

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

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

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For the Religio-Philesophical Journal. SOME RUSSIAN "SUPERSTITIONS."

BY G. D. HOME.

might think that following the example of all nature, man also lays in a long sleep.

It is during these winter nights that le gends, traditions and stories are handed down from father to son; that quaint, and cient customs are practiced by the pale light of the *louischina*, or wooden candle. It is not astonishing when one comes to re-

flect that these traditions are 'exceedingly numerons. The life of the Russian has been numerous. The life of the Russian has been always passed in those great solitudes of for-est and "steppe," interminable rolling plains that cover a great extant of the coun-try ruled by the "White Czar." There moth-er earth shows herself the most parsimoni-ous in her gifts, nothing but sheer toil re-warding the worker. A constant struggle against the hard climate brings man face to face with pature uncontrolled, and has deface with nature uncontrolled, and has devoloped in him since the earliest ages a speeles of insight into some of her mysteries, that were, in the time of the slaves, adored as superior to human knowledge, and which have given rise to the so-called superstitions which are in common belief at this present day; although these mysteries are no longer propitiated by sacrifice. yet they are rever-enced, so great is the belief among the hardy northerners, that there is a world beyond ours, whose inhabitants can hold communication with us. The word "superstition," therefore, can hardly be well applied to the different beliefs that I will mention, but for want of a better one. I must let it stand.

The Russian people are, as a rule, extreme-ly mediumistic. This must not surprise us if we take into consideration their great physical strength, their simple food and manner of living, their unshaken, chl!d-like, trusting faith in God and his angels, and their innate belief in the communion of these

gone before us on the other side, with those who are still in the earthly body. The medinmistic faculties are principally developed among the women, sitting solitary in their hots, spinning or weaving whilst singing the plaintive chants relating to their cople, who in the midst of the rush and spiritual beliefs. I suppose they offer more turmoil of our age, has preserved its quiet opportunity to those who in the other world habits, whose faith has remained intact in are the most interested in their welfare to come to them and to develop in them those faculties which are the most necessary for the benefit of their fellow villagers. Places where no newspapers are ever seen, and sit-uated, perhaps, two hundred versts from med-ical aid, are not incommon. Clairvoyance. therefore, foretelling any coming disaster, warning the peasant of the flood or famine and the gift of healing through spiritual aid where no earthly doctor can be called, are greatly developed in these mediums whose gifts are very frequently hereditary. Nigh two thousand years ago the north-eastern portion of Europe, now called Russia, was inhabited by a hardy race of men who called themselves "Slavians." They were divided into different tribes, as the Liahi or Poles, the Krivitchi, the Drevliani, the Variagi (who had in their ranks a small family of the name of Rous, who gave their name to modern Russia), and many other tribes. These tribes were disseminated over the country, occupying different portions of territory around their collections of wooden huts, the headquarters of each tribe. The Poliani had Kiew, the Krivitchi, Smolensk, and the tribe of Slavians, properly so-called, from whom are descended the modern race, held the territory about the lake Ilmen and the river Volhoff. Their town was called Novgorod (the new city) in the present province of that name. Tall, well made men, the Slavians were adroit in running and swimming. They tilled the soil well and lived also by the produce of the chase, and the bountiful barvest of fish the rivers gave them. Brave and extremely hospitable, the Slavian never quitted his hut without leaving the door open and different eatables on his table for the entertainment of any chance guest who should stray in during his absence. Their religion was idolatrous; human sac-rifices were sometimes offered to their deities. Their gods were numerous, but the chief one was "Peronn," the god of thunder and lightning, of peace and war. The sun also was counted as a great god-he was called Dajdbogh, the gift-god, or Did-Lado, the father of light or joy; sometimes also "Lulle," which has the same signification. Many peasant songs at the present day mention Did-Lado and Lulle, especially songs relating to the sowing of the harvest, or the growth of trees, etc., although I doubt that the words, which come as a sort of refrain every second line. bring to the mind the idea of the "Gift-God" adored by his ancestors. The principal hea-then feasts to this god are yet retained. The Koliada was celebrated by the Slavians at the end of December; the days then growing longer, rejolcings were made to thank the god for his return to his children forsaken during the long winter. Presents were collected from each household as sacrifices to the god. At the present time, the peasants a few days before Christmas, carry gifts to each other to celebrate the return of spring; this act is denoted by a verb derived from the word koliada. Another feast which was called "Masslenitza," and which has yet retained its name, took place when spring was further advanced; the Slavians proceeded to the top of a hill, where singing in a circle, they burnt the effigy of a woman, called "Mara" or "Marana," and which represented the dread winter. In our days the customs are pretty much the same, except that no effigy shapes, like gigantic storm fiends, the fall of snow that covers the land; the village is half buried in this white shroud, and were it not for some this blue smoke curling up every wheel was an effigy of the sun for the Slavi-

