A Keen Observer in Mexico.

Benders of the Journal, are especially regulated to seno in items of news. Don't say "I distitutio for the gress." Send the facts, make plain what you want to 889, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A CURIOUS CASE.

Sound Asleep for Eighteen Years.

[Translated from the French for the Religio-Philosophical Journal.] The Revue Spirite, of Paris, finds the fol-

lowing curious but matter-of-fact incident in the Badivoj, a local newspaper in Budejovoice, Bohemia:

In the month of April, 1886, Vaclav Podbrsky, a stone entter of Hajkovic, appeared at the court of the royal imperial district at Vlasim against Francis Solinek, a quarryman of Launovie, 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 Bohe

mian 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 perior 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 Byciskala he fell with it an immense distance striking upon a crag called Skrejsovsky 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 Byciskala 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 Byciskala 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 Babet and Mary, his brothers' wives, the collector of Hrajkovic, Joseph Vaudrevec and his neighbors, Peter Janu, Antonio Panuska and Mathias 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 comed 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.

P—— was ordered to appear before the military justice of the 75th regiment of infantry at Jindridewo Hradec, 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 whom yere little girls when I last saw them are 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-

"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 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 myreason. 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 Skreiovsky kamen. I felt my head striking Skrejovsky kamen. I felt my head striking npon 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 come 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 covering from a drunken debanch. I was beginning to realize my situation when my sight again grew dim, my eyelids closed and when I thought I had been away for only altruistic philosophy that should accomeverything seemed whiring 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 head 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 prob-

able result of my fall. "I saw the ancient father Lech, the great Prince Samo, Jaboj with Slavoj, Boleslav, the princes and kings of the Premysl family. who were now in reconciliation with the family of the Vrsovci; I saw King Charles and his son Vaclay, and Georges Podebrad, John Ziska, the two Prokops, Hus, Jerouym, Bozetech, Dalimil, Komensky, Vsehrd; I saw also our national reformers—Hanke, Safarik, Jungmonn, Palacky, Havlicek and many, many others whom I cannot name. After these came the early saints, the illumina-tors 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 re-sounding voices a chorus whose theme was, 'The Resurrection'?" 'Thy Resurrection.'

"When they had disappeared, the beautiful girl with clasped hands alone remained with me. I looked upon her with astonished admiration and these 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 sconer 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. 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 hereas with braren transports who shall report roes 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 kies 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 indee of my astonishment on being fold 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 Vaclay 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

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

FRANCOISE PAVLICEK, Retired Officer.

* There exists a very ancient tradition which affirms that Bohemion 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 little light upon this astonishing odyssey of a poor stonecutter.—[Note by the Editor of La Revue Spir

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 identi-cal 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 emi nently 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 dis-tinctly 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 nearly fladged Salvitualists.

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 talk. But how do they act—many that so highly value their acquirements? Do any of them—would Miss Phelps herself—voluntarily give one thousand cents toward enabling a trust-worthy 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 heavy 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 solids impulses; and if the base

it, then truly is the second condition of that man worse than the first. By patient delving after facts, this philosophy is gradnally 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 call-ing, 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 sub-

equent 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 pre-liminary 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 dropoff and strangers

take their place. 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 engrafting 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 cram our facts and philosophy down any unwilling throats. Our banner is on the outer wall; those who run may read our purcose, 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 desirons of ending the reign of selfishness that is cursing mankind. C. A. N.

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

The authorities in Washington City have concluded to have a little business transacted in their town on Sunday forencons. 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 com-

promise with Satan for business purposes.—

N. Y. World.

A Compromise for Business Purposes.

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 frictionizing 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 "anthority" for anything. Unless I can prove a fact on its own of no creed, dogma or "anthority" 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 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 names merely because I differ from them in

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

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 earcass of Guiteau. Furthermore, the doctrine of the sameness of spirit and matter virtually negatives the doctrine of immortality, since the spirit is liable at any time to be absorbed into matter.

may be legitimately drawn from the prem-

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 of spirit. When I say spirit I no not mean to limit it to what we consider the immortal part of nan, for heat is spirit, so is cold, so is attration, 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 pre-

cedent 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

Anniversary Exercises in San Francisco. Addresses of Mrs. E. I. Watson, W. E. Coleman and others.

(Specially Reported for the Religio-Philosophical Journal by Wm. Emmette Coleman.)

The anniversary exercises at the Metropolitan Temple in San Francisco this year were a grand success. Very large and enthusiastic audiences attended each session; the platform decorations, floral and otherwise, were artistic and handsome; the address of Mrs. Watson was more than usually eloquent and inspiring; the address of the writer appears to have been generally well received; the excellent and timely short addresses of Mrs. Robinson and Mr. Hawes, and the original poem of Mrs. Mathews, were liberally applauded: the musical selections, vocal and instrumental, were charmingly rendered and most cordially greeted; the best of good feeling prevailed, and all seemed to have a thorough ly "good time."

The exercises in other halls were also largely attended and were of a varied character. Instead of one day being devoted to the anniversary proceedings, as in former years, both the Society of Progressive Spiritualists and Mrs. Ada Foy extended the exercises over two days; and great interest was manifested on each occasion. Very full and just reports of all the meetings, free from misrepresentation or derisive comment, were published in the *Daily Examiner*; and this commendable action, it is hoped, may serve as a precedent to the press in general in this

SUNDAY MORNING, MARCH 27, 1887.

The front of the grand organ in Metropolitan Temple was handsomely draped with American flags and hanging baskets of flowers. Numerous forms and pots of lovely flowers were tastefully arranged about the platform, forming altogether a beautiful and impressive sight. After a well rendered voluntary by the organist, Mr. S. Avillaga, who is regarded as the best in our city, and the singing of a hymn by the congregation, Mrs. Laverna Mathews read, with effect, a chaste and striking original poem, commemorative of the advent of Spiritualism and the various blessings consequent thereupon. Mrs. L. Dodge and quartette then feelingly sang the solo and chorus, "Where can the soul find rest?" After which an anniversary address entitled, "Value of Spiritualism to the world,"

was delivered by Wm. Emmette Coleman.

After another vocal selection, Mrs. H. E. Robinson delivered a brief address, her principal theme being the importance of defeating the adoption of the new charter soon to be submitted to the voters of San Francisco, which contains a provision authorizing the licensing of spiritual mediums in conjunction with clairvoyants, fortune-tellers, astrologers, etc. She strongly deprecated mediums being placed under police surveillance and urged that no discrimination should be made against mediums any more than against any of the teachers or ministers of any other sect

The concluding remarks of the morning service were made by Mr. G. H. Hawes, who, after referring to the vast quantity of good in various directions which the planet had received from Spiritualism, dwelt upon what it was destined to accomplish in the future, including the practical utilization of mental telegraphy, direct and instantaneous communication between mind and mind. Spiritualism substitutes knowledge for surmise, hope and contentment for doubt, practice for . Truth for assertion tion, fulfillment for prophecy.

EVENING SESSION.

A crowded house greeted Mrs. Watson's address on the subject, "Do the dead return? If so, how is the fact to effect mankind?" Concerning this lady, the Daily Examiner of this city, which in its Monday issue, pub-lished a three-column article descriptive of the Temple anniversary exercises, remarked

"The fame of this lady as a most successful speaker in the cause of modern Spiritualism is already widespread, and her effort of last evening is pronounced by her friends to have been one of the ablest ever made by her... The lady was attired in an elegant black silk dress, and her general appearance was that of a woman of a high order of intellect. Her features are strong and well defined, and her voice of that quality which made itself heard to the extreme end of the house."

The following report of the evening's exercises is based partly upon my own notes taken at the time and partly upon the Examiner report. After an eloquent invocation by Mrs. Watson, Miss E. Beresford Joy rendered in excellent style a vocal solo entitled "The New Kingdom," and for an encore she gave "Home, sweet home," with much feeling and expression. Miss Joy, who is one of San Francisco's best cantatrices, favors the Temple audiences every Sunday evening with two choice selections, which are invariably rendered in charming style and are vociferously applauded and encored. The Golden Gate Society is to be congratulated upon having secured the services of so competent an *artiste*, and her sweet singing is by no means a minor attraction of the Sunday services at the Temple.

"Mrs. Watson then advanced to the front of the stage and stood with eyes closed, as if wrapt in the deepest revery. Her introduc-tion, which was delivered in a deliberate and expressive manner, was eloquent and thoroughly rhetorical."

MRS. WATSON'S ADDRESS.

She said: Touched by the charm of the dear old song ("Home, Sweet Home"), I cannot but wonder if those we have loved and lost have not listened to the same singing and echoed again those sweet and truthful words.

The phenomena of nature are God's words to man. From the rainbow and the cloud to the crash of worlds — from the fugitive thought in an idle brain to the heaving eigh of the grieving heart-these phenomena declare unto us God's law, and are, in proportion to our power to interpret them, God's revelation to the world. There is no space but is under his command, no power that is not involved in infinity. Whatever tran-spires is in accordance with his immutable law; what opposes nature is false to God and man, and what agrees with nature is God's bounty to the race of man. The question, Do the dead return? belongs to this realm of reason. It has been too long relegated to the sphere of doubt and superstition. We want to bring it back into the realm of reason and Whatever cannot bear the test of reason is worthless to man, be it a creed or any other form of expression. If this question can be answered at all it must be answered in accordance with the immutable law, and if it will not bear the test of reason it is not worthy of your consideration. There are phenomena occurring through all the ages which have been hitherto only partially interpreted,—those bearing directly upon the psychic nature of man.

There come apparitions, impainable repre-untatives of individual characters; there

have been haunted houses and graves, seers of visions; prophets and psychic experiences for which there has been no interpretation if we except that offered by modern Spiritualism. The ancients believed in deific men, —men who came again to guide their states-men and eminent men, from Socrates to Plato, from Jesus Christ to the loved ones of our own household. The spirit that presides in the opening flower is wrapped in as profound a mystery as that which we strive to unravel in the awful hour of death. These phenomena have been in all ages, ancient or modern. From the voice that whispered to Socrates to the voice that cried to a Saul of Tarsus. "Saul, Saul, why persecutest thou me?" and when it was questioned it answered, "I am Jesus;" and from this the unbeliever Saul became converted to the Christian worker Paul. We have had so many evidences of this mysterious connection of the seen and unseen worlds that we must answer the question, "Do the dead return?" in the affirmative. All that is most sacred in the Christian Scripture is grounded on this, that there is inter-course between the disembodied spirit and the spirit in the flesh,—the seen and the un-seen world. While to the Christian these are miracles, the philosophical Spiritualist finds in them simply the indications of that great bond which unites the two worlds,-the spiritual and the material.

This bond is clearly indicated from the beginning to the end of the Scriptures. Take from them the testimony of the interviews held with the spirits and the spiritual princi-ples inculcated by so-called supernatural revelations, and you have left mere shreds and particles that are stumbling-blocks to the truth seeker. I have heard it said that the Spiritualist denies the truth of the Bible. I answer, Spiritualism is purely eelectic. gathering truth wherever it finds it, whether in Christian or in Hindu Bible; therefore, when we find in the Christian Bible facts that correspond with known truth, we think there may be verity in them.

The term Spiritualist with many causes a shrug of the shoulder or a sneer on the lips, yet they will readily believe that Balaam's ass was controlled by an angel and became clairvoyant, and that a hand wrote on the wall of Belschazzar's palace. You will believe these statements made by men dead 1,800 or 5,000 years ago; they are stale and acceptable, but if a man of to-day tells you of similar things, you turn away with a doubt as to his sanity. Will you rest your faith upon the living present or the dead past? If the Bible is true, if it can be relied upon as a book of fact, if it is as true as any work on geology, then the dead do return and are not all devils. Samuel was one of God's chosen. The woman of Endor has been regarded as an old witch, an old hag; but read the story in the Bible and you will see that she was a very respectable woman, and told the truth. The story of Samuel's return is true, if the Bible is true. If Samuel could come back, why not my brother John? Who were Paul, Peter, James? They were just ordinary men, no more worthy than most of my hearers tonight; and if the angels could come to them. cannot they come to us as well?

Nothing can be said against the great philosophical Spiritualist Socrates, the teacher of Plato. He was a martyr to principle just as much as was Jesus; his death was as calm and heroic as was that of Jesus; even more so if we credit the history of the two.

A belief in immortality has become almost universal. It is a beautiful thought that God, the universal spirit, is utterly impartial, so that the savage may feel the touch of the you will find ideas that run parallel with the ideas of Spiritualism. There is a law of sympathy between the savage and his dead friends, and we find the idea of immortality

indigenous to every soil. It may be asked, why is it the Spirit-world has waited so long to assert itself, to make itself evident? I answer, why has the world waited so long for the great inventions—the railroad, the telegraph? With the steam and electrical age there dawned the spiritual age. to combat the agnosticism that was growing

up. You may say there is so much fraud, so much to be explained away as legerdemain and ocular delusion. Have we not been duped so often by tricksters? We shall rule these out of court then. We will rule out all the dark circle, flesh and blood materializations, cabinet séances, slate writing, etc. Where then shall we go for our facts, or have we facts? I am answered, yea, millions of them. These are to be found at home with Spiritualists who never visited a medium in all their lives; at home, with your wives and husbands and children. Why, Spiritualism is not a new thing. It has been in all times, John Wesley had raps long ago,—long before thirty-nine years ago,—and his sister Catherine Wesley believed in immortality only on account of the spiritual manifestations, per-

taining to her family.

