

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

DEVOTED TO ANNUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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

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### A CURIOUS CASE.

#### Sound Asleep for Eighteen Years.

(Translated from the French for the Religio-Philosophical Journal.)

The *Revue Spirite*, of Paris, finds the following curious but matter-of-fact incident in the *Budjovitz*, a local newspaper in Budejovitz, Bohemia:

In the month of April, 1886, Vaclav Podbrsky, a stone cutter of the royal imperial district at Vlasim against Francis Solinek, a quarryman of Lannovic, to compel the payment of 11 florins and 25 sous (about 50 cents of United States currency) and costs of suit, money which was due the plaintiff for labor performed in 1868 on Blanik mountain, where he had cut and prepared stone for the Bohemian National Theater at Prague.

As a result of this appearance the said court issued a warrant of indebtedness (a. c. No. 20,713) obligating Francis Solinek to the payment, who appealed therefrom to the Superior Court. In this appeal the latter acknowledged that V. Podbrsky had worked for him for one year, 1868, preparing stone on Mt. Blanik for use in the construction of the Bohemian National Theater, but that a slab of rock, upon which he was working, having broken away from the ledge known as Byeiskala he fell with an immense distance striking upon a crag called Skrejovsky kamen; that this was verified by many witnesses at the time and that he, therefore, ought to be regarded as dead; and although his body had never been found it must be lying in some inaccessible cave. Bloody traces were seen upon a rocky projection of Byeiskala as well as upon rocks at a still greater depth below. The judiciary committee had found part of a human head covered with hair at one point of the precipice, as also portions of brain scattered about.

The distance from the rock Byeiskala to the spot where the blood stains were found is 1,916 feet, and it is, therefore, very improbable that V. Podbrsky could have survived the fall; and the court having considered all the circumstances and place of the fall, declared him dead. The appellant, therefore, says that the plaintiff should prove the identity of his person by witnesses worthy of confidence, and if he cannot do so he should be held in custody for having fraudulently deceived the court of the royal imperial district and brought into disrepute the honor and credit of the master quarryman.

The court appointed a hearing, a day on which V. Podbrsky should prove his identity, and explain where and how he had spent his time between 1868 and 1886; and as it would be necessary to punish him for having unlawfully avoided military duty, he was put under arrest as a deserter.

Vaclav's father, Adam Podbrsky, his brothers John and George, his sisters Babek and Mary, his brothers' wives, the collector of Hrajkovic, Joseph Vandrevec and his neighbors, Peter Janu, Antonio Panuska and Matthias Moudry, all testified under oath to the identity of his person. The witnesses affirmed that they had known him from infancy and now recognize his features and his voice and that after an absence of eighteen years all the inhabitants of his native village who formerly knew him at once recognized him. His family received him joyfully, without any doubt or hesitation as to his being their son, brother and brother-in-law, and welcomed him as one raised from the dead.

The personal identification having been sufficiently established, the quarryman, Francis Solinek, of Loudovic, no longer contended that the defendant was not V. Podbrsky, and in presence of the court paid over to him his salary of 11 florins 25 sous for his nine days' labor, with fees and costs, and the matter was regarded as terminated. But on account of having escaped military duty V.

Podbrsky was ordered to appear before the military justice of the 75th regiment of infantry at Jindridewo Hradece, and the following is a stenographic report of V. P.'s defense as presented to the court:

"I do not believe that I have been absent from my home for eighteen years and living on Mt. Blanik all that time, and yet my neighbors and all my friends whom I meet and converse with endeavor to assure me that this is the fact. I see, truly, with my own eyes, that my father and brothers have grown very much older; that my sisters who were little girls when I last saw them are now women grown and have children of their own. The spring before my accident I planted a pear tree, an apple tree and a walnut tree in my garden. During my absence these trees have grown large and become fruit-bearing.

"Your Honor, I beg of you not to punish me as a deserter for having absented myself from military duty for eighteen years, as it is claimed; though, indeed, it has been proven to me that since the moment of my fall a very long period has elapsed. I know nothing about it of myself. I only remember that I was but a short time in Blanik, and on returning there I expected to begin my work for Solinek, the quarryman, where it had left off, as I supposed, the day before.

"I distinctly remember how I fell from the Byci precipice at Mount Blanik, for I am in full possession of my reason. We had drilled the ledge for the purpose of blasting with an explosive, expecting to secure a large block of stone; I stepped aside too quickly and lost my foothold and fell upon the rock known as Skrejovsky kamen. I felt my head striking upon rocky projections and as though it were breaking into fragments. I then lost all consciousness; my thoughts became clouded and I felt nothing more. When I came to myself again I felt a dreadful pain in my head. My ears rang as they do on recovering from a drunken debauch. I was beginning to realize my situation when my sight again grew dim, my eyelids closed and everything seemed whirling around me in circles whose diameter grew less and less until at length all motion ceased and objects looked blue, violet, red, yellow and green in rapid succession. A few moments longer and I again saw things in their true aspect.

"I found myself seated in a grand hall having lofty ceilings. Portraits of St. Cyrille and St. Method, the early leaders of the Slav people, were pendant upon the walls. Presently a door swung open and a girl of slight figure and with golden hair entered. Her eyes were blue, and she was so beautiful! so beautiful! like unto the grace of divinity! She scarcely touched the floor and a soft light surrounded her—indeed, she seemed to be composed of light herself, and illuminated rays issued, halo-like, from her beautiful person. I desired to accost this magnificent creature and ask her questions, but I could not utter a sound; my lips trembled. I felt within me a delightful, vivifying warmth and yet I could not articulate a word. She drew near me, took my hand between her two hands, looked for a long time into my eyes, and so closely that I felt her breath upon my cheek. She seemed to give me a new and hitherto unknown life. A new wisdom sprang up within me—something unusual, sublime—like that of lettered men, and a feeling of noble dignity took possession of me and I was no longer a simple laborer. I realized that a great change had been wrought within me and I had become another man and certainly a better one.

"I looked into the blue eyes of that angelic being and was inexpressibly happy. After a few moments she rose, floating above me, and making a sign with her hand she seemed as if beckoning to some invisible person. The door then immediately flew open—the same through which she had passed in—and there entered several men who quietly and in a stately manner grouped around me. It seemed to me as though they were in consultation together as to what would be the probable result of my fall.

"I saw the ancient father Lech, the great Prince Samo, Jabov with Slavov, Boleslav, the princes and kings of the Premysl family, who were now in reconciliation with the family of the Vrsovic; I saw King Charles and his son Vaclav, and Georges Podebrad, John Ziska, the two Prokops, Hns. Jeronym, Bozotech, Dallmil, Komensky, Vsehrd; I saw also our national reformers—Hanke, Safarik, Jungmann, Palacky, Havlicek and many, many others whom I cannot name. After these came the early saints, the illuminators and educators of the Slav people who sang, 'Give praises with the voice, O people, for God is with you.' As they came near me St. Method opened a large book that he was carrying in his left hand and with his right he pointed to some words which were written therein in golden letters. The words were not written in characters like ours, and although I had never been taught to write or read such letters I easily read and comprehended their significance. The purport was, 'Rest assured, the truth will render you happy.' St. Cyrille lifted up a cross and gave me his benediction, saying, 'Receive, O my nation, my blessing; I will make thee first among the first. I will give thee dominion over thy brethren and will multiply thy people as the Stars of heaven, and I will illuminate thee as with the midday sun.'

"I fell upon my knees and kissed his hand. The men then turned and filed majestically away to the sound of celestial music to me unknown, and withdrew through the door by which they had entered, all singing with resounding voices a chorus whose theme was, 'Thy Resurrection.'

"When they had disappeared, the beautiful girl with clasped hands alone remained with me. I looked upon her with astonished admiration and those words dropped, of themselves, from my lips, 'Who are you?'

"I am, she answered, 'a tutelary spirit,' a protectress of the Bohemian nation. We, the guardians and defenders of the Bohemian race and language watch over them with solicitude and desire that they be not lost. You have seen them all. They shall hereafter be your protectors and leaders against your enemies. The strength of the nation is in the southern part of Bohemia, but both the nation and its strength are dormant. When they shall have awakened they shall become the militia of Blanik—they shall become the liberators of the Bohemian race—and, in order the sooner to attain to this end I shall send you instructors who shall speak words full of fire that shall inflame your hearts with love of the fatherland! Then the Bohemians from all parts of the country shall come flying together like eagles and shall fight their enemies until victory crowns their banners. Go home, now, to thy toil, and proclaim that the safety of the Bohemians is in the militia of Blanik. I will send you heroes with brazen trumpets who shall repeat anew to you the story of the Bohemian people (the Czech), whose name signifies, CULTURE.

"Go, and be happy!" "I attempted to seize and kiss the extended hand of this beautiful angel, but both the angel and the hand had disappeared; in its place was a gray cloud of vapor that floated up to the ceiling. I stood gazing after it when, lo! the ceiling melted away and I beheld the clouds of nature sailing aloft in the blue sky, and I heard the wind whistling among the tree tops. I found myself in a forest and entirely alone. It was evening and I was nearly famished, having eaten nothing since morning, and I hastened home. But judge of my astonishment on being told that I had been missing for eighteen years, when I thought I had been away for only that number of hours—the duration of a day with us. And now, gentlemen, you may decide as to whether I am guilty or not guilty. My testimony is ended."

The royal-imperial military tribunal pronounced as its verdict that Vaclav Podbrsky was innocent by reason of a declaration made by some physicians that the defendant was a harmless lunatic who had the fixed idea of having been lost for eighteen years in Mount Blanik.

Given at Budejovitz, in Bohemia, July 31, 1886.

FRANCOISE PAVLICEK, Retired Officer.

\* There exists a very ancient tradition which affirms that Bohemian cavaliers are sleeping in the mountain, called Blanik, who shall come at the opportune moment to deliver the Bohemian nation from their enemies. In any case the suit is a curious and original one which perplexes philosophers and thoughtful men. An unlettered man who has been missing for eighteen years suddenly reappears, and defends himself before the court with arguments drawn from the world of souls, and produces each one with great earnestness.