not he represents the Grecian Apollo ruling the sun, the Slavonic Father of Light! This Masslenitza is now held immediately

before Easter. One of the principal amuse-ments of rich and poor is "toboganing," the sacred hill being turned into a plaything in our prosaie times.

The greatest feast to Did-Lado was, howev-er, celebrated the 23rd of June, and was call-ed Koupala (the bathing). On the evening of that day they gathered dried grass, bached in the river, and setting light to the grass, ran through it. A white cock was then sac-rificed, and Mara this time was not burnt but drowned, or, as it was mildly put, "bathed." This Koupala yet exists under the name of Ivanoff Koupala, or St. John's bathing, being held on the day dedicated to that saint, large bonfires being lighted for the occasion. The peasants yet suppose that on that night the trees in the forest can move about from place to place and form inextricable labyrinthe, out of which the bewildered woodman never finds his way, an idea evidently handed down from the Slavians. This custom of lighting bonfires on the eve of St. John's day is prac-ticed very extensively in France also.

I am inclined to believe that the name of the effigy of winter has a Sanscrit origin (Mara -bitter in Hebrew) a fit name to give to a vorthern winter.

The Slavians had, as their descendants have, implicit belief in the future life; they believed (and their belief must have had some foundation on fact) that the spirits of the dead came back to earth to care for the relatives they had left behind, and the Slavirelatives they had bet bound, and the Slavi-ans consequently prayed to those spirits for help and protection. These spirits were in-voked under the name of "Tschour," mean-ing grandfather or great grandfather, a word yet retained in the modern Russian when a peasant, if frightened by an "unclean power" as he forms it or in other words if he power," as he terms it, or in other words, if he sees or feels the presence of an undeveloped spirit, will exclaim, "Ischour menia" ("Oh! my grandfather"), calling his ancestor's

trees to pacify these wanderers.

The Domovoi (the spirit of the house) was generative at the same time the ischour of the Slavian. This spirit plays the same role as the Brownie in the Highlands. He was a good spirit, represented as an old man, and never inspired any sentiment but affection. The modern Domovoi has retained his senile appearance, but is sometimes, if displeased. given to playing pranks on the occupants of the house he protects, and is generally more feared than loved.

In the country seats of the gentry is gene-rally found a large he-goat, kept in the sta-ble for the use of the Domovoi. If not thus provided for, he will ride and tire the horses, or else inextricably entangle their long manes and tails, so as to cause many sight and ejaculations from the stout coachman, who will come, with many signs of the cross, to beg for a goat for the Domovol; protesting that unless that gentleman is given a horse for his own use, he cannot keep his own horses tidy; besides being in mortal fear of some trick that might be played on himself. An incident of this kind occurred in my presence in the house of a gentleman I am acquainted with, and I shall never forget the joy depicted on the coachman's face when the goat was installed in his new quarters. The animal, however, got as facetious as its ghostly master. It once kept me baseiged on an empty cart for two hours, I having mortally offended its dignity by throwing a piece of bread at it. Instead of offering it, and a well aimed blow from its long horns was a serious matter, as a recent accident had proven.

No one except the conchman could set foot in the stables without a propitiatory offering of bread and salt under penalty of a severe knock-down from Billy's frontal appendages.

