higher mathematics were as easily solved and as rapidly passed over to the examiners as the simplest problems. These perhaps, are phenomenal cases; so it would be with men. The examiner in one instance said: 'This woman deserves an \$1,800 desk. She got a \$1,200 one, while the male clerk beside her, receiving \$1,800, often called her to the rescue.

"There are over a thousand women employes in the various departments, from the wage-women or 'broom brigade' to those of the nighest clerical class. There is no doubt that no other body of women workers in the land embodies so much culture and intelligence. Many of them are remarkable for literary and scientific attainments, and the departments are bettered for having them there, and women all over the land are reaping the benefit of the lessons learned of what women can and do accomplish in these departments. Socially their standard has ever been exactly what it was before they entered the department, barring the fact that ladies of eminent social position have not the time to devote to coclety that they had under sunnier skies; but they hold their places just the same whenever they have the time."

MRS. LIVERMORE ON WESTERN WOMEN.

The great grand, nobly growing West is filled with possibilities for women. Read what Mary A. Livermore says of its young

"I have lectured in five college towns during this trip, where co-education prevails. the lecture courses being run by college or-ganizations. In each town—Olivet, Hills-dale, Adrian, Greencastle and Bloomington— I have mel the college girls; and in four in-stances they have tendered me a reception, to which, of course, the college faculty and young man students have been invited. It

Woman and the Jousehold. has been a great pleasure to me to meet these girl students. Their training has been wise, as is evident from their appearance. They have more firmness, fibre, and self-poise from have more firmness, fibre, and self-poise from their association in college work with young men. They are without sickly sentimentali-ty; they look in better health than the major-ity of our girl students in Eastern colleges, and are consequently handsomer. They are real girls, not pedantic, but overflowing with fun and enthusiasm, liking a good time. Their of hope and large plans for the future. Their handsome faces and figures are well set of of hope and large plans for the future. Their handsome faces and figures are well set off by tasteful dress. The future of our nation will be enriched by thousands of splendid women, of good physique, well educated, self-poised, and self-respecting.

"I was the guest of a Woman's Club in Decatur, Ill., which interested me greatly. They had organized for the study of practical questions. They have been making an exhaustive

tions. They have been making an exhaustive study of the rights of women in the State of Illinois, and their investigations had caused them much dissatisfaction. They wished me their status, make law and justice synony-mous terms for women, and if, on the whole, it would be a benefit to them. They were eager listeners to my answers to their inquiries. One other Woman's Club I have met, which is studying the tariff, free trade and protection. The Woman's Club of Milwaukee have decided to own a club house perfectly nave decided to own a club house perfectly convenient for their work. They have raised \$25,000 for this purpose, and will proceed to build immediately.

"What do these organizations of women signify?" asked of me a gentleman of Chi-

There is a network of them covering

the country, and they constantly increase.'
"'What is their significance?' I answered
in the language of the president of the Decatur Woman's Club: 'These numerous organizations of women are prophetic and prefatory. They mean a larger life for women,
a wider outlook, and, by and by, a nobler civligation for both men and women with botilization for both men and women, with better and happier homes, wiser mothers, juster

ter and happier homes, wiser mothers, juster husbands and fathers, and children who will be the very sone and daughters of God.'

"Many of these clubs are collecting libraries for use in their work. The Milwaukee Art Club has an admirable art library. Another Woman's Club, which is studying the Labor Problem,' has just bought Bowker's 'Economics for the People,' Thomas Brassey's 'Work and Wages' Simon Nawcomb's 'Plain 'Work and Wages,' Simon Newcomb's 'Plain Talk on the Labor Question,' and Andrew Carnegie's 'Triumphant Democracy.' I al-ways return from this great, grand West full of hope, despite all that tends to discourage-ment."

Early April Magazines.

THE ATLANTIC MONTHLY. (Boston.) John Greenleaf Whittier contributes a poem, On the Big Horn, to the April Atlantic, and it occupies the opening pages. Edmund Kirk followes by A Suppressed Chapter of History. The serials, The Second Son and Paul Patoff furnish interesting installments. Mary N. Prescott and E ith M. Thomas supply delicate bits of poetry. Our hundreddays in Europe is accompanied by an etching of Dr. Oliver Wendell Holmes. Other articles are Russia in Asia; The Mocking-Bird's Nest; A Tory Parson; General McClellan, and Some Remarks on Shelley's Life. The Contributors' Club, and Books of the Month add to the interest of this number. Greenleaf Whittier contributes a poem. On

of the Four Great English Schools. A welcome contribution will be the jolly fairy operetta, The Children's Crusade, by E. S. Brooks; it is easy to mount, and the music is simple and tuneful. The serial stories are full of interest this month and meet with thrilling adventures and serious difficulties. There are many more articles in prose and verse and the illustrations add much to the beauty of this number.

Late March Magazines Received.

THE AMERICAN JOURNAL OF BIOLOGY. (Chicago.) Contents: The Evolution of Life; Origin of Organic Forms; Evolution of Limbs; Nature of Organic Motion; Impact and Sensibility; Evolution of the Ear; Cosmogony; Origin of Volant Powers; The Making of Man. THE AMERICAN KINDERGARTEN. (New York

City.) This monthly is devoted to child culture and will be found a valuable help for

JOURNAL OF THE AMERICAN AKADEME. (Orange, N. J.) Contents: Christianity and Evo-Intion: Conversation on paper: Meeting of the American Akademe; Extracts.

THE PANSY. (Boston.) Many stories, poems and illustrations comprise this month's contents and will please the children.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaprilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's

Lulu Williams, a child of 11 years, is an applicant for divorce in an Omaha court on the ground of cruelty and failure to support.

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Queen Victoria's jubiles will be officially celebrated in Canada the 21st of June, the authorities of the various cities having agreed upon that day.

Dr. William A. Hammond, than whom there is no better authority, will open the April Popular Science Monthly with an able article entitled "Brain-Forcing in Childhood," The paper gives a vivid picture of the evils of the book-cramming process, now so common in both public and private schools and also contains a strong plea for fewer studies, more direct contacts with Nature, and less of the intervention of books.

A Correspondent from Detroit writes: "Thirty years of practical experience by Dr. Barney of Detroit, Mich., has been productive of wonderful results in curing seemingly incurable diseases, under directions from the Spirit-world. His prescriptions are from impressions received while holding the name and residence written by an invalid in his hand. He does not require a diagnosis of any case. Dr. Barney can be addressed at 262 Pirat street, Detroit, Mich." A Correspondent from Detroit writes: "Thir-



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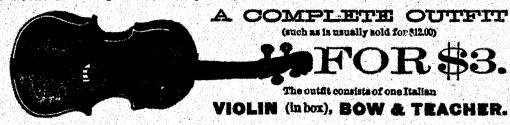
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CHICAGO, ILL., Saturday, April 2, 1887.

Intellect and Spirit.

The most restless and unsatisfied of all mon are those in whom the intellectual temparament predominates. Skepticism has marked them for its own. Gold is taken for brass and diamonds for paste. In separating the true from the false a great portion of life is spent-and rightly spent-for it is the aret duty of the individual to distinguish truth from watruth.

In the life of such there is no repuse. Mental habite become elect, critical and analytical. Cold, positive and often brilliant, the lantern of the brain is turned full upon every fact or statement, with the laudable intention of getting "the truth, the whole truth, and nothing but the truth." Among this class are numbered materialists and scientists. In observing, dissecting, classifying and arranging they are unrivalled.

But there is a realm which their investigations fail to explore—the realm of invisible forces, and of causation. Undetected by the external senses or by the instruments which aid them, it must remain undiscovered unless the inner eye and ear are cognizant of vibrations too delicate to impress their material envelopes. Spirit alone can recognize apirit.

The conditions necessary to secure apprehension of spirit-not necessarily of individual or incarnated spirits—are, first, a passive, reverent, it might be called a religious, frame of mind, a sincere love of truth and an entire absence of prejudice or predeliction. They who wait in still obedience for the gracious inflow, will find the tide rise slowly. softly, noiselessly, until each soul is filled with love and light, and individual being is merged into and made one with unparticled being. At such times can that which is recoived be weighed, measured and defined in set formulas? Can the finite give bounds to the infinite? Only so far as the consciousness can apprehend, and the senses limit, the illimitable.

A little monograph upon Emerson's mater nal ancestors, by his cousin, Rev. D. G. Hask ins, closes with this beautiful and impressive statement concerning the great spiritual seer of this country:

It was impossible to hold converse with him,might almost say to hear the tones of his voice, o to mark the expression of his countenance, withou perceiving that spiritual things were verities to him and the near presence of the Infinite One a reality With this profound sense of the divine omnipresence Mr. Emerson seemed to walk through this earthly life with the wondering tread and rapt mien of one who had been permitted to enter into the streets of the heavenly Jerusalem; looking on either hand with reverent curiosity, recognizing the divine image even in the humblest of its indwellers, and thoughtfully scrutinizing every object in his way with the purpose of learning what he could of its relations and uses in the divine economy.

Emerson walked in the light almost continually; spirit was to him as real as matter. His personality was saturated, so to speak, with this divine essence found only in the deep and loving heart of man. Mr. Haskins says in another place:

Ordinarily, the conversation of even devout men consists with the idea that God is far away from us, governing the universe from his throne in the distant heavens, whereas, intercourse with Mr. Emer-son produced the direct reverse of this impression.

God here means the overshadowing spirit the Oversoul.

To most, such periods come only in great crises, in happy moments, in glimpses, as the eun breaks through a rift in the clouds on a dull gray day. Environed with sordid and perplexing conditions, man lives in the body and to the body. Through the intellect material wants are supplied and new wants created, but with the result of neither contentment nor harmony. Hence come irreconcilable contradictions between men, and selfishness rules where love alone should be master; for divine life is divine love, and through enlightened affection does man come

in the sunbeam.

The second of the second second

It was in that state of mind in which the poet wrote:

Serene I fold my hands and wait, Nor care for wind or tide or sea; I rave no more gainst time or fate, For lot my own shall come to me.

Moral Education.

Statistics by Prof. Seeley are quoted in Unity showing increase of insanity, idiocy, blindness and deafness. In 1850, we had one insane to every 1,468 persons, in 1880 one to 056. A more careful census at the last date may account for a good share of this difference, but it has an ill look. Unity thinks that the next step after scientific and manual training in schools must be moral, or ethical education. It says: "That child alone is prepared to live whose life is grounded on integrity; who aims at what is excellent rather than what is easy; to whom justice means more than success, and who rates character above popularity." This is well said, and we would suggest to our neighbor and to others, that the excellent book by Dr. J. R. Buchanan, "Moral Education,"-or "The New Education." as the last edition is named, covers this ground ably and clearly. and is the only book of any real weight that does so. Education of hand, head and soul; training in art and industry, in literature and science, and in morals, ethics and spiritual culture; to make man or woman fullorbed, and to make domestic and social life and public affairs what they should be, is his ideal of complete education, and it is discussed and illustrated in such manner as to have called forth high praise from high thinkers.

In the same line, but reaching more fully to apiritual culture, is a late Iowa movement of the Unitarian Association of that State. The "Lay Readers' Society of Iowa" has been organized, and Miss E. E. Gordon of Sioux City, its secretary, has issued a circular setting forth the idea and aim of the societywhich is to call out the laity in helping the work of spiritual education. This is good Why should the ordained clergy be held as the only persons fit for such work? No danger but that man or woman in a pulpit, if they have anything to say and can say it, will have fair scope and good hearing, but it is well to break up this old priestly notion that a divinity hedges around the clergy making them the only competent religious teachers. Jesus and John were effective preachers: Paul did some fair work in that line: but no council ordained them; they were open to question and comment from their hearers, and these hearers sometimes spoke when the spirit moved them. Miss Gordon asks, as we learn in Unity, for "an ordered and general effort of the laity to bring their knowledge and their presence to hear for refinement and elevation." She does not want the churches to be "select and elegant clubs," but says: "A truly missionary denomination, or religion, is not one in which the proclaiming of glad tidings is left to the ministry, but one in which the whole body of the people are infected with a desire to convert all."

This is in the direction of ending the old priestly power and exclusiveness, and making the minister, or teacher, a co-worker with the people who help to teach in their

It might be well for some lukewarm Spiritualists, who are like the deacon who said he was "a Presbyterian but didn't work much at it." to be "infected with a desire" to spread our glad gospel.

The Ross Exhibit.

On the sixth page will be found the sworn statements of four witnesses of the affair at Mrs. Ross's residence on the evening of Jan. 31st. The Journal has on file a considerable number of affidavits, but those now published cover substantially the ground of all. The question before the public in this case is not whether Mrs. Ross is or is not a medium for materialization; it is, was she caught in deception and found to be employing confederates? The facts occurring in a seance room can only be known to the public by means of the testimony of witnesses. If testimony favorable to a medium and the manifestations is ever worthy of consideration, then is evidence of an unfavorable nature entitled to, at least, equal weight, provided the witnesses are persons whose reputation for truth and veracity is good. If Mrs. Ross is not convicted of fraud, and if the presence of confederates is not proven by the testimony offered, then is all human testimony either for or against manifestations in a scance for form materialization utterly valueless and unworthy of notice. If the evidence of these witnesses is not good. if they were, as is claimed by the Ross party, mistaken, then is doubt thrown upon all records of materializations heretofore and now held as trustworthy by Spiritualists; for nothing can be clearer on its face than the testimony of these reputable witnesses, and if they are not to be believed, if they were victims of an hallucination, then how much more probable is it that those who affirm form manifestations are deluded. The argument advanced by the Ross defenders cuts both ways and is more dangerous than a twoedged sword to Spiritualists.