How then can we get at the truth? We answer: in Spiritualism, which alone throws a little light upon this astonishing odyssey of a poor stonecutter. [Note by the Editor of *La Revue Spirite*.]

### A Belief in Spirit Return—The Author of "Gates Ajar."

To the Editor of the Religio-Philosophical Journal.

Several articles in the JOURNAL of February 26th, while treating dissimilar subjects, all tend to one obvious conclusion—a belief in spirit return alone should not be permitted to pass as Spiritualism. In the closing paragraph of the editorial on "The Number of Spiritualists," you present, in almost identical language, the view I have often expressed as to the "mission of modern Spiritualism," in claiming it to be the permeating principle that persists during the evolution of all things; but while it might be impossible to bring about a "separation of its believers from the rest of the world, by party lines," yet its promoters ought to unite in a disinterested effort to prepare the way for a better understanding of its laws as demonstrated through phenomena. As between those Spiritualists who would lay claim for it to all the progress of the nineteenth century; and those who are willing to let the credit go where it will—so long as the world gets the benefit of their efforts—I sympathize strongly with the latter. Hence, when a minister's daughter, in her own way, sees fit to spiritualize the churches by letting in a ray of light on old superstitions and forcing the "Gates Ajar," I am not among those who refuse to encourage her if—still in her own way, while pandering to a servile press—she deals out great chunks of truth that are destined to demoralize theological digestion the world over among people who would get this truth in no other way.

It is not only right and natural, but eminently wise, that Mrs. Watson, Hudson Tuttle and others, should so eloquently reply to the adverse criticism of Spiritualists indulged in by Miss Phelps; but all should consider that by virtue of such criticism alone could the article have been published in the journals that have spread it broadcast. If, in consequence, "Beyond the Gates" is more widely read—now that its author distinctly avows herself not a Spiritualist—will not its spiritual truths stimulate new thought within strongholds of prejudice that would for years yet resist the same teachings emanating from avowed Spiritualists? To carp at Miss Phelps's easily earned repu-

tation and popularity in this field, is to imitate those, who, having borne the heat and burden of the day, objected to being no better paid than the eleventh hour laborers. It is this shell of theological selfishness labeled, "What can I do to be saved," still clinging to the backs of newly fledged Spiritualists that so fetters them, and allows a rational altruism—the cardinal feature of spirit teaching—to escape acceptance. Having the true interests of humanity at heart, what matters it to us by what channel the truth reaches the world so long as the minds of men receive it expeditiously?

Miss Phelps, in company with many others, seems at a loss for words to express her appreciation of the value of communion with the dead. Her language would imply that she could "lay down life itself" for a knowledge of it. Another wouldn't take ten thousand dollars and be deprived of that knowledge, etc., etc. A thousand dollars is a moderate estimate of the worth of this knowledge to such individuals as they estimate it in *tail*. But how do they act—many that so highly value their acquisitions? Do any of them—would Miss Phelps herself—voluntarily give one thousand cents toward enabling a trustworthy medium to give this priceless boon to hungry hearts about them? Why is it that women who can tell you all you "ever knew" are often forced to live in "dingy rooms" or up "flights of dubious stairs," except because they, following the fortunes of that earlier medium who "had not where to lay his head," freely give what they have freely received? Where large fees are exacted for this knowledge, there temptations come also, and the cause has thus frequently had its standard dragged through the mire. It is not a profitable business to deal the truth out to the people, so rarely is it appreciated.

The great fact of spirit existence is of small account to a man if not accompanied by the spirit teaching that would lead him to control selfish impulses; and if the bare knowledge of such existence precedes the altruistic philosophy that should accompany it, then truly is the second condition of that man worse than the first. By patient delving after facts, this philosophy is gradually absorbed through spirit intercourse; yet men greedily seek in the first instance the most marvelous phenomena thirty years of earnest investigation and study have yet produced, and stand ready at the risk of corrupting its channels, to pay the price asked for it or its semblance. They are ever calling, with open mouths, for "More!" "More!" and so eager are they for wonders that they never stop to inquire, "What does it all mean?" Should they start with home circles, the interpretations would be assimilated as fast as the phenomena are presented, thus paving the way for an understanding of subsequent phenomena.

If Spiritualists in their public work did nothing more than help interpret ordinary phenomena upon which experience has stamped an unmistakable meaning, great aid would be given to those conducting preliminary investigations previous to the establishment of intelligent communication with the spirit. After that, any home can have its own channel for instruction, contrasted with which public meetings are of but secondary importance. Thus our audiences keep changing, rarely increasing, as the older attendants drop off and strangers take their places.

To Miss Phelps' statement as to the rest of the world being ready to believe our doctrine, if it could, I have this to say: In the first place, as above stated, they are rapidly accepting and engraving on their doctrines so much of our philosophy that Calvin could not recognize in the present teachings of his followers, a trace of original Calvinism, and would find little encouragement were he to turn to the (revised) bible to find warrant for teaching the hell of our fathers.

2. We, as Spiritualists, having by the aid of our spirit friends forced this much concession, and having obtained our present growth without organization or concert of action, we do not now propose to *crum* our facts and philosophy down any unwilling throats. Our banner is on the outer wall; those who run may read our purpose, and thousands are learning to enjoy its truths without waiting for some stunning bereavement to reveal the heartlessness of their religion before turning toward their spirit friends for relief that they never withhold. It is a notorious fact, that, in this locality at least, among the new adherents to our cause coming from the churches, a large majority are of those who, turning in the agony of bereavement away from the theological husks that gave nothing but empty promises to aching souls, have found, in actual converse with their supposed lost ones, a balm before unknown. From this initial stage, however, there is ever coming from that world the grandest teachings, inspiring and guiding those really desirous of ending the reign of selfishness that is cursing mankind.

C. A. N.  
Brooklyn, N. Y., March 29, 1887.

### A Compromise for Business Purposes.

The authorities in Washington City have concluded to have a little business transacted in their town on Sunday forenoons. News stands, cigar stands, etc., will be closed at 1 P. M. Just why the latter half of Sunday is more sacred in the District of Columbia than the first half is not exactly made clear, but it is presumed that this is a sort of compromise with Satan for business purposes.—*N. Y. World*.

### For the Religio-Philosophical Journal.

#### SPIRIT MATERIALIZATION.

By W. H. CHANEY.

The communication in the JOURNAL of March 26th, by Bro. D. Edson Smith, has been read with much pleasure. If all who discuss points of difference would do it in the spirit of charity which he exhibits, I would never suggest silence, for by fritterizing thought, in the exchange of ideas, truth will often be developed in its brightness and purity. But I am a very unfortunate old man. I accept of no creed, dogma or "authority" for anything. Unless I can prove a fact on its own merits I cannot accept it as a truth though a thousand swear it is true. I am weary with this unceasing warfare, and being anxious to pass the evening of life in peace, I forbear antagonizing those who differ from me, and hence my suggestion to drop this bone of contention—spirit materialization—solely that we might have peace and harmony. When I was in Chicago last fall, at a Spiritualist meeting I stated that I would be glad if the proof could be furnished me that spirit materialization was an established fact, giving certain reasons why I doubted it. I had no thought or intention of antagonizing those who believed in it, but it was like throwing a rock into a hornet's nest. Nearly all seemed to be offended, and at the close of the meeting one of the prominent members came to me, fairly quivering with excitement, and said that any more such talk as that would drive away more than half the regular attendants. Humbled and mortified, I crept out of the hall like a detected criminal, and shall never enter it again, for I will not eat meat if it cause my brother to offend.

But I have some serious objections to the hypothesis of spirit materialization, and if our good editor shall be of the opinion that no discord will arise from discussing the subject, I shall be pleased to lay them before the readers of the JOURNAL for Bro. Smith, or any one else to answer who can discuss it without getting angry, and calling me hard names merely because I differ from them in opinion.

The cold materialist affirms that there is but one substance in the universe, namely, matter. By this he means that all gasses and all invisible forces, originate from matter, and are convertible again into matter. This hypothesis is a necessity to his denial of immortality. Furthermore, he is compelled to assert that there is no intelligence outside of organization. To me, both of these positions are founded in error. But I cannot spare the space for exposing the errors, except so far as necessary for the purposes of this article. Those who maintain the truth of spirit materialization, declaring that spirit is nothing but refined and attenuated matter, are in perfect accord with the materialist. Admitting for a moment that they are right, let us see what conclusions may be legitimately drawn from the premises.

Oxygen is the universally prevailing gas. The chemist can produce it from thousands of different material forms. When the man dies, and his body is cremated or decomposed, the oxygen is liberated, ready to be pressed into service whenever needed, whether to produce a flower, a tree or an animal. The very oxygen that was once a component part of the body of a Humboldt, may now be a part of a mule, or jack-rabbit. So, too, if spirit is a form of matter, in like manner the spirit of Abraham might have been solidified and materialized into the wretched carcass of Giteau. Furthermore, the doctrine of the sameness of spirit and matter virtually negates the doctrine of immortality, since the spirit is liable at any time to be absorbed into matter.

I hold that there are two substances, in nature, when reduced to their last analysis, namely, spirit and matter. Spirit exists entirely independent of matter. Matter may have an inert, negative existence without spirit, but there can be no new forms of matter, no changes of form, no destruction of form, without the presence and energy of spirit. When I say spirit I do not mean to limit it to what we consider the immortal part of man, for heat is spirit, so is cold, so is attraction, gravitation, etc. They are called "the properties of matter," but spirit would be a better word. As the human form is nothing without it, so, too, of matter. It is the spirit that gives shape and vitality to all forms of matter, from the minutest atom to a revolving globe. From this it is fair to deduce that spirit controls matter and gives it whatever form it may elect. I affirm this conclusion. But we must not forget that there are infinite laws for every act in nature. The tiniest atom cannot be influenced in violation of law, else this would be a world of chance. The processes of materialization are exceedingly slow. Hundreds of years are required to materialize the giants of the forests. Thousands of years must have elapsed during the materialization of some of the great geological periods, and untold millions of years for a world to be formed and ripened. If spirit materialization is true, it is a lone phenomenon, having no parallel or precedent in nature.