The untidy housewife is likewise apt to incur the Domovois displeasure; entangled flax, addled eggs, and soured milk give her sundry hints that the unseen protector is dis pleased with the mismanagement of his household affairs.

christened." In some places of Russia, the strumentality he has been enabled to lead a very active life; the most violent exercise. such as horseback-riding (and I have tired generally at the same time the Tschour of the [out three horses in a day) has never brought back the slightest in a uay has hevel broaght back the slightest symptoms of the malady cured by the "auld wife," long since gone to the world of those who, through her, did good to her fellow-men. Magnetic suggestion, somnambulism and mediumistic healing, unsomnamounsm and meanmistic healing, un-der the names of Nagavor and Zagavor, are certainly extensively us d by the Russian peasantry, who believe in their spiritual ori-gin, whether good or bad; spirits who, how-ever, they think are subject to muttered "charms" and incantations of the "sorcerer,"

or as would say, the medium. The Gadania, or divinations can be divided into two classes. The future events sought to be divined are pointed out by mere hazard in certain ceremonies, and are believed to come as true as the events which are foretold in certain other coremonies and obtain-

ed evidently by clairvoyance. Great faith is also placed in dreams. Divinations by hazard are numerous. The one best known is used when the country girls wish to ascertain if they will get married within the year. Sitting in a wide cir-cle, each damsel who aspires to the bonds of matrimony places on the ground before her a handful of wheat; a large cock is then brought in and set in the center of the cir-cle. The bewildered fowl soes a lovely feast set out before him, but is in a worse predicament than the donkey was between the two hundles of hay. However, after great deal of hesitation, he proceeds gravely to one of the many handfuls prepared for him. The fortunate girl whose offering he has chosen, is bound to marry within the twelvemonth, and a lated at the nexts already methons and elated at the news, already, perhaps, casts a loving look on some long flaxen-baired swain, who stands with the rest of the young villagers outside the charmed cir-cle, with the immediate result of making the aforesaid youth turn very red, and receive ns on th nany he

its primitive purity amongst the thousand and one hagglings, discussions, even the wars of religion of other people; whose man-ners and customs, as well as the difficulty of its language, have rendered intercourse less easy with its neighboring European nations; whose very climate seems to form a barrier against encroaching powers, such a nation, preserved from the contagion of modern incredulity, estranged from the effeminate habits of an over-fuxurious "civilization," must have preserved in its midst some traditions of its ancestors, handed down by succeeding generations, tending to show that the belief in a future life is as ancient with them as it is with all other nations, despite the efforts of modern "materialism" seeking to crush out in "civilized societies." the belief in a great hereafter. Such a people are the Russians.

It is not natural to expect that after nearly two thousand years these traditions should have preserved their original freshness; have degenerated into fable, many many more into what we are now pleased to call "superstition." We can suppose, however, from the fact that these superstitions are similar amongst nations differing widely from each other in every respect, that these nations had been favored by constant spiritual intercourse, and that the primitive traditions had been founded on facts that had occurred so long back that even at the beginning of the history of these nations, the facts had become disfigured by all the fancies attached to them by imaginative minds.

The Russian peasantry, living in villages widely disseminated over an immense space of territory on which nature has spread a thick clothing of sombre forests to cover the nudity of a land devoted the greater part of the year to the snow storms from the Polar seas, have more opportunity of finding themselves in communion with the terrible and beautiful forces of that nature.

When fishing in the large rivers by moonlight, the murmur of the waters gently flowing to the broad inland seas, the spring breezes heavy with the fragrance culled in their sport amongst the honey-laden buckwheat flowers, or when living, during the long summer days out in the fields, tilling the soil, or listening to the gentle soughing of a warm wind as it caresses the corn tops, playing across square miles of a rich harvest the Russian peasant must involuntarily lift his mind above this world and rehearse to himself the songs of "folk lore" heard so often. so devoutly believed, and in many cases proven by his own senses. Even when crouching with an old gun in hand, amongst the tall ferns of the pine forest, the antumn storm already bending the trees, and with a wailing sound foretelling of the long winter nights that are on their way from the north, the mast-like firs moaning and sobbing as the wild sea after a tempest, predicting, perhaps, their own fate when they will be toned across the great waters, even then he must also fancy the wild spirits of his ancestors hunting ghostly wolves through the moss-be decked avenues of the wood. And the winter -dread. desolate, as if some evil spirit had seized the earth in its cold, steel grip: no sound save the melancholy howl of the famished wolves or the cawing of the innumera-ble flights of rooks as they fly against the whirlwind, that wreathes into fantastic buried in this white shroud, and were it not for some this blue smoke curling up every now and then from the low chimneys one ans; the peasant astride his wheel guesses

spirit to his aid, although the word to him has no other signification than an invocation to protect him from harm; the modern word for great-grandfather being "pradied." Thus has the Slavian's prayer to his guardian spirit been handed down to the modern Russian as a talismanic phrase against evil spirits.