I have no more belief in the flesh and blood productions of cabinets than the most caviling skeptic, and I have no mantle of charity to throw over the pseudo-medium who for the sake of gain trades in human agony; but I do know that among our friends there is the gift of clairvoyance. Some of the greatest philosophers, scientists, judges, poets, preachers, believe in it. The clairvoyant sees the impalpable forms of the Spirit-world. In the eyes of the old theology death is the end of all, but in modern Spiritualism it is the beginning of a better and brighter existence, and one wherein those gone before are watching us and around us always. And evidence is superabundant. There are people who can testify to seeing, feeling, hearing those whose eyes have been long closed in death. How many times have the lips of the dead whispered to you words of happiness? Even little children have declared: "There is papa come back, though dead a year ago." These are God's words to man.

What is to be the effect on man if the dead do return? What has revolutionized the old forms of religion, but Spiritualism? What has upset the foundation stones of the old theological temple, throwing "original sin" to one side, "total depravity" to the other. while "hell" drops clear through to nowhere?

To-night we hear ten thousand angel choirs singing to the world, There is no death. Is it not beautiful to think of it?

Remedial suffering is the doctrine of modern Spiritualism. Let us look at the host of excommunicated preachers, who for the offense of having too much brain have been cast outside the fold—who for reasoning and thinking for themselves have fallen under the ban. But is it not true that to day the liberal pulpits are the most popular of all? Is it not so that the returning dead has given new life,-has built new altars, and bridged the chasm between the doubting heart and the world that was only dreamed of and was not known? This is the mission of modern Spiritualism.

Do not misunderstand what I have said concerning the mediums. I do not find fault with any mediums, be they in the home circle, or in the world receiving pay for their work. God bless them all, public or private, whether paid for their time and labor or not.

Surely they get little enough for what they may do. But I want them to be honest in their purpose, upright in their lives.

In conclusion, I would say to you who may be inclined to sneer at Spiritualism, to be careful. In any circle of life you may be treading on some one's toes, for the believers in this beautiful faith are everywhere. It is a grand subject, a glorious one. It is, in fact, the genesis and destiny of the soul.

Mrs. Watson closed her most eloquent address amid great applause. Miss Joy then sang "Angels ever bright

and fair," and gave for an encore "The Star-Spangled Banner."

The chairman Mr. C. H. Wadsworth, before dismissing the audience, stated that the Sunday morning sessions of the society would hereafter be discontinued, but that Mrs. Watson would continue to lecture each Sunday evening as before.

THE CHILDREN'S PROGRESSIVE LYCEUM. Appropriate exercises of an attractive and varied character in honor of the day were given in the Children's Lyceum under direction of Mrs. L. Mathews, the conductor, consisting principally of declamations and musical selections, vocal and instrumental. The children acquitted themselves very creditably, and an enjoyable time was had by all pres-

MRS. FOYE'S MEDIUMS' JUBILEE.

A "Mediums' Jubilee." in commemoration of the anniversary, under the auspices of Mrs. Ada Foye, was held at Washington Hall on Sunday evening, the 27th. After brief explanatory remarks by Mrs. Foye, Mrs. M. J. Hendee delivered an address upon the origin and history, truths and beauties of Spiritualism. Judge Smith gave a short address on Bible Spiritualism, and Mrs. Amanda Wiggin followed in denunciation of the proposed new charter, owing to its unjust discrimina-tion against mediums. Mrs. M. A. Ellis spoke of the elevating moral tendencies of Spiritualism, concluding with a poem; after which the well known medium, Mrs. J. J. Whitney, narrated the circumstances attending her conversion to Spiritualism and her mediumistic development. After other brief addresses, the meeting closed with one of Mrs. Foye's test seances. Among the communications received were one in French and several in German, and as usual a large number of striking tests were given.

The "Jubilee" was continued by Mrs. Foye the following Sunday, April 3rd, at the same time and place, the hall being completely filled. After a few remarks by Mrs. Foye, Mrs. J. Schlesinger read an essay on "Spiritualism as taught during the past thirty-nine It was a concise history of the wonderful strides made by the new religion since its inception in 1848. Judge Swift, with mingled humor and pathos, contrasted the difference in treatment of the Spiritualists of old and those of to-day. Following this Mrs. Lina Crews Smith, a recently developed medium, rendered a piano selection. The young lady is said to play automatically, and with out being acquainted with a note of music is enabled to render the most difficult pieces in an exceptionally brilliant manner. The meeting terminated with the usual scance of Mrs. Foye.

THE PROGRESSIVE SPIRITUALISTS.

The Society of Progressive Spiritualists be gan its anniversary exercises on Thursday afternoon at Scottish Hall. The walls, gallery and stage were adorned with numerous pictures said to have been produced under spirit directions, and profuse floral decorations, streamers, etc., also graced the room. The Examiner remarks as follows concerning the spirit pictures: "Among the paintings with which the front of the gallery was decorated were several portraits of well known mediums, lecturers, etc., including an excel lent life-size picture of Mrs. Watson, the inspirational speaker, whose pleasant and kindly face called forth frequent appreciative remarks from the many present with whom she is personally acquainted. The art collection also included several views supposed to represent scenes in the Spirit world, as well as a number of paintings of some of those beings who are supposed to inhabit the celestial sphere. All were noticeable for beauty of conception and a more than usual degree of skill in execution.'

After an invocation by Mrs. E. F. McKin ley, marked by much poetic imagery of thought and expression, Dr. Peet opened the conference with an original poem descriptive of the inauguration of spiritual phenomena at Rochester 39 years ago. He was followed by Mrs. Hendee, who said that this was a day which all should revere, and from which Spiritualists should date the beginning of new and noble resolves in the way of study and investigation. It was necessary that all should persevere. Spiritualism wants no mockery in its religion, but sincere and earnest work.

Some one will think ill of you if you identify yourself with Spiritualism. Friends, can you eat or sleep or breathe for another? You cannot. Then learn, too, to live for yourselves. Spiritualism is life,—a nobler life. It promises to save you. Then cling to it regardless of all its petty trifles of artificial life and society. We know that we have been tabooed. We have been called freelovers, and all that. But we have risen above it. We have gone forward, for the angels are with us and our cause is the truth.

A. Thompson of Philadelphia followed. He began by saying: What has Spiritualism produced in the past thirty-nine years? What has it done for its believers? Has it made them ignorant or immoral? I answer for one that it has made me a better man. Do you find Spiritualists in State prisons for theft and robbery? Statistics show that there are few such cases indeed. Therefore, we say that Spiritualism is a great and a noble religion, one that we should love and that we

My friends, our loved ones do not come back simply to give raps, tip tables and all that. They come back to make us Spiritualists, to teach us to be just and righteons to ourselves and our fellow-men. If this is immorality, then I have become immoral. If it is wrong to believe that one must answer for his own deeds and work out his own sal-

vation, then I have been taught to go wrong Mrs. E. F. McKinley next read an original poem, "The Birth of Modern Spiritualism, and Mrs. Julia Schlesinger followed with another original poem and an essay, both devoted to the first manifestations of spirit phenomena. There is now not a portion of the civilized world, the writer claimed where the existence of Spiritualism and its great truth are not recognized, and its influence for good acknowledged and appreciated. All the great discoveries of the world were attributed to the inhabitants of the Spirit-world, acting upon the minds of living men, even though the latter were utterly unconscious of this supernal aid. It was thus with Columbus, voyaging in search of a new world; with Benjamin Franklin, drawing the lightning from the cloud; and with James Watt, obtaining the idea for his steam engine, as he thought merely from the alternate lifting and failing of the kettle lid.

Mrs. Smith (nee Crews) the musical medium, next played a number of inspirational plano selections, which were received with much applause, several encores being insisted upon.

The various pictures which hung about the walls, as well as a number of smaller views, all said to have been executed with the aid of artists long since passed to the Spirit. world, were then made the subject of explan-atory remarks by President Wilson. Among the portraits were twelve grouped and representing the Apostles, and another the "Woman of Endor," whom Mr. Wilson said the clergy were so fond of styling the "Witch of Endor," without warrant from Biblical writings. By Spiritualists she will be considered as one of the first among mediums.

Another picture represented the head and bust, life size, of a beautiful woman, said to be the Empress Josephine, the wife of the great Napoleon, and said to have been exeented entirely by spirit workers, no human hand having touched it.

A number of choice vocal selections were interstrewn between the speeches and poems, rendered by J. H. Maguire, Mrs. Fannie E. Cressy and Mrs. Jennie Clark.

In the evening at 8 o'clock a long and varied programme was carried out, consisting of recitations, songs, dances, violin solos, ventriloquism, banjo duets, etc., at the termination of which the floor was cleared and dancing was indulged in till a late hour.

A continuation of the anniversary exercises, under the anspices of the Progressive Spiritualists Society, was held at Washington Hall, Sunday afternoon, April 3d. The President, H. C. Wilson, called the attention of the audience to an inspirational picture by Mrs. Levy of this city, emblematic of the grand features of Spiritualism, which was banging on the wall in the rear of the plat-

War was depicted, Peace pointing to Justice on her left, and further on was to be seen the scroll emblematic of learning and wisdom and intelligence. The cottage of the Fox girls was represented with a host of ministering angels hovering about the threshold. Then came Hope, then the medium with her attendant spirit giving communication from the Spirit-world. Then music and then the death-bed scene, or, as Spiritualism terms it, the birth of the spirit into the spirit life. The guardian angel of the departed epirit was seen decking the bier with choicest flowers. The spirit form is being met by the carrier-dove, and further on the welcoming angel and beyond the colden gates ajar,—the final abode of the spirit world. No number of spheres was represented in the picture, explained the speaker, because Spiritualism believed that the spheres

Judge Collins was the first speaker. Mediums, he claimed, had demonstrated to the world that there was another life. The mission of Spiritualism was to demonstrate that this is a beautiful world. But the church has had the domination of the human mind for centuries, and she has endeavored all this time to impress upon man that this world was a vale of tears, and no happiness to be had until the hereafter. But Spiritualism says, if we are good and wise, the kingdom of heaven can be built right here at once. Spiritualism has done away with the "sweet by-and by" and "the other side of Jordan" and teaches us that happiness is to be had on this side. The world is what we make it.

The speaker then referred at length to the manner in which children should be brought up. He counseled kindness on all occasions. He said: "If I could only impress on the minds of the people that children can be brought up in kindness! Spiritualism teaches that every man, woman and child does that which his conditions force him to do, and each one of us can influence the settings of these conditions if we only try."

Spiritualism teaches us to lift ourselves up higher and higher. We are now in the lowest grade, but we shall rise to the highest, growing better and better. This question is so grand that it ought to be made a special subject from Sunday to Sunday, to show what it can and does do for mankind.

Mrs. Thompson said that mortals did not yet know how much benefit could be derived from spirit intercourse. She claimed that Spiritualism had broken the chains of superstition; it had shown God, not as a personality but as a sweet and beneficent spirituality: it was bringing man nearer to God, making him more intimate,—breaking down the bars that had heretofore kept him so far away from the Creator. Do not forget that every one of you has in the Spirit-world some friend who is watching over you, who is trying to lead you into a higher and nobler existence. Always remember that there is some one waiting by your side trying to assist you. Always remember when sorrow is with you that there are those in spirit life who can help to bear your burden, and tell you of a better world.

P. G. Anderson said that, through Spiritualism, man has learned that he should make this life what it should be, and let the other life take care of itself. Spiritualism has taught him that he is responsible for the conditions by which he is surrounded; that he should make his home as calm, as beautiful, as peaceful as it well can be. It tells him that there are duties here to perform before we reach the other life; it teaches him to do his duty to his brother. Our duty is to ourselves here and now, and not to the future.

Mrs. Aitkin addressed the meeting briefly and said that Spiritualism taught charity to one another. She cared not for ridicule, for she knew that the time would come when the merits of Spiritualism would be proclaimed to all. Always remember that the man who does not take care of his own interests cannot be of any use to his neighbor. She then described several spirit forms seen by her in the andience.

Mrs. Miller followed in an impassioned address on the power of the press, and the abuse of its power by many journals.

Mr. Reid then delivered an interesting and suggestive address on the growth of Spiritualism, and the meeting closed with the singing of "The Sweet By and By."

There are 60,000 women farmers in Ire-

In South America the ladies have a custom of throwing valuable fans upon the stage instead of bouquets. A woman in Ohio eats nothing but ple.

She has not tasted meat, bread, or vegetables

for sixteen years. Two ladies in the New York School Board voted against each other on the question of fining a teacher for slapping a pupil.

In Ontario all single women and widows with the proper qualifications can vote, and that is one reason why all the municipal officers in that province are such sweet-mannered, go-home-at-six and wear-sippers kind

A KEEN OBSERVER IN MEXICO.

Dr. N. B. Wolfe, of Cincinnati, author of that interesting book, "Startling Facts in Modern Spiritualism," and an occasional contributor to the Journal, is travelling in Mexico, and as usual takes in all there is to see. The Times-Star of Cincinnati, publishes a letter from him dated at the City of Mexico, March 25th. Below is a part of it:

I am now in the City of Mexico and have been here several days. It is a strange and impressive city, unlike any other I have ever seen, though in some respects it resembles

In contrast with Cincinnati, Mexico was more than two hundred years old when Cincinnati was born. It had flourished and begun to fade into "the sere and yellow leaf" before the Queen City had opened its eyes in life. It is now in a condition of decay, dying from dry rot. In the prime of its life, all Mexico erected shrines and built altars under the inspiration of a faith. If history is to be believed thousands of her citizens were offered as sacrifices to satisfy the desire of hor Deity for blood! This was particularly true of Aztee Mexico. Since the Spanish conquest Mexico has turned its attention to the industries of prayer and bull fights, and has as much reputation for these as has Cincinnati for lager beer and impiety.