Since that memorable night Mrs. Ross has given some exhibitions under conditions that have greatly impressed observers whose evidence is, seemingly, worthy of careful attention. It is not at all unlikely that Mrs. Ross is a medium for form materialization. on rapport with that spiritual essence in who desire to see the truth given to the world | the two women in many particulars.

which each is ensphered as an atom floating in a way to entitle it to scientific value, cooperate in securing Mrs. Ross for a series of experiments in apartments not under her control and in the presence of well-known and representative investigators. When this is done the JOURNAL will promptly publish a report of the result and sincerely hopes that it will sustain the claims of Mrs. Ross as a medium for form materialization.

The "New Theology" School.

To be logical and consistent at all times is beyond the power of mortal man, hence the somewhat erratic but kindly intended letter on "The Lakewood School," published on the sixth page, is not unique. The beautiful freshness of the writer might naturally be mistaken for verdancy when he says: "I feel confident that Dr. T. would be favorable to giving Spiritualists a place at the school, providing the Spiritualists themselves would unite with him in the movement "and the subject could be adequately pre-'sented." While there is a vast deal in modern Spiritualism still remaining to be settled and accurately formulated, yet in the forty years of its existence much progress has been made and many matters of stupendous importance have been established; the cause is represented by many able writers and some equally able speakers. On the other hand Mr. Townsend only very lately an expounder of Methodist theology, having succeeded in breeding a hybrid steed on which to ride to heaven, it is thought by the JOURNAL correspondent that the ex-minister would be glad to have Spiritualism help furnish pap for the suckling, "provided it can be adequately presented." Infants of all ages are quite indifferent to questions of equity and ever ready to appropriate anything that has filling properties. This "New Theology" colt does not appear to be a horse of another color so completely outshining other mixed breeds as to entitle it to extraordinary consideration. Neither has it so far displayed qualities not already exhibited in other theological stock. Although its owner christens it "New," yet this is not to be taken as indicating anything other than the fancy of that gentleman, and has no more theological or ethical significance than Maud S. or Jay Eye See. Other strains of liberal theology stock have been developed long enough to give the public some degree of confidence in their special traits and to ensure reasonable certainty that they can impress their qualities upon the next generation. The "Now" is still raw; it may develop into a flyer, or it may only prove a scrub. When it is well broken and its gait established then will be time enough for Spiritualists as such to seek it out. In the meantime it will not be necessary to protect "New" from Spiritualist raids by a barbed wire fence or a Pinkerton squad.

The Religio-Philosophical Journal does not understand that Spiritualists individually or collectively have claimed any "right to demand the presentation of their views." In one instance a liberal Christian, who is also a Spiritualist, seems to have thought that Mr. Townsend meant what he said when he publicly solicited the co-operation of all liberal Christians of whatever name or creed. She wrote a paper entitled "Is the Inter-Commu-'nion of Spirit and Mortal consistent with "the Teachings of Scripture and Science?" basing it upon the life and teachings of Je sus, and offered it to Mr. Townsend for use,

The Journal fails to see anything "unreasonable" in Mrs. Priest's "complaint." She did not "seek a place on the Lakewood platform." nor assume to be a "representative" Spiritualist as the writer on the sixth page unfairly or carelessly implies. If "A Friend of Both Movements" does not know Mrs. Priest, it is his misfortune, for she is competent to teach Mr. Townsend and al others interested in the "New Theology" scheme, in many of the higher phases of spiritual philosophy; and it does not lie in the mouth of any volunteer apologist for Mr. Townsend to belittle her ability or representative character. She is probably as widely known as is Mr. Townsend, at least. The writer by implication says that representative men, presidents of colleges and clergymen of known ability, seek a hearing on the Lakewood platform. The JOURNAL would be astonished to have the name of one such seeker. That such representatives have been solicited by Mr. Townsend is undoubtedly true, and that some of them were willing is also true, for which liberality and goodfel lowship on their part the Journal is glad.

The JOURNAL will hardly care to "start a movement to have Spiritualism represented there next summer." until it is officially invited to do so and receives satisfactory as surances that the New Theology gentleman is ready to co-operate with Spiritualists on terms of perfect equality and a basis of reciprocity. The Journal has the kindliest feeling for the New Theology bantling, and is ever ready to give it friendly aid, but it does not care to have Spiritualists or Spiritualism patronized or used merely to give life and strength to new-fangled theologies.

Mrs. Mary Baker-Patterson-Glover-Eddy.

On another page will be found a further exposition of the character and practices of Mrs. Eddy. Most of this, as will be seen, is an official report of a committee of the "Scientist" Church at Lawrence, Mass., and includes documentary evidence which the priestess cannot obliterate though she will no doubt continue her attempts to veil it. No one can study the history of Mrs. Mary Baker-Patterson-Glover-Eddy and that of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, and not be struck with the marked Let those who have faith in her powers and similarity of the mental characteristics of

Roseman's Dream.

We learn from a dispatch from Vincennes Ind., to the Cincinnati Enquirer that through the instrumentality of a dream the body of John Murphy, who had been missing since the night of the 7th of March, was recovered on the night of March 20th. The find was made by Joseph (Uncle Joe) Roseman, the widely-known mailing clerk of the Vincennes Postoffice, and was a great relief to the distracted parents of the boy and the community at large, who had no positive proof that Johnny had been drowned, and were almost led to believe that he was still alive from the reports that he was seen a few days ago in Kansas City. Uncle Joe Roseman, however, believed the boy was in the river, and he made daily trips to the spot where Johnny was supposed to have been drowned. On Saturday night, in a dream, he saw the river flowing at his feet, and a short distance from the shore a ripple in the water revealed the location of the lost boy. The memory of that dream was constantly on his mind. It haunted him while he was at work in the office the following morning. He explained the cause of his agitation to Postmaster Kackley, who told him to knock off work and go to the river and satisfy himself; and he did go, having been impelled to the water's edge by some invisible power. There he saw the picture of the dream revealed with startling reality. "The ripple itself," said he, ' stood boldly out in the foreground. I waited not a moment, but called a boatman, and, taking my seat in the stern of the boat, directed him to row to the spot indicated by the agitated water. There, with my face averted, I reached down and seized something with my right hand, and at the same instant ordered the boatman to pull for the shore. I found that I had grasped the foot of Johnny Murphy. I was too much prostrated to render further assistance. I can not describe my feelings, but I felt a great relief in the realization of my dream." The Enquirer says:

The discovery of the body, under the circumstances as related, has elicited general comment. The less superstitious are inclined to scoff at the premonition; yet they can not forget the fact, that this is the fifth

body mysteriously missing that Uncle Joe Roseman has located. It was he who discovered the decom-posed remains of Ed Barlin, the Cincinnati barber, for whose murder, in 1879, Henry Berner is now serving a life sentence in the Jeffersonville penitentiary. Mr. Roseman says in that instance he was impelled by influences similar to those which led to

Spirit Telegraphy.

the discovery of Johnny Murphy.

That spirits can telegraph messages from the Spirit-world to the denizens of earth, seems to be well established. Favorable reports come from Cleveland with reference to Mr. Rowley, who uses a telegraphic instrument which was made under the direction of the spirits. The sounds that come over Rowley's wires are regular telegraphic tickings, and any one who can read the Morse alphabet, can read them also. We learn from The Press of Cleveland that Mr. Rowley has become an assistant to Dr. L. W. Sapp, at 347 Erie Street. Through his telegraph instrument he claims to hold communication with the spirits of departed physicians. who diagnose cases and prescribe remedies through the electric machine. Rowley never studied medicine, and yet the business being performed by the spirits is said to be simply remarkable, the class of patients being, as a rule, the most respectable appearing people of the city.

About two months ago, at the time that Mr. Rowley commenced to gain notoriety, Dr. J. B. Sapp, the dentist, a brother of Dr. L. W. Sapp, became convinced that there was something wonderful in Rowley's machine and decided to investigate it. He therefore began a series of experiments. He had a pet dog afflicted with a tumor that physicians had been unable to cure. He therefore consulted the instrument and the application of the remedies recommended, he says, cured the animal. At that time the dentist asked Rowley who was the force at the spiritual end of the wires, and upon the medium's questioning the machine the answer was ticked back: "Dr. P. P. Wells." Investigation showed that the well-known Dr. P. P. Wells, of Brooklyn, is still alive. In answer to this, Rowley's machine telegraphed: "You misunderstood me. I practiced in Hartford. then in New York, and later held a chair in the Philadelphia School of Medicine. You will know more of me sometime. That's all I can say now." Dr. J. B. then asked the machine for some drug that would deaden the sensibility in a decayed tooth. Such a drug has never been discovered and Sapp, still accrediting a sort of superhuman influence to Rowley's machine, believed that he might discover the unknown article. The spirits replied that a few days' consideration would be necessary. After waiting a week the dentist again approached the machine in reference to the matter, and the following answer was received: "Will have drug ready in a few days. Have consulted with Baron Leibig and he is busy in his laboratory in spirit land compounding something."

A Supernatural Visitant at Mexico, Mo.

Curious reports come from Mexico, Mo. It is stated that the ghost of Alice Gray still continues to make its appearance in different parts of the city, creating intense excitement. One Sunday evening lately at eight o'clock a number of persons, both white and colored; noticed the spirit just below the foundry, moving toward the mill, which is about 200 yards to the west. Again the spectre made its appearance at the old Chicago & Alton round-house, and, according to the Uncle Clay Taylor, out up frightful capers. | march.

It was about 9 o'clock when the apparition came into view near the round-house tank. and from there it went into the building without trouble, though the doors were all locked. Once inside of the building, the ghost took possesssion, and as the story goes caused the building to be as light as day-so light, in fact, that the windows were fairly ablaze, and to cause the neighbors to think the house was on fire. Watch was set, but as no one dared to go inside the building it was of little avail. The light continued all night, but with the first streaks of dawn disappeared. Colored people who knew Alice Gray well when alive positively aver that it is her ghost they see, and cannot be induced to believe otherwise. A number of white persons tell the same story as the blacks, and the ghost is all the talk in certain parts of the city.

The Pennsylvania Bill.

This number of the Journal will be found to contain several vigorous and timely communications bearing upon the proposed logislation against the public practice of mediumship in Pennsylvania. R. B. Westbrook. LL. D., an old and experienced Spiritualist, speaks with a directness not to be misunderstood. Equally as emphatic is that zealous worker, W. W. Currier, than whom no more devoted Spiritualist lives. J. Clegg Wright, himself a finely developed medium, talks in language that is plain. Lawyer Shufeldt points out some important work for the logislators to consider while they have their hands in. Geo. H. Jones expresses his mind as clearly and effectively as though be had covered a whole page. No one need ever misunderstand him.

It will be noted that all who touch upon the subject in the Journal have the honesty. fairness and courage to look matters square in the face and not to hedge, equivocate or whine. This is characteristic of the Jour-NAL's contributors; they demand only justice and that they will have.

Progress From Poverty.

All good men are striving toward a common goal and, though they cannot agree as to the best route, will eventually get there. How to make the world healthy, prosperous and happy is a problem worthy of life-long study. Henry George, an earnest, talented, good man, is firmly convinced that he has the key to the solution of the problem, and gives an exposition of it in his book, "Progress and Poverty." Giles B. Stebbins, a veteran reformer, one of the old-time Abolitionist heroes, widely known as a writer on Spiritualism and political economy, and a regular contributor to the Religio-Philosophical JOURNAL, has written an answer to George which is just published under the taking title, "Progress from Poverty." The Inter Ocean of last Sunday devotes a column editorial to this book, and begins by saying; "No better antidote to the Georgian heresies could be devised or desired than is furnished by Mr. Stebbins in his excellent book. The title is in itself the history of civilization."

PURITAN PERSECUTION.—It appears on excellent authority that the Young Men's Christian Association is the chief instigator of the Bill to suppress mediumship now before the Pennsylvania legislature. That the zeal of this body is wholly in the interests of truth or even of good morals in this instance, no rational person whatever his religious views will believe. On another page will be found a brief account of the murder and persecution of Baptists and Quakers by Massachusetts Puritans. That "the blood of the martyrs is the seed of the church" seems to have been proven in the case of the Baptists, for the adherents of that church now outnumber any other in the United States. By parity of reasoning, therefore, if the Y. M. C. A. can only manage to hang and imprison a few hundred mediums we may expect Spiritualism will eventually be the dominant belief. It is on record that Christians have begged to be butchered for the glory of their faith; it is not likely that any Spiritualist will carry his zeal quite so far, nor is it essential that he should. But the Y. M. C. A. will do well to study history before making a sweeping and indiscriminate attack upon mediums, even though there be many claiming to be such unworthy of confidence.