It is claimed that the spirit that materializes draws to himself the atoms of matter in the atmosphere and which are thrown off from living bodies. Science is now able to weigh the atmosphere and discovers that there is not enough matter, effete as it is, for making the body of a man in even the largest building on the earth without so exhausting the oxygen that all persons present would

(Continued on Eighth Page.)



tepee. We passed the bronze colossal statues of Columbus and Charles the IV., the latter equestrian in iron; also the famous aqueduct. The paseo was thronged with carriages going to the bull fight, while the sidewalks were crowded with pedestrians. About music stands hundreds were congregated to hear the bands play. As we passed under the aqueduct fields of the magney plant and sweet-scented clover greeted our senses. We then entered the cyprus shady road leading up the hill, past the Cadet Monument, to the gates of the Castle. Here we delivered our pass to an orderly, who carried it to the governor in charge, who had been apprised of our coming. In a few minutes he appeared in person and greeted the United States Minister with a cordial handshake. We were then introduced to His Excellency and passed over the campus, where several hundred cadets saluted us a la militaire. Chapultepec is at present used as a military institute similar to our West Point, and has about three hundred youths in training, who represent some of the best families of Mexico.

Following the Governor, we were taken through all parts of the Castle, Mr. Butler, the Secretary of Legation, acting as interpreter. The castle has recently been fitted up in a style far surpassing our "White House" as a home for the President of the Republic. President Diaz is making preparations to take possession of it very soon. The furniture and paintings here shadow those of the palace, but it is said that all this magnificence is owing to the genius and liberality of Maximilian. The flat roof of the castle is covered with a flower garden and growing trees. Fountains play here as they do at the base of the hill. The views from this roof are of surpassing beauty and grandeur. We stand on a high hill, in the middle of a plain whose diameter is not less than fifty miles. The valley is lovely to look upon. Checkered with houses and farms and feeding herds, no poet has power to paint it in word-colors more lovely than it is, skirted by mountains whose heads are enveloped in clouds or wreathed in snow. From this point the crater of Popocatepetl is distinctly seen, high above all its competitors, painted in glory colors by the setting sun.

To the West, at a short distance, is seen the historic battle ground of "Molina del Rey" to the east the City of Mexico and the lake beyond.

Here on this historic roof Maximilian and his wife were wont to sit and talk of their old home and new surroundings. In that little room Carlotta sat and thrummed her guitar and sang her songs of home and early love, while her imperial spouse gave himself up to execution at Queretaro and his wife to an insane asylum at home. N. B. WOLFE.

Woman and the Household.

BY HESTER M. POOLE. [106 West 23rd Street, New York.]

OUTSIDE.

Outside a boundless world we stand, A little while to work and wait, Till, one by one, the Unknown Hand Shall lead us through the mystic gate.

Outside a world so wonderful, We groping mortals cannot guess How fatter than our fairest dreams It lies in strange, rich loveliness.

Outside a world forever near, Divided by a breath, we walk; And sometimes, in rare silences, We catch its faint, sweet angel talk.

And sometimes, when the day is gone, Or when the night, with palping stars, Whispers of dawn, we feel soft hands Outstretching o'er the golden bars.

Yet dim and vague these hints are, Of scenes the spirit's eye doth see, Like misty sails that fit and fade— That fit and fade far out at sea. —Anon.

The Princess of Wales has become patroness of a Sailors' Temperance Home and given quite a sum of money to aid in the erection of a new building.

Mrs. E. S. Boyd, the first woman who ever served on a jury, was present at the last convention of the W. C. T. U. She is President of the Wyoming Territory Union.

The State Girls' School Board of Stockholm, the Capital of Sweden, is made up of two women and four men. This is the greatest advance made in modern schools in Scandinavia.

In Rome, a young lady doctor, Miss Maria Farne, has been appointed by the Queen to be her own physician. The Queen is very intelligent, and looks with favor on the movement for improving the industrial condition of women. If she had more authority and were not restrained by the constitution, the Queen of Italy could and would do an immense deal for women. So says a letter from the Old World.

Miss Catharine L. Wolfe, who lately passed to the higher life from her home in New York City, was the richest single woman in the United States; a devoted Episcopalian, she gave freely in the direction of her church and to objects which her pastor recommended.

These objects of benevolence included the High School for girls at Denver, Colorado; a fund for the college of the Sisters of Bethany, a diocesan school for girls at Topeka, Kan.; and the Sheltering Arms at Manhattanville, and she gave a plot of valuable ground on which to build a home for incurables. She built a new boys' lodging house in New York, and spent large sums for the Museum of Natural History, and in helping Grace Church. She did the best she knew how to do with what was entrusted to her keeping.

The W. C. T. U. of Georgia is assailing the abominable convict-lease system of that State, under which the convicts, divided into gangs, are leased to contractors for sixteen dollars a head per year. They are grossly overworked, underfed, and herded together, it is said, all ages and sexes, in kennels not fit for dogs. The ladies are petitioning the Legislature to provide for a separation of the female convicts and minors from the grown males, and for other much needed improvements.

No better argument for woman suffrage can be adduced. It is perfectly evident to any unprejudiced mind, that each sex should especially look after the welfare of the degraded of its own kind. Such facts as these disgrace our civilization and Christianity.

A new edition of Woman in Sacred Song is enriched with many new poems. The author, Mrs. G. C. Smith of Springfield, Ill., has gone deeply into debt to publish this large book of nine hundred pages, and a noble monument to the work of women, and is, also, the only large, adequate collection of poetry by women. Address simply as above. The price of the work is four dollars, the express charge of twenty-five cents can be paid at the end of the route.

A lady writing from Texas to the JOURNAL, says of society there: "It is terrible to see here so little progress in the inner life. What is worth working for but the future life? I see those about me living as if to-day had no end, laying up no stores of thought and information for old age, and what will it be when there is nothing intellectual to fall back upon? I see white hairs without honor, and the follies of youth prolonged into middle age. Contempt and neglect is the portion meted out to the aged on the part of the young. What will be the portion meted out to those in turn, when their feet are in the vale of years? I proposed, not long ago, that a society should be gotten up for the prevention of cruelty to fathers mothers and grandparents. Is it so in your part of the country? I think the Hebrews, of all Americans, treat theirs more satisfactorily than any other religionists. If we could show the young people of this land the horror with which they are looked at in Europe, it might be a good modifying influence. American political institutions, and educational also, are desirable, but, certainly, not our kind of filial duty and respectful manners to elders."

This friend and correspondent of the JOURNAL would find, at the North, a less marked want of respect than she describes, but still a great and deplorable deficiency.

This defect is greatly visible among the fashionable and the wealthy. Young women rule over their parents or treat them with disdain. Crude, unintelligent, conceited girls and boys take the reins into their own hands and work their will, intent only upon having "a good time." Youths revert to their father as "the governor," "the old man," and girls flirt and flaunt in the face of the meek mother whose existence is devoted to attendance upon her unpromising progeny. The city streets and village walks are full of such; the picture is not overdrawn. Gentleness, self-sacrifice, discipline and modesty is an old story among girls reared in this liberty, and boys run into vice and become notorious.

This license given to youth is an American habit. Of course there are natures so sweet that nothing can spoil them, but the majority fail to secure that training which will make them wise and noble men and women.

Whose is the fault? The parents' of course. Because Puritanic repression is bad, they content themselves with the opposite extreme. Humored in every freak, petty tyrants grow in every thing but grace as they grow in years. Disrespectful to their elders, undisciplined, impatient with the proper restraints of home, they end their careers as fast men and women.

Spiritual philosophy teaches a better way. Love should study the effect of undue indulgence upon the child. We dwell too much in the transitory; too little in the permanent. "What will be the best thing for my darling ten years from now—twenty years, what will best promote its physical, mental and spiritual unfolding in the long run?—not what does it crave to-day," is the wise parent's thought.

This involves care and self-denial on the part of the parent. How can parents give what they have not? The seed of self-indulgence grows bitter fruit for after years, and unwise parents cause misery for themselves and their children.

CHARACTERISTICS OF ONE LIFE.

A Brief Study of Lincoln.

A great idea, a sublime purpose, slowly taking form, through years, possibly centuries, suddenly possesses an individual and stands forth incarnate. This individual is then the concrete expression of the best intuitions and highest aspirations of his time. Through him the ideal becomes real, and fresh impetus quickens humanity's pace toward the good. The influence of such an individual is incalculable. The memory of his character is potent with uplifting force; the more potent in that he has but exemplified some of the grand possibilities of human effort.

Seventy-eight years ago, on a barren, desolate farm, in a mean hovel, was born one who within a life of fifty-six years was to reach the pinnacle of fame, with a stroke of his pen free millions of fellow men, and finally baptize liberty with a martyr's blood. Born in obscurity, raised in poverty, living among illiterate, simple-minded people, neither origin nor environment could check his progress. Possessed by a great moral purpose, whose object he could not see and whose impulses in early years he only vaguely understood, he met the experiences best calculated to make of him in his maturity a representative of the people.

It has been truly said: "Lincoln was the incarnation of modern democracy." Honest, self-reliant, ambitious in a noble way, of no imagination, depending wholly upon reason, discreet, cautious, patient, persistent, simple in habits, indifferent to the modern accessories of genteel living, and ever overshadowed by the belief that fate had marked him for some great end, he moved quietly forward, toward the, to him, inevitable.

Life at Springfield in the early years of his professional career brought him into contact with a little company of remarkably strong men, all of whom have left their impress on the history of the nation. With such companions and friends, Lincoln grew in experience and in the confidence of those who help to mold public affairs. Being neither polished, brilliant, dashing nor reckless, preferring to wait upon the will of the people rather than to get in advance of public sentiment, he was not a man whose personality would stand out conspicuously before the country in "the piping times of peace." His unsuccessful contest with Douglas was his first public introduction to the attention of the country, and made possible his nomination for the presidency.

There is an exhibition in Chicago an extensive collection of relics of Lincoln, and to the visitor who knows nothing of him these relics may seem uninteresting, even contemptible. But this is not the case with all. Fortunately for the young people of to-day, there are yet living some of his personal friends, and especially his law partner and life-long friend, Herndon. A visit under the guidance of such a man, is a very different thing. A quiet hour spent in this room with one who knew him as no other man ever did, gives us a more vivid conception of one whom we have always been taught to reverence, than could be attained from months of study. The otherwise commonplace furniture seems imbued with Lincoln's personality; and it is next to having known personally the great man.