The City of Mexico contains about the same number of human souls as Cineinnati. The traveler from the North, who keeps his eyes open, can not fail to learn from a visit to any part of Mexico Christ was put to death on a cross about 1853 years ago! Many people born and reared in Cincinnati do not seem to know this fact, or, if they do, do not seem to care. A visit to Mexico would quicken their comprehension and stimulate their moral impulses. Engraved and carved images of the Reformer of Nazareth lare dis-played everywhere. Shrines and "sacred edifices" are as plentiful here as are saloons in Cincinnati. They are venerated for their age and history has forgot their origin. Bell music fills the air all day long, and thonsands obey the metal call to prayer. I have visited fifty "sacred edifices" in Mexico, and without exception find their walls decorated with paintings of saints, Jesus and the holy martyrs.

The Cathedral of Mexico is a great picture gallery. Its ornamentation, its costly altare, and its amplitude give to it a character for grandeur without an equal—certainly a superior-in any church in America. While making my round of admiration in this palace of art, a policeman of the place, noticing I was a stranger and heretic, too, pointing to several pictures on the wall's said in an undertone and with a somewhat pions accent, that the most of these holy pictures were painted by the old masters, which I readily believed, as they had the stamp of age upon them, but when he pointed to the most sacred picture of all, the "Resurrection of Christ from the Tomb," and said that "it was miraculously painted by God himself," I felt I had no right to swallow that chestnut, and forgetting I was surrounded by a cloud of sacred images and witnesses, I asseverated my unbelief by bluntly telling him that he lied. The devotee turned up his eyes as if I had desecrated the place and paid something hor-

rible. He crossed his hands over his breast, and, with bowed head, began to pray, perhaps for my annihilation. Quieu sabe? In Mexico Sunday is a holiday to all but the peon and the burro. "They sweat and argiis vear" toe same as oi Shops do business without distinction of the day. Bull pens and cock pits flourish. Last Sunday there were 27,000 spectators at the bull fight and only four animals were slain. As I had witnessed the killing of bulls, horses and a banderillas in the bull ring at Aquas Calientes. I did not care to attend this one, soaccepted a seat in Judge Manning's carriage to visit with his family the National Palace and Castle of Chapultepec.

We entered the court of the palace at 10 o'clock in the morning, and were received by a guard militaire, by order of Gen. Ag. Pradillos, governor of the palace. From this guard was detailed an escort or guard to direct our footsteps through "the halls of the Montezumas!" These are, so to speak, on the second floor of the building. The palace building occupies a square, as large as the main plaza of the city. Ascending the great stairway, we passed through several carpeted and furnished rooms, when we entered the great reception hall. In this hall State receptions are held, and as Judge Manning had quite recently passed through such a diplomatic ordeal as Minister of the United States to Mexico, he gave us a graphic description of the formula. The hall is 500 feet in length and 100 feet wide. The President and his Cabinet sit on the elevated platform at one end. At the other end is the magnificent heavy velvet hanging on which is worked in bullion the coat-of-arms of Mexico. Along the walls of this great hall are displayed fullsized portraits of historical Mexicans. Prominent among them Friar Hidalgo, rated the Washington of Mexico, occupies a distinguished position. He it was who aroused the Mexicans to strike for their independence from Spain, and who led this country out of Castilian political bondage. The portrait of Washington has a prominent position in this galaxy of great men, and he is the only one so honored who is not "native and to the manner born." The hall is large enough for the free exercise of 10,000 people. From this famous hall we were conducted

through President Diaz's official apartments and those of the secretaries. They are fitted up with elegance and all modern conveniences, including telephones, telegraphs, etc. Here are displayed many costly ornaments with Maximillian's coat-of-arms engraved upon them. We next descended into the private Botanical Gardens of the palace. filled with rare native and exotic plants; among the latter the celebrated Tzapalilqui Sochith of the Aztecs, a plant whose flower contains inside a well formed floral hand. After spending two hours feasting our eyes on strange sights we made a bow in Spanish to the escort and drove back to the Hotel del Jardin.

A first-class hotel in the city of Mexico don't stand for much. The Hotel del Jardin is rated first-class—perhaps the best in city, and yet its table supplies are so poor that Northern people hurried to get away from it on that account. From the habit of flavor-ing every cooked thing with garlic and red pepper the sense of taste becomes so vitiated or controlled by these condiments that all things eaten taste of them, even an egg, which you may have testified to from ocular demonstrations as being fresh, smells of garlic when the shell is removed. It is impossible for Northern people to maintain good health on Mexican food. If the odor of gar-

lic will penetrate an egg shell, fancy how it will affect an unwashed Mexican! After dinner we rested an hour or two when we again took seats in Judge Manning's carriage and drove along the fashionable Alameda leading to the castle of Chapul-

tepee. We passed the bronze colossal statues of Columbus and Charles the IV., the latter equestrian in iron; also the famous aqueduct. The passeo 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 maguey plant and sweet-sented 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 salated us a la militaire. Chap-ultopee 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

Following the Governor, we were taken through all parts of the Castle, Mr. Butler, the Secretary of Legation, acting as inter-preter. The eastle has recently been fitted up in a style for 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 farniture 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 grandour. We stand on a high hill, in the middle of a plain whose diameter is not less than fifty miles. The valley is levely 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 Popocatapetl is distinctly seen, high above all its compeers, 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

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 Queretare and his wife to an N. B. WOLFE. insane asylum at home.

Woman and the Household.

BY HESTER M. POOLE. [105 West 29th Street, New York.]

OUTSIDE.

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

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

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 paling stars, Whispers of dawn, we feel soft hands Outstretching o'er the golden bars.

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

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 wo-men and four men. This is the greatest ad-

vance made in modern schools in Scandina-In Rome, a young lady doctor, Miss Maria Farne, has been appointed by the Queen to be her own physician. The Queen is very in-telligent, 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.; to the Sheltering Arms at Manhattanville, and she gave a plat of valuable ground on which to build a home for incurables. She built a newsboys' 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 gaugs, 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 improve-

No better argument for woman suffrage can be adduced. It is perfectly evident to any unprejudiced mind, that each sex should specially 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 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 needs to be helped by purchasers. It is 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 charges 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 up-on? 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 Jour-NAL 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, ambitions 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 patient. 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 nomina-

tion for the presidency. There is on 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

We almost felt for the time as though the we almost felt for the time as though the tail, 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 tell with faltering voice and moist eye some of the unwritten 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. D. Ann Arbor, Mich.

The True Status of the Mrs. Wells 66 E2posure.99

To the Editor of the Religio-Philosophical Journal:

We are all indebted to Mr. Tice for his judicions official action when chosen as one of the judges at the claimed materialization scance 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 scance 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 elaimed 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 "Transformation" figuration.

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 wilfully 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 BRONSON MURRAY. demonstrate.

New Books Received.

THE MYSTERY OF THE AGES Contained in the Secret Doctrine of all Religions. By Marie Countess of Calthness, Duchesso De Pomar. London: C. 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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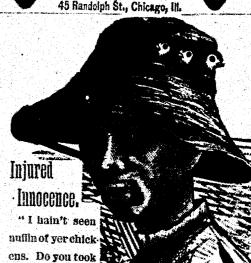
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Chicaho. Ill., Saturday, April 23, 1887.

66 Perils of False Brothren."

In every great cause there are false brothren, 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 smorting under the sting of some experiencod wrong, will often say, in their haste, " All men are liars, and otherwise dishonest." This becomes a protext for those who are so disposed.

Falso methods are the natural resort of 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 elient 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 Spiritunlism 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

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 Convictions cherished by such men wear the public aspect of dignity and persussion, 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 nockets which ought to be stripped. They chn bring nothing to the cause which is worth having. On the other hand, if impossued 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, honce, been jealous of charlatans and pretenders; and we are uncompromisingly opposed to methods which are essentially uncientific.

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 up. ward 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 Alexan ter is the chief result of this awakening. Alarmed by the out burst 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 frandulent intent. They who are not intent | reactionary policy which made him more unpopular than if he had not attempted to L en 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 assas: sinate, 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 aforetime, reached a thousand or more, and these ardent young men had imbihed 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 theorizers 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.

ture is not duly and zealously watched, per- | 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 en gines of demoralization and destruction.

> Many of the number deserve a better name and destiny. They have seen or felt bitter ininstice, 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, himelf a Russsian by birth, says in a late Journal:

The educated class in Russia is very spiritualistic in its belief. A great many superstitions of the les educated portion of their countrymen are believe 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 his tory 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.

Venal newspapers of opposing political paries pool their issues and join with moss back ministers and doggery 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 a song and dance up to the first row of snucmust 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."

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 unfamillarity 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 psychical 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 divertisement and sustenance.

Long indulgence in adulterated aliment 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 spirits 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 excarnate 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 itcould 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

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 tators' 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 while talking with her, one of the investiried 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 flerce 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 informa tion concerning herself, and was finally allowed to go after being taken to the police station. Ross and his wife were taken Ac police head-quarters 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 Mrs. F. O. Hyzer may still be addressed at | naturally. Upon searching the cabinet the officers found some ladies' boots, white and

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 Herald, 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, 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 lov-ing 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 mpostors claim, be protected from the vile impositions 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 demands. I am anxious to have evidence, but I want it to be such as will stand above suspicion and be incontrovertible, such as you

vidently 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 mest 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 "demnition bow-wows" 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 what this descendant of witch and heretic burners publishes, would suppose fourteen-year old girl again appeared, and | that the women voters of Kansas were too vile to live, and that Helen M. Gougar was a gators seized her in his arms and bodily car- | 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 sonin-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 be read before I is could be written.

GENERAL TEMS.

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.

W. Eglinton, the English medium, is to be married in June to Mrs. Manning, widow of Mr. George Manning.

Carlyle says, "Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die."

Mrs. Isa Wilson-Porter has returned to the city, and will be pleased to see her friends at 218 West Washington street.

A correspondent from Albany, Wisconein, writes that the Spiritualist society there is gaining strength and the meetings are growing more and more interesting.

It is a curious fact that in all cases of "alien consciousness" as illustrated by Dr. Hammond and others, the patients' behavior as a rule is excellent.

"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. A lady in England reading a person's his-

tigers on the surface, also a palm tree, the vision revealed to her an important incident in the life of the one whose hand she held.

It is undoubtedly true that "if suns are one darken down into lifeless chaos, if all forms any yet attained."

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."

Col. C. A. Lounsberry is now editing the Duluth, Minn., Saturday Evening Journal, a new paper which starts off with flattering prospects. The iron interest in the region tributary to Duluth, will, in a few years, give that city a perennial boom. Those with money to invest will do well to study up that country, and Col. Lounsberry's paper will help them to do this.

Christian people do with the dividends they draw from brewing and distilling companies.

"If they contribute the cash to the cause of "If they contribute the cash to the cause of religion, building cathedrals, and so on, do they," he asks, "wash the money before they present it to God?" Will washing make it acceptable in the sight of God?

Dr. Augusta Kimball, of Philadelphia, is now in Chicago on a visit, and will remain several months. Dr. Kimball graduated from the Eclectic College in this city some years ago, and not satisfied with her equipment. spent three years more in an allopathic medical school in Philadelphia, graduating with great credit, so the Journal understands.

Mollie Francher of Brooklyn, whose strange and almost incredible psychical and spiritual experiences during an illess of twenty years have been mentioned in the Journal, has met with another accident which is believed will permanently separate body and spirit. Her attendants let her fall to the floor; and atriking on her head she received a nervous shock from which in her frail condition she is not likely to rally.

The Independent of Santa Barbara, Cal., says: "Mrs. J. Anson Shepard of Chicago, is in this city, and proposes to give a series of lectures which she entitles, "Plain talk on practical subjects." The first lecture will be given at Cran's Hall; the subject will be "The Law of Success." If there is any law by which success can be assured, it is to the interest of all men to discover it. We hope our citizens will give the lady a hearing."

The ringing sentences of the medium and trance speaker J. J. Morse, to be found in another column under the title, "The Trade of Mediumship," express the sentiments of every rational and brave soul in Spiritualism, whether he be a medium or not. Let other speakers and mediums follow the example of Mr. Morse, and fearlessly define their position regardless of whom it may disgruntle, and they will soon find themselves gaining in power and usefulness.

The Nanaimo (British Columbia) Free Press, is publishing a series of articles purporting to explain, on the theory of fraud and delusion, the phenomena of Spiritualism. The writer parts his name in the middle, prefixes & military title, and romances about the phenomena occurring with Henry Slade. Such a combination must be sure death to Spiritualism in that far off country, as it has often been elsewhere. But it is a ghost that won't down and grows more vigorous with opposition.

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 port of San Francisco of the great dragon-god, Ho-Wong, and storing a colestial

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

In Newburyport, Mass., it is estimated that at least five hundred persons are pronounced believers in the fundamental principles of modern Spiritualism, and of this number one | denunciation can ever be too caustic; while hundred gathered in Cadet hall. March 31st, to liston to the exercises incident to the celobration of the thirty-ninth anniversary of its advent. Albert Russell presided, while the speaker of the occasion was George A. Fuller of Dover, Mass., editor of Light on the Way. The vocal music of the occasion was furnished by a quartette composed of Messrs. D. T. Reed and Frank H. Rundlett, Mrs. S. C Reed and Mrs. Annie B. Varina. After the quartette had sung "The Angels are near," Mr. Puller was introduced and recited a po. em. written for the occasion by Mrs. Georgia Davenport Stevens of Boston.