Henry George, the well known author of 'Progress and Poverty" and editor of a paper devoted to the interests of Labor. The Standard, lectured at Central Music Hall in this city, on Monday evening the 28th. The Journal differs radically from Mr. George as to methods, but is in full sympathy with his motives, as must be all who have even a glimmer of the spiritual philosophy whether they be Spiritualists or not. When lately in New York, the editor of the JOURNAL was given a dinner by Mr. Bronson Murray of 53rd Street, at which were present among others Mr. Henry George, Dr. Eugene Crowell. Hon. A. H. Dailey, Mr. George H. Jones, Hon. J. J. O'Sullivan, Mr. D. H. Lamberson of Chicago, and Dr. Rutherford of Quincy, Ill. On this occasion Mr. George impressed all present with his sincerity, frankness and freedom from those objectionable peculiarities so apt to accompany agitators. Though not another present could unqualifiedly accept his remedy for the evils he seeks to cure, yet all will agree that he is devoted to the betterment of humanity. In one way and another, by diverse paths, the race will steadily push forward, and Mr. George has, no story of the well-known old colored man, | doubt, an important part in this onward

GENERAL ITEMS.

March did the lion act in the region of Chicago as it left. Last Sunday the snow fell steadily all day.

An article in reference to Gen. Sickles father appears on the seventh page. He has now passed to spirit life.

. Hudson Tuttle, Mrs. Emma Tuttle, Wm. E. Coleman, C. G. Oyston and other prominent Spiritualists were expected to participate in the anniversary exercises at Cleveland, Ohio.

The oldest employes in the postal department in Washington, are James H. Marr. eighty-one years old, and Inze Lawrenson, eighty-four. Both were appointed by Andrew Jackson în 1831.

The thirty-ninth anniversary of Modern Spiritualism was celebrated last Sunday by local societies in all sections of the country. In some instances the exercises extended through several days.

Henry Ward Beecher had no idea of the value of money. He would buy pictures and bric-a-brae without thinking of the price. and give the articles away to the first person who fancied them.

Dr. Fred. H. L. Willis will speak for the First Society of Spiritualists of New York City, on Sundays, April 3rd and 10th, at Grand Opera House Hall. Mr. Giles B. Stebbins will occupy the platform Sunday, May 8th.

A workman at the Carson mint has discovered that drill points heated to a cherry red and tempered by being driven into a bar of lead, will bore through the hardest steel or plate glass without perceptibly blunting.

Henry George arrived in Chicago on Saturday last and at once became a victim of interviewers, whose probing he endured with the nonchalance of a veteran. He lectured on Monday night to a good audience.

It is printed that the highest salary paid Methodist ministers in the New Hampshire Conference is \$1,500 and the use of a parsonage, while the average, including house rent, is \$600.

W. Irving Bishop is in town. On Saturday last he gave a successful exhibit of his powers at the Palmer House. He is almost as successful in finding hidden objects as he is in advertising. His business methods are those of the charlatan, yet his experiments are valuable to the students of the occult.

Last Sunday the Thirty-ninth Anniversary of modern Spiritualism was celebrated by the Golden Gate Religious and Philosophical Society. San Francisco. This society is under the ministrations of Mrs. E. L. Watson. The programme of exercises was an excellent one, and no doubt much enthusiasm was manifested.

G. B. Stebbins will speak in the Unitarian Church, Ann Arbor, Michigan, Sunday, April 3rd; at Shirley and North Collins, New York, nday, April 24th: at Saratoga Springs, May 1st; at Unitarian Church, J. W. Chadwick's. Brooklyn, N. Y., May 15th; at East Dennis, Mass., May 29th. The friends in these places should give him full houses and warm welcome, as they undoubtedly will.

It appears from the Tribune that a "Traveler" has made the-to him-astounding discovery that there is one town in the United States that is out of debt, and that one is Sturgis, Mich. Mr. J. G. Wait, one of Sturgis' progressive business men, recently donated a series of portraits of Michigan's Governors and others prominent in political life to the library there, which has added much to the appearance of the reading-room. It is said that the township loans money to the needy poor who can give the requisite collateral.

Dr. Samuel Watson writes as follows from Memphis, Tenn.: "We have rented a nice hall in a convenient part of the city, and have regular meetings on Sundays,—lectures and tests given. We need a good test medium, who would be well sustained. Many of our citizens are very desirous of investigating, who have not the facilities at hand for so doing at the present time. We have several home circles, and some developing circles, which we expect will ere long do much for the advancement of Spiritualism in our city."

The Albany, Wis., Journal of March 5th, says: "The attendance at the meeting of the Spiritualists' Society of this village on Sunday last was very large and embraced many of the very best people in this community. A pleasant and unexpected surprise to the society and those in attendance, was the presence of Mrs. Edna Ford of Monroe, a trance speaker of more than ordinary ability and merit, who kindly favored them with an able. logical and pleasing address. The literary exercises throughout, together with excellent vocal music, are favorably mentioned by those present."

We don't think it would be well for Christians generally to stop praying merely because a man interested in the "brewing" business gave expression to the following prayer in this city: "Oh, God, Thou hast not only provided the water for our use, but also, to the I her arrival at Wales' farm, and bore marks end that our bodies may be strengthened and our souls rejoiced, Thou hast granted other and pleasant beverages, especially beer. Brewers, as we are the instruments of heavenly will, let us pray earnestly that the greatness of this gift is not misapplied; to that end let us pray for good beer, and plenty of it, and let us earnestly resolve from this time to brew no other."

This prayer was the opening exercise of the late Brewers' Convention. The brewers held they had as good right to open their proceedings with prayer as have political conventions, county fairs and the general run of public gatherings.

The Law and Order and the Whisky Alliance are both thoroughly organized for election work in Leavenworth, Kansas. Both are urging the women to register. The total number of women registered is six thousand. There are two thousand two hundred of the leading women and the ministers taking an active part in the campaign. Colored women are solidly for temperance. The Irish are not much interested, and of the Germans and Poles two-thirds are against temperance. In the large coal mines there the Knights of Labor are for law and order.

The Medium and Daybreak of England, says: "There is a fearful story reported from India, that the British government is prosecuting natives for preaching teetotalism, as it enables less revenue to be raised from the ruin of the people. A savage potentate in South Africa is ill at ease with the alcoholic commercial tactics of the European Christians. What wonder, when the first miracle of the Christian's God was making wine from water to regale boozers already a wee fu'.' Of course, the story is an adaptation of the functions of Bacchus, the god of wine. Yet spirit guides go on retailing it as an objection to temperance."

Those seeking homes or investments in the West, will do well to consider the advantages of Sioux City, Iowa, and the territory tributary to that rapidly growing city. Mr. John Pierce is one of the early residents of Sioux City and by his ability, energy and strict integrity in transactions with non-residents as well as his fellow-citizens, has done much to promote the growth of his section and inspire confidence in its future. We know of those who have had business relations with him for twenty years, and who speak of his faithfulness and ability in high terms. He devotes his time to matters connected with real estate and public improvements.

The Freedman's Aid Society Committee at Cincinnati, at their business meeting last month, decided to give the Chattanooga University sixty days in which to revoke their decision that colored students should not be admitted to the school, and also that within the same time, the Professor who was discourteous to a colored preacher must be discharged. If these things are not done their support is to be withdrawn from the University, and with it will go that of the Methodist conference, leaving the school in poor condition. This is a short and decisive way of clearing up what we called the Methodist muddle in a late mention of it, and it surely has the merit of consistency and courage, and of fidelity to their avowed principles

Light, of London, says: "On the evening of Friday, February 25th, at St. Petersburg, This is very different from the precise meth-Russia, Mr. Eglinton gave a scance to the ods which have been in use elsewhere of late Emperor and Empress, Their Imperial High- | years. France is behindhand." nesses the Grand Duke and Duchess Sergius. His Imperial Highness, the Grand Duke Vladimir, and Their Imperial Highnesses the Prince and Princess Oldenburg. The success was perfect, and their Majesties were greatly gratified. On Saturday and Monday Mr. Eglinton gave scances at the palaces of the Grand Duke Sergius, and the Grand Duke Alexis, brothers of the Czar. So great is the interest which has been excited in the highest circles in St. Petersburg that it is quite uncertain when Mr. Eglinton will be able to leave the city."

About two hundred prominent ladies and gentlemen assembled in the main parlor of the Palmer House last Saturday afternoon upon special invitation of Washington Jaying Bishop to witness several tests of the power of his so-called mind reading. The great test of the afternoon was to be the finding of a pin, hidden by a committee anywhere within a radius of one mile of the hotel, the place to be located by the mind reader while blindfolded, and the pin returned. Mr. Bishop started away at a lively pace, dragging the committee after him up Dearborn Street to the Howland Block. Here he led the committee up the three flights of stairs, paused before the door of room 15, and after considerable hesitation, entered, where he speedily ferreted out the coat and the concealed pin.

It is difficult to conceive how a man possessing a deep religious nature, can act cruelly towards children. The Chicago Tribune not long since stated that officer Dudley of the Humane Society brought back to this city a girl named Lizzie Ayers, fifteen years of age, who was transferred from the Home of the Friendless here four years ago, to the family of Thomas Wales, a wealthy and supposed humane Scotch farmer of Troy, Ia. Lizzie, when she left Chicago four years ago. was an unusually pretty child, but when found at Troy by an officer, was ragged, dirty and repulsive, and apparently bordering on the verge of idiocy. Officer Dudley found the child croucking behind an old trunk in a closet. She was dressed in rage, was destitute of a single stitch of underclothing, was so crippled that she could hardly walk, and had badly frozen hands, swollen to twice their natural size. The child was almost unrecognizable by those who had seen her before of having been subjected to the most horrible ill-usage. She was compelled to do the very hardest and dirtiest of farmwork, and was frequently badly frozen in wading through miles of deep snew to feed the cattle. Wales meantime, like the orthodox Presbyterian that he is, neglected none of his religious duties but drove with his wife in their coslest winter wraps to the church every Sunday, while the poor, starved outcast child did the most menial chores around the farm, and was studiously kept from either school or church. Lizzie is once more within the friendly shelter of the Home of the Friend-

less, and new clothing and cleanliness have

made a great improvement already in her appearance, but her swollen hands and feet and idiotic expression bear only too strong evidence to the brutality with which she was treated. Farmer Wales will be proceeded against for cruelty.

Mrs. F. O. Hyzer of Baltimore, Md., is unsurpassed as an eloquent and efficient worker in behalf of Spiritualism. Her lectures and poetic improvisations never fail to interest and instruct her audience. For several years she has been prevented from devoting her whole time to the spiritual Cause on account of an invalid husband, who has required her careful attention, and who has been wholly dependent on her for support. How this frail, sensitive woman, so closely allied to the Spirit-world, has endured the constant strain of her self-sacrificing efforts, is more than we can tell. Her husband will now go to her brother in Ohio, for a time and she will resume her active labors again in the lecture field. She is capable of doing a grand work for Spiritualism and should be kept constantly employed, and thus enabled to release a heavy obligation resting on her home in Baltimore. She can be addressed at Ravenna, Ohio.

The Christian Register says: "There was a time when the Independent did not take connsel with flesh and blood, when you could generally tell where to find it on theological questions. It stood, at least, for progress in Orthodoxy. But the course of the paper on the conduct of the american Board and its attitude toward Andover have been a surprise to many of its former readers, and the disappointment found vent in a strong editori. al criticism in the Boston Transcript. For some time, the Independent seemed to be trying the well-known circus feat of riding two horses at once. Now it seems to have got upon one horse; but so far as Andover is concerned, it is the off horse. The Christian Union is left alone among the weekly 'evangelical' papers as the champion of progressive Orthodoxy."

Light, of London, says: "It is greatly to be desired that French Spiritualism should be governed by some practical minds. Hitherto the name of Allan Kardee has been all-in-all. Sentimental reverles, whatever the phrase may mean, are not Spiritualism. The revelations of the trance are too often so colored by the medium through which they pass as to be vitlated when they reach us. And too often these so-called messages have been nothing more nor better than the ideas of those who have sat round a table, have put forth their imaginings in the form of a question to which an affirmative answer has been, or has been supposed to have been, returned.

General News.

Orders have been given at St. Petersburg to place in a state of readiness for service eighty-seven torpedo-vessels belonging to the Baltic fleet and the Fifteenth division of the army.—Fears of a revolution in Spain have caused the issuance of orders to keep the garrisons at Madrid and the other chief citles in readiness for immediate action.—Veterans of the union and confederate armies in Virginia are contributing liberally toward the erection of a monument to General John Sedgwick, killed near Spottsylvania.—A plowman on a farm near Atlanta. Georgia. turned up \$1,100 in gold, supposed to have been buried during the war .- James F. Benedict, a bank cashier at Greeley, Colorado, has been appointed collector of internal revenue for that district.—Two prominent law yers of Newberry, South Carolina, exchanged nine shots in a crowded court-room, one of them being fatally wounded .- The steamer Chesapeake, valued at \$70,000, was burned last Saturday morning at New Madrid, Mo.

The Bear and Alligator no Longer a Fable, but a Living Reality.

Only a few years ago it was told as a fable that the White Polar Bear had been brought into such close friendly relations with the Florida Alligator that Bruin was frequently encountered on his way to pay his scaly friend a visit. These visits, however, were only occasional, and hardly amounted to more than an annual trial. The season was almost gone by the time his bearship arrived in the Sunny South The realization has been brought about by the Monon Route (L. N. A. & C. Ry.) adopting the alligator a their figure-head and shortening the time with their fast trains so that in reality the Alligator welcomes the W. P. B. within 36 hours of the W. P. B's leaving the land of Toboggans and Ice Palaces. For partic ulars write to E. O. McCormick, G. P. A., Chicago.