We almost felt for the time as though the tall, ungainly form of Lincoln sat there in the old hickory chair, in which he was seated when first informed of his nomination for the presidency, his kindly gaze encouraging us in the quest for knowledge of his life and character. As we listened to the story of his honest, plain-spoken old companion, and heard him talk with faltering voice and moist eye some of the unwarlike history of Lin-

coln's greatness in small things, his wonderful fortitude, his simplicity, magnanimity and nobleness, as well as his weaknesses, we were filled with love and admiration for the man who was the representative of all that is best in American democracy. It seems to me that the traits essential to a noble life are more clearly defined, more fully within our immediate view, than had Lincoln never lived; that the influence for good of this astute, magnanimous man of the people has furnished fresh incentive to the world for noble doing, and especially to the youth of his own country. G. M. B. Ann Arbor, Mich.

The True Status of the Mrs. Wells "Exposure."

To the Editor of the Religio-Philosophical Journal: We are all indebted to Mr. Tice for his judicious official action when chosen as one of the judges at the claimed materialization séance of Mrs. Wells. His promptness made it evident beyond all question that Mrs. Wells was not in the compartment where she had professed to be and where all her friends previously claimed she was; also that she was in another compartment, in which she claimed previously that she was not and would not be found. Herein all parties agree. "Fraud-hunters" and Wells's supporters are one herein. This involves deception by some one, either Mrs. W. or her claimed "guides." The matter is resolved down to deciding what party is it who is responsible for the deception for assuring the public that Mrs. W. was in one fraud-proof compartment during the whole séance when such is now admitted by all to have been untrue. Who is responsible? Is the question.

The burden of proof lies with those who claim that the spirits put Mrs. Wells where she did not know that she was; that they put her in the compartment where she claimed always (previously to Mr. Tice's valuable demonstration) that she was not. That is claimed no longer. Now, let our friends, Judge Cross and others, who gave the pleasant "reception" to Mrs. W., demonstrate to the world that the deception was practiced without the knowledge of Mrs. W. It is in order now for them to demonstrate Mrs. W. to have been the victim of spirit power when she was found to be in the wrong compartment. All will agree that spirits possess the power necessary to have magnetized and psychologized her. The question is, Did they? Mrs. Wells's claim now is that they did. True, she asserts it. But she is a poor witness. She has to admit she was mistaken (deceived) in saying that the exhibition was "materialization." She probably is "mistaken" now, and her friends must do more than merely assert it to have been "Transfiguration."

If they fail to establish clearly that it was "transfiguration" superinduced by a higher power, it leaves Mrs. Wells in the predicament of having the appearance of willfully misleading her hosts, Mr. and Mrs. Newton, all the spectators who have ever attended her seances, including themselves, her present supporters. Where is the demonstration that it was "transfiguration"? Her friends must demonstrate. BRONSON MURRAY.

New Books Received.

THE MYSTERY OF THE AGES Contained in the Secret Doctrine of all Religions. By Marie, Countess of Calhoun, Duchesse De Pomar. London: G. H. Wallace. Price, \$3.00. AN ADDRESS UPON THE SUBJECT OF SELF-CONTROL and Temperance in all Things. By E. B. Waldo. Price, 25 cents.

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CHICAGO, ILL., Saturday, April 23, 1887.

"Portals of False Brotherhood."

In every great cause there are false brethren, men who seek out, and make use of any noble movement of the human mind for the promotion of their personal ends. Some of these have a degree of faith and interest in the theory they thus use, while others care nothing about it. They are alike, however, in practical energy, both making the principle and common faith merely a stalking horse for their own advantage. These always affect to believe that all men are like themselves, and some excellent people, when smarting under the sting of some experienced wrong, will often say, in their haste, "All men are liars, and otherwise dishonest." This becomes a pretext for those who are so displeased.

False methods are the natural resort of fraudulent intent. They who are not intent on science or the public good, must appeal in the most striking possible way to the senses, to public curiosity, and endeavor to take advantage of the weakness of human nature. Their "enterprise," "gifts" and "inspiration" have their reward. The extended excitement about their methods is interpreted as a proof of the great interest they are awakening on the main question. They will claim large credit for their work as effective promoters of the great cause. Under this cover they pursue with, perhaps, a long success, a career of doubtful integrity or conscious fraud. Many people are deceived; some are paralyzed with amazement, while others are silent from prudence. A few raise a clear and firm protest, and these are accused of assailing the saints of the spiritual temple, as being concealed enemies of the cause, who, under the pretext of pruning, are aiming to kill the fruitful tree.

One of the most familiar pleas set up in palliation of the course of known frauds is, that they excite attention and stimulate to investigation and discussion, so that Spiritualism becomes advertised and better known and understood, both in its possible good and evil, and its adherents multiplied. In this there is just enough truth to spread very thin over an extensive lie. It insinuates the most abominable ideas, and is an entire perversion of the most sacred principles. It implies that one is to wink at falsehood and imposture, or smile upon them as the apostles of Spiritualism. If this is the way to view them, then one must infer that Spiritualism itself is adequately represented by them, and that they are worthy of each other. This is the way the world will reasonably think.

Rottenness can do good only by hastening its own extinction,—not by its preservation and propagation. Conscious of this,—and that all brave, honest men will endeavor to do them justice, the deadly thing for them, these embodiments of rot will conspire to swear away the influence of those who will not be accessory to the crime of perverting truth in the great name of Spiritualism.

As to the alleged good which accrues from these iniquities, whence comes it? Chiefly from the opposition raised by moral intelligence and conviction. This commands respect as well as attention. It compels the public to see that the larger body of Spiritualists have an honest purpose, and will endure no pretense or deception; that they are anxious for the truth, and yet confident in its power, and feel it needs no disguises or false aids. Convictions cherished by such men wear the public aspect of dignity and persuasion, and make an effective call to respectful inquiry. It is only through this law of opposites that these frauds help on the good cause. As to the fools they beguile, they are no gain whatever anywhere except to the pockets which ought to be stripped. They can bring nothing to the cause which is worth having. On the other hand, if imposture

is not duly and zealously watched, persecuted and exposed, the whole fraternity would be not unjustly branded as void of moral principle; and such a course on our part would certainly soon divest us of every spark of honor, virtue and manly, healthy power.

We have always been thoroughly convinced that Spiritualism presents the grandest line of research yet open to man, whether it be contemplated in relation to science and philosophy, or of morals, religion and future destiny. We have, therefore, given to it our chief attention, and devoted to it whatever talent and resources we have had at command. We have labored to see Spiritualism exalted and refined; to see its just claims well vindicated, and to see it command the general homage both for its evidences and its manifest healthy influence. We have, hence, been jealous of charlatans and pretenders; and we are uncompromisingly opposed to methods which are essentially unscientific.

Russia and Nihilism.

As in no other age of the world, this, universally, is an age of unrest, disruption and growth. As if it were the spring-time of the nations as of the year, there is a pushing upward and outward of the underlying life forces, that bud or blossom in too many forms to be enumerated. Through theories, speculations, revolts against conventionalism, inventions and discoveries, man works incessantly, and, oftentimes with an extravagance which at least the spiritual philosopher can understand. They who are drunk with the wine of the spirit seldom realize their own condition.

Russia, the most conservative of all nations, has imbibed of the same fountain, and the unrest is deep down in the heart of her oppressed millions. The reformation has begun in the higher classes; the great mass of toilers have been from the beginning of national life, held like slaves. Drilled into passive submission, their thinking is done for them by those of a higher grade of intelligence, those less oppressed, who yet feel the claim of universal brotherhood. Reforms are demanded in the very foundations of the government, and the changes which have already taken place are marvellous, when the tyranny of Russian potentates is considered. These changes are, in the true sense of the words, spiritual reformations, and the spiritual causes of uprising are still at work.

The emancipation of the serfs during the reign of the Czar Alexander is the chief result of this awakening. Alarmed by the outburst of joy with which this great reform, and others, like local self-government for cities and towns, were received, the Emperor sought to turn upon his steps and began a reactionary policy which made him more unpopular than if he had not attempted to loosen the shackles. Disappointed and embittered in a retrograde policy where they had been led to expect so much, the ardent lovers of liberty in Russia turned upon their Emperor and his tragic death was the result. Hardly less tragic is the life of the present Emperor. Threatened on all sides, hedged in with terror, the tool of spies and traitors, no more wretched life can be imagined than that led by the head of sixty millions of people. In terror "lies the head that wears the crown," fitful is his slumber and portentous and awful his dreams. Better the knout, the exile to Siberia, death itself, than such a tortured existence.

The Nihilists, to whom every plot to assassinate, is attributed, received their name a quarter of a century since at the hand of the novelist, Tourgenieff. The name was first applied to a class of young people of both sexes who delighted in things odd and new. They were as eccentric as they were harmless and delighted in all kinds of original opinions. Books upon philosophical subjects had been prohibited in Russia during the reign of the Emperor Nicholas, some of the most important being considered worth their weight in gold. The embargo was removed upon the accession of Alexander, and their contents were received with undue veneration. The number of students in each university from being restricted to three hundred as aforesaid, reached a thousand or more, and these ardent young men had imbibed all too freely of the opinions of Voltaire and Rousseau.

Just at this time when the train was laid ready for the spark, a political refugee in London, Herzen by name, fired the mine. The *Kolokol* or *Bell*, a revolutionary journal issued by him, had an enormous circulation in Russia, and this journal became the foundation of nihilism. Herzen was a believer in the Hegelian philosophy and, of course, a radical. He believed that the leading idea of the Russian nation, that by means of which it should attain development, was the Commune. This word then so harmless, now so much dreaded, applied to the local form of self-government to which the peasantry have been accustomed from time immemorial. Now, Herzen and his coadjutors began to assert that all the civilization of Europe having become effete must be swept off the face of the earth and communism take its place. And it became a part of their creed that whatever existed must be destroyed to make way for the new order.