Mr. Edwin D. Mead, of Boston, will give five lectures in this city at Apollo Hall, Contral 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: Danto-his religious significance. Dante-his place in history and politics. Lessing's Nathan the Wise. Imtory by palmistry, saw suspended in mid air | manuel Kant. Carlyle and Emerson. The a small pane of glass, with the form of three | Journal knows of no American lecturer better equipped for the work here blocked out leaves of which wafted to and fro. That | than is Mr. Mead. His thorough culture, conscientiousness, and freedom from everything smacking of pretence and dilettanteism combine to make him a refreshing exception to by one to be extinguished, if systems must | the average occupant of the lecture platform. There must be a goodly number of the Jourof life, high and low alike, are at the last to NAL's city and suburban readers especially be set aside, it will be for the sake and in the interested in the topics he proposes to treat direction of better and loftier results than in his course, and they will miss a rare opportunity if they fail to hear Mr. Mead's skillful and soulful portrayal of these great historical characters. Mr. Mead is too sincere and honest in his chosen profession to resort to the customary hippodroming of the traveling lecturer on literary subjects, hence the rabble, only attracted through curiosity or a desire merely to be amused, does not attend his lectures, but no thoughtful person hearing him once will fail to improve every opportunity to listen to him.

Mr. Alfred R. Wallace is now in Washington .S. A., talking apparently that common-sense abou Spiritualism which our shrewd Transatlantic friends will appreciate. A correspondent of the Religio-Philosophical Journal, who has interviewed bim, asked for some specific declaration of his belief in communications between the worlds of spirit and matter. He replied:- "There is no doubt of it. and any one who will pursue the investigation can come to no other conclusion." That is robust, and it em-Spurgeon, the great divine, wonders what heart that all the world could share it, and could hold it with the tenacity which has always charas precisely accurate: the law (if it be a law) has like most laws, many exceptions. I believe wholly in the reality which Mr. Wallace affirms; and I look with hope to the advent of the day when all men will be able to attain the position which I think he has a little antedated. "Many of the so-called frauds," be added, "are not frauds in the sense in which people usually look at them." I wholly acquiesce in that opinion.-W. Stainton Moses in notes by the way, Light (London).

Prof. Wallace's statement with regard to many of the so-called frauds is identical in language with that often used by the Jour-NAL. But to say that much and stop or to acquiesce in that opinion without a further word, is likely to mislead the public. So far as the Journal is concerned it is very frank to say that for all practical purposes and so far as the public is concerned, the effect of a thing is just as vicious whether it be a fraud in the sense in which people usually look at it, i.e., as the deliberate deception of the operator, or whether it is the result of some occult influence. In either case there is deception, and if the conditions inviting it are persisted in it becomes intolerable.

The Trade of Mediumship.

To the Editor of the Religio-Philosophical Journal: 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 depart ed when such is asserted "for lucre or gain." Surely no Solon is needed to affirm the obvious axiom that all are at liberty to dispose of their talents in whatsoever way they choose, always providing their so doing neither defrauds nor wilfully injures another. As to the taste that makes a trade of mediumship or preaching, that is a question of sen-

The right to trade in mediumship is unde

niable. What follows? This: that those who do so trade must submit to all the customary requirements as between seller and buyer, and the laws that are designed to secure honest dealing, and punish fraudulent pretence; therefore trade in mediumship is legitimate and as the medium then becomes a merchant or vendor for gain, he stands personally responsible to his customer and the common law for the honesty of his business. In this view mediums who are public merchante, opening shop to all comers, soliciting custom from advertisements in public prints, must abide by the results of the conditions they themselves offer. The personal character, delicate feelings and the assertion of integrity will not be heeded any more by the promiscuous public than would be the case when preferred as claims for respectful treatment by any other merchante; and in our case where fraud and false pretence are made manifest, the prosecution is as just as it would be in any other case. Dishonest tradesmen deserve their punishment. Honest tradesmen, having no fear, conduct their business with satisfaction to their patrons and themselves, and immunity from the law. Every trade is afflicted with dishonast deal-ers, mediumship not excepted. It is property

divinity one hundred and fifty feet long, understood that the dishenest dealer in the necessaries of life is a vile and despicable wretch, for whom no contempt or nunishment 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? For the unadulterated fraud of this character, for those human ghouls who fatten upon their hellish gains, getten by pretending to sell an article -mediumship,-to wit:-to which they have no rightful claim at all, for such as these no even worse are those who, having mediumship, adultorate it for effect and gain.

We have no right to debar another from selling mediumship, but we have every right as purchasers and interested parties, to insist on honest dealing; and failing in that being possible, our duty is clear and plain—exposure of the cheat. Phenomenal Spiritnalism is a science, its conditions are largely unknown even yet, but when "conditions" are insisted upon that utterly preclude all possibility of scientific method, a not too charitable inference alone is possible.

I have no sympathy with fraud, wrong, or false pretense; the cry of "fellow medium" has no meaning to my ears when facts give the lie to every fraternal claim. I mourn over the failure of a fellow creature to do right, but I will not condone the wrong

knowing it to be such. While, too, upon another point, am I bound to say amon! 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. And, still again, the community has an inalienable right to demand a duty-doing life from a duty-teaching teacher. Are these points not clear? Surely they are, and beyond dispute. Should we not say that the three F's must go-Frand, Folly and Falsehood?

To me Spiritualism means all I hold dear and reputable in this life or the next. It is the science, morality and religion of life. Its demonstrations saved me from Atheism: its proofs are the only evidences of an hereafter. My own sentiment is to keep it pure within and free from the regues and rascals that, barnacle-like, have attached themselves to it without.

I have said, and here repeat, my conviction is that our cause will split in twain. Mercenary Spiritualism with its marvel hunting, wonder-teaching, folly and sickly sentimentalism,—a veritable psychical debanch on one side; rational, scientific moralistic culture and investigation on the other: where let me be counted ever.

I will not insult the beauty nor impugn the honesty of the true workers upon the spirit side, by saying all our ills come from them. We get what we seek. Pray, we may ever seek the best for all. But we cannot carry frauds or fools. They have a right to live, but let us come out from among them, once for all, and now. That the public look upon all paid mediumship with a doubtful eye, is part of our responsibility, from which I have never shrank. If the price is too great, then give up the trade. That I agree with the course the JOURNAL advocates, substantially,-"Root the rascals out,"-needs no saying; one word only, now be sure of your rascals first, then, Davy-Crockett-like,go ahead! For every honest medium and every worthy teacher, I have a hand and a word. For every repentant weaker brother I have sympathy and aid; for the contumacious and unrepentant, but this-Keep out of my sunshine! Expect no cloak or comfort until you are ready. I do not write in harshness, God forbid! Life is too hard for us all, but justice first, and then mercy. But, brethren, as merchants we must command respect from the character of our goods first, last and always. J. J. MORSE. Washington, D. C., April 12, 1887.

The Young People.

A correspondent of this city writes: The Young Peoples' 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. Apollo Hall, one of the oldest Spiritualists' meeting places on the south side, was filled with the devotees of Spiritualism. Among the audience could be seen the smiling faces of many of those who in the past made Apollo ring with good words and enthusiastic speeches. It was, indeed, a bright picture, and presented quite a contrast to the general run of meetings held in the city, which are almost destitute of young people. The President dedicated the society to the elevation of humanity, the extension and progress of Spiritualism and development of the spiritual nature of mankind. We do not blame our seniors for not interest ing us before," he said; "but we do censure ourselves for not perceiving, life as it really is. We are here to work to accomplish a duty. and though we stand alone to-night, may we hope for thousands like us in the near future." Mr. Algerton addressed the audience on the "Isms or Lessons of the Ages," reviewing religions, from the most ancient down to the present and grandest one of all. Mr. Longhurst, Mrs. Coverdale and Mr. Bailey followed with appropriate addresses. The meeting was then closed, and given to the

mediums. The Young People are bound to succeed, and it will not be long before there will be a general uprising of Young Spiritualists throughout America, for the attainment of

(The Apollo Hall above alluded to is located at 2730 State street.)

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 sex, young or old, can do, at a profit of from \$5 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 abso-lutely sure. Write at once and see.

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

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P.O. address. address. Respectfully,
'Dr. T. A. SLOCUM, 181 Fearl Street, New York.

That tired feeling and loss of appetite are entirely overcome by Hood's Sarsaparilla, the peculiar medi-cine. Try it and see.

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

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afternoon . 1:30 charp, at Martine's Hall, N. W. cor. 22ud afters and 1. chang Avenue.

Spiritual Meetings in New York.

The Ladies Aid Speicty meets every Wednesday afterneon at three o'clock at 128 West 4Brd Street, New York.
The People's Spiritual Uceting of New York City, has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:80 and 7:45 p. m
FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street Mro. ? B Stryker, services Sundoy at 11 A.M. Officers: Geo D Carryl, President; Oliver Russell, Vice President; Dr George H. Perine, Secretary; F. S. Maynard, Treasurer. Grand Opera House, 23rd Street and 8th avenue.—Sorvices every sunday at 11 a m. and 704 p. m. Conference every Sunday at 214 p. m. Admission free to each meeting

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street an t Redford Avo-Services every Sunday at 11 a.m. and $784~\rm p.~m.$

Saratoga Springs, N. Y. The First Society of Spiritualists of Sarategasprings, N. Y. Meets every Sunday morning and evening in Court of Ap-peals Room, Town Hall. W. B. Mills, President. E. J. HULING, Secretary

St. Lonis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every sunday in Brandt's Hall, conti-west corner of Franklin and Ninth Streets, at the hour of 2:00 P.E. Friends invited to attend and correspondence colletted. H.W FAY. Prest, 620 S. Brandway. ISAACS, LEE, Cor. Sec., 1422 N. 12th St.

Lassed to Spirit-Life.

Ames Brosius passed to spirit life Thur day night, April 7th 1887, at his home near Mount Union, Ohio, after a ling-ering illness of six years. The deceased was born in Chestr County, Pa., Feb. 3rd, 1814. He was next to the youngest County, Pa., Feb 3rd, 1814. Hawas next to the youngest of a family of fifteen children. One brother and two sisters survive him. He came to Obio in 1835, and was married to Esther C. Morion in 1839. Hell aves a wife and two daughters to mourn his loss. Four children have preceded him to the Summer land, and were waiting to welcome him there. He was a loving husband and father, an active worker in all reforms, and a friend to the oppressed. He was an ardent sphitualist, and liv C and died in the fath,

Miss Gleason, of Geneva, O, delivered an appropriate funeral sera on on the 10th.



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~ II Y ~ Dr. E. W. Stevens.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

THE

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IN THE CAUD OF

MARY LURANCY VENNUM.

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the interest continues, for in it on judubitable testimony may

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and that she should receive from it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to fellow the guidance of the Spirit world. The publisher therefore propases and hereby binds himself to

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NATURAL LAW

IN THE

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mother."

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. Nature.

BY HATTIE J. RAY.

My realm is unbounded, unfathomed my lawa; I dwell in each atom, the Father of cause, And reign with unquestioned, unlimited power O'er all things created, for ALL is my dower. I hold o'er my subjects unparalleled sway— Supreme, undisturbed,—in a cure but silent way: Pervade matter's province, all spirit control Through earth, sea, and space, and in homes of the

The tone of my voice in the thunder is heard And sounds in the trill of the sweet singing bird, In brooglets that murmur and oceans that roar, In melodious strains, and a million things more, Revibrate in answer, "Deified laws, Enforced by the all-seeing Father of cause!" I foster all growth with the greatest of care, Protect each germ in space everywhere; Infold them in wrappings most grandly unique Until the new life the bright elements seek. I leap with the torrent adown the abyes. Ascend with the spray the bright sunshine to kiss, And weave with deft fingers a brilliant hued bow To span the dark water that surges below. I moan in the tempest and laugh in the shower, Illumine each cloudlet, and paint every flower. And float with the zephyrs that herald the spring Through sweet scented groves where the wild robin

sing; And slowly my banners unfold to the breeze O'er shrub-covered mountain and tall forest trees, Resplendent with rain-drops, and diamond-like dew Unequaled in splender of texture or hue. The rays from my life-giving orb in the sky, That shines from the gem-studded other on high, Through light fleecy clouds when the fair day

Blends rose tints and gold, and pale blue into one.
All beauty belongs to this wonderful realm— The great Ship of Art has my hand at the helm. No master-piece painted, no grand beauties wrought That were not derived from my fountain of thought My pulses all beat with the great march of time, Each cycle in order supremely sublime, Rolls onward o'er harmony's jeweled paved track-Forever moves onward but never turns back. Each throb from the action of Nature's great hear New fields of progression to mortals impart: Each cycle that swells the great sea of the years Brings onward the sunlight that's blending the spheres.

I breath from the blossoms a delicate breath. I stamp matter's brow with the signet of death. And all the stern mandate must surely obey To serve their probation, then droop and decay. My task is uneading as times ceaseless round: Although I'm a monarch with bright jewels crowned I work without ceasing, no respite is given In earth's changing realm or the bright spheres of

heaven; Eternal my labor, eternal my reign, While God rules the universe I will remain; Through all the vast realm my presence will guide Unfailing, immortal, with Love for my bride. Fond du Lac, Wis.

Spiritualism among the Shakers.

I recently visited the Miskayuna Shakers, whose village is near this place. Among them I saw my old friend Nehemiah White, an aged Shaker, who has been very ill for a long time without hope of re-covery. He has for many years been an ardent student of phrenology, considering it one of the most useful of the sciences, showing the whole duty of the man. Nearly fifteen years ago he gave me some books on the subject and encouraged me to study it. He is also one of the finest believers in Spiritualism. He says that he has not only seen many of the manifestations that have occurred among the Shakers, but had himself a very remarkable experience, the result of an accident by which it was supposed for some time that he was instantly killed. Being struck on the head with a heavy tim-ber, he fell to the earth, but seemed instantly to re-gain his feet, and on looking down to the ground saw his own body lying there apparently lifeless.