"Can't eat a thing." Hood's Sarsapsilla is a wonderful medicine for creating an appetite, regulating digestion, and giving strength.

(Notice.) The members of the Illinois legislature were recently presented with complimentary boxes of "Brown's Bronchial Troches" by Messrs. John I. Brown & Sons, the proprietors of that popular remedy for coughs and throat troubles.

If the Sufferers from Consumption. Scrofula, and General Debility, will try Scott's Emulsion of pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Morr, Brentwood, Cal. writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable"

A Tribute to American Genius

where the recent awards at Liverpool and Edin burgh of sliver medals to Seabury & Johnson, Pharmaceutical Chemists, and proprietors of Benson's Capcine Plasters. These plasters are endorsed by 5.000 physicians and pharmacists as the only reliable external remedy for coughs, colds, rheumatism, etc. Beware of nostrums advertised by quacks.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention —St. Louis Presbyterian, June 19. 1985.

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy PREE to any of your readers who have consumption if they send me their Express and P. O.

DR. T. A. SLOCUM. 181 Pearl Street, New York. Pleo's Cure for Consumption is the best Cough

medicine. 25 cts. per bottle.



"Un't Fool me Twice. This is all right: Hood's Sarsapari la."

"Be sure you are right," is this old man's motte. Having onco been induced to buy some other preparation, when he agoin. So he critically examines his new purchase, and be-

ing convinced, by the peculiar color of the wrapper, the trade mark in the Z formation with the word Sarsaparilla running diagonally, and the fac-simile of the proprietor's signature that he has the peculiar medicine (Hood's Sarsaparilla) which he wanted, his happiness is complete. There is a point here for every reader. You undoubtedly need a good wanted Hood's Sarsaparillo, he does not propose to be eaught | spring medicine, and you should be sure to get Hood's Sar-

Peculiar Itself

Hood's Sarsaparilla is a peculiar medicine. In very many respects it is so different from any and all other medicine that it is with popular force and propriety that it may be said to be PECULIAD TO ITSELF. Hood's Sarsaparilla is pecultar in a strictly medicinal sense: Aret. in the combination of remedial agents; necond, in the propertion in which they are mixed; third, in the process by which the curative | It is a concentrated extract from Sarsaparilla. Ib. v. Juniper properties of the preparation are secured. These three im-

Hood's Sarsaparilla

Peculiar in the wonderful cures it accomplishes, wholly unprecedented in the history of medicine. Hood's Barsaparlila s peculiar in its wonderful record at home. Its sale in Lowell, Mass., where it is made, has increased steadily since its introduction, and for years it has been the leading bloodpurifying medicine in the great Spindle City.

favorite family medicine. Hood's Sarsaparilla is also peculiar in its phenomenal sales, standing today the leading medicine of its kind in the country. Hood's Sarsaparilla to peculiar in its strength and Geonomy—100 dozes one dellar. Horries, Mandrake, Dandollon, and other valuable regetable is Peculiar greater medicinal strength than any similar preparation. Hood's Sarsaparilla is also

Hood's Sarsaparill a is peculiar in the confidence it gain

among all classes. Where it is once used it often becomes a

neculiar in its clean, clear, and beautiful appearance as compared with the muddy, gritty make up of other prepara-If you have never tried this popular medicine do so now,

It will purity your blood, give you an appetite, tone your whole system.

Hood's Sarsaparilla

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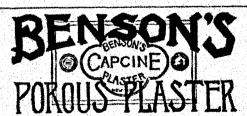
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THE NEW ENGLAND MAGAZINE,

26 Bromfold Street, Boston, Mass

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. The last Days.

BY O. W. BARNARD. When four-score years have lengthened out our days. And weary nights are dragging slowly ou. And life's great burden heavy on us weigh. Then peace and rest would seem forever gone.

When bowed beneath the burden of our years-Decrepitude and pain are all that's left, Our eyes too dim to find relief in tears-Of all the joys we've known, are thus bereft.

And when disease from which there's no release, Has laid his ruthless hands upon our frame, And naught on earth can ever give us peace-

And lost is all desire for wealth or fame; When life's bright hopes have turned to mouldering dust. And day and night there's no surcease of pala—

And mem'ry's tablets covered deep with rust-And depths of darkness all around us reign.

Tis then the light beyond breaks on our view, And Hope's bright pinions mount the glowing sky And eagerly we're ready to pursue, Where radiant joys now seem forever nigh. And palu and anguish now are felt no more, As downward thre' the vistas comes the gleam Of golden gladness from "the shining shore,"

Surpassing all of glory's brightest dream! The dreaded "beatman" now an angel seems, No longer is he clothed in raiment dark-The light of goodness ever round him streams To light in eafety o'er our feeble bank.

And thus the glory of the new-born life Has come with power to bless a thousand fold, Forever free from all the old-time strife, And no'er again to grow so weak and old. Montone, ill.

Shrines.

About a holy chrine or sacred place.
Where many hearts have bowed in carnest prayer The loveliest spirits congregate from space And bring their awest uplifting influence there.

If in the chamber you pray oft and well, Soon will those angel messengers arrive And make their home with you; and where the All worthy toil and purposes shall thrive.

I know a humble, plainly furnished room, So througed with presences serene and bright, The heaviest heart therein forgets its gloom, As In some gorgeous temple filled with light.

These heavenly spirits, glorious and divine, Live only in the atmosphere of prayer. Make yourself a sacred, fervent shrine,
And you will find them swiftly flocking there,
—Ella Wheeler Wilcox.

Reply To A "Christian Woman's Protest.99

What to Death in the Light of Paul's Theology? To the Editor of the Religio-Philosophical Journal:

A Christian woman's most interesting letter in JOURNAL is before me, and reveals something of a lack of charity; also a tendency to a too literal interpretation of the remarks of that most worthy woman, Mrs. Watson. Theologians have erred in the same direction, in the too literal translation of the history of the creation as given in Genesis. The Calvinistic theories were presented by Mrs. Watson without garniture. To assume that the world is only six thousand years old; that God made it in six days, and that Adam and Eve were anything more than typical characters, or the first of a race, is wholly unscientific, therefore unnatural; for science is a knowledge of nature and is so advanced as to

prove these literal statements untrue.

It is true, we may dislike to see our block houses torn down; but if falsely built, or "upon the sand," they must inevitably fail. However, there are brilliant exceptions in the ranks of orthodoxy to these crude ideas, for less than a year ago I heard from an Episcopal pulpit these words: "To believe God guilty of such injustice as to condemn a race for the eating of an apple, is monstrous!" And further on this same clergyman said: "If heaven was to be nothing but rest, with harps and psalms as eternal accessories, then it would be very monotonous." T hear these statements made by a rector who is in good standing with his bishop, is one thing; to read them from the pen of one who has no clerical robes to save her from the epithet of blasphemy, is quite another. But let us learn of the Master, and see it there are not instances in his life to guide us in our conclusions. The disciples said to Jesus. "We saw others casting out devils in thy name, and we re-buked them for they go not with us." And me-thinks to-day the echo of that great soul repeats itself.—"Rebuke them not, for those who are not against us, must be for us."

The bible from Genesis to Revelation is one complete argument for Spiritualism, and when Mrs Watson, to whom this great truth is so dear, saw i assailed and denounced by one who concedes its worth, but denies its practicability, her resentment was parallel to that which calls her a "blasphemer." Possibly Mrs. Watson has done the average theologian injustice, for we know many who do not accept these old dogmas, and who see in the expressions of human frailty as found in the Old Testament, that which is corroborated in modern prophecies the imperfection and fallibility of the organism through which God was seeking to educate and up lift his children. The coming of the Messiah was pre-dicted through them, and when he came he was careful to fulfil all that was said of him by the prophets. He was the "world made flesh," or the perfect om bodiment of God's thought and through Him, through the spirit of love, charity, forgiveness and meekness all who are dead in trespasses and sin, are mad alive again, for "to be carnally minded is death." He distinctly affirmed that "not all who say Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my Father." Heaven must of necessity be a state of the soul, rather than a place; for when Saul went to Endor and the spirit of Samuel came to him, he said, "to-morrow thou and thy son shalt be with me." Samuel was a righteous man, and Saul a very wicked man, yet the prophecy was that they should be together; and the same may be inferred from Jesus when he said to the thirt upon the cross, "This day shalt thou be with me in paradise." No one would concede the thief worthy the same state as Jesus, had not Jesus affirmed the "natural law in the spiritual world." So death, in the light of Samuel and Jesus, was the emancipation of the spirit from its physical environment, the former demonstrating immortality orally; the latter physically. Man is by nature immortal, and nature's laws are immutable, but does immortality mean life in its fullest significance? We do not think so; and that ardent and philosophic soul whose conversion to Christianity was only another demonstration of the thinness of the veil which divides the spirit from the mortal, makes clear to our mind the true definition of death when he says: "For to be car-nally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity

These are the views of a woman who is a Christian Spiritualist. MARY V. PRIEST. 289 Washington Boulevard, Chicago.

In Heaven or Hell—Which!

If those Chicago ministers who refused to send their sympathies to Mrs. Beecher are right, the soul of Henry Ward Beecher now is in hell. And if one of them had been called to preach his funeral sermon, and he had the courage to stand by his creed that the Congregational ministers of Chicago would have been glad to have sent you their sympathies had they been sure it would not have offended God. But you have this comforting consolation of knowing that we have a just God, and He knows best how to treat the one whom you lose. Yes, poor man, he made a mistake in his theological opinion and must suffer now in hell, but as God is merciful let us hope that he will make him as comfortable as will be consistent with the creed of the Congregational church.—M. Babcock in Detroit Evening

HANNAH V. ROSS.

Affidavits of Some of the Witnesses of Her Exhibition on the Evening of January 31st, Together with a Introductory Statement.

Mr. E. H. Dunham, President of the Providence Spiritualist Society, Relates the Story of the Celebrated Case of the Diamond Ring which a Demented Patron Lost.

We who took part in and were witnesses of the Ross expose on Monday evening, Jan. 31st, 1887, desire to place a few facts before the public bearing on that evening's "scance." In order to do this properly we append the sworn statements of some of our party as to what we did and what we saw. We have purposely omitted all allusion to the mop board. We do not propose to be led, neither do we go away, from this prime fact, to wit: That on Mon-day evening, Jan. 31st, 1887, Mrs. H. V. Ross had four confederates in her cabinet, and they were caught there by our party.

We do not propose to enter into any discussion as to how they got in. This will come at a future date. We are, however, in possession of facts of which the defenders of the mop board are not aware. But this is a secondary matter and of but little importance to the facts following this article. Our party consisted of twenty: seven ladies and thirteen gentlemen; only one of the former knew of our intended movement. Of the gentlemen two were entirely ignorant of the coming expose, and two or three were in doubt as to whether a move would be made. Of the party three were entire strangers to the remaining seventeen. "The investigators" proper were eight in number. We were well aware that fraud was being practiced, and we uncovered it. The "gushers" have written much in regard to this affair, but have have written much in regard to this anair, but have given the facts a very wide berth, preferring to bid for sympathy for the so-called medium, forgetting in their green old age that if any one is entitled to sympathy, it is those whose thoughts and feelings have been preyed upon by the parties whom we caught. The question may be asked, why all our party have not made statements in this matter? Our answer is: There are various reasons, the principal one being that their statements would so nearly coincide with those given here, that it would only be a repetition of what we already have. Of the entire party present no one will make a contradictory state-C. L. BRAMAN.

On Monday evening, Jan. 31st, 1887, I was present at a "seauce" given by Mrs. H. V. Ross at No. 96 West Concord St., Boston. After nine o'clock a form West Concord St., Boston. After nine o'clock a form appeared at the cabinet curtains, which were about ten feet from where I sat. Mr. Boss pointed to McLauchlin, saying, "I think it is for you." He went to the cabinet, stood there a moment and then said, "Boys, I have got something." I instantly flashed a large package of Columbia safety matches which I had in readiness, and sprang to the chandelier lighting the burners, turning them wide open. The cabinet curtains were pulled aside, and I saw in the cabinet Mrs. Ross and two young men, while at the same time McLauchlin had his boy on the floor. Mr. C. L. Braman took one of the young men from Mr. C. L. Braman took one of the young men from the cabinet after having first reduced him to partial subjection, and brought him out under the chande-lier in full view of all in the room. The other one escaped and ran upstairs. The captives were not released until Mr. Ross, who was in the kind but firm embrace of Mr. Williard, said, "You have uncovered us! What more do you want?" This he repeated several times and also begged to be let alone. When he was released he refunded the money paid that evening, and promised that he would return the next day all we had paid him for the previous séances; but as yet he has not done so While Mr. Ross was in the arms of Mr. Williard I saw him draw his revolver. One of our party having been hurt, and as we supposed seriously, we turned our attention to him and left the house. I have in my possession a piece of lace about \$\xi\$ feet which I saw on one of these impostors.