At first mere theorists in philosophy, the Nihilists developed into socialism. Herzen's organ, *The Bell*, died a natural death, but incendiary pamphlets and documents appeared by the million, published no one knew where, and scattered no one knew how. Persecution produced its usual effect; persons were drawn within the pale of Nihilism, who otherwise would never have thought of joining. The worst passions of human nature were aroused,

and harmless Nihilists and Socialists blossomed into full-grown revolutionists, terrorists and anarchists. The blood-thirsty, reckless and violent joined them, scattering to other countries to establish anew their engines of demoralization and destruction.

Many of the number deserve a better name and destiny. They have seen or felt bitter injustice, horrible oppression, terrible wrongs. In Russia they help to fasten the fetters upon their countrymen banished to Siberia, by affording excuse for the brutal exercise of autocratic power. Such excesses react upon those who commit them, and delay the promised day of regeneration and relief.

But the true spirit of liberty is unquenched and unquenchable. All who are subject to spiritual influx are its lovers, and the Russians are no exceptions to this blessed gift. For Spiritualism is at work among these people: As Mr. G. D. Home, himself a Russian by birth, says in a late JOURNAL:

"The educated class in Russia is very spiritualistic in its belief. A great many superstitious of the less educated portion of their countrymen are believed in by them. A very great number, more than is generally imagined are Spiritualists, stanch and true, very many being well developed mediums. The Greek church is full of records of the 'miracles' of its saints and 'wonder-doers.'... Russian history is full of instances of spiritual intercourse. Every page has legends and traditions."

If these and other moderate radicals can gather power to stem the wild and senseless rage of the anarchists, and "make haste slowly," the dawn of a better day for Russia is near at hand. Otherwise the genius of progressive civilization will be forced to wade through agonies of fire and bloodshed before the white banner of peace shall stream from the citadels of regenerated Russia.

Pulpit, Politics and Poison vs. Woman Suffrage.

The noble women who devote their time and talents to the enfranchisement of their sex, find arrayed against them a strange and incongruous combination. The pulpit and the partisan press, with honorable exceptions, either openly or covertly oppose woman suffrage. Preachers and politicians together could not long withstand the contest were they not re-enforced by the immense army of poison venders and consumers. The last quarterly report of the Chief of the Bureau of Statistics says that the present average expenditure for malt and spirituous liquors and beer at retail in this country is \$700,000,000, costing the retailers \$300,000,000. This vast interest is in its own behalf violently opposed to woman suffrage; and as a leading factor in party politics it largely controls, directly or indirectly, both the leading political parties: Tradition, conservatism, bigotry and selfishness combine to array the great body of the clergy against woman in this contest for her rights.

Venial newspapers of opposing political parties pool their issues and join with mess-back ministers and doggerly keepers in misrepresenting women and woman suffrage. It should, in justice to the clergy as a body be admitted that they are gradually becoming reconciled to what they see is inevitable, just as they experienced a change of heart not so very long ago when it became apparent that slavery was doomed.

There is a courageous minority in the clerical ranks which boldly advocates woman suffrage, strictly on its merits and not as a matter of policy. There is a still larger number of them who see in woman suffrage a powerful ally in the warfare against intemperance, and favor it for this reason and not because of its justice to the sex. And here lies the peril of the issue. Those who are laboring in behalf of the ballot for woman must adhere rigidly to the main issue; they must never be diverted from the main point by reasons of policy, temporary advantage, diplomacy or finesse. Let them stand squarely and firmly upon the demand for equal rights with man; and this, as a matter of justice, not as a favor, nor because with the ballot in their hands woman can be utilized to advance any particular measure which seems in the interest of general reform. Religion, Tariff, Temperance and Labor, singly or collectively, are no part of the woman suffrage issue, and the leaders of the movement make a mistake and complicate the contest and delay victory whenever they for strategic reasons maneuver their forces for the purpose of making a diversion in favor of other issues that happen for the moment to have great local importance.

When called upon by the pulpit or the press to throw their moral support for some special purpose, let woman suffragists reply:

Give the women of America the ballot; place them on an equality with the negro, the anarchist, the gambler and the boodler in this respect; make them your equals in the work for reform and good government. Then you will have the right to demand our co-operation. The legal and moral responsibility now rests with you; without legal responsibility we disclaim moral obligations in these matters that so tax your ability and overpower your efforts at betterment.

"M. A. (Oxon)" says: "There is the question of double consciousness, to which scientific attention is being largely directed. Are there not more cases of duplex or multiplex personality than we dream of? Here, to illustrate my meaning, is Wm. A. Hammond contending in the *Forum* that mysterious disappearances are traceable in many cases to the dominance for a certain time of a second consciousness in the vanishing lady or gentleman."

Mrs. F. O. Hyzer may still be addressed at 405 First street, Baltimore, Maryland, she not yet having gone to Ohio.

Another Ross Roast.

On the last evening in January an attempt was made by some Boston amateurs to cook the Ross goose, but owing to their unfamiliarity with the game they only succeeded in scorching the feathers, thereby producing the usual odor which follows that process and attracting to the defense of the brood the old ganders who live on spirit offal and psychological camels and daily pray that their gullets may be enlarged. This flock of defenders flapped their wings industriously, hissed with diabolical skill and spit with characteristic vigor and venom, for the purpose of protecting in its primitive rottenness the delirium tremens factory from whence they had so regularly drawn their chief diversion and sustenance.

Long indulgence in adulterated ailment had wrought its sure effect, and these frequenters of the Boston materializing den fought for the proprietors with all the zeal that a confirmed inebriate exhibits in combating the suppression of his favorite doggery. As a consequence, the Ross shop reopened at the same old stand, with certificates vouching for the genuinely spiritual quality of the goods and the truly honest and innocent nature of its proprietors, from such old patrons as John Wetherbee, E. A. Brackett and others. The simple old organ grinder again worked the bellows and ground out his same old original compositions, and recognitions of spirit went on with accustomed regularity. Fresh advertisements appeared in the editorial and reading columns of the *Banner of Light*, and all was once more apparently safe and serene. The venerable reincarnation who controls the reading columns of the *Banner* once more took heart and once more was ready to vehemently affirm that Mrs. Ross was the very best instrument in Boston for the use of exorcist spirits in their exhibition of the highest form of spirit phenomena.

But the incompleteness of the January exposure had stimulated certain Boston Spiritualists, whose minds are still healthy and who hate fraud. They determined in the interests of Spiritualism, of honest mediums, and for the public good, that the Ross doggery should be warmed by so hot a fire and illuminated with a light so bright that its true inwardness would be revealed in colors so vivid and lasting that all the world—outside the insane asylum or the road to it—could have but one opinion. In other words, they proposed to demonstrate what they were morally certain was true, to-wit: That Ross, the ex-hack driver, and third husband of Hannah V., the diamond gatherer and intimate friend of Tripp the ex-milkman and present "Doctor," were falsely and for the purposes of gain claiming to give exhibitions of materialized spirits; that Charles and Hannah V. Ross were cheats and swindlers, plying a most despicable vocation and unfit for decent people to recognize or associate with.

Arrangements were quietly made with the police authorities, warrants were gotten out charging Mrs. Ross and her husband with obtaining money by a trick or device according to Chap. 203, section 65, of the Massachusetts Statutes, and placed in the hands of Lieut. Walker and Clerk Arbecam of police headquarters. On the afternoon of the 14th inst, these officers together with some of the Spiritualists who were in the secret, and a number of observers who knew nothing of what was likely to happen, sat down in the Ross parlors and the show began. The first exhibit, according to the Boston dailies, was an alleged spirit dressed in white which did a song and dance up to the first row of spectators' chairs and back to the cabinet, to the time of slow music. Several other forms appeared including the conventional Indian. Two female figures in white stepped out of the cabinet, one of them was that of a girl apparently fourteen or fifteen years old. One of the gentlemen in the circle was called for and after a critical examination returned to his seat, saying, "It is my daughter." Soon after a woman and two children, all in white, appeared and were interviewed and kissed by a gentleman from the circle. The fourteen-year old girl again appeared, and while talking with her, one of the investigators seized her in his arms and bodily carried her across the room. Bedlam now broke loose. Ross and his body guard assailed the exposers, the women screamed, and one Dr. Ayer had to have the twisters put on him by the police before he could be induced to give over the fight for Mrs. Ross. The worst struggle, however, is said to have been with Mrs. Ross. When found in the cabinet she was quite scantily clothed; her clothing was found on the floor of the cabinet. Being in light fighting trim, she made a fierce struggle for freedom and finally broke from the officers and ran down cellar, from whence she was brought back by the officers. One account says she was dressed only in her chemise during the fray.

The 14-year old girl dressed, surrounded by several ladies who were among the spectators; she positively refused to give any information concerning herself, and was finally allowed to go after being taken to the police station. Ross and his wife were taken to police headquarters and \$300. bail for each being called for, he returned to his home in charge of an officer and took the money out of his safe, which being duly deposited, the discomfited brace of villains were released. The girl when caught was clad in only a thin white skirt; she declared that she was never in the house before. The Rosses refused all information about the girl, very naturally. Upon searching the cabinet the officers found some ladies' boots, white and black coats, a quantity of white muscades

netting, and an old broadcloth coat and vest. Among the many letters received from Boston Spiritualists and others commenting on this complete exposure of the Rosses, the following is selected for publication, as it illustrates the attitude of a vast and intelligent body of earnest men and women who are looking hopefully to Spiritualism:

I herewith send you to-day's Boston *Heralt*, in which you will see an account of another exposure of Mrs. Hannah V. Ross, and her arrest. I have no doubt but that long before this reaches you, you will have learned the fact, but as I wish to thank you most sincerely for your efforts to expose frauds and impostors in the mediumistic fold I drop this line and send the paper.

I am a minister of the Christian religion, and I fully believe in the teachings of Jesus as taught in the New Testament. I believe them to be pure, just, loving. I believe them to be adapted to all people and all time. I believe that the most precious truth of a future life is taught in that book, but I welcome with joy and hospitality any additional evidence of that fact. I detest with a detestation which no language can express the attempt to palm off upon loving but weak and credulous humanity rag babies and half-naked women for the materialized spirits of our dear departed ones.