The Slavians, with few exceptions, burnt the bodies of the departed. The ashes carefully collected were placed in earthen pots on the top of posts planted along the roads; the same custom that the Romans had of lining their highways with sarcophagil. When the Slavians were converted to Christianism, the simple-minded idolators, eager to embrace to the letter the new religion, believed that all those who had passed away without baptism were doomed to roam unhappily over the earth. The superstition sprang up that the spirits of their unchristened ancestors haunted the roads where their ashes were placed. A belief very prevalent in Russia as well as in some other countries, is that the place where two roads cross is, a spot unhallowed by unclean spirits.

The funerals were conducted something fter the fashion of the Greeks. Paid mourners wept, the friends and relatives jumped, played, ran races in honor of the departed, and in sign of grief lacerated their faces with their finger nails and with sharp instruments. To the present time in the country villages there are paid women weepers who chant amid the most violent demonstrations of grief the life and virtues of the person whose mortal body they are accompanying to its last resting-place.

The spirits of the departed, according to the Slavians, returned to earth every spring and wandered in the places frequented by them during their career here below. To honor these spirits, to show them that their memory was still venerated, a special kind of pancake, called Clinni, was prepared and eaten, the spirits being supposed to partake also of the repast. The modern Russian fully thinks that twilight is the time "when ghosts troop forth, and graveyards yawn their dead." ' The Blinni, called also commemora-tive food, is eaten on all occasions when the memory of the departed is brought to the mind of his friends, such as anniversaries, etc.; a great many peasants pour mead or liquor on the grave of a dear one, and leave on the tomb of the departed for his use different kinds of food, but especially colored eggs -symbolical of the resurrection.

The Russian peasant still retains two more beliefs of his ancestors: the Roussalka and the Domovoi.

The Roussalkas, or the Scotch Kelpies, are believed to be water-spirits, who by their beauty entice men to a watery grave. The Roussalkas were known to the Slavians, who did not give them such a bad character, but supposed they were simply the spirits of the departed who came in the spring time to dance and sing in the warm sunlight. Games were instituted in honor of the Roussalkas: the actors put on masks, and dancing wild figures. lacerated their bodies with knives; besides these games, there was a feast called Slomik, in which they were supposed to con-duct these playful spirits back again to the tombs they had abandoned. There is still a peasant feast called Slomik, held a little before Trinity-Sunday, where song and dance take up a large portion of the programme. The modern Russian thinks also that his Roussalka is a departed spirit, but is an unchristened one, whence the bad character he has given it. He says they also wander over the fields, lamenting and singing always, "Alas! alas! I am a spirit of straw. My mother bore me and buried me (laid me down) un-

The Slavians believed in earthly spirits which they subsequently deified, that held sway in the fields and forests-one of these rejoiced in the strange name of Kikimore. Their bad spirits were Kastchia-iadouna; also the Trikliatonion baba-laga, or the poison witch.

They had great faith in the Nagavor (speaking on) or casting of charms, the Zagavor (speaking away) or throwing away, casting off of charms or diseases, and the Gadania, guessing or divinations, faith which has been transmitted intact to their descendants.

The powers of Zagavor and Nagavor are supposed to reside in certain men or women who are -called Kaldoun or sorcerers. The people of the Tzigane or gipsy tribes are especially supposed to possess the knowledge of Nagavor, or the faculty of causing some harm to befall their enemies, or of increasing the prosperity of their friends. The charms consist of certain phrases, repeated under particular circumstances, but I have been unable to ascertain what these were, for the Kaldoun I questioned, although admitting his power of "charming," refused, for any consideration to initiate any one in his art save his own son; he, himself, was initiated by his father, and in fact the gift was hereditary. I myself saw this Kaldoun stop nearly instantly a violent hemorrhage caused by a severe cut from a wood-axe, by merely muttering something over his fellow peasant's wounded hand. I have also seen cases of fever and ague, and violent neuralgia cured by the Zagavor. Some of these Kaldouns cure