Ho saw men rush to it and bear it away carefully and make efforts to restore it to animation, and heard all their conversation and also saw conversed with friends long dead. After two hours he made an effort to re-enter his body, and it seemed very difficult to do so, but he succeeded, to the joy of the relatives and friends standing by. This experience is to him a vivid reality, and he entertains no doubt of the reality of the after life, no fear of annihilation. It is not generally known that modern Spiritualism originated with these Shakers, of whom Nehemiah White is one. The manifestations first occurred in the person of a little girl, who was controlled apparently by former members of the community, who had died some of them many years before. After that they had manifestations regularly at their meetings for years, and through various members of the community, and they now have thousands of pages of communications that were recorded.

Finally, after some previous warning, it was announced at one of their meetings that the spirits would not manifest themselves among the Shaker thereafter except occasionally; that they were going out into the world to undertake the great work of convincing all people of the reality of spirit existence and that they, the Shakers, would soon hear of their work outside of their community. This meeting was one of remarkable interest.

This communication contained many words of exhortation and eucouragement and a final affectionate adieu. From that time to the present two weeks after the meeting above referred to that the mysterious rappings occurred in the house of the Fox family, near Rochester, N. Y.

The above facts I have from Elder Giles B. Avery than whom a more clear-headed, intelligent and honorable man cannot be found, and have written them thinking that they might interest some of your readers.—F. E. ASPINWALL, M. D., in Phrenological

A SPIRIT APPEARS AT A WINDOW.

A Virginia Ghost Story.

There are but few if any old plantations in Vir-

ginia around which there does not cluster some in-

teresting stories of either a romantic or supernatural character. It was but a day or two since that I heard one of the latter kind, told to me in an exceedingly interesting manner by a young lady who was but a mere child at the time the occurrence happened. Before the war her parents were in affluent circumstances and owned one of the most historic plantations within fifty miles of Richmond It came to her mother by inheritance, and dated its decline from the close of the war: Finally it was mortgaged and gradually her parents grew less able to cancel the indebtedness. "One evening," said she, "just as the sun was hiding behind the trees in the West, my mother, one of my elsters, and myself were sitting in the parlor engaged in conversation. Hanging upon the wall was an old portrait of my great-grandfather. It had been there for years and years, having been painted by a most skillful and celebrated painter when my great-grandfather was in his youth All at ance there came a crash. It was the portrait with its heavily gilded frame, which was smashed into fragments when it struck the floor. While the old portrait was lying with its face to the floor, and before any one could pick it up, my mother, startled by an apparition in one of the front windows, screamed to us: "Look! Look! Look at the window! Can't you see there the image of your great-grandfather?" My sister and I turned quisting grandfather?" My sister and I turned quickly, and there perched in the window was an apparition the very image of the old portrait that was still lying with its face to the floor. It was," concluded the young lady, "a strange and peculiar vision. We took it as a bad omen, and my mother said at the time: " know our old plantation will soon go from us, as I had a presentiment the moment I saw the image of my grandfather,' who had been buried in the old family burying ground near by many years before. Sure enough, in a few weeks the plantation was sold, and yet, while I do not like to say that I believe and, and yet, while I do not like to say that I believe in the supernatural, I cannot, to save my life, account for the strange apparition and the true presentment my mother had at the time, when noise of us in the least expected that our plantation would be sold so soon." The father of the young lady who told me this story is still living and is widely known in Virginia; he has filled some high public offices.—

Richmend State.

A Baltimore Editor 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 comedian as a reporter to attend our lectures, and make reports that probably to him appeared funny, but which to others were stupid and false. The same paper has since then passed into the hands of other men who are making an effort to popularize it by publishing the sermons of Rev. Talmage, and giving a liberal space to proceedings at the churches in this city, also at the Vatican, which has been copiously illus irated with cheap cuts, said to represent the Throne in the Sala Regia of the Vatican, and also quite a number of the cardinals. No doubt they are all taken from life, or from some other place where

cheap illustrated papers draw their supply.

In looking around him for something additional for the attractiveness of his journal, the thought struck him that it would do well to kick Spiritual ists. He had been at the travelling menagerie of Miss Fay, and, in his own conceit, knew all about Spiritualism then, hence he concluded that now while he was crowding his paper with the carica-tures of the eminent cardinals at the Vatican, he would annihilate Spiritualism and draw new pat rons, therefore he prepared the following editoria

which he places alongside the cut of Pope Leo XIII.

"The most foolish of all cranks is the modern
Spiritualist. It would surely seem that the persons who can attach serious credence to the stories and conjuring tricks, which make up the class of enter-tainment given here recently by Miss Eva Fay, must be in need of such legislation as applies to children and persons of unsound mind. Yet Philadelphia has discovered that 2,000 avowed Spiritualists live in that city, and these 2,000 gullible persons have turned upon Representative Keyser's bill to make mediumistic gain a matter of penal offense. Indeed the spiritualistic question has acquired for the me-ment a paramount importance in Pennsylvania State politics. The Spiritualists claim that their gatherings are religious meetings and that their lecturers speak in the trance state, being confessedly ruled by

the spirits of the departed.
"But the admission that \$20 a week is paid to the mediums for perpetrating fraud on the credulous and pious Spiritualists clearly brings the mediums into the same category with fortunetellers, astrologers and other persons engaged in obtaining money by false pretensee."

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, the impudent tone of which shows it to be the product of an ignorant brain, overshadowed with self-conceit and arrogance.

If the man, mighty in his own conceit, who wrote the article, would investigate Spiritualism it would be well for him. He might be brought to know a little of himself, and he would surely learn that the Fay caravan is no more a part of Spiritualism than is Barnum's menagerie, and he might also learn that it is not the part of wisdom to condemn that which he knows naught of.

As far as I learned, there was no public celebration of the 39th Anniversary of Spiritualism; our friends assembled together in a private way; proba-bly the largest gathering was at the residence of James Child. He and his wife are warm-hearted and earnest workers in the cause. Through them a number of persons have been brought to the light at their circles, and many have been developed as me diums. Among the mediums present, were Mrs. Sarah A. Danskin, a pupil of Dr. Rush, and a successful clairvoyant physician, and Rachel Walcott; both are well known to many of your readers. The occasion was a most enjoyable one. Mortals and spirits joined in relating their experiences and wish-

ing God speed the cause.

Upon the surface here, Spiritualism makes but a small mark. Custom and fashion are rigid law-makers in this community, and there are few who dare to break those idols and face their friends in the might of their own free manhood and womanhood. This community, like sheep, follow the track of the leader, and the fear of the wolf keeps them closely huddled together. Their knowledge of Spiritualism is like the wise editor I have alluded to limited to such exhibitions as are given by the Fay Troupe, and the exposes by Kellar and others. They go to these exhibitions because they are widely advertised and held in theaters. The same people would not go to a Spiritualist meeting where they might learn some thing of the Cause, for fear their friends might find it out! What are such mortals worth in the economy of nature? and yet their name is legion!

We have but one society under whose auspices lectures are regularly given on Sunday; Mrs. Walcott lectures. She teaches the truths of Spiritualism in a manner that commends the Cause to all seekers after it. Her style is fervid, forcible and eloquent.

A number of mediums have been developed within the last few years; among the most remarkable is Miss Maggie Gaule, who is a test medium of rare gifts, through which she has been able to convince many of the truths of Spiritualism and immertality Baltimore, April, 1887. CARBOLL.

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 ower behind the bill in the Pennsylvania legisla ture to suppress mediumship, reminds me that a large majority of the delegates in their convention in Harrleburg, Pa., last summer, voted against making the White Cross Movement a part of their Christian work; and I am not at all surprised that these vir-tuous(?) believers in those old libertines, David and solomon, should seek for some scape-goat on which o work off some of their surplus virtue; and inasmuch as they now have no official, sanctified priest to send into the wilderness to browse or starve, with their sins upon his poor head, why should they not take our little lamb?

Well, I say, let them do their worst, we can stand it, and in the end we will "lamb" them to their heart's content. My worst wish for them is that they may yet all be ashamed of their vote in Harrisburg, and become in heart and life thoroughly imbued with the White Cross Movement, for then they will be kept too busy at home to persecute any one, or to look for fly-specks upon their neighbors' crockery.

All the infamous and diabolical persecutions which have disgraced the history of the holy Christian church for 1800 years, would never have been if Christians had followed the teachings and life of

their woman-born God. And Spiritualists must choose which shall control them—wind or work! Wind mills do very well to pump water and to grind corn, but they will never dig the wells, nor plant, nor work, nor gather the

Much has been said about the monetrous Puritanical laws of New England, and the outrageous treatment of Baptists and Quakers by the Puritan Christians, their murder being not an infrequent Christian exercise but it is not generally known that the Holy Apoetolic Episcopal Church in Virginia enacted similar laws and committed the same diabolical acts against the Quakers, as their bloody Christian brothers did in New England, the only difference being that in Virginia the fines were to be paid in tobacco, which was then their circulating medium, and very appropriately, too, for its nastiness was a dead match for their religious rottenness.

Even Martin Luther manifested some of this spirit in his treatment of Zwingli, whose shoes he was not worthy to "shine." Luther's modified form of religion was only a little advance, but it was all the world was ready for, and it has taken all these years to prepare humanity for the real Christ, coming as the law of love written in the heart and life of hu-

Amherst, Va., March 3, 1887.

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 1869. It comes to us every week laden with the ripe fruits of Spiritualism; and since leaving our old home in Oconto, Wis, it is more precious than ever. We find many good Spiritualists here in Portland—progressive ones, too, who are striving for a higher unfoldment. I am preparing a better condi-tion for myself when I shall have crossed that mystic River of Life. I am a pioneer in Spiritualism, having been one for more than thirty years, and I find it as a religion one of the grandest and most beautiful. I am confident that it exerts the most restraining influences. I am glad to see the frauds fully exposed in the grand old Journal; it always advocates pure Spiritualism; that is what we want, let us have it pure or none at all.

How A Detroit Drummer Became a Trance Medium.

The recent celebration of the thirty-ninth anniversary of modern Spiritualism, and the meeting held at Fraternity hall last Thursday evening, have awakened a passing interest in this weird belief and developed the fact that several well-known citizens are regarded as "mediums" at home and among their intimate friends. One of these gentlemen is Mr. Ave-

ry L. Thompson, of the Michigan preserving company who resides at 416 Lafayette avenue.

"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 over one and I do what I can in the periments are open, and I do what I can in the light. I have never met a professional medium here or elsewhere. What I do is without any effort of my own, and for my friends. Well, as I was saying, two or three men, traveling men, including myself, had to 'lay over' on a rainy, disagreeable day, and I proposed to them to go to my room and play seven up, as commercial travelers do sometimes. This was four years ago. After we had discontinued playing I sat with my hands on the table and one end of it came right up."

"You were not thinking of it?" "No. I was a regular skeptic on such matters. My friend said "What is it?" I did not know. He then said 'Put your hands on again.' I did eo, and up went the table. I left then, the train having arriv-ed, and thought no more of it for two years, when one evening while my wife and I were playing cards she said, 'I have been with mother to see the great Slade. Let us put our hands on the table and see if we can tip it.' We put our hands on the table. Raps' came. My wife asked questions and got intelligent answers—three for 'yes' and two for 'no.' After that I gave it more attention, and always with some new developments in the way of moving chairs n mid air and lifting tables. Then I began to use a planchette. One evening a lady visiting us from the east proposed my taking the pencil in my hand. After two or three passes I became entranced, that

"How long did you remain in the trance?" "Long enough to write eight or nine pages. The messages are always in the handwriting of the deceased. This was from a Detroiter of almost national prominence in his own writing. He spoke of his family and said his present life was all he could desire, although it differed from what he expected.

"Prior to this I was a skeptic. I had a letter from an aunt, but I said if I could get a communication from my brother, who was dead, I would believe. I went home to visit my parents, close communion Baptists, and on retiring put a pencil and piece of paper on my dressing case. In the morning the sheet was filled, both sides, with an intelligent com-munication telling how his life was spent. The writing and signature were identical with his. It was very comforting to my parents. My mother was afraid it would affect me hereafter, but I am in bet-ter health than I have been for years.

"I know nothing while in the trance, and I cannot recall anything when back in my natural state I have had a great many scances at private houses and am assured that they are very satisfactory. I do not try the slate writing very much. That exhausts

me more than anything else.

One day a friend said he would like to have me call up some of his old Detroit business friends in the spirit land. I took two slates, hinged together. They were placed on the center of the piano, fully six feet away from any of us. We sat in a circle. One gentleman held my hands and covered my feet with his so that I might not move. We turned the ight down. I was in a trance I can not tell how long—ten minutes, perhaps—when they heard three distinct taps. They had already heard the pencil moving. They turned up the light and there were

Mr.——: I am very glad to see you here this evening. I was drowned off my yacht at Grosso Isle. Yours spiritually, K. C. Barken.

The slate was taken to Mr. Barker's son-in-law, Mr. C. B. Hull, and to one of the banks, where the writing was compared with Mr. Barker's signature, and vouched for as identical with his. On the other side of the slate was a letter from a friend signed "Robin," which was recognized by all in the room. I have received for Aunt Emily Ward several communications from E. B. Ward.

"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

"What do you think of Mr. Alderman, the new Detroit mesmerist?" "He is a wonderful man, but I don't know anything about clairvoyance."-Detroit Tribune

The Talking Board.

to the Editor of the Religio-Philosophical Journal A year ago, possibly longer, I. T. Damon, of Millington, Mich., kindly sent me explicit instructions for making a so-called "talking board," and I accordingly had one made, and have occasionally used it since, always with apparent gratification to all parconcerned. For the benefit of many readers who never saw one, allow me to describe it: An un-painted board 18 X 24 inches, with the alphabet stenfilled upon it in three horizontal lines, the words 'Yes" and "No," "I don't know," and the numerals, beneath it. Next, small board, 6 X 8, with a pointer attached. To use the apparatus, hold the large board on your laps, place the little one on it, rest your hands lightly thereon, and patiently await results.