Let the exposure go on. Let the men and women who have not power to doubt what these miserable impostors claim, be protected from the vile impostures until they can be developed into such mental conditions as to be able to "prove all things and hold fast to the good," as Paul teaches, and as common sense and safety demand. I am anxious to have evidence, but I want it to be such as will stand above suspicion and be incontrovertible, such as you evidently want the people to have.

Boston, Mass., Apr. 15th, 1887. WM. BRADLEY.

Land and Capital.

Last Sunday morning Mrs. C. K. Sherman's parlors on South Leavitt Street were filled with representative men and women who had gathered to meet Prof. W. T. Harris, editor of the *Journal of Speculative Philosophy*, and one of the pillars of the Concord Summer School of Philosophy. Prof. Harris has been in the West for three months, and on his way back to Concord kindly consented to stop over one train and give a parlor talk upon land and capital, a theme now claiming special attention. Among those present were seen a number of lawyers, doctors, editors and women known in literary circles, including a number who make pilgrimages to Concord and are well up in the various schools of philosophy.

As a matter of course, Prof. Harris handled his subject from a purely philosophical standpoint, and in ninety minutes gave a most lucid, comprehensive and cumulative argument against the theories advanced by Henry George. No synopsis would do justice to the speaker, hence none will be attempted. Prof. Harris should be heard on this grave question by Mr. George and all other earnest, honest, patriotic citizens. He spoke most kindly and in complimentary terms of Henry George and his motives, but demonstrated to the satisfaction of his listeners that "Progress and Poverty" was wrong in its premises and misleading in argument. Prof. Harris is as warm in his sympathies for his fellows as is Mr. George, but pursues a different method in his efforts to make the world happier.

The daily *Tribune* of this city is dreadfully shocked at the contention alleged to have taken place at the late Kansas election when women for the first time in that State cast the ballot. The *Tribune* is a sensitive soul, and withal a very proper sort of body; that is to say, it is grieved to see women doing what is regarded as in good form for itself and its male allies. The father-in-law and editor-in-chief of the *Tribune* has been sorely grieved and distressingly disgruntled ever since it helped to defeat Blaine for the presidency, by resorting to the meanest partisan methods in the last national contest. He has now gone off South to inhale colored malaria, leaving the virtue of the *Tribune* in the keeping of its son-in-law and managing editor, John Calvin Patterson. This latest evolution of Presbyterianism is sure the world will go to the "demonition bow-wow's" now that women are being placed upon an equality with ignorant foreign males and black men who have been sold on the block. The *Tribune's* republican son-in-law gathers in from all sources, regardless of party, every thing that libels Kansas women, and publishes it in his blanket sheet. One who believed that this descendant of witch and heretic burners publishes, would suppose that the women voters of Kansas were too vile to live, and that Helen M. Gougar was a full-grown she devil. The fact that after the election Mrs. Gougar had an evening reception in Leavenworth, which over twenty-two hundred respectable people (representing all professions and honorable vocations), attended, to pay her their respects and give her words of encouragement, is only another proof in support of the correctness of the position held by father-in-law Medill, and son-in-law Patterson. Evidently the Kansas people are not true followers of Paul and Calvin, for they allow women to have their say—even at the polls.

Wm. Waters, a contributor to the JOURNAL, writes as follows from Bordentown, N. J.: "For over twenty years I sent all my RELIGIO-PHILOSOPHICAL JOURNALS abroad, saving none; but the paper has so advanced in quality, that I do not like to lose a single number from my file. I am thoroughly in sympathy with you in your fight against all knavery in mediumship. You have to do a good deal of scolding which may not be very good for your disposition, but nothing but plain talk will meet the demand."

As a very good example of condensed comprehensiveness and excellent composition the brief contribution, "Characteristics of One Life," which appears on another page is commended to some of the JOURNAL's correspondents. In the six hundred words, or thereabouts, rests the essence of volumes; and very likely volumes had to read before it could be written.

GENERAL ITEMS.

Henry Slade is still in Paris. The date of his return to America is uncertain.
A prophecy has been made that London, Eng. will be destroyed by earthquakes and fire within this year.

divinity one hundred and fifty feet long, bravely arrayed in paper, silk, metal, glass, feathers, tinsel, and goat's hair—fixed up, in fact, without regard to cost, as a god should be—in the custom-house amid crates of merchandise until such time as the Chinese shall consent to pay the tariff rates on their dragon joss.

understood that the dishonest dealer in the necessities of life is a vile and despicable wretch, for whom no contempt or punishment can be too deep. How deep, then, must that contempt be in every right-minded person's thoughts for those who tamper with the tenderest, best, and holiest feelings of our nature by imposing bogus communion with our beloved dead upon us?

That tired feeling and loss of appetite are entirely overcome by Hoon's Sarsaparilla, the peculiar medicine. Try it and see.
We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Bread Co., in this issue of our paper.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.
THE
Watselka Wonder!
A NARRATIVE OF STRANGLING PHENOMENA OCCURRING IN THE CASE OF
MARY LURANCY VENNUM.

A Psychological Analysis of Henry Ward Beecher, a lecture delivered by Mrs. E. L. Watson, at San Francisco, will be soon published in the JOURNAL.
Ross and his wife appeared in court the morning after their arrest and asked for a continuance until the 22nd, which was granted; bail remaining as before.

Mr. Edwin D. Mead, of Boston, will give five lectures in this city at Apollo Hall, Central Music Hall Building, on Tuesday and Friday afternoons, beginning on the 29th, at 3 o'clock. His subjects are as follows and in the order named: Dante—his religious significance. Dante—his place in history and politics. Lessing's Nathan the Wise.

While, too, upon another point, am I bound to say amen! to every assertion telephoned to us from beyond? In good truth, no! Philosophic drivel, mawkish sentiment, hashed up science, culled from fifth-rate writers here among us and filtered through unbalanced brains, even though sent to us from beyond, are no more entitled to my respect than such would if derived solely from some conceited idiot among mankind.

Saratoga Springs, N. Y.
The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, from 10 to 11 a. m. and 7 to 8 p. m.

THE WATSEKA WONDER.
Were it not that the history of the case is authentic, beyond all possibility of doubt, it would be considered by those unfamiliar with the facts of Spiritualism as a skillfully prepared work of fiction.
MISSIONARY DOCUMENT
For general distribution, it is unequalled, and for this purpose should be distributed industriously, extensively, far and near.

Says the Koran: "The Heavens and the earth and what is between them, think ye that we created them in jest?" In connection with that verse, the Telegraph remarks: "A graver and a happier purpose must underlie the fair phantasms of existence, than the casual lighting of the suns and planets merely to extinguish them."

Mr. Alfred R. Wallace is now in Washington, U. S. A., talking apparently that common-sense about Spiritualism which our shrewd Transatlantic friends will appreciate. A correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL, who has interviewed him, asked for some specific declaration of his belief in communications between the worlds of spirit and matter.

The Young People.
A correspondent of this city writes: The Young People's Society has at last overcome the many obstacles that at first beset it, and now stands upon a solid foundation. Last Sunday evening witnessed one of the most harmonious and interesting meetings ever held in the city.

Chicago Meetings.
The Spiritualist Association of Chicago meets every Sunday afternoon at 1:30 o'clock, at Hartman's Hall, 111 W. 22nd Street and 11th Avenue.

MARY REYNOLDS,
A CASE OF
Double Consciousness.
This case is frequently referred to by medical authorities, and Mr. Eves Sargent makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort.

The Trade of Mediumship.
There are many well-meaning critics of our cause who unreservedly condemn the making a business, trade or profession of mediumship, as a course that, in itself, is unspiritual, if not immoral. The foregoing sentiment has found a peculiar emphasis in an attempt to crush out such trade by legislative enactment in the State of Pennsylvania, that practically makes it a felony to pretend to hold communion with the departed when such is asserted "for lucre or gain."

Important to All
who are willing to work for the reward of success, Hallett & Co., Portland, Maine, will mail you, free, full particulars about work that either as a young or old, can do, at a profit of from \$3 to \$25 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required; Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

Who 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. W. MOYR, 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."

CONSOlation
AND
Other Poems.
ABRAHAM PERIY MILLER.
These Poems are arranged in three groups, Relicions, of the War Period and Miscellaneous.
Hu son Tuttle the poet and author says: "In the first and most lengthy, there is an fine word painting of natural phenomena as exists in our language. The war poems are from the Poet's personal experience and are among the best of the book. The Author is imbued with the spiritual ecstacy of art here and hereafter, and is essentially a poet of the new age."

KABO
PAT. OCT. 19th 1886.
TRADE MARK
CORSET
SOMETHING NEW.
Warranted to neither break down or roll up in wear.

The Chicago Tribune says: "It is questionable whether the National prejudice against the Chinese should be carried so far as to discriminate against their josses and other gods, especially when a very distinguished and powerful representative of their Pantheon arrives upon our shores. It is possible, therefore, that the Treasury Department is a shade bigoted in refusing free admission to the part of San Francisco of the great dragon-god, Ho-Weng, and storing a colossal...

Every trade is afflicted with dishonest dealers, and no honest man can afford to deal with them. Every trade is afflicted with dishonest dealers, and no honest man can afford to deal with them.

Dr. T. A. SLOCUM, 151 Pearl Street, New York.

CHICAGO CORSET CO.
CHICAGO, NEW YORK.
PREMIUMS
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Psychograph Experiences.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Nature.

BY HAYDEN J. RAY.

My realm is unbounded, I fathomed my laws; I dwell in each atom, the Father of cause...

The tone of my voice in the thunder is heard, And sounds in the fall of the sweet singing bird...

Blends rose tints and gold, and pale blue into one, All beauty belongs to this world of light...

I breathe from the blossoms a delicate breath, I stamp matter's brow with the signet of death...

Spiritualism among the Shakers.

I recently visited the Miskayona Shakers, whose village is in this place, Adams County...

How men rush to it and bear it away carefully and make efforts to restore it to animation...