C. A. BRAMAN.

Mr. C. A. Braman,—My Dear Sir: At your request I make the following statement in regard to the Ross affair. You kindly invited me to be present at a scance conducted by Mr. and Mrs. Ross at their home, No. 36 West Concord St., Jan. 31st, 1887. When Mr. Ross as manager opened the meeting with a speech, in which he advised all to be orderly, there had assembled twenty or more spectators. The room was darkened by Mr. Ross turning out the gas. Soon the curtains of the cabinet parted and forms began to appear. The "spirits" scemed rather timid at first, but succeeded with the help of Mr. Ross in calling several ladies and gentlemen from the audience to the cabinet. I was called but failed to recognize in the "spirit" form a departed friend. The Indian appeared several times but was very shy. Soon after nine o'clock, Mr. McLauchlin, one of our party, was called to the cabinet to interview what purported to be the "spirit" of Harry. I could not hear what was said, but saw Mr. McLauchlin pulling the hand and arm of the pretended spirit from the cabinet. I sprang from my seat and went directly to Mr. Ross,—reaching that gentleman none too soon to prevent him from striking Mr. McLauchlin. I approached Mr. Ross from behind, clasped my arms around him and beld him in front of me. Just as I had secured him the room was lighted. Looking over the shoulders of Mr. Ross into the cabinet I saw the forms crouching in the corner, robed in white. Mrs. Ross was in front of them, apparently endeavoring to hide them from view. Mr. Ross now demanded the most of my attention. saw he had drawn his revolver. Fearing he might do some damage I ineisted he should drop it on the floor, which he did. He then demanded I should let him go. I did not comply, thinking it not safe at present. He pleaded for me to release him, saying, "That settles it: you have uncovered us. What more do you want?" Let me go. I will not do any-

I then released him. I see Mr. Rose has made a statement that two men held him with force enough to hold two like himself Chat is not true; he was my man to look after and attended to him alone. After giving Mr. Ross his liberty my attention was attracted to a squabble that was going on in the parlor. There I saw Mrs. Ross with a young girl clinging to her dress. Mrs. Ross said to her, "Stop crying and go upstairs." On the floor was a young man making frantic efforts to escape from the investigators. As soon as he was allowed to go he made his way upstaire, minus his white robes. Mr. Ross now refunded what money

he had taken during the evening.

All left for home well satisfied that the materializing power of Mrs. Ross was a humbug. Very truly yours, RANSOM WILLIARD.

WINTER PARK, Florida, Feb. 25, 1887. On the evening of Jan. 31st, of the present winter,

I was one of a party of about twenty ladies and gentlemen to attend a "materializing séance" at the house of Mrs. H. V. Rose, at No. 96 West Concord St., Boston,

The "manifestations" were such as usually seen at such places. Several "forms" came out of the cabinet" or appearing at the aperture in the curtain, and claiming, by nodding assent when ques tioned, to be the spirits of deceased relatives of some person or persons present.

Shortly after nine o'clock one of the young men of our party seized a pretended spirit which stood behind the curtain and pulled it suddenly out into the room. At the same instant by preconcerted action, we lighted the chandeller and pulled away the curtains forming the "cabluet," and found therein two other young men and a little girl apparently about eight years old. The three boys, the two in the cabinet and the one just taken out, were about fourteen, eighteen and twenty-two respectively—or course judging by their looks and appearances. These we captured, held and talked to, and heard them talk, their silent nods having been exchanged for good Saxon speech, whereby they begged pite-ously to be let go. We also held in custody for the time being, Mr. and Mrs. Boss, and I distinctly and also repeatedly heard Mr. Boss say to the man who held him, words to this effect, "You have exposed us! What more do you want? Why can't you let us alone now?" He then offered to pay us back our admission fee, which he did and promised that the next day he would refund all we had ever paid him, saying that he had no more money in the house at that time.

N. W. GILBERT.

Being one of the party who visited Mrs. H. V Ross on the memorable evening of Jan. 31st. 1887, I beg leave to say a few words in my own defense. am not a "skeptic," nor yet a "fraud seeker," but a firm believer in the spiritual philosophy, and have not a doubt as to the truth of materialization. I was very giad to accept the invitation to attend a private

seance at Mrr. Rose's; having heard that children returned through her cabinet more readily than elsewhere, I foundly hoped that my own lost darling would come and show herself to me as a child. The first of the evening I was called to the cabinet and kindly greeted by one purporting to be my grandfather; he was accompanied by another form who said, "This is your mother, my child." I accepted both, not doubting for a moment that they were all they represented themselves. Many came to others of the party until a little later on Mr. Ross said, "A little girl is here who says she wants her mamma." He called two other ladies to the cabinet, but neither of them recognized the child. He said, "I have made a mistake; it is for you," pointing to me. How eagerly I went forward with loving arms outstretched, longing to enfold my precious darling once again. I was disappointed that she did not as eagerly respond, but seemed to recede and draw further away within the curtain, but so eager and earnest was I that I got down on my knees before that half-open curtain, begging and pleading for my only idolized child to come that I might hold her in my loving embrace. Judge of my surprise to find myself face to face with a child of much larger growth, evidently sitting or kneeling or the floor and to her saw. one in a suppressed whisper telling her to say: "I am glad to see you, mamma." This the child at once repeated. Again the whisper says: "I wish papa was here," and again it was repeated; so several things were said and repeated in the says. eral things were said and repeated in the same way. Lastly it was, "Tell her you must go, and say your little prayers." To the repetition of this I made no response, but returned to my seat disgusted, but resolved to say nothing to prejudice others, hoping they might get something satisfactory if I did not. A little later came the expess, and when under the bright light of the gas I found myself confronting three great shaped salk-dressed school boys (for three great shamefaced, half-dressed school boys (for such they seemed to be), hanging their heads in dis-grace, unable to say one word in defense of their rascality, it seemed a fraud too moustrous and barefaced for any but an eye-witness to credit. "If curses like chickens come home to roost," a fearful load must be accumulating for those who enrich themselves by so basely deceiving their bereaved ones, who so implicitly trusted them as messengers be-tween this and the angel world. Had no one been caught but Mrs. Ross, I would have defended her to the very last (for I believe in transfiguration), but four, good, solid bone and muscle, flesh and blood bodies, are too much personation for one scance. It

of the immortal, As for the little girl who ran away, she went at the bidding of Mrs. Ross, who told her distinctly to stop her crying and go along up stairs, both stand-ing quite near me when it was said. But my greatest desire at that moment was to get out and away from the house where so much fraud and trickery was practiced. As the child ran upstairs I left the was practiced. As the chird tall distants I left the house by the front entrance, leaving others to investigate all they pleased; I was fully satisfied with my dollar's worth of humbuggery.

Yours for truth and justice,

CLARA S. CROMBIE.

is very convincing of the mortal existence, but not

28 Dearborn St., Boston Highlands.

The above statements were severally sworn to before proper officers, but the jurat in each instance is omitted in publication to save space.—Ed. Jour-

[Copy.] EDITOR BANNER OF LIGHT: Seeing a communication in the *Banner* of March 19th, purporting to come from the spirit of Lizzie Hatch, of Astoria, R. I., it seems proper to me, in view of the recent discusion pro and con as to the honesty of Mrs. H. V. Ross, the materializing medium, to ask Miss Hatch to again communicate through the *Banner* medium, and clear up the mystery of a circumstance which transpired three years ago at the scances of Mrs. Ross, 172 South Maine St., in this city. As every one familiar with Mrs. Ross's scances knows, Miss Hatch or a form claiming to be her, was one of the principal and most frequent visitors, seldom falling to put in an appearance at every scance. A gentleman of this city having been a regular attendant for a long time, became so familiar with the lady that she would walk out of the cabinet, take his arm and walk around the circle with him. One evening he took from his finger a valueble diamond ring and told her she might wear it when she came, if she would be careful not to lose it. She promised to take care of it, and retired to the cabinet. The two her finger, remaining as usual several minutes out of the cabinet. After that, for several successive evenings she would only show herself for an instant and then disappear until the gentleman becoming anxious, asked her why she made such short visits, and what had become of his ring. She said "Bright Star" had taken it and would not let her have it. At the same instant the voice of Mrs. Ross came from the cabi-net saying, "Yes, we've got the ring and we are going to keep it." The gentleman has never seen his ring since, though a similar one has been seen upon Mrs. Ross's hand at various times. Now, Mr. Editor, if that form was Miss Lizzie Hatch, it is her duty as an honest spirit, to exonerate herself from all blame in this matter if she can. If it was not Miss Hatch, then the honesty of Mr. and Mrs. Ross is questionable, for they both know that what I have stated is a fact, and the gentleman who was victimized stands ready to substantiate it under oath. If Mrs. Ross chooses to take the necessary steps to vindicate her character, I boldly assert she dare not

Yours for honesty, E. H. DUNHAM, Providence, R. I., March 17th, 1887.

Summer Lectures on Philosophy and Art at St. Cloud, Orange Mountain, New Jersey.

The lectures of the Concord School of Philosophy this year have for their subject. Aristotle and his Philosophy in its Relation to Modern Thought. Partly as a preparation for these, and partly as a supplement to them, courses of lectures will be given at St. Cloud under the direction of Mr. Thomas Davidson, Chairman of the Corresponding Committee of the Concord School. These lectures will begin on the 20th of June, and will last for three weeks. They will deal chiefly with the practical, or, more strictly, the educational and easthetic doctrines of Aristotle, and will seek to show the value of these

for modern life. Mr. Thomas Davidson will give an opening address on Aristotle's Philosophy and its Divisions. He will also give two courses of lectures, one on Aristotle's Theory of Human Education; the other on Aristotle's Theory of Art. The former will open with a lecture upon the Greek ideal of education and its history up to the time of Aristotle; the latter, with a lecture on the rise and development of art-ideas among the Greeks. As a supplement to the lectures on art, there will be an exposition of a Greek drama, either the Prometheus or the Agamemnon, and a course of eight lectures on Greek Sculpture, illustrated with the stereopticon. Dr. Fillmore Moore will give a course of lectures

on the Physical Training and Dietetics of the Greeks, and show their value.

Mrs. Helen Campbell will give a lecture on the Dress of the Greeks and its Hygienic Advantages.

One or two other courses may be given if suitable lecturers can be found. A detailed programme of the lectures will be printed and circulated as soon

Two lectures will be given every week-day, except Saturday, the one beginning at 9.45 A. M., the other at 7.30 P. M. Each lecture will occupy about an hour, after which an opportunity will be offered for discussion.

Intending students are recommended to read especially the Nicomachean Ethics (Peters' or Grant's translation); the Politics (Jowett's translation); and the Poetics (Twining's translation, to be found in Donaldson's Theatre of the Greeks). Compare the programme of the Concord School (p. 18), copies of which will be sent gratis to applicants. Mr. David-son's Aristotelian library will be at the service of students during the season of the lectures. Further particulars as to terms, board, etc., will be furnished on application by mail to Prof. Davidson, Orange,

Wm. H. Johnson writes: I am much please ed with the noble JOURNAL, and cannot do without it. I have taken it ever since it was published and expect to take it as long as I live. I am now about seventy-five years old, nearing the borders of the Spirit-world, where I expect to meet my spirit

Young, the Winnipeg drug clerk who started with McArther in search of the North Pole, has returned home in a pitiable condition, and declares that Winnipeg is far engular storth for blue. that Winnipog is far escough storth for h

MULTIPLEX PERSONALITY.

A dispatch from Norristown, Penn., gives an account of a curious case which has come to light there, and which, if the circumstances are as stated, probably belongs to a class which has been growing for some years with rather disquicting speed. Some two months ago a stranger came to Norristown, rented a store, stocked it, and began business. There was nothing in his conduct or bearing to attract atwas nothing in his conduct or bearing to attract at-tention, and he lived with perfect quietness until one evening a neighbor was startled by the appearance of the newcomer in a bewildered state, asking where he was. Then he declared that he knew nothing of his sojourn in Norristown; that he was a Rhodel Taland clargymap; that two months are he left, his island clergyman; that two months ago he left his nome on some business, drew some money out of the bank, and then lost recollection until he found himself in the Pennsylvania town. Not many years ago a story like this would have been scouted eave a few students in advance of the time. Now, thanks chiefly to the investigations of French medi-cal science, it is generally known that what Mr. Alfred Myers happily terms "mutiplex personality" is a genuine though extremely perplexing phenomena. Drs. Charcot, Richer, Azam, Ribot Voisin, Camuset, etc., have for a number of years studied this class of cases, and in the records of the now historical ones of Felida X. and Louis V. are to be found all and more than all the peculiarities of the case of Ansel Bourne.

Ansel Bourne.