Under the hands of some the small board will move quickly, readily answering questions and spelling names and messages. A young lady living with us the past winter, totally ignorant of such things, was not a little surprised by having the name of he deceased father, together with a message spelled when no hands but her own touched the board. At the time of her father's death her mother was an inmate of an asylum for insane, and the message alluded to was the inquiry, "How is mother, is she rational now?" We asked whether he could not see his family, and the reply was, "sometimes," implying that they on their side of the river as well as we

on ours, are hampered by "conditions." The opinion is quite general that the spirit disembodied is in such respects untrammeled. What has been the experience of your readers on that point? Will some of them please testify?

The best place to investigate Spiritualism is at home, and this, to me, for a commencement, is a much more satisfactory method than by table-tip-ping. Try it, friends. Being a regular attendant at the Queen City Park Camp Meeting near Burlington, much Vt., I wish to mention one thing which in my opin on might be productive of great good there and perhaps in other camps also, in extending the Interest of the general public, which is supposed to be one of the objects of such meetings. Many who visit the grounds are there for a day or two only, excursion ists, etc. Some "who come to scoff remain to investigate;" some feel no interest whatever; others,-a much larger number, impressed by what they have heard or seen, return to their accustomed duties con-vinced that "there is something in it" and desirous of knowing more of the matter, but wholly ignorant of any way to obtain further light in their own homes, and unwilling, perhaps, to seek of a Spirit-ualist neighbor the coveted information.

Now, if the desired knowledge in the form I will suggest, of Mrs. Britten's Rules for the Formation of Spirit Circles should be printed and gratuitously dis-tributed on such occasions, it would in my opinion reach very many who would be greatly benefited thereby, and the camps likewise as a natural con-

I wish the JOURNAL success in its chosen course and very many years of prosperity.

E. Fletcher, Vt.

I. R. ARMSTRONG.

At the JOURNAL office there has been on sale for years (price ten cents) a valuable treatise entitled: "Home Circles; How to investigate Spiritualism, Suggestions and rules." We should be glad to print one thousand or any number above that at cost for any camp or individual.—Ed. Jouanal.

G. F. Lewis writes: Pr. Townsend 15 one of the purest, sweetest and most advanced teachers that ever grew out of the Methodist church. His school of New Theology at Lakewood, the most de-sirable place on Chautauqua Lake, near here, is doing much good, feeding many with his clarified theology.

Queen Victoria was lately presented by one of her subjects with the engraved diamond signet ring which belonged to Henristia Maria, the consort of Charles I.

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 Lon-don. Mr. Gustafson won fame in England and also in this country by his book on the drink ques-tion entitled "The Foundation of Death." His wife, Zadel Barnes Gustafson, American born and brought up, is a poet and magazinist of distinction, and while in this country is the special representative of The Pall Mall Gazette. Mr. Gustafson is a tall, dark-haired Swede, who retains enough accent of his native tongue to mark his nationality distinctly. He talks as well as he writes, though not so well as his handsome wife, a young-faced beauty with

After the larger part of the company left, the remaining few of us, feeling relieved from the constraint which is the unavoidable flavoring of the atmosphere of a large company, found ourselves chatting without reserve in the happiest manner imaginable. At such times conversation is really spontaneous. Bright thoughts, interesting experiences, humorous adventures come forth in attractive form and with spirited step move about for the entertainment of those who call them forth,

Somebody said something about the superstition of the Norwegians regarding sleep. "Is it true, Mr. Gustafson," asked another, "that they never wake anybody from sleep, for fear of hutting the soul, which they believed to be away from the body when

one sleeps?"
"Yes; when the spirit travels they think it should be permitted to finish its journey. A sudden awakening is a shock."

Then the talk drifted toward the psychic and mysterious, and Mr. Gustafeon told this story: Some years ago I was visiting my home in Sweden. My sister was to be married in a few weeks and was anxious to have me remain for the wedding. Though I wanted to do so, I could not. Business affairs called me back to London a month before the wedding occurred, and I did not see my sister again for five years. Then, when I went to visit her and her husband, after greeting me, she said: "Oh, brother, I have always been so grateful to you for coming to my wedding, although you stayed such a very short time."

I knowing that I had not have here and believe

I, knowing that I had not been here, and believing she was teasing me, said, "Come to your wedding, indeed; you know very well I wanted to come, if I did not."

"Oh, to be sure you were not there for the ceremony, but you were here a little while in the afternoon, nd I have always felt so grateful to you, for l know it must have cost you ever so much trouble. Seeing that she was quite serious, and not wishng to startle her by a denial of the pleasant charge of being where I had not, but should like to have been, and where I ought, if possible to have been, I begged that she would tell me all about it, as five years had somewhat impaired my memory of he incident.

"Why, you know, brother, when you were enter-ing the gate Axel (her husband) and I saw you and turried to meet you, I kissed you and so did Axel We walked, holding your arms, to a summer house and sat down. But you surely remember?"
"No, not clearly. Go on and tell me all about it."
"Well, Christina. (the old housekeeper, who had

known me since I was an infant) came down, and was delighted to see you."
"What! Did Christina see me and talk to me?"

"Yes, surely. Don't you remember?"

"No, not exactly. Tell me did I cat or drink while nere?" "You drank some syrup, but you did not stay to

eat. Yes, and you made a speech."
"I made a speech! Why, what did I say?"
"Oh, we have it written down. Axel wrote it down, and we have it yet."
"Did I see many of the guests?"
"Did I see many of the guests?"

"Only those who were in the garden with Axel and me at the time. You would not go up stairs,

and me at the time. You would not go up stairs, although we urged you."
"How did I leave? I cannot remember."
"Suddenly and rather mysteriously. You and my husband and I started to walk. We reached a corner and you suddenly left us. We did not see you go, but when we turned around you were no longer with a good acting sight. We supposed you had with us and not in sight. We supposed you had gone to the house. But had not, and we saw you no more."

"Hid the beoble we mot were walking together?" "Yes; but I never thought of it until now. Every-

body stared at you with the greatest interest. I am sure I don't know why. You were looking exceedingly well, and were well dressed, as a matter of COUTAG!

Then I told her that I had not been there at all that I was not even out of London at the time. She could not believe it. At last she said:

"Why, brother, if you were not really here then, per-haps you are not now. You are not in the least different from what you seemed to be then." I assured her that I was there in the flesh and not likely to vanish suddenly. We talked over the mys-terious visit. Her husband, the housekeeper, and

such of the guests as saw me corroborated the story. The speech I was said to have made was read to me. It was quite new to me. I had no recollection of ever thinking of any part of it.
"How do you explain it?" Some one asked.

"I don't explain it. It is perfectly incomprehen sible to me.

"Perhaps it was one of those strange appearances of the spirit while the body sleeps, which the Nor-wegians believe in," another suggested. "But I wasn't asleep. My wife and I distinctly

remembered that on my sister's wedding day we worked very hard all day."

"Was anything of the kind ever told of you before or since?" I asked "Yee," answered Mr. Gustafson, "a lady in Lon-don asserts that I once spent an hour in her par-

lor, in company with other guests, when I wasn't Who can explain it? Surely there are more things in heaven and earth than are dreamed of in one's

Brooklyn, N. Y. EBBON OLIVER.

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 She has not spoken or opened her eyes but once. About two weeks after she was prostrated she suddenly opened her eyes wildly, crouched down at the foot of the bed, with a frightened look and features distorted, and said: "See the fire." She then relapsed into her entranced state and has remained so ever since. Her eyes cannot be opened and she cannot move. She cannot eat, and liquid food has to be forced into her mouth. Sometimes her sister succeeds in forcing a crushed strawberry or a minced oyster down her throat. When an attempt is made to put food in her mouth the jaws close rigidly and the lips are compressed tightly. Occasionally she will drink a swallow or two of water if the edge of the glass is forced between her lips. She is reduced to a skeleton and looks like a corpse. The lips, how-ever, are slightly colored and the breathing is perceptible. The physicians agree that the entranced woman is afflicted with catalepsy, though the suspension of muscular power, volition, and sense has lasted longer than such cases usually do. The doctors have not yet been able to bring her out of it and will let it run along until warm weather, when an electrical apparatus will be used to revive the long sleeper.

Soldiers in the Air.

The Vienna correspondent of the London Dally News sends the following story: "In Vidovec, a Hungarian village near Warasdin, the belief of an approaching war has seized hold of the entire population. A splendid fata morgana was observed dur-ing three consecutive days on the wide plains around ing three consecutive days on the wide plains around the village. Enormous divisions of infantry, with scarlet cape, could be distinctly seen moving in the plains and performing exercises to the words of command of a colossal chief, whose sword was seen flashing in the air. The phenomenon lasted several hours, and finally the soldiers disappeared in midair. The people stood a westruck in great crowde, and charged aware movement of the phenomeno. and observed every movement of the phantom sol-diers with breathless attention. Two gendarmes afterwards went in the direction of the scene of action to see if any trances could be found, but of course in vain. The phenomenon is believed to have been a reflection of some infantry divisions menouvring at some miles' distance."—N. Y. Times.

Mr. Beecher used to name his fine estile after dif-ferent members of his family and favgite flowers.

A COLOR CONTRACTOR OF THE STATE OF THE STATE

The Young People's Spiritual Society.

To the Editor of the Religio-Philosophical Journal:

Mrs. Perry's recidence on Prairie Ave., Sunday evening, April 10th, was changed for a few short hours into a model church. Her beautifully fur-nished parlors were given up to the Young People's spiritual Society, for their last meeting in private houses, and although but a dozen composed the audience for the first meeting, nearly four score were present at the last. Such a large and harmonious audience agreeably surprised many of the leading Solitinglists of the city, who were present and ious audience agreeably surprised many of the leading Spiritualists of the city, who were present, and Mr. Bliss, the well-known worker in the cause, seemed the happiest man alive. "Why," he said, "I've been sitting here and laughing with joy at the entrance of every young person. It is one of the greatest pleasures imaginable to see the boys and girls taking such an active part in their religion." The sneeders of the evening were Mrs. Alvane Mrs. The speakers of the evening were Mrs. Ahrens, Mr. Bliss, Mr. Algerton, Mrs. Hattie Davis and others, who are all known as earnest and sincere workers in Spiritualism.

The young people have secured Apollo Hall,-2730 State street, until the 1st of September where they will hold their Sunday evening meetings. "If the Spiritualists of Chicago will only give their assistance, in two years," said the President of the soclety, "we will have a Spiritual Temple, a school for the instruction of one and all."

The subject for Sunday evening was given by Mr. Algerton, "The lems 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, and is neither able to read nor write. A few days ago the girl told her mother about "having funny dreams," in which she discoursed with several dead relatives. Shortly after the girl took a slate and pencil of an elder brother and began writing in a clear legible hand what seemed to be messages from the people who had de-parted from this life. The writing was peculiar in form, being right to left instead of left to right, and was read by the little one's mother by holding the slate before a looking glass.

A day or two ago a prominent business man was called upon by the mother to see what he thought of the matter, she being mystified and alarmed. It was only a moment after going to see the girl and talking with her that she passed into the peculiar condition attending the demonstrations known as the "trance state," and wrote him a message to all intents from his wife, who has been dead some time, signing her name. The communication carried information upon certain domestic affairs that the gentleman says no one but his wife and himself had the slightest knowledge of, least of all the ignorant little girl who could not ordinarily write her own name. and whom he never saw or heard of before. A public test of the girl's powers will be made.—Dayton (Ohio) Journal.

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, duly thrashed, and put under promise to behave himself in the future. A night or two ago a gentleman living near Sparkill had occasion at a late hour to cross the stone bridge over the Sparkill Creek, when he encountered the ghostly object which was on its nightly round to frighten neonle. The man nicked up a good-sized stone people. The man picked up a good-sized stone and hurled it at the object, striking him a pretty hard blow. The spook became angered and clinched with the man. The gentleman proved too muscular, however, for the spectre, and grasped it by the throat. The ghost, in a human voice, begged for mercy. The Sparkill gentleman relented, and after discovered the spectre of the spectre of the spectre. discovering the identity of the person who had been personating a ghost, promised to let him go and not make known his name on condition that he give up the spook business. The one who has personated the ghost and caused the worst scare ever known in the lower part of the county is a man well known in Piermont and Sparkill, but the man who discovered his identity sticks faithfully to his promise not to reveal it .- New York Times.

Notes and Extracts on Miscellaneous Subjects.

DON'T FORGET-That anxiety is easier to bear than

That talent is sometimes hid in napkins, audacity never.

That good brains are often kept in a poor looking 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 ways 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 stilled 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 hoss 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 Evarts-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 Alphonee 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 pending his old age in London, living comfortably

on his savings. Prof. Richard A. Proctor, the astronomer, will re-move from St. Joseph, Mo., to his orange grove, near

Count Von Moltke is the oldest member of the German Richstag, though twenty-four of his colleagues are more than seventy years old. The Queen Regent of Spain has given Captain Zeluff, 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 'Swetzendorf,'" Ras Alula, the great general of King John of Abyssinia, never laughs, and horsewhips 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 Rockafeller brothers, John D. and William—\$75,000 in all—to the Tabernacle Baptist

Church of New York. Mr. Gladstone now takes long country walks. correspondent describes him as walking briskly along the road without an overcoat, "but only a frock coat unbuttoned and flying back."

Sir Arthur Sullivan has paid a recent visit to Berlin. He called on Biemarck and was cordially re-ceived. Bismarck is said to be very fond of the music of "The Mikado," and quite taken with the character of Pooh-Bah.