Finally, after some previous warning, it was announced at one of the meetings that the spirits would not manifest themselves among the Shakers...

This communication contained many words of exhortation and encouragement and a final affectionate adieu...

A SPIRIT APPEARS AT A WINDOW.

A Virginia Ghost Story.

There are but few if any old plantations in Virginia around which does not cluster some interesting stories of either a romantic or supernatural character...

There has been said about the monstrous Puritanical laws of New England, and the outrageous treatment of Baptists and Quakers by the Puritan Christians...

A Baltimore Editor's Knowledge of Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The Herald, one of our daily papers, has heretofore employed at least one low-priced muckraker as a reporter to attend our lectures...

It is astonishing that a man aspiring to be an editor of a daily city paper should be so deficient in common sense as to pen such an article for publication...

It is astonishing that a man aspiring to be an editor of a daily city paper should be so deficient in common sense as to pen such an article for publication...

Upon the surface here, Spiritualism makes but a small mark. Custom and fashion are rigid law-makers in this community...

The White Cross Movement and the Y. M. C. A.

To the Editor of the Religio-Philosophical Journal.

Your charge that the Y. M. C. A. was the pushing power behind the bill in the Pennsylvania legislature to suppress mediumship, reminds me that a young man of the name of the late Henry C. Harrisburg, Pa., last summer, voted against making the White Cross Movement a part of their Christian work...

Well, I say, let them do their worst, we should stand it, and in the end we will "lamb" them to their heart's content. My worst wish for them is that they may get all ashamed of their vote in Harrisburg...

M. C. Ordway writes as follows from Portland, Oregon: The JOURNAL is a dear friend in our family, my husband having been a subscriber since 1860...

How A Detroit Drummer Became a Trance Medium.

The recent celebration of the thirty-ninth anniversary of modern Spiritualism...

"I first discovered it in a rather peculiar way," said Mr. Thompson yesterday. "Now, don't think I am a professional. I don't pretend to be. My experiments are open, and I do what I can in the light, I have never met a professional medium here or elsewhere...

"How long do you remain in the trance?" "Long enough to write eight or nine pages," the messenger always replies to the writing of the deceased. This was from a Detroit of almost national prominence in his own writing...

"I know nothing while in the trance, and I cannot recall anything when back in my natural state," said he. He had a good many séances at private houses and an account of them very satisfactory. I do not try the slate writing very much...

"Why do you turn down the light?" "It gives more force. The spirits gain more strength from the atmosphere. A photographer goes into the dark to bring out his negative, and a seed to germinate must be put into the dark. These things seem strange, but there are philosophical reasons for them."

The Talking Board.

To the Editor of the Religio-Philosophical Journal:

A year ago, possibly longer, L. T. Damon, of Millington, Mo., gave me the following explicit instructions for making a talking board. I have not followed them, but have made one and have occasionally used it since...

The opinion is quite general that the spirit disembodied is in such respects untrammelled. What has been the experience of your readers on that point? Will some of our readers be so good as to try the best place to investigate Spiritualism is at home, and this, to me, for a commencement...

I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

G. F. Lewis writes: Dr. Townsend is one of the purest, sweetest and most unswerving teachers that ever grew out of the Methodist church. His school of New Theology at Lakewood, the most desirable place on Chautauque Lake, near here, is doing much good, feeding many with his clarified theology.

The Psychic Experience of a London Author.

At the house of a literary friend of Brooklyn a few weeks ago I met Mr. and Mrs. Gustafson, of London...

"Yes; when the spirit travels they think it should be permitted to finish its journey. A sudden awakening is a shock." "Then she talked drifted toward the psychic and mysterious, and Mr. Gustafson told this story: Some years ago I was visiting my home in Sweden...

"I know nothing while in the trance, and I cannot recall anything when back in my natural state," said he. He had a good many séances at private houses and an account of them very satisfactory. I do not try the slate writing very much...

"Why do you turn down the light?" "It gives more force. The spirits gain more strength from the atmosphere. A photographer goes into the dark to bring out his negative, and a seed to germinate must be put into the dark. These things seem strange, but there are philosophical reasons for them."

"I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

In a Trance.

Mrs. Lizzie Herbert, of Joliet, Ill., aged 35 years, the mother of six children, and the wife of John Herbert, a switchman on the Chicago & Alton Railroad, has been lying for three months in a trance...

"I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

Soldiers in the Air.

The Vienna correspondent of the London Daily News sends the following story: "In Vidovec, a Hungarian village near Warasdin, the belief of a Hungarian village has seized hold of the entire population. A splendid feat was observed on the 12th of the month...

"I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

The Young People's Spiritual Society.

To the Editor of the Religio-Philosophical Journal:

Mrs. Perry's residence on Prairie Ave., Sunday evening, April 10th, was changed for a few short hours into a model church. Her beautifully furnished parlors were given up to the Young People's Spiritual Society, for their last meeting in private houses...

The subject for Sunday evening was given by Mr. Algerton, 'The Issues of the Ages.' All are invited most cordially to attend. Chicago, April 11th.

A Wonderful Medium.

Tanny Treiber, the daughter of a Minneapolis, Minn., washerwoman, has developed wonderful powers as a medium. She is nine years old, but is very ignorant, never having received a common school education...

"I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

The Ghost Will Walk No More.

The excitement in Piermont and Sparkill over the alleged ghost seen between those two places had become so great recently that some timid persons were talking about moving away. The ghost has been detected, only thrashed, and put under promise to behave himself in the future...

"I wish the JOURNAL success in its chosen course and very many years of prosperity. E. Fletcher, Jr. I. R. ARMSTRONG.

Notes and Extracts on Miscellaneous Subjects.

Don't FORGET--That anxiety is easier to bear than sorrow. That talent is sometimes hid in napkins, and acidity never. That good brains are often kept in a poor looking vessel. That the time to bury a hatchet is before blood is found upon it. That mistakes are often bought at a big price and sold at a small one. That if it were not for emergencies, but little progress would be made in the world. That it is often better to go a good way round than to take a short cut across lots. That the statement so often made in print that "rest makes rust" is the veriest rot. That tears shed upon a coffin will not blot out the stains that may have been cast in life upon the stillied heart within it. That many a man sets up a carriage only to find less of enjoyment in it, than he has had in holding the ribbons from his "one horse shay." That if we would do more for others while we may, we should have less regrets when too late, that more had not been done when "it might have been."--Good Housekeeper. Desert may not touch his shoe-string, love may kiss his feet. Sarah Bernhardt is described by a Boston writer as having "an Everts-like head." The Prince of Wales has sent a portrait of himself to the Ancient and Honorable Artillery of Boston. Sir Edward Guinness, who has made millions out of ale, has left Ireland, and will settle in Norfolk, England. Baron Alphonse de Rothschild has sent 10,000 francs to those who suffered by the recent earthquakes in Italy. Blondin, the once famous tight-rope walker, is spending his old age in London, living comfortably on his savings. Prof. Richard A. Proctor, the astronomer, will remove from St. Joseph, Mo., to his orange grove, near Palatka, Fla. Count Von Moltke is the oldest member of the German Reichstag, though twenty-four of his colleagues are more than seventy years old. The Queen Regent of Spain has given Captain Zeiloff, of Staten Island, a big gold medal for saving some shipwrecked Spanish soldiers. Ben: Perley Poore is one of the few journalists who have been successful farmers. He makes money out of his Indian Hill, Mass., farm. Secretary Bayard has received from a lady a "smoking chair" of oak, upholstered in dark-brown leather, with a richly upholstered leg-rest. The late Paul Feval became a novelist when he was a clerk in a Paris money-lender's shop. The histories of his master's clients suggested his plots. The King of Siam has conferred one of the highest dignities of his kingdom on his dentist, described as "an American by the name of 'Swetzerdent.'" Ras Alula, the great general of King John of Abyssinia, never laughs, and homewards his servants if there is the slightest delay in the execution of his orders. One of the most munificent recent gifts to churches is that of the Rockefeller brothers, John D. and William--\$75,000 in all--to the Tabernacle Baptist Church of New York. Mr. Gladstone now takes long country walks. A correspondent describes him as walking briskly along the coast without an overcoat, "but only a frock coat unbuttoned and lying back." Sir Arthur Sullivan has paid a recent visit to Berlin. He called on Bismarck and was cordially received. Bismarck is said to be very fond of the music of "The Mikado," and quite taken with the character of Pook-Bah. The late John G. Dix received many requests for his autograph, even during his last illness. The day he died one came from a boy in a far Western village, who had "prayed God not to disappoint him," and would watch for a reply in every mail. But it was too late.

Reed Stuart's Sermon.

BY G. W. COOK.

To the Editor of the Religio-Philosophical Journal... I have just read Reed Stuart's sermon: "A Reasonable Religion," published in your issue of March 12th.

Literature and Vice.

There are two inflexible rules which every parent should observe in the child's education, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work.

These can be hardly one mother in all America so isolated from educated people, or so poor in literary opportunity, that it is impossible for her to get something good, wholesome and attractive for her children to read.

There are two inflexible rules which every parent should observe in the child's education, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work.

There are two inflexible rules which every parent should observe in the child's education, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work.

What the Future will be to those who Refuse to believe.

In this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

These that see the changes early avail themselves early, and thereby receive benefits.

The shrewd iron man sees the iron interest transferred from Pittsburgh and Pennsylvania to Birmingham, Alabama, and in his far-sightedness sees the furnaces in Pennsylvania torn down and deserted for this new and prolific field.

We have seen the grain-growing centers of this country shifted to the West. We have seen the pork-packing industry fit from Cincinnati to Chicago, and from thence to Kansas City and Omaha.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them.

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? Or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the disease?

Among scientists for the treatment of this dread malady the question is being discussed: "Is not this disorder the real cause of consumption?"

Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one and seldom visits his patients without calling for a sample of fluids for examination.

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Eczema

Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

For three years my left hand was covered with Salt-Rheum (Eczema), and for over six months of that time I was constantly compelled to wear a glove. I had Salt-Rheum in its worst form. At times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw flesh exposed. The itching and burning, and the pains, were

Terrible.

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had not used two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble.

Ayer's Sarsaparilla.