Louis V. lived three fives, separated from one another by convulsions. These fits covered the changes from one personality to another; and there, was a change of personality, for the whole character was radically altered. Thus in one state the patient was, morose, suspicious, dishonest, while in another he was frank, cheerful, amiable and upright. Similar phenomena were observed in the case Felida X., though her peculiarity is that the somnambulic state has become the normal or prevasomnambulic state has become the normal or preva-lent one, while what was the normal state is the occasional one. As this change has improved her character much, it is not to be regretted. In all in-sane asylums cases are found of loss or exchange of personality, and often the insanity consists al-most wholly in such an exchange. The revelations of science, however, are approaching a point which bears directly on alienism. Hereafter it may be necessary to realize that the autstitution of one per-sonality for another does not demonstrate madness, but possible psychical disease as susceptible of cure as many bodily ailments. Hypnotism is the key with which these mysteries of multiplex personality are being unlocked slowly, and while as yet the mode of operation is not perceived it is established that the intuence, magnetic or otherwise, does take hold of these possible psychical conditions and hold of these peculiar psychical conditions and modifies them beneficially. There are many strange cases which come under this category, and Dr. Hammond recently discussed some of them in The Fo rum. That of the dry-goods bookeeper who a few months ago stepped out of his place of business in this city and came to himself, as it were, in Wash ington several weeks later, appears to have been o the same kind. In all such cases it is to be observed that there is a continuity of physical control and also of mental action. The personality is sometimes changed, but though the normal identity disappears another instantly surplants it. The man does not become bewildered. He only becomes another man. He is able to go about some business, to act so as not to attract attention; in some instances to take up and carry on a new line of purpose and thought. Phenomena of this character formerly were held explicable only by the theory of obsession by a free spirit. The interpretation was at least intelligible, granting the premises, and the Spiritualists have a staple illustration, known as the "Watseka Wonder," in which a young girl was "obsessed" by the spirit of another, and changed her personality for some months. The French scientists, and perhaps Mr. Myers also, would reject the "obsession" theory, and necessarily from their point of view, but they certainly have not succeeded in showing how or why these strange metamorphoses occur. The hypothesis that we all carry about with us the potentiality of any number of personalities, which, or any one or more of them, may be set in activity by some fortuitous pressure upon a particular part of the brain, is, to say the least, unpleasant to contemplate, and the more so inasmuch as nobody appears capable of suggesting any method by which such mysterious interferences with personality can be prevented. Altogether it is a remarkable and deeply interesting, but decidedly obscure subject,—N. Y.

The Lakewood School.

To the Editor of the Religio-Philosophical Journal: The letter of Mrs. Priest and your editorial note in the JOURNAL of March 19th, concerning the New Theology movement, is worthy of a brief note in reply. I would be very glad to have Spiritualism worthily represented at the Lakewood School, and believe it may be with proper endeavors. We must, however, be content with a natural evolution. Dr. Townsend is growing very fast, and his paper, The New Theology Herald, has shown itself very friendtowards Spiritualism and, from reports, I feel condent that Dr. T. would be favorable to giving Spir-Itualism a place at the school, providing the Spiritualists themselves would unite with him in the move ment, and the subject could be adequately presented. There are two ways for Spiritualisis to work; one is to remain outside a movement and criticise, find fault, and tell how the thing should be done; and the other is to join the movement and by their own personal character win respect for their opinions, and then at the right time have them presented worthily, and placed on an equality with all others. This New Theology movement is broad enough to take in all who believe in immortality, and if Spiritualists, who have passed beyond the phenomenal stage, will unite with the movement, they will then have a right to demand the presentation of their

VIOWS. Again, it is to be remembered that the Lakewood School differs from the Spiritualist camp meetings, in that it is a school, and the lectures given are such as are given by professors at college not for entertainment, but for instruction, and the presentation of Spiritualism from its platform would necessarily differ in many respects from the ordinary addresse on the Spiritualist platform.

Mrs. Priest's complaint seems to me altogether unreasonable. Whoever seeks a place on the Lakewood platform must come as a representative of the school of thought. Professors of known reputation, presidents of colleges and clergymen of known ability and representative men in their denominations, are the speakers. Mrs. Priest has no right to claim to represent Spiritualism in the same sense these men represent Unitarianism, Spiritualism, New Theology, etc. "Who is she?" "Who does she represent?" are legitimate questions. She is unknown. How should Dr. Townsend be expected to pay attention to her request? The proper way, if the Spiritualists wish themselves represented there, is for a respectable body of them to make a request and send a representative man. I know that Dr. Townsend was approached by one or two persons on the subject ast year, when it was too late to act upon the subject, and he seemed favorable then. Before you offer any further strictures upon the Lakewood School, I hope you will start a movement to have Spiritualism represented there next summer. I suggest something like this: Let the editors of our journals, the officers of the camp meetings, and of the societies in Boston, New York, Chicago and Cincinnati, unite in a request and put forward a represent ative man; and I know of no one who is so well fitted for the place as Mr. A. B. French, and then if they are refused representation, there is proper ground for the charge of "traveling as closely to Spiritualism as possible, and yet ignoring its exist-ence." Believing Spiritualism is the leaven to leaven the whole lump of both theology and philosophy, I am sure it is only a question of time when all re-ligious and ethical teachers will recognize its worth, and how long that time shall be delayed depends upon Spiritualists themselves. A FRIEND OF BOTH MOVEMENTS.

Warren Hutchins of Grand Rapids, Mich. writes: In the JOURNAL of March 12th, on sixth page, "Manifestations at a Private Circle," where it reads, "I asked him if he had seen his sister Laura lately;"—it should have read, "I asked Wendell." He was my son and Laura my daughter, but Charles was my brother.

Wma. S. Clark writes: I favor the changing the Journal to magazine form; had been thinking no prior to Mr. Smart's suggestion. The disput heading of the dear old Journal, with its dark lay ters and artistic arrangement—in itself beautiful letters and artistic arrangement—in itself beautiful ethers of your patrons—it seems to me should be the tablese. . IS-

The Spirit-world.

When the Orthodox are told that the spirit-world is around us, and with us, their immediate conclusion generally is that it is an absurd, impossible idea, They conceive that if it were thus it would at least They conceive that if it were thus it would at least sometimes be visible, however dinly. But of such we would ask, Where are your heaven and hell? You allege their existence, as we the existence of our Spirit-world. We tell you where ours is, will you locate yours? If it is a serious objection that ours would be visible, is it less an objection to the existence of yours? But you may say, at least as to your angelic world, that it is far removed from earth, beyond our satellite, beyond the sun, perhaps beyond the nearest fixed star. Our reply is there can be no necessity for your heaven to be so far removed. Is necessity for your heaven to be so far removed. Is it not quite as reasonable to suppose that it should be near this planet? And then some of these visible fixed stars are so remote that their light, travelling towards us at the rate of 190,000 miles per second, requires hundreds, even thousands of years to reach us. When the released soul takes its flight does it move with greater velocity than light? If it does not, it requires thousands of years to reach its destination. It is a very aged spirit before it has completed its second birth. If you place your Spiritworld nearer than this, by the aid of our powerful glasses it would inevitably be perceived—that is, if under the same circumstances ours would. Would it not be best for us all to acknowledge that the Spirit-world, like spirits themselves, is not ordinarily cognizable by our imperfect senses, and that as Professor Tyndall said in his lecture in Brooklyn, Jan. 3, 1878: "The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment." This admission of Professor Tyndall is only one of many others of like character, which are being constantly made by those who are engaged in scientific research, and which tend to establish spiritual truths. This kind of evidence in favor of our philosophy is rapidly accumulating, and Spiritualism cheerfully acknowledges its obligation to science for such discoveries and admissions, and will use the facts in proper times and places in aid of the establishment

of its own truths, The world, and especially the learned world, can-not bring itself to acknowledge the possibility of such a matter-of-fact world succeeding this. This is contrary to all the teachings of its childhood, and really it is largely to the effects of these teachings which yet exert their sway and which have been supplemented by materialistic theories, that it revolts at the apparent simplicity of the arrangement. But it need not be rejected on this account, as it is in itself sufficiently marvelous, and when we at-tempt to explore beyond the limited outpost of the spheres, the mind is at once met with problems which it realizes will require all the ages of eternity to solve, and at last seeks refuge in the acknowledgment that none but God can comprehend His works.-Eugene Crowell, M. D., in Primatice Christianity and Modern Spiritualism.

Notes and Extracts on Miscellaneous Subjects.

Remember that the woman throws on her home surroundings the sunshine, or the shadow, that exists in her own soul.

There are treasures laid up in the heart, treasures of charity, piety, temperance and soberness. These reasures a man takes with him beyond death when he leaves this world.

A law has been passed in Switzerland making the sale of liquors a state monopoly. One tenth of the profits of all sales is to be devoted to the temperance

It is a striking fact that, while Mr. Beecher was of all men least bound to the traditions of ecclesiasit-cism, he was buried with the ritual of the most ecelesiastical of all the Protestant denominations.

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the success last. The unsatisfactory is generally the soonest to be

The opinion of the European press seems to be that the next pope will be a young man, and the most prominently mentioned candidate is Mgr. d' Rende. But the college of cardinals seldom consults the newspapers.

Bishop Herrick, one of the wealthlest and most influential of the "Latter-Day Saints," has renounced **wamy a**ng adangonog three of his foor wive and will soon remove his household property from Utah to California.

As the Dead Sea drinks up the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so are we apt to receive daily mercies from God and still remain insensible to them, unthankful for them.

The Baptist Social union of Boston is trying the experiment of giving first-class sacred concerts for workingmen and their wives on Sunday afternoons, and it is claimed that the experiment has been a most gratifying success. The concerts have been held in the Harvard Street church. The projectors of this rather novel religious service believe that through music they will be able to lift workingmen up to a conception of some of the grander possibilities of a religious life. But a great many conservative people shake their heads and say that giving a concert is not preaching the gospel.

One of the local religious weeklies says: "One of the good results of the Murphy meetings in Chicago is the diminishing of the number of saloons." The world may take the above as true. The facts, however, are that during the last two months the num-ber of saloons in the city has increased rather than decreased. Mr. Murphy has, no doubt, aroused hundreds to new resolves, induced thousands to sign the pledge, and sown good seed, but it is putting it a lit-tle strong to say that he has closed any of the sa-loons, or to intimate that he came here expecting any such result.—Chicago Times.

Showy dressing for church-going is sharply con-demned by The Baptist Weekly. It says: Aside from the unseemly vanity it suggests, and which does not accord with the spirit of worship, it not only tends to distract the attention of others, but to excite feelings of envy and emulation under circumstances the most criminal and cruel. To a greater or less extent all gay and extravagant dress is prompted by one or the other of these personal considerations. To indulge such feelings under any circumstances is a manifest impropriety, but to do so in connection with religious services is shocking-

Rev. Jonathan Crosset, who for seventeen years has been a missionary in China, says that one section of China is still untouched by the missionaries—the Mongols living to the north and west. The Mongols go down to Lassa in Thibet as to a Mecca, and evidence can be found among them of the teachings of the early Christians. They are the most tenacious as to their religion of any people whom he had ever met. Their deity is called Borhan, or "light," and their belief—Lamaism—is founded upon tenets held by all Christians. They observe one day in every seven, and although they worship idols, they have ten commandments similar to the biblical commandments, and their system of morals is very high.

People were inspired before Jesus came, and people have been inspired since. It is wonderful to note the varied forms of inspired greatness humani-ty manifests. Some men are great in observing material phenomena—in collecting the facts of external nature—in deep and accurate reasoning thereupon. These are the inspired men of science. Other men are great in observing the beauty pervading material things—great in grasping and in measuring the strength of a sublime person. These are the in-spired poets of humanity. Other men are great in discerning the spiritualities of things—great in tracing out the relationship obtaining between that spirit within themselves and that other In-finite Spirit pervading, animating, quickening the whole universe of finite haing—these are the riwhole universe of finite being—these are the religious heroes of our race—the inapired heroes of the soul. To these men Jesus belonged. philosophers prefer to believe that religion, being based on nothing real, is destined some day to disap-pear from human experience. Now I do think it would be just as rational to suppose that there is nothing real in the universe on which the greatness of the scientist has fed, or that there is nothing real in the universe on which the greatness of the poet has fed, as it would be to suppose that there is nothing real in the universe on which the great heroes of the soul have fed. But religious faith needs the greatness of the scientist to make its belief reasonable and accurate: it needs the greatness of the needs the greatness of the scientist to make its belief reasonable and accurate: it needs the greatness of the needs the greatness of the scientist to make its belief reasonable and accurate: it needs the greatness of the needs the greatness of the scientist to make its belief reasonable and accurate. able and accurate; it needs the greatness of the post to give to its belief beauty and to fire it with pas-sion; it needs the greatness of the soul-here to give to its belief expansiveness and to make it devout.— Res. J. K. Applebet.

SERENADED BY A SPIRIT BAND.

Gen. Si, kle's Father Tells of His Remarkable Experience While III.

The venerable George G. Sickles, father of Gen Dan, Sickles, has several times been at death's door nan, Sickies, has several times been at death's door as a few days ago he was actually reported dead, as it appeared all life had left him, but he rallied and is now much improved. He is a Spiritualist and believes that he is surrounded by spirit forms. His vigorous mind and body made him an aggressive man, and he therefore made no secret of his experience. ences. Whenever he is ill, he said, he was visited by legions of forms, perfectly visible and audible to him, and in his present sickness they are extremely attentive, entering his chamber in troops and beguing his tedium. Of the ministrations of a band of crisis and some he speake perticularly and some

ing his tedium. Of the ministrations of a band of spirit musicians he speaks particularly, and says: of "I had been visited by them before when sick abed, and their intention clearly was to soothe and solace me. There were forty of them, and each carried a musical instrument of a kind not used at present, though corresponding in some cases to our violin and wind instruments. They were curious forms, and their leader was a distinguished-looking man, doubtless some great musician of the past.

"They marched in through the door and ranged themselves around my bed. The leader bowed gracelously to me and all removed their caps in prefound salute. Then, under the chief's direction, they played the most beautiful music that can be conceived—tunes that were strange to me, but full

conceived—tunes that were strange to me, but full of harmony and melody. The sound was soft and weird but wonderfully soothing. I lay and listened for over an hour. I was wide awake. It was no dream. After the strange concert was done they bowed politely and withdrew. Next day they came are in ord that time played nearly all the afterneous. again, and that time played nearly all the afternoon They could not be seen or heard by anybody except me. Surprising? Not to me. I have had such ex-periences so often that my own sentiment was one of gratitude and pleasure."—The World.