The late John G. Saxe 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 lee late.

Reed Stuart's Sermon.

BY C. W. COOK.

To the Editor of the Heligio-Philosophical Journal I have just read Reed Stuart's sermon: "A Reasonable Religion," published in your issue of March 12th. Though distance separates my body from being a member with him of the Detroit brotherhood, in spirit we are one:

with him do I join for truth to explore,
And e'en in the search, with him I adore.
With him do I labor for the progress of man,
And for the help of my brother, do what little I can.
The builders are gathering all over the earth:
To the new Temple of Truth their labors give birth.
New?—'tis as old as eterns to the Infinite Ken,
And new only new to the children of men. And new, only new to the children of men. Humanity s heart to its soul-depths is stirred With an infinite joy, at Religion's last word: And the dwellers of light in supernal spheres Ennoble our souls, as they banish our tears; And the songs that they sing in their heavenly

bowers bowers
In unison blend with hosannas of ours.
Reason, at last, in Religion's blue sky,
Shall shine in its glory, dark error shall fly,
And faith, which the past but in miracles saw,
The future I'll behold in unchanging law.
Neenah, Wis.

Literature and Vice.

There are two inflexible rules which every parent should obey and make the child obey, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work. The first rule is, get the best and widest knowledge possible to you in respect to mon-tally and morally desirable books and papers for your children to read. The second rule is, allow no child to read anything which you have not selected

what would be thought of a parent who turned a baby loose upon a table of indigestible and poisonous foods and drinks prepared for feasting grown-up and deprayed appetites, and let it eat and drink at will? Yet, inasmuch as the mind and conscience are more precious and costly than the body, to permit a child to range, unattended and unrestrained, through the field of literature, is far more murderous and criminal!

There 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. Cheap editions of standard booke, and low-priced magazines, free libraries, and friendly advisors among ministers and teachers and helpful people, abound. It is failure to appreciate at its full power the evil that is in bad or poor literature, rather than inability to find out and procure good literature, which is the real trouble. It is the failure of ordinary parents to appreciate the duty to control of ordinary parents to appreciate the duty to control and protect the growing mind, as of the same bind-ing importance as the protection and care of the lit-tle body which is the real trouble in this matter. It tie body which is the real trouble in this matter. It is, deeper than all, a false taste and vitiated moral judgment in the parents themselves that leave the children a prey to bad and silly books and papers. Let the parents "begin at Jerusalem." Let them cultivate in themselves a refined taste, a discriminating mental choice, and a real elevation of moral feeling respecting literature, and then they can and will surround their children with reading matter which will be altogether helpful.—Anna Garlin Spencer.

MARVELOUS CHANGES.

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

Is this country unconsciously undergoing a won-derful 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?

Those that see the changes early avail themselves early, and thereby receive benefit.

The shrewd fron man sees the fron interest transferred from Pittsburg and Pennsylvania to Burmingham, Alabama, and in his far-sightedness sees the furnaces in Pennsylvania torn down and deserted for this new and prolific field. It is claimed by the iron man of Alabama, that the law price at which iron men of Alabama that the low price at which iron can be produced there will revolutionize the iron in-

We have seen the grain-growing centers of this country shifted to the West. We have seen the porkpacking industry flit from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills undersell New England and American

markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place acqually as recommend. taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies only required an analysis of the fluids when they were taking insurance for very large amounts. To-day no first-class company will insure any amount unless they have a rigid analysis of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every 100 people in this country, is due either directly or indirectly to such disorders. The Brompton Hos-pital for Consumptives, London, England, reports that sixty of every 100 victims of consumption also

have serious disorders of the kidneys. Among scientists for the treatment of this dread malady the question is being discussed:
"Is not this disorder the real cause of consump-

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

Why is all this? Is it possible that we of the pres ent generation are to die of diseases caused by kid-ney disorders? Or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the effects? It is established beyond a doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their specific for this terrible disorder upon public attention. We are continually hearing its praises

This means wonders! Cannot the proprietors of this great remedy, who have been warning us of the danger, tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our reward?

The most significant of all changes, however, that

we of to-day can note is this radical change of view to which the public has been educated: It was formerly thought that the kidneys were of very small importance; to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical

Works, Providence, R. I.

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A Good Reputation. "Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Bidgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat and Bronchial affections. Price 25 cents. For sale everywhere, and only in boxes. Professor Edmund J. James, of the University of Pennsylvania, will have in the May Popular Science

Monthly a review of the recent progress of the move ment for substituting the more live and practical studies of Nature and modern literature for compulsory Greek in our college and university courses.

A Wonderful Shot.

The man who put ten bullets in succession, inside The man who put ten bullets in succession, inside the circumference of a Milwaukee girl's finger ring, at fifteen paces, was a pretty good shot, but he was-n't half so wise as the bilious man who put ten of Dr. Pierce's "Pleasant Purgative Pellets" into his system in five days, and on the sixth walked ten miles "just because he feit so well." If your blood is out of order, if you feel low-spirited and "blue" you will find these Little Liver Pills just what you used.

Eczema Rheumatism

Is ranked by most physicians among in- Is the source of wide-spread misery. carable diseases. Such may be the case | Few diseases cause so much suffering, under ordinary treatment; but this seri- and pretended remedies are usually no ous complaint yields to Ayer's Sarsa- more effective than the time-honored parilla, when all other remedies fail. "chestnut in the pocket." In the per-

"For three years my left hand was sistent use of Ayer's Sarsaparilla, howcovered with Salt-Rheun (Rezema), and ever, the sufferer finds a certain and for over six months of that time I was permanent cure. This medicine being a constantly compelled to wear a glove. I powerful Alterative, Tonic, and Bloodhad Salt-Rheum in its worst form. At purifier; is the safest and most reliable times my hand was one huge blister, full that can be found. of a watery substance, and at other times "I cannot speak too highly in favor the skin would peel off, leaving the raw of Ayer's Sarsaparilla, as a blood-flesh exposed. The itching and burn-purifier and alterative medicine. I ing, and the pains, were

Terrible.

I paid doctors' bills without number, and hought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had n't used to make my testimony public in favor of 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."-O. B. Preston, Ames Plow Co., Boston.

Edwin R. Toombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheum, and could and nothing to relieve me. A friend

Edward M. Provost, 28 Union st., Holyoke, Mass., writes: "For more than a year I suffered acutely from Eheumatism 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-Ayer's Sar saparilla.

have been a

Durham, Iowa.

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

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BABY'S Skin and Scalp preserved and beautified by CUT-

ity-a revised and enlarged edition of the book entitled "Wife and Mother," by Mrs. P. B. Saur, M. D.

"Wife and Mother," by Mrs. P. E. Saur, M. D., of the Woman's Medidelphia. Six new chapments for the complete ladies for manual published. Prepaid \$2. 10,000 already sold. One already sold. One lady made \$34 first week; another \$53 in two weeks; another, with no experience, made \$115 in .19 days. Agents average \$25 a week. Write for Circulars. L. P. MILLER & CO., Publishers, 159 La Salle St., Chicago, Ill.

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

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cures the severest Coughs.

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What it Did for an Old Lady.

Conhecton Station, N. Y. Mec. 28, 1864 GENTS:-A number of people had been using your Blette, hero, and with marked effect. In fact, one case, a lady of ever seventy pears, bed been ciek for yours, and for the post ten years I have known her she has not been able to be around half the time. Ahout els menths ago she got so feet le she was helplers. Her old remedies, or physicians, being of no avail. Leest to Deposit, firty five miles, and got a boutle of Hop Eliters. It had such a very beneficial effect on her that one bottle improved her so she was able to dress hersel? and walk about the house. When she had taken the second bottle the was able to take care of her own room and will out to her neighbor's and has improved all the time since My wife and children also have derived great bonefit from

An Enthusiastic Endorsement.

their use

Gorbam, N. H., July 15, 1886.

W. B. MATHAWAY,

Agt. U. S. Es. Ct.

GENTS:- Whoever you are, I don't know but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago, I had a slight shock of palsy, which unnerved me to such ar. extent that the least excitement would make me shake like the ague. Last May I was induced to try llop Bitters. I used one bottle, but did not see any change; another did se change my nerves that they are now as steady as they over were. It used to take both hands to write, but now my right hand writes thic. Now, if you continue to manufacture as honest and good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on 5, ur fellow-men that was ever conferred on mankind. TIM BURG

A Husband's Testimony.

My wife was troubled for years with blotches, moth patcher and pimples on her face, which early annoyed the life out of her. She spent many dellars on the thousard infallible (?) cures with nothing but injurious effects. A lady friend, of Syraguse, N. Y., who had had similar experiences and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth, fair and soft as a child's and given her such bealth that it seems almost a miracle. A MEMBER OF CANADIAN PARLIAMENT.

A Rich I ady's Experience.

I traveled all over Europe and other foreign countries as a cost of thousands of dollers, in search of health and found it not. I returned discouraged and disheartened, and was restored to real youthful health and spirits with Ices than two bottles of Hop Bitters. I hopo others may profit by my experience and stay at home.

A LADY, AUGUSTA, ME

BLOOD AND LUNG DISEASES.

LIVER DISEASE
AND

Mrs. Mary A. McClure, Columbus, Kamas, writes: "I addressed you in November, 1884, in regard to my health being affilied with liver disease, and heart trouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favoite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Prescription,' five of the 'Discovery,' and four of the 'Prescription,' five of the 'Discovery,' and four of the 'Prescription,' five of the 'Discovery,' and four of the under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine! could scarcely walk across the 160m, most of the time, and I did not think! I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after years of suffering."

Mrs. I. V. Webber, of Yorkshire. Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Peliets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am new well and strong, thanks to your medicine."

Chronic Diarrhoea Cured.—D. Lazaree, Esq., 275 and 277 Decatur Street, New Orleans, La, writes: "I used three bottles of the "Golden Medical Discovery," and it has cured me of chronic diarrhoea."

GENERAL Mrs. Parmelia Brundage, of 161 Lock Street, Lockport, N. Y. writes:
"I was troubled with chills, nervous and general debility, with frequent
sore throat, and my mouth was bacly carkered. My liver was inactive,
and I suffered much from dispepsia. I am pleased to say that your
"Golden Medical Discovery" and "Peliets" have cured me of all these
word in reference to your "Favorite Prescription," as it has proven itself a most excellent
medicine. It has been used in my family with excellent results,"

Dyspepsia.—James L. Colby, Esq., of **Procutant, Houston Co., Minn., writes: "I was troupled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagrees able symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am in fact, healthler than I bave been for five years. I weigh one hundred and seventy one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to the up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

Dyspepsia.—Theresa A. Cass, of Springfield, Mo., writes: "I was troubled one year with liver complaint dyspepsia, and bleeplessness, but your 'Golden Medical Discovery'

Chills and Fever.—Rev. H. E. Mosley, *Hontmorenci, S. C.*, writes: "Last August ? thought I would die with chills and fever. I took your Discovery' and it stopped them in a

"THE BLOOD

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, bucyant spirits, and bodily health and vigor will be established, · GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or second-poison. Especially has it proven its efficacy in curing

Salt-rheum or Tetter, Fever scres, Hip-joint Disease, Scrofulous Scres, and Swellings, Enlarged Glands, and Eating Ulcers. INDIGESTION, Bev. F Asbury Howell, Pastor of the M. E. Church, of Silverion, N. J., says: "I was afflicted with catarrh and indigestion,
Bolls and blotches began to arise on the surface of the skin, and
I experienced a tired feeling and duliness. I regan the use of
Dr. Pierce's Golden Medical Discovery as directed by him for
such compilaints and hone week's time I began to feel like new
man, and am new sound and well. The Pleasant Porgative Pellets' are the best remedy for billious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever
used. My wife could not walk across the floor when she began to take your "Golden Medical
Discovery." Now she can walk quite a little ways, and do some light work."

My sile of Ainstant I have ever
ering the whole of the lower limbs from feet to knees, from fe

HIP-JOINT

Mrs. Jda M. Strong of Anaucrth. Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed. and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time,

A TERRIBLE Aryland says: "Mrs. Eliza Ann Poole, wife of Leonard Peole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medicar Discovery. The disease appeared first in her feet extent ed to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prokinged her days." Mr. T. A. ATRES, of East New Market, Dorchester County, Md., vouches for the above

CONSUMPTION, WEAK LUNGS, SPITTING OF

(HOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofola of the Lungs), by its wonderful blood purifying, invigorating and nutritive properties. For Weak Lungs Spitting of Blood, Shortness of Breath, Nasal Catarrh, Brot chills, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the fiesh and weight of those reduced below the usual standard of health by "wasting diseases."

After trying almost everything without success we procured three bottles of your . Discor-ery, which healed it up perfectly." Mr. Downs continues:

Consumption —Mrs. Edward Newton, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my riends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He tok me that medicine was only a publishment in my case, and would not undertake to treat me. He said I might try cod liver oil if I liked, as that was the only ithing that could possibly have any curative power over consumption so far advanced. I tried the cid liver oil as a last treatment, but I was so weak I could not keep it on my at mach. My husband, lot feeling satisfied to give me up yot, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your Golden Medical Discovery. I took only four bottles, and, to the surprise of everybody, am to day doing ny own work, and am entirely free from that terrible cough which harsesed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your Golden Medical Discovery? I while restored to perfect health. I would say to those who are falling a prey to that terrible disease coast nytion, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, enclosing a stemped, self-eddressed envelope for reply, when the fore going statement will be fully substantiated by me."

Histor Cured.—Isaac E. Downs, Esg., of Spring Valley, Rockland Co., N. Y. (P. O. Box

Bicer Cured.—ISLAGE. Downs, Erg., of Spring Valley. Rockland Co., N. Y. (P. O. Box 28), writes: "The Golden Medical Discovery" has cured. my daughter of a very had ulcer.