nleers, others set bones, stop blood, etc., etc. I cannot leave the subject without giving a remarkable instance of the mediumistic powers of some of these peasants who practice the Zagavor. A big healthy child was born to a gentleman in Russia, but to the dismay of the parents, a voluminous inguinal hernia declared itself a short time after the birth. The best doctors wisely shook their heads, and doomed the poor infant to eternal bandages, for it was declared impossible to reduce the rupture. The grief of the child's parents was great, for it was an invalid's sedentary life they foresaw for their baby. A servant in the house proposed to the father the good services of a poor old woman, who earned a miserable living by cleaning the baths in a large bathing establishment near by, and who had the reputation of being an adept in the Zagavor. He consented, under condition that the old crone should not attempt to reluce the hernia or touch the child; he was informed that she did nothing with a sick person but mutter certain charms, and that in any case, if there was a cure, no money was to be offered to her, no valuables of any kind, but if pleased with her services, she would accept an old cast off dress, as her gift would leave her if she took reward for the good she did. The old woman shortly afterwards came to the house, and on looking at the child requested it might be put in a warm bath. Asking for some oil and a piece of muslin, she dipped this in the oil, and standing over the baby in his bath, began to rub the muslin to and fro between her lips, muttering something the whole time. This operation was repeated for three consecutive days. The rupture which had gradually diminished in size every day, on the fourth morning had totally disappeared!

The veracity of this has been vouched for by many witnesses, among them my father, who has told the fact many times in my presence. As to the total cure of the child can myself answer for that, for the "baby " who now writes this article is always grate-

by friendly jokes from his companions. The would-be bride must, however, be careful at the wedding to place her foot first on the square of carpet before the altar prepared for the couple to be married. She will then rule her house and her husband. If he does so, she will have no hand in. the household government, but bend always to his will.

Divinations are also sought after, by melting wax and letting it gently drop into a receptacle full of clear water. The wax then forms a mass of all sorts of fantastical figures, whose shadows, thrown on the wall by the light of a candle, are examined with great interest by all present to discover any figures, faces, etc., that imagination or chance may form, on the principle,I suppose, that coming events cast their shadows before. Lead can be substituted for the wax.

Water thrown on the snow, melting it, then freezing into different shapes, from which are augured future events, is another form of "guessing."

Another one used by girls is to throw into a basin of clean water a thimble and a pair of ear-rings. The basin is then covered with a clean white cloth, and each one in turn dips with her forefinger underneath the cloth. The one who is lucky enough to hit immediately on the opening of the thimble and to draw out her finger with the thimble on it, can be certain that in a very short space of time she will marry a very good husband. A curious song goes on during this operation of dipping. A gold ring hidden in a basin of flour is also used.

The sight of certain animals is also supposed to be auspicious. Others have the contrary effect. The Slavians venerated the cuckoo, believing it was possessed at spring time by the spirits. In modern times the peasant always inquires of the bird how many years he will live, and according to the number of times the peculiar cry is uttered, so many years will the inquirer be of this world. Bears always inspire a great respect, and when being hunted are never called oth-erwise than by the name of Michael. Certain days in the year or month are believed to have an influence in the life of some per-

On a certain day in the summer, the wom-en weave wreaths of flowers they throw into the rivers and streams. In the evening, these wreaths are set afloat with lighted tapers on them. If the taper burns till the wreath is carried out of sight by the current, the wish formed before launching the floating light will be accomplished. I think a custom somewhat similar exists in India.

Playing-cards are much used as a mode of divination. I ascribe, however, to clairvoyance the foretelling of events that come to pass by this method.

I accidentally met in St.Petersburgh, a poor woman who had this faculty. She had never seen me, but by her "cards," foretold me many events, the majority seemingly im-possible, in all cases highly improbable, events that would happen to me during three ways: this was favo years and avery. years; this was two years ago, and every-thing predicted has thus far come true. This is the more remarkable, as many minor details of certain events were described to me, that subsequently came to pass to the letter.

This Gadalka, as the women who use divinations are called, would never accept mon-ey or any gift for her pains; she foreteld to many other people to my knowledge, things that have since happened to them; and, as with me, related the whole of their past life. She is but one of a very pimerous class of clairvoyants, spread over the whole of Russia. Cups of clear water and looking gineses are computer on Backing gineses are

RELIGIO-PHILOSOPHICAL JOURNAL

For the Religio-Philosophical Journal. "PHILOSOPHICAL REALISM."*

BY WM. EMMETTE COLEMAN.