The Terrible Apparition which Comes to Edward Unger Every Night.

Edward Unger, who was sent to Sing Sing, N. Y., penitentiary, for life a month ago for the murder of August Bohle, is now in the hospital of the prison a sufferer from nervous prostration and almost a maniac. He killed his roommate, cut him up, and sent him away in a trunk. His physical strength before his trial was great and his steadiness of nerve to cover true supersigner but his standing is all gone. in court was surprising, but his stamina is all gone and he has become a miserable, cowering wreck. On his first morning in the prison he told a keeper that he had been visited during the night by his dismemhe had been visited during the hight by his distinction bered victim, who had proceeded to reconstruct himself in the terrified prisoner's presence. Of this delusion he could not be disabused. He firmly believed it was reality. Every night it came to him, and at the end of a week the superstitious convict was delirious. In the hospital it has been the same with him, except when he is kept under narcotic influences. Every night he sees the mangled nieces of encer Every night he sees the mangled pieces of his friend strewn about the room, where they lie awhile inanimately, as they did before he packed them in the trunk and threw the head into the river. Then the fragments begin to quiver. Soon they moveslowly toward each other until they are in a ghastly heap. Next, they adjust themselves into a human form. But the head is missing. At length that, too, comes into the room, with its hair drip-ping with the water of the river in which it has lain. With a horrible smile on its face it places itself on the shoulders of the figure, and menaces the murderer. Unger shricks out at this point, and the apparition vanishes from his imagination. All efforts have failed to relieve him of these awful visions, and the prison physician advises his removal to the State asylum for lunatic criminals.—Chicago Tribune.

IS THERE ANY HOPE?

New and Important Opinions of Pala monary Experts?

Can the Universal Consumption be Successfully Treated?

Dr. Borgeon, a leading French doctor, has a new treatment for consumption!

He gives an enema of carbonic acid and sulphur-etted hydrogen gases, the latter gas carrying the former into every part of the throat and lungs. This treatment, too, is directed at effects—the cause

remains undisturbed. What this cause is has been stated by perhaps the highest pulmonary authority in the world, i. e., the Brompton Hospital for Consumptives, in London,

This malady every year carries off from one seventh to one-fifth of the entire population of Eu-

Dr.Payne, M. D., M. R. C. P., London, is authority for this statement. The same or a greater proportion of deaths obtains

in America. Dr. Payne also says that one-half the total number of deaths from all other causes have seeds of this disease in the system which only require some irri-

disease in the system which the require some interest to develop!

Dr. Herrmann Brehmer, an eminent German authority, says that consumption is caused by deficient nutrition of the lungs, by poor blood.

These authorities cannot be disputed. The medical world recognizes them. The uric acid is the ireal world recognizes them.

ritant in the blood that causes the development of the seeds which Dr. Brehmer says lie dormant in the

Every particle of blood which passes through the lungs and heart, also goes through the kidneys, and if they are in the least deranged they cannot rid the blood of its killing poison. The thousand little hair-like sewer tubes of the kidneys very easily get blocked up and diseased; and when they do, they corrupt instead of purifying the blood. Kidney disease may exist, and yet no pain occur in that organ, because it is deficient in nerves of sensation.

Dip your finger in acid every dry and it soon festers and is destroyed. Send acid po soned blood through the lungs every second, and they soon give way.

The Brompton Hospital investigation showed that 52 per cent. of the victims of consumption were afflicted with deranged kidneys, which permitted the uric acid poison to remain in the blood and irritate the lungs. This uric acid is always fighting every vital organ, and if there be any inherent weakness in the lungs it inevitably causes pnuemonia, cough and con-

The real cause of pulmonary troubles being so authoritatively shown to be faulty even though unsuspected action of the kidneys, explains why, in order to master the dreaded consumption, one must rid the blood of the uric acid irritant which inflames and burns up the lung substance. For this purpose there is nothing equal to that great specific, Warner's safe cure. This remedy has now the favor of medical men all over the world purely on its merits. We have no doubt that if the kidneys are kept in natural action, consumption and a great many other diseases caused by uric-acid, will not only be cured but will be prevented.

When the kidney is healthy, no albumen appears in the water, but albumen is found in the water of more than half of those who die of consumption?

more than half of those who die of consumption?

This, then, is the condition of things that always precedes consumption: First, weakened kidneys; second, retained uric acid, poisoning the blood; third, the development of disease in the lungs by the irritant acids passing through them. Then there is a little cough in the morning; soon thick, yellow matter is splt up, followed by loss of fisch and strength, with dreadful night sweats; and when the patient goes to his school physician for help, he is put on cod liver oil which his stomach, weakened also by uric acid in the blood, cannot digest. Because there is no pain present in the kidneys, the patient does not think they are affected, but the kidney acid is doing its work every minute, every hour, day and night, its work every minute, every hour, day and night, and by-and-by the disease of the lungs has advanced until pus is developed, then come hemorrhages, and at last the glassy stars which denotes that the end is

A post-mortem examination of such cases shows that the terrible uric acid has completely destroyed the substance of the lung. It is impossible to cure lung disease when the blood is poisoned with uric acid.

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The Celebrated Dr. W. A. Hammond, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

in cases which would seem hopeless.

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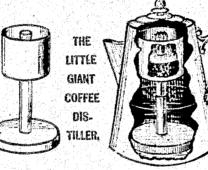
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After trying of the dectors at department medicines I could been of I used two bettles of Host
"Bitters;"
"Bitters;"

"All the timel" Respectfully, B. F. Boote, Saulsburg, Tonn., May 4, 1888.

Bradford, Pa., May 8, 1885. It has cured the of several discases, such as nervousness, sickness at the stemach, monthly troubles, etc. I have not feen a nick day in years, eines I trob hap butters. All my neighbors use them.

Mno. Farthe Cheun.

ASHBURNHAM, MASS., Jon. 15, 1886.

I have been very ciek over two years. They all gave me up as past cure. I tried the most childred physicians, but they did not reach the worse part. The lungs and heart would fill up every night and distress me, and my to rost was very bed. I told my children I should never use in peace till I had tried Hop bitters. When I had taken two bottles they helped me very much indeed. When I had taken two more bottles I was well. There was a lot of sich folish ker who have seen how they cured me, and they used them and were emed and feel as thankful as I do that there is so valuable a medicine made.

Mich Julia G. Cushing. Yours truly.

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"A tour to Rurope that cost me \$3,600, done less good than one buttle of Hop Eitters; they also cured my viso of Afteen years' nervous weakness, elseptessness and dyopop-cic."—Mr. it. M.. Auburn, R. E.

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We are so thenkful to say that our nursing body was pre-moneutly eurod of a dange runs and pretracted consupation and irregularity of the bawels by the use of Hop bitters by its nursing mother, which at the came time restored her to perfect health and strongth.—The Parents, kachester, N. Y.

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"Luddington, Mich., Feb. 2. 1885. I have sold Kop Ell-ters for ten years, and there" in no medicing that equals them for billions attacks, kidney complaints, and all dispasse incident to this majorial climate. H. T. ALEXANDER.

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FREEOIFT LASTON AND ADDRESS OF THE PARTY OF

My Experiences in the Eddy Camp of Christian Scientists. (Continued from First Page

eases which show themselves. What is the THEORY worth when it is only known as a Westminster Catechism?"

Doctor, I have a strong feeling of late that I ought to be perfect after the commands of SCIENCE in order to KNOW AND DO the

right thing."
The following extracts are from a printed article and letters over Mrs. Patterson's name, which was her (Mrs. Eddy's) name then:

At present I am too much in error to elucidate the truth, and can touch only the key-note for the master-hand to wake the

"Now then his works are but the result of a SUPERIOR WISDOM WHICH CAN DEM-ONSTRATE A SCIENCE NOT UNDERSTOOD." But now I can see dimly at first and only

as trees walking, the great principle which underlies Dr. Quimby's faith and work; and just in proportion to my right perception of truth, is my recovery."
"Pasted at the public marts of this City is

the notice. 'Mrs. M. M. Patterson will lecture at the Town Hall one week from next Wednesday on P. P. Quimby's Spiritual Science. healing disease, as opposed to Deism or Rochester-Rappings Spiritualism."

'I have learned more within two months than I am capable of practicing, to say the

least, but I can *preach* forever."
"A CLEAR AND LUCID DEMONSTRATION of the TRUTH YOU practice has been given in my case."

"I am up and about to-day, i. e., by the help of the Lord [Quimby], I continue till this time.

"P. P. Quimby rolls away the stone from the sepulchre of ERROR, and health is the resurrection. But we also know that light shineth in darkness, and the darkness comprehendeth it not."

In explanation I would furnish your readers with some quotations from P. P. Quimby's theory of Christ." We now furnish an extract from a sonnet

published by her at about the same time: SONNET.

"Suggested by reading the remarkable cure of Capt. J. W. Deering.

TO DR. P. P. QUIMBY:

Bita light of science sits the sage profound. Awing with classics and his starry lore, Glimbing to Venus, chasing Saturn round. Teirning his mystic pages o'er and o'er. MARY M. PATTERSON.

Thus it is patent to all. that Mrs. Eddy here repeatedly affirms, and constantly con siders Mr. Quimby as a remarkable thinker as well as healer, a philosopher of original

thought and extraordinary power. Mr. Gill has been charged with calling Mrs. Eddy a "fraud" in the church meeting. He denies any recollection of it. On this we submit the following extracts from articles in the Courier of Maine, published by Mrs Eddy (then Patterson) over her own name:

Well then he denies that his power to heal the sick is borrowed from the spirits of this or another world. Again is it by animal magnetism that he heals the sick? Let us examine. I have employed electro-magnetism and mineral magnetism, and for a brief interval have felt relief from the equilibrium which I fancied was restored to an exhausted system, or by a diffusion of concentrated action; but in no instance did I get rid of a return of all my ailments, and because I had not been helped out of the error in which our opinions involve us, my operator believed in disease independent of the mind, hence I au my teachei

"This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself." P. P. Quimby stands upon the plane of

wisdom with his truth." We also furnish the following from the Advertiser of the same place, and about the same time written by Mr. Quimby himself:

But I believe all their medicine is of infinitely less importance than the opinions that accompany it." Now I deny disease as a truth, but admit

it as a deception, stated like all other stories, without any foundation, till the people believe it, and it has become a part of their lives, so they live a lie and their senses are in it."

1, Mr. Quimby's disclaimer of Spiritualism and magnetism; 2, his denial that matter is intelligent and sensitive; 3, his doctrine that the healing is wholly mental; 4, and that the disease is only an illusion or belief; all this Mrs. Eddy here affirms as his pupil and disciple; and these are the constituent elements and doctrines of her "Science and Health," and it is corroborated by Mr. Quimby himself in these quotations:

Item of proof on this point is a letter which Mr. Gill has seen, in the handwriting of Mrs. Eddy. addressed to Dr. Edward J. Arens, which reads as follows:

"DEAR DOCTOR,—The relief committee are directed to take up the following measure to reform those evil ones that are disabling some of the students.

Your hour is 5 P.M. Take S.—&-K.-"That S. has his old belief and fear of neu-

raigia in the head, and it is awful excruciating, and it will make him insane unless he stops at once and forever trying to make oth-

ers suffer from his beliefs.

"Take up K — thus: That he is suffering from his old belief of — or involuntary his old belief of —— or involuntary -; that he fears it will kill him unless he stops trying to make others suffer from their beliefs.

"This is reformatory, designed to do good and not evil. The Bible says the measure you shall mete shall be measured to you

"I think this will reform them if you persevere and are silent.

'You are to speak of it to no one but the teachers. When they reform, will let you know and then stop.

I. Edward J. Arens, of the City of Boston. on oath declare that the above is a true copy of a communication directed to and received by me somewhere about six years ago through the mail; that I have in my possession that same original communication and that it is in the handwriting of Mrs. Mary B. Glover Patterson Eddy.

EDWARD J. ARENS.

Commonwealth of Massachusetts, Suffolk, ss. BOSTON, Jan. 27, 1887.

There personally appeared the above named Edward J. Arens and made oath that the foregoing by him signed in my presence is true. ARTHUR P. DODGE,

Justice of the Peace. Dr. Arens was long one of the most in-timate and cherished students and disciples of Mrs. Eddy, and he declares that he left her because he became convinced of her un-

conception of it, Christian Science loomed up before his view, as the grandest thing that often by the spiritual press-honestly no ever was presented to popular thought and action. He thinks the same yet, bating as he always has done, certain absurdities and in-congruities and anti-christian conceptions, with which in Mrs. Eddy's teachings it has been identified; but which Mr. Gill has only gradually become thoroughly assured of, and from this growing knowledge of her false position he has gradually widened from her; and his hope of united work with her was utterly killed when he read her plain declaration of claim to submission, credence and obedience to her as an infallible teacher.

We, the committee, are thoroughly convinced that our pastor, Rev. Wm. I. Gill, has acted an honorable and noble part under very difficult and trying circumstances, and that from his love of truth and righteousness, he has voluntarily sacrificed a fat earthly position for an unpromising contingency; that his fidelity to the Lawrence Church de-mands our gratitude and unfaltering devo-tion; and that his fidelity to principle commands our moral confidence and homage.