Golden Medical Discovery is Sold by Druggists.

Consumption and Heart Disease,—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting yen I had wasted away to a skelet n; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Mannet." Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical

BLEEDING JOSEPH F. McFarland. Esq., Athens. La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it.

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fall down in a swoon, yet we never hear that persons become faint during the process of materialization. As for economizing the matter thrown off from the bodies of mortais this is very absurd. The human form is composed of atoms, thousands of which die of old age, of disease, and from acts of violence every moment. The dead atoms are floated in the blood to the lungs and there burned to ashes, for unlike man, nature cremates her dead. The ashes are floated in the blood to the capillaries and expelled from the system through the pores. The capillaries will not take up these ashes, for they are a deadly poison, and if from cold or other cause, the pores are suddenly closed, disease and even death will speedily follow unless relief is obtained. Hence the importance of a frequent bath and a change of underclothing. And this is the material out of which spirits in a few minutes make a material form with all the bones, muscles, viscera, membranes, veins, nerves and arteries. It is as impossible as to kindle a fire from the ashes of the wood we burn. The ashes eliminated through the pores are not only destitute of vitality, but they lack the elements which compose a material form. Neither are those elements found in the atmosphere. Can something be made from nothing? All nature declares it impossible. Hence it is that the scientist denies the possibility of "creation." Even formation is impossible when the necessary materials are wanting. Hence it is that our savans declare that spirit materialization is a scientific impossibility.

But do I deny the statements made by Bro. Smith and numerous other persons of undoubted veracity? Nothing of the kind. The phenomena may have all been witnessed, as have heard so often described, and yet every incident may be philosophically explained without assuming materialization as a fac-

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. Yet while in the form the spirit may so control a mortal that will hear voices where there are none, feel a touch when no one is near him, see objects where there is only empty space, be made insensible to the pain of a severe surgical operation, etc., etc. Since these phenomena may be produced by a spirit in the body, much more marvelous manifestations might be expected by spirits freed from the body, and yet these are sufficient to account for everything, provided there is no hippodroming, witnessed at an alleged spirit materialization. Therefore I see no necessity for claiming the presence of real flesh and blood, even if it were possible to make a material form from effete matter. What one sees in such a case is merely an apparition.

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. Others may be thus affected, but no man living could over make the least impression upon them. Well, I will admit that, but they do not know that a band of spirit scientists could not play with them like a giant with an infant. When the brain is diseased it is very rare for a man to realize that he is insane. When the brain is affected by alco-hol, so that a man cannot walk straight, he often flatters himself that he is not drunk enough for any one to detect it. A spirit has only to put his linger upon the brain, as no mortal can do, to produce any desired phenomenon, either of fever, of drunkenness, of insanity, of delirium tremens, etc. I have seen persons in all these and scores of other phases while under spirit control. So to me the boasts of those who claim such superiority that spirits cannot affect them carry no conviction, although I may have confidence in their sincerity. A man must be possessed of all knowledge before he is competent to declare that immortality is not true, or that the spirits, after being freed from the body. are incapable of producing any influence

upon him. 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. I have stated a few, but not a tithe of the difficulties in my way of believing it possible, and now if Bro. Smith. or any one else, will meet me in the spirit of candor and fairness which I have endeavored to manifest in the premises and answer my objections without sneering at me I shall be very much gratified.

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. The thermometer playing among the eighties, with a perfectly clear sky and a warm balmy southwest breeze, reminded us that even light Spring overcoats were really burdensome. The churches throughout this city had left no stone unturned to make one grand display of music and flowers, thus celebrating in the letter, if not in the spirit of the occasion.

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. After sinking by the choir, Mrs. Byrnes opened the exercises by rendering a poem entitled, "The Oracles of

the Oak," by Belle Bush. 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 it has ever been my privilege to listen to. She first referred to the observance of Easter by the Roman church as the prophecy of a resurrected life for humanity; then of Easter as observed by the Protestant churches, as the fulfillment of the promise of the savior to his disciples, and the literal resurrection of the body; finally the spiritual fulfillment as demonstrated through the tiny rap at Hydesville, which she christened as the Easter of modern Spiritualism. She dwelt at length upon the spiritual unfoldment that should be made manifest in the daily lives of all true Spiritualists, to the end that the world may be better for it. The 7 P. M. lecture was a continuation of the same subject, taking as a theme, "The Position we Occupy with the Progress of the Age."

Mrs. Byrnes and her inspirers never did better in proclaiming the practicality and spirituality of our philosophy.
W. W. CURRIER.

Haverhill, Mass., April, 1887.

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

FIRST SOCIETY SPIRITUALISTS, N. Y. Exercises at the 39th Anniversary of the

Advent of Modern Spiritualism. Addresses, Recitations, Vocal and Instru-

mental Music.

LEAH, MARGARET AND KATE FOX PRESENT. Reported by Geo. H. Mellish.

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. The speaker's platform was deco-rated with plants, shrubs and flowers. The exercises were opened with prayer by Mrs. E. B. Stryker. Mr. Henry J. Newton, the President of the society, then made the introduc-

tory remarks. SPEECH BY MR. NEWTON.

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.

They are with us to-day on the platform.

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. The man who first called the alphabet and spelled out intelligent communications from the Spirit-world was David Fox. and I had the privilege of taking him by the hand this winter. The raps have been heard many times in this century, and even in the family of John Wesley, but no intelligent method of communication with the Spirit-world was inaugurated until thirty-nine years ago; then was not only inaugurated an era, an epoch, but there was inaugurated that which is, or will become universal. Ancient Spiritualism had been on the wane through several centuries; it had come to be ignored not only by scientists and scientific philosophers but by the church. Spirit phenomena that any one might mention or suggest were called, in derision, spooks! Those who believed in the phenomena were called dreamers, fanatics, and it was said they were all wrong, that no such thing had, could or would happen. That was the position of the church thirty-nine years ago. We have abundant proof that skepticism had invaded not only the field of science, but the church as well. I can remember when I was a boy if I did not take off my hat and make a very low bow when I met the dominie in the street, that I was severely reprimanded at home. The dominies were considered the oracles, and whatever they said was the law and the gospel. I then believed all they said, and I suppose ev-

erybody else did. 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. And he went further, and said there was not one in five hundred of his church but what would say just as he did. And this was the condition of things when modern Spiritualism made its advent in the world. If the human family ever stood in great need it was at this time, and Modern Spiritualism came and filled that need as a necessity. It came just as the foliage comes in spring time, and just as the oak comes from the acorn, because it could not help it. Nature prov for her offspring, and wherever and whenever the human family is developed physically, that same law also develops the intellect to a degree which will enable it to find in the great storehouse of nature its needs. In the primitive condition of the human race, when men dwelt in caves, they had but few wants, and were satisfied when their appetites were appeased, but as they developed, just in the ratio of that development their wants increased, until you come to the present civil ization; and the wants of the human family are multiplied a thousand times. The intel lect of man has developed to a degree which enables him to find in nature's great storehouse that which he needs. As we go on in this development of the mental and physical man, we find that the development of the nerves is in the ratio of the mental and the physical, and humanity is thereby prepared to perceive the spiritual, the mediumistic, and to respond, like the colian harp, to the breezes from the Spirit-world.

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

EXTEMPORE 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. We are gathered here to-day for that purpose. We are gathered in the closing years of the nineteenth century. a century which has been marked by many wonderful events which have left indelible traces upon human history. The nations of the world, as we look upon them to-day, are organized as they have never been organized before. The voice of liberty is heard on every hill and it reaches to every valley in the civilized world. Liberty means something more to-day than it meant one hundred years ago. Thought has become potential; the great thinkers of any age are comparatively few, but the great thinkers always lead mankind It is something to know how to think, and it is something to know what to think about. It is an old adage, full of wisdom, "Man, know thyself." The trouble with humanity has been, in a large degree, that man has not known himself. To be sure he had an introduction when he was born into the world but up to the time of the closing hours of the year he is yet of servants the servant of himself. If man knew himself, understood himself and knew his powers, it would be far better for the world and better for man. Modern Spiritualism is one of man's teachers; it has taught him as he was never taught before; it has taught him that he has powers, and more than that, that it is his duty to exercise those powers. Too long a time has man been in durese, not knowing what powers he possessed. We look at the huge ox: we look at the powerful horse, and say if they knew their powers and were possessed with intelli-gence it would be very questionable whether they would be the obedient and useful servants to us that we find them to be. And we are very glad that they are not possessed with those intellectual acquirements which would make them masters rather than servants. It is ignorance which keeps the brute creation subject to man. It is ignorance in man that keeps man subject to man.

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

When, thirty-nine years ago, the rapping was heard at Hydesville, and the news that a strange phenomenon had occurred in that Paners.

An Editor Successfully Tries His Hand at Answering Questions Written on Closed Paners. 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 fol-low. What could it be? The newspaper took it up, the religious papers published it in their innocence, for they did not know what it meant; perhaps they would not have published it so fully as they did had they known its meaning. But when it was found that by this sort of telegraphy a disembodied spir-it was seeking to speak to the world, to give communication to mortals, everybody was interested and everybody held their breath to hear what the spirit had to say. It was an interesting occasion; it was a momentous hour, for that which this spirit would have to say might tell for the weal or woe of humanity. Had that spirit impressed the world as Hamlet's ghost did Hamlet, had that spirit speaking from the spiritual world have said, Woe, woe to the world; we are in distress; we are in the purgatories of the infernal regions; all that is said upon this subject in the holy scripture is true, beware, beware. Then from all over christendom you would have heard from every pulpit, "We told you so." Sympathetic and sympathizing indi-viduals would have said, "Alas, poor ghost!" But when the news came that this man had

been murdered, and that his bones were resting in the cellar of that cottage, and that he had found no hell, no perdition, but had found that as man lived and died, so he awoke from the sleep of death as he passed into the spiritual realm,—why, all over the world, and from pulpit, we heard said. "That is a damned ghost, beware, beware, beware!" A seducing spirit; just one of that kind of spirits that Dr. Talmage of Brooklyn said he wished he had the power to hit such an in-

fernal rap that it never would be heard from 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 thraldom, 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. I have heard it said and earnestly said, too, that if it were proper for us to inquire into these things, and know about these matters, God would have told us so, and that we had better look on about incurring the divine displeasure by prying into these secrets too much.

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 formida-ble appearance to the world. They do not as an organization, and probably as an organized movement Spiritualism never will present a formidable appearance. It is working, like leaven, in and through the hearts of men, and the time has come for Spiritualists, who are true Spiritualists at heart. to draw the dividing line between those who are merely phenomenalists and those who are Spiritualists because of the divine truths which Spiritualism brings between Spiritists and Spiritualists. Spiritualism. comes with its phenomena as a truth, as the foundation stone upon which this great temple is being about his earth movements, could as easily reared, a monument more enduring than any-thing which hands can erect to the memory of those young girls who were the instruments for the first communication of this reat and glorious truth. a monument which is to be manifested in the lives of individuals and in the progress of nations. I can see and understand how this great truth which has come to humanity and which has so clearly demonstrated itself, which is proclaimed from the heavens above, that the great solution of the question is simply this: In all your lives, and in all that you do, show by your love to humanity the spirit with which you are born. If a man thinks he can go through life doing nothing for the world. he will find that he will occupy a very low position when he reaches the other side. Precisely that which you can find in all the religions of humanity, the real wheat, the real pure flour in the kernel, is characteristic of Modern Spiritualism. It is the fatherhood of God and the brotherhood of man.

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. If we act with forbearance and patience, if we use our best judgment we will have no serious falling out. Let us go through life, not making life burdensome, hard, rough but let us remember that the kingdom of heaven is within us, and that heaven can just as well begin here as hereafter. Then when we have got upon the other side we shall not on meeting each other, say: "What fools we mortals were that we did grind our sides so hard against the world, and cruelly push our feet upon rough and stony places.

Judge Dailey was followed by Mrs. DeWeir 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 May Newton playing the piano accompaniment. Miss Escade favored the audience with a song. The President then announced Mrs. Anna Randall Diehl.' The lady said she appeared upon the platform by special request and for the purpose of reciting a poem. She then recited, "Mrs. Lofty and I." In response to the applause she rendered "Sandalphon, the angel of prayer." Mrs. DeWeir being again called upon sang, with good ex-pression, "When the mists have cleared

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 afterngon, and who are especially dear to us all. When another spring comes around we cannot tell how many of you will have passed on to that land from whence comes the music of the raps. I do not know that they will be with us then. They are with us to-day. I would like to have these three sisters stand together before you that you may greet them, and that you may hear the wonderful sound of those spirit raps."

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

Mrs. Brigham made the closing address and the President, Mr. Newton, on behalf of the Society extended sincere thanks to all who had taken part in the anniversary, and the exercises were brought to a close.

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

l'apers.

To the Editor of the Religio-Philosophical Journal:

Last evening I met Dr. Wm. H. Hale editor of Health and Homein 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 Farge was imposed upon. I answered that he (Hale) could not do it. He said he could. I asked if he would allow me to go into another room and write half a dozen names. with a question to each, on separate slips of paper, fold them and he answer them without unfolding the slips. He said "Yes."
I withdrew and prepared the pellets, re-

turned 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 examina-tion it was found that he had missed only one name and answer, the other five having been answered with appropriateness, and the names given with perfect accuracy. Five of the names were of deceased persons, and one still in earth life. The names and questions were these:

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

ou pass from the physical body to spirit

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

report him as the others. 4. Dr. Hale's hand was automatically used by spirits independently of any control of his

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 dis embodied, 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 seance 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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