I began at once, and, after taking half a dozen bottles, my trouble disappeared.

Dr. J. C. Ayer & Co., Lowell, Mass.

Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretended remedies are usually no more effective than the time-honored "chestnut in the pocket."

I cannot speak too highly in favor of Ayer's Sarsaparilla, as a blood-purifier and alterative medicine. I have been a

Great Sufferer

from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it.

Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism with which I suffered for years.

Edwin M. Provoost, 26 Union st., Holyoke, Mass., writes: "For more than a year I suffered acutely from Rheumatism and Neuralgia. Doctors afforded me little, if any, relief. One day I read of a case, similar to mine, that was cured by Ayer's Sar-

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A Husband's Testimony.

My wife was troubled for years with blotches, moth patches and pimples on her face, which early annoyed the life out of her. She spent many dollars on the most of infallible cures with nothing but injurious effects.

A Rich Lady's Experience.

I traveled all over Europe and other foreign countries at a cost of thousands of dollars, in search of health and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirits with less than two bottles of Hop Bitters.

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Spirit Materialization.

(Continued from Last Page)
fall down in a swoon, yet we never hear that persons become faint during the process of materialization.

Not only Spiritualists, but even their opponents, admit the fact of a psychic force. Spiritualists hold that when freed from the environments of the body the spirit can exert far more psychic force than when fettered with the material form.

I have now arrived at the point where my opponents generally lose their temper. They take it as an insult for me to insinuate that they are susceptible of being psychologized.

I will add, in conclusion, that I really desire that spirit materialization may be true, but am too much of a philosopher to accept it without proof.

New Orleans, La., Cor. Esther and Broadway streets.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:
Sunday morning, April 10th, the day celebrated as Easter Sunday by the churches of nearly every denomination of both hemispheres, was ushered in upon the people of New England as one of the most perfect days of all the glad new year.

Our little church legalized by the name of the First Spiritualist Society of Haverhill and Bedford, met together at the usual hours of 2 and 7 P. M. with Mrs. Sarah A. Byrnes, of Boston, as our speaker.

The speaker announced as the subject of the afternoon, "The Oratory of the Hour," from which was delivered one of the most beautiful and thoughtful Easter sermons that I have ever been my privilege to listen to.

It is said that the new military post at Highwood will probably be named in honor of Gen. Logan.

FIRST SOCIETY SPIRITUALISTS, N. Y.

Exercises at the 39th Anniversary of the Advent of Modern Spiritualism.
Addresses, Recitations, Vocal and Instrumental Music.

LEAH, MARGARET AND KATE FOX PRESENT.

On Sunday afternoon, March 27th, the First Society held appropriate exercises at the Grand Opera House Hall, on the occasion of the thirty-ninth anniversary of modern Spiritualism.

We have come together, friends, to celebrate the thirty-ninth anniversary of the advent of modern Spiritualism. On the 31st of March next it will be thirty-nine years since the first intelligent communication was received through the Fox Sisters at Hydesville.

Spiritualism has been in the world, so far as human testimony upon that point goes, since the human family has been upon the planet. Modern Spiritualism marks an epoch, and it differs from the Ancient Spiritualism in some very essential and material points.

A deacon in one of the most fashionable of the Episcopal churches on Fifth Avenue told me in my parlors that if I should read to him the articles of faith of his church and ask him if he believed it all, he would say no.

Let us as Spiritualists not be antagonistic to one another through differences of opinion as to the genuineness of any phenomena. It is not worth our while. We understand and know enough with reference to this divine truth to know there is good in it, and it is our duty to get it, and to bring it out that the world may see and understand it.

After the remarks by Mr. Newton, Prof. G. Bertini DeWeir gave a piano solo.

EXTEMPORARY REMARKS BY EX-JUDGE A. H. DAILEY.

MR. PRESIDENT AND FRIENDS:—IN various ways different advents have been celebrated. We are to celebrate in our own peculiar way the advent of what is known to the world as Modern Spiritualism.

Judge Dailey was followed by Mrs. DeWier who sang, "I cannot sing the old song." An address was then delivered by Mr. William C. Bowen. Mr. I. G. Withers gave a flute solo, Miss Mary Newton playing the piano accompaniment.

The Fox Sisters presented to the audience. Mrs. Helen J. T. Brigham, the regular speaker for the First Society, said: "Friends, before I make any remarks, I would like to pay a little tribute to three of our friends who are with us this afternoon, and who are especially dear to us all.

We are here celebrating to-day an event which, more than any other, has come to humanity, that I know of, has made man free. True, every man's life has not been broken, but the slave has been forged and the steel of the chains has been hardened which will cut every link that makes man a religious slave.

When, thirty-nine years ago, the rapping was heard at Hydesville, and the news that a strange phenomenon had occurred in that part of our country, I was a little boy, but I recollect very well how much attention we all gave to it, wondering what was to follow.

Now, what is this day of rejoicing? It ought to be a day of rejoicing to all, because it is a day which has set men free from religious thralldom, and has given to every man that which he had by nature assured to him, the right of exercising the privilege of studying and of knowing all about himself, his surroundings, and about the Deity who is said to rule over us.

We rejoice to-day that there is a freedom of thought, a freedom of speech, and an intelligent enjoyment of those rights, which we have never had or possessed before. But some of our friends say, think and feel that Spiritualists do not present a very formidable appearance to the world.

Let us as Spiritualists not be antagonistic to one another through differences of opinion as to the genuineness of any phenomena. It is not worth our while. We understand and know enough with reference to this divine truth to know there is good in it, and it is our duty to get it, and to bring it out that the world may see and understand it.

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Mrs. Leah Fox-Underhill, Mrs. Margaret Fox-Kane and Mrs. Kate Fox-Jenken were then presented to the audience, and numerous taps were heard.

Mr. Cox of Holderness, N. H., who is 90 years of age, has the whooping cough.

An Editor Successfully Tries His Hand at Answering Questions Written on Closed Papers.

To the Editor of the Religio-Philosophical Journal:

Last evening I met Dr. Wm. H. Hale, editor of Health and Home in his office, and found him reading an article in your JOURNAL by Francis F. Fargo, of Buffalo, N. Y., on his experience in independent slate writing with W. A. Mansfield. Dr. Hale remarked to me that Fargo was imposed upon. I answered that he (Hale) could not do it. He said he could.

I withdrew and prepared the pellets, returned and laid them on his table. Without removing my eyes from the folded slips, and closely observing Dr. H. as well, I waited results. He took up one, held it in his hand a moment, unopened, then with his pencil on some plain white paper, wrote an answer and signed a name. In this manner he went through with the six papers. On examination it was found that he had missed only one name and answer, the other five having been answered with perfect accuracy.

Q—"S. S. Daggett, does the progress of man equal your first spiritual impressions?" A—"Yes, S. S. Daggett."

Q—"Jerome E. Baldwin, in what year did you pass from the physical body to spirit life?" A—"I have not yet passed fully into the spirit life, Jerome E. Baldwin."

Q—"Charles Tomlinson, are you still practicing law?" A—"I am not. Charles Tomlinson?"

Q—"Joseph Bennett, would you like to be back in earth life?" A—"I would not be back again in the earth life for all the gold the earth contains, Joseph Bennett."

Q—"Lillian Peckham, are you still working for Woman's Rights?" Of Miss Peckham the name and answer were incorrect.

Q—"Walter Burnham, are you through with the Bridgeport house?" A—"I am not entirely through with the Bridgeport house, Walter Burnham."

The last name is the one that is still in earth life, and was answered as well as the others. I do not know whether the answer was correct, but the name was.

Dr. Hale is not a Spiritualist, but has seen something of the phenomena, just enough to silence his antagonism.

Assuming that there may be a great variety of occult powers and forces all about us, I can account for Dr. Hale's exhibition in at least four different ways:

1. It may have been a telepathic projection of my thoughts into his mind.

2. By clairvoyance enabling him to mentally see what was within the folded papers.

3. By spirit control, in which a disembodied intelligence thrust the information into his mind, he being sufficiently receptive to take it; and in the case of Burnham, being perhaps a mutual friend and knowing fully all about his earth movements, could as easily report him as the others.

4. Dr. Hale's hand was automatically used by spirits independently of any control of his brain.

Dr. Hale does not claim that he understands the power by which he produced the extraordinary writing. I know he did not do it as a conjurer or by any trick of legerdemain.

More open, broad-day-light fair work was never done. I know also that these names were all, or nearly all, strange to him.

If believing in an intercommunication between the two worlds makes one a Spiritualist, then I am one, but I do not believe that finite beings, whether embodied or disembodied, possesses all the power and are master of all the forces of this great universe. I have witnessed much phenomena which were, in my opinion, the direct work of disembodied intelligences. I have also seen other things that have been attributed to spirits, which explanation was less satisfactory. I would withhold nothing from any spirit, whether in or out of the body, and no true spirit will accept more than is justly his due.

E. W. BALDWIN. 173 E. Madison St. Chicago, Ill. Apr. 15, 1887.

Dr. Baldwin's séances with Dr. Hale does not cover the experiences of Mr. Fargo, though his account is most interesting in its way. Dr. Hale's remark that Mr. Fargo was imposed upon was inconsiderate and probably uttered before he had mastered the narrative. There is no reasonable ground for suspicion that any imposition was attempted or accomplished. The point of special importance in the Fargo record is the writing upon the slate while it was beyond human contact.

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While the critical work which is still needed in this transitional period will not be neglected, the most prominent will be given in THE OPEN COURT to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascination for many minds, which as a rule, are not of the intellectual nature of twenty centuries, has not sufficed to destroy and the discussion of which is not without value, will by no means be wholly ignored.

Among those from whom we have good reasons for expecting contributions, is the distinguished philologist and original contributor, Prof. Max Müller; and we have the pleasant assurance of his personal friends that Ernest Renan will probably encourage us by articles from his pen.

THE OPEN COURT will be published on the 1st and 15th of each month, commencing in February. TERMS: \$3.00 per Year. Single Copies, 15 Cents. Make all remittances payable to E. F. UNDERWOOD, and address THE OPEN COURT, F. G. Arrows, F. Chicago, Ill.