The committee wish to say in conclusion that all that is said against Mrs. Eddy is extorted by the charges first made against our pastor.

THE REPORT ADOPTED WITHOUT DISSENT.

This was adopted by the Church without a dissenting vote and the result in substance was published in the local papers, as well as spread on the Church record. Some things are omitted from the report because the parties have enjoined me not yet to publish their names. They affirm Mrs. Eddy's claim to infallibility, and they give further proof of the practice of malignant mental treatment in the hope and design of thus injuring others. Their method of treating for good is to affirm the good and deny its opposite evil; and hence a malignant treatment affirms evil and denies good of any person. This they call mesmerism; and they fear it from others as much as they try to inlict it upon others.

Let it be added that in justification of the species of witchcraft described in the report, in which the Eddy camp indulges, believing and designing that it can thus inflict any form of evil on others, its alleged enemies, Mrs. Eddy said "They," the men thus mal-treated mentally, "are only myths." This is the solemn declaration of a man who is, I think and believe, honest and sincere, and who is thoroughly competent, and who would swear to it if necessary.

WM. I. GILL.

PERNICIOUS LEGISLATION

THE SITUATION.

The Dangers Arising from the Prevalence of Fraud.

To the Editor of the Religio-Philosophical Journal:

Truly the hour has arrived in which the state is asked to take cognizance of the doing: of so-called Spiritualism. To-day a class of men are petitioners in the State of Pennsylvania to prescribe by law what Spiritualists may do, and what they may not do, under pains and penalties of fines and imprisonment.

What is the matter? Who is to blame?

What can be done? Spirit communion between the two worlds is an eternal fact, and as such will not trem-ble at any legislative enactment that can be placed upon statute books. If the people demand an extra penal code in the State of Pennsylvania, to protect them from fraud and deception, then let justice be done: but let them be sure that justice is meted out, and not religious persecution and blind prejudice. Liberty of conscience is guaranteed to every person, and must not be restricted by legislative enactments.

Those who claim the world to be their country, and to do good to be their religion, have all the rights of the Constitution on religious liberty guaranteed to them, just as much as though they belonged to a denominational and creed-bound church.

It seems to me that the religious world and the sticklers for Bible authority know too much to place legislative enactments upon the statute books to prohibit the well known fact of spirit communion, so thoroughly demonstrated on the pages of the Bible. If the gates were once ajar, who has closed them?

The trouble arises, in my opinion, in this case, from the abominable practice of fraud and deception by a class of unprincipled charlatans who have stolen the livery of heaven to serve their own selfish ends and aims. and the chief of it all consists in that damnable business known as heavyweight materialization—a lie as black as infant damnation, vicarious atonement, or a personal devil, defended by a class of gullibles who neither investigate themselves with any degree of certainty, nor let others investigate, without calling them fraud-hunters and medium persecutors.

Again, in my opinion, there has been more injury done to the cause of Spiritualism and honest mediumship than by all other causes, by and through this class of gullibles, who are ever ready to censure all investigators who have freely paid their money, and who honestly have felt that they were being deceived in these materializing scances until they have decided to retain the purporting epirit, in which case they have always been uccessful in having in their possession, either the purported medium or an accomplice—not the first spirit there—not one!

Who wonders the people are getting disgusted and ask for protection! Who is to blame? The Spiritualists throughout the length and breadth of the land are to blame, and they only. The spiritualistic editors—too many of them—have allowed their papers to be the channels through which the honest Johns and charity-covering Thomases have written column after column, pleading for the public to try the exposed culprits once more, until an expose of these charlatans has ceased to be anything but a grand and superb advertisement.

What is to be done? The simplest remedy possible: Keep the almighty dollar right in your own possession, and there will not be a fraud mill in

operation inside of thirty days.

Investigate Spiritualism in your own home. Defend the mediums of your own household, and justice will be meted to the charlatan, and spiritual truth will shine into your own soul. Mediumship is just as positively a demonstrable fact to-day as it was in the days of Saul, Samuel and the woman of Endor.

Just as remarkable manifestations are given to day as was given to Saul from Samuel through the medium of Endor (called the christlike character.
Our pastor, Rev. Wm. I. Gill, declares that all his preposessions in the early part were the fraudulent practice of uncertain and distance of Mrs. Eddy, and according to his honest materialization, defended by builless

with clubs and pistols, and backed up too doubt, yet to the detriment of honest mediumship. Seance rooms are so dark that neither form nor feature can be recognized, while forms draped with garments saturated with illuminated paint, are palmed off upon the patrons as spirits from the higher life, at one dollar a chair,—with sitters to the number anywhere from twenty-five to forty at a single scance of an hour and a half while honest mediumship will scarcely find an average of three sitters per day.

It is the marvelous, the sensational that draws the crowd, hence the more impossible the betier it pays, until fictitious impossibilities have supplanted real spiritual phenomena and honest mediumship is among the things that were, or nearly so, so far as be-ing sought after at the present day by the mass of scance patrons, a class of persons having scarcely the faintest idea of spiritual possibilities, believing as did the good parson that Jonah could swallow the whale just as well as the whale could swallow Jonah, it the Bible only said so.

By whom is Spiritualism judged to day? It is judged by a class of persons that know no more of spirituality than just what they have been taught inside of the creed-bound church. Since the Ross and Wells exposes in Boston and New York, I was accosted by Mr. D. F. T., a good square business man of this city, in the following manner:

"Friend Currier, have you read the account of the expose of Mrs. Ross of Boston, and Mrs. Wells of New York?" "Most certainly. I try to keep posted on

these things." "What do you think of it?"
"Well," said I, "Mr. T., I think that they

were two honest exposes of two persons that were deceiving their patrons."
"Well now," said this gentleman, "that is a fair sample of the whole thing."

Spiritualism is being judged by this very class of men, and if laws are to be made to govern us, they are to be made by this very class of men, men who know no more about real Spiritualism than Balsam's donkey knew about preaching, hence honest mediumship will suffer because Fraud triumphs, while indiscriminating Ignorance sits in judgment and makes laws to incarcerate Truth and Justice with Fraud and Deception, not being able to discern the one from the

If there is not intelligence enough in the legislature of Pennsylvania to consign that medium's bill to everlasting oblivion, let us hope it may meet its just deserts in a veto by W. W. CURRIER. the Governor.

Haverhill, Mass.

A Public Medium's Views.

to the Editor of the Religio-Philosophical Journal What are the reasons which have had weight with the judiciary committee of Pennsylvania Legislature to report favorably up-

on the bill to suppress mediumship in that State? Has the practice of spirit mediums become so obnoxious to public morals in that State that a law is needed to abate the evil? Has this committee found out that there is not a Spirit-world, or if there is, that the practice of asking it to interfere in the affairs of this, leads to results dangerous to the well being and happiness of the people of that commonwealth? Are the people of that State unable to withstand the temptations which mediums place before them to part with their money for a silly, fraudulent personation of a spirit friend? Will legislation for truth, and swindling him out of his monstop the desire to enquire of the dead? Can Spiritualism be crushed by law? Have not the people of Pennsylvania a perfect right to spend their money as they think fit in the investigation of the phenomena of nature? I hold that they have, and that this proposed legislation is about the most foolish and idiotic that has been thought of since the days of Charles the II. The investigation of science should be free. The right does not hold in the community to prevent me from asking a question of a medium purporting to have an answer from the departed. To deprive me of that right is tyranny. A democracy can be as despotic as a monarchy. It is an invasion of the rights of the people.

Spiritualism is a religion as well as a science. Very fair and very intelligent men accept it and live by its teachings. Spiritualism is my religion. Cannot I practice my religion in the State of Pennsylvania? Can I not henceforth have any communication from the Spirit-world? A resolution of the assembly of the State does not make Spiritualism untrue. If it be true it is wrong to legislate against it; if it be imposition. the legislature of the State is not to decide for me whether it is so or not. I must find out for myself. I am free to accept or re-

What would be the circumstances under which legislation for the suppression of the practice of mediumship for pay would be justifiable? These: the people must be so ignorant that they can not tell when they are imposed upon, and the legislature knows positively that they are imposed on, and that the impositions tend to the destruction of the peace and the well being of the commonwealth. The people would have to be degraded from the position they now occupy. The citizens of the Quaker state are not aban-doned by reason or religion, and are capable of taking care of themselves without the

State putting them under tutelage. Again, there are societies of Spiritualists incorporated under the laws of the State as religious organizations. How can these religious societies carry on their religious work without mediums? This legislation will interfere with their religious work. The State has no right to interfere with the prac-

tice of any religion. Again, the existing statutes of Pennsylvania are strong enough already to put down all fraudulent manifestations through socalled mediums. A fraud is a fraud. This legislation is unnecessary, malicious, and aimed at the destruction of a cause which is making great headway throughout the en-tire country. It will only tend to bring Spiritualism more strongly before the public, and give it a greater hold on the sympathies of the people.

Spiritualists know there are fraudulent mediums, and that they ought to be prosecuted. Spiritualists have often sinned by forgiving notorious frauds. This proposed legislation is the result,—a natural outcome of the lack of the exercise of the true critical faculty by gentle and credulous Spiritualists. Our position is weak and ridiculous before the world, and no wonder that tricky politicians try to gain notoriety by an effort to put down such frauds.

However sincere the politicians may be in their proposals, the day has passed when the State can say whether the citizen shall or shall not investigate. The Spirit-world is a department of nature as much as astronomy, and must be investigated through mediums. The cause of psychology cannot be stopped. But I do hope that better methods will be adopted than those which exist now.

I rejoice to see the Spiritualists of Philadelphia bestirring themselves on this question. Should the proposed legislation be carried, it cannot be a settlement, but will result in more and more interest being provoked in the subject.

Newton, Kansas. J. CLEGG WRIGHT.

Characteristic Letter from a New York Merchant.

To the Editor of the Religio Philosophical Journal:

On a week day, or on a Sunday, permit me to clasp your hand in fellowship, and you shall receive each time a renewal of my re-spect and admiration for your splendid endowment,-"Not one cent for tribute, but millions for defense!"

Right is right, because it cannot be wrong. Justice and equity, together with a dispasition to represent truth unadorned, as you represent them and it, in the issue of March 9th, of the JOURNAL headed,—"State Legislation vs. Mediums," and the "Wells Exposure;" both of the articles above referred to are full of food for thought. I endorse all you say in them, and respect most highly the kindly remarks referring to the Newtons, and further add that those who utter one breath which is tainted with unkindness to Mr. and Mrs. Henry J. Newton, know not what they are talking about. To know a thing is to know that you know it. I do know that I know that neither of them is capable of doing a premeditated wrong act, knowing it to be wrong. This much, Mr. Editor, I permit you to publish over my signature.

Abolish all dark sittings of every name and character where dollars and cents are a consideration for the privilege of straining at a gnat and swallowing a camel, called Materialization,"—humps and all!

"Seize on truth wherever found On heathen or on Christian ground; Among its friends, among its foes, The plant is divine where'er it grows.

Anything whose adhesive quality is largely wickedness, contains a dynamic force which only requires time for explosion and annihilation. You don't care a fig for the opinion of others, which has to be purchased at a sacrifice of your respect for Col. Bundy; there, too, I am with you, as the race is not to the fleetest for a day, but to the greatest amount of endurance. Truth! Truth!! morn-

ing and night. New York City. GEO. H. JONES.

A Philadelphia Lawyer and Author Spenks.

To the Editor of the Religio-Philosophical Journal:

Your editorial upon this subject is a very wise and timely one. The bill now before the Pennsylvania Legislature is only intended to enforce the common-law principle relating to fraud, by specific statute. It should be amended so as to be less liable to abuse; but the principle is right and nobody would be so much benefited by it as Spiritualists themselves. They, of all others should be earnest and fearless in punishing fraud in mediums. Think of the "Katy King" vil-lainy in this city, and the large sale of her picture" afterward acknowledged to have been taken from the sitting of a woman "who looked like Katy." Think of the cellar trap-door in Ogden street and the cheating of a respectable citizen out of hundreds, if not thousands of dollars, by a vile conspiracy; the silver mine speculator secretly giving

izer or personator James, from whose person was taken (in my presence) more than forty articles intended to enable him to represent Euseblus and French Countesses! Think of the notorious Gorden fooling the good but credulous Father Hazard, until trappings by the half-bushel were seized on his person in the very act! Then think of intelligent persons calling themselves Spiritualists, defending these frauds, and many others of even a viler character!

Instead of defending the villainy of fraudulent mediums, Spiritualists should combine to put them in the State Prison. There is no cell dark enough to confine those lazy vagabonds who for money, trifle with the most sacred feelings of humanity and bring into disrepute the only system of philosophy and religion worth cherishing.

I think the bill, somewhat amended, will pass our Legislature, and that a large emigration to Boston will follow. Intelligent and wise Spiritualists here are in favor of carrying the war into"—Massachusetts! If there is no fraudamong mediums, they have nothing to fear.

Many devout thanks to the Journal for its honest and fearless course in making a wide difference between the true and the false. Philadelphia, Pa. R. B. WESTBROOK.

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the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly estemeed than any other pulmonary specific.

L. D. Birby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

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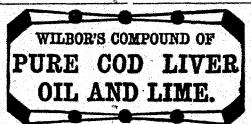
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