The readers of the JOURNAL are familiar with the name of Wm. I. Gill, more especially through his publication, in recent numbers of the paper, of an account of his connection with Mrs. Eddy, the high priestess of the so-called, and miscalled, Christian Science-a system of thought that is really neither Christian nor scientific. In Mr. Gill's recent articles he has referred to the publication by him of a philosophical work as one of his gravest offences in the eyes of Mrs. Eddy. It is this work which I now purpose to briefly examine.

The fundamental basis of this philosophy is Egoism carried to its extremest limit. Ac-cording to Mr. Gill, the Ego, the I, the conscious personality, is, in the absolute, the only thing in the universe. All things exterior to the organism through which the ego manifests are parts and parcel of the ego-they are phenomena or modes of the ego. Evolution is always a subjective process, even when external to the organism, and the whole knowable universe is never more than the modes of one individual ego. What is called my organism is only an infinitesimal fraction of the sensible, phenomena of which I am the subject. These phenomena, constituting the universe, are a mode of me. Evo-Intion is never the beginning and ending of successive individuals and races. It is always exclusively a change in the modes of existence of the same one individual. The known evolving universe is the evolution of myself only. Its successive phases are myself in those forms and processes. Hence, the so-called known past, is always the present. The alleged pre-animal states of the universe are as really egotistic as any other of our expariences. The conscious eqo existed in those states which constituted the inorganic universe before the origin of any of its animal and vegetable forms. The nebulous gas, which is an extra-organic subjective state of me now, was a sensation or sentient mode of me then. There could be no plants or rocks or clouds or gas before there was any living boing; for these are the phenomena, or conscious modes, of such, and they must always imply such. Before consciousness there was no cosmos nor nebulæ nor gas, because all these are modes of consciousness. The sub-ject ego is the soul of the world, and this soul of the world is the world.

We never see other men or animals. No other man or animal sees me. What the oth-er calls me is himself, and all the evolution which he supposes he sees is but a successive modification of his own conscious self. Neither our body nor the world beyond has any existence, except as sensible experience. No one ever directly sees aught but himself; for what each person calls other people is not other people, but a mortal mask of his own creation. Each of us creates a world of his own, and imagines it to be a real non-egoistic world, common to himself and all other human beings. Organicists may laugh at the idea of a man always seeing and hand-ling, embracing or fighting, or cating and drinking only himself, and of his being burned or crushed to death by himself, or burned or crushed to death by himself, or drowned by himself, or devoured by himself, whether in the form of sharks or worms. But Mr. Gill thinks that this is the only way of conceiving the present or past forms of our existence. The organism is engendered or destroyed by other physical forms which are egoistic; but the ego itself never is, so far as we know because through all known and we know, because through all known and knowable mutations the ego persists, else we could not know the mutations. No being can be strictly the offspring or natural effect of anything in the same universe, because all the alleged products or offspring of each are himself or modes of himself. The child that is immediately known to the parents is the parents; the alleged parent is also the child. Parents are natural causes, not of real children, but only of signchildren, which are modes of self. Those forms which we call our parents and ancestors are our very selves, and not our natural authors or even predecessors. All times, all spaces, are included in the vast capacity of my small individuality. It is, therefore, a logical impossibility that anything in the universe should be the cause of my existence; for, since all that universe is myself, I should then have to be my own creator, and act with creative energy before I had an existence. The universe-every universe-is one, one individual; but all universes together are not one individual, but many. And these are absolutely isolated from each other. Infinite vacuum is between them, and they can reach each other no more than the swinging of bells in airless space will generate sound. How then can intercommunication take place between individual egos or individual universes? According to Mr. Gill, the connection that obtains between the action and uttorance of animated beings is wholly supernatural,-it follows a law which transcends nature and the universe. This supernatural appointment proceeds from God, the Infinite Personality—He who is the Creator of the universes as well as of the supernatural laws governing their intercommunication. This Deity is not in the universe, the latter being automatic, self-regulating, so to speak. The universe is a living organic whole, not as the organism of Deity, but as the working forms of the human spirit, as the absolute God is the great relative regulator of the mighty clock universes, so as to make them keep time with each other. His crea tion is instantaneous and final, not continuous. A continuous creation is a self-contradiction. Instead of a pre-exclusion of su-pernatural agency along the route of the world's movements as impossible or infinitely improbable, the logical course is just the reverse. We must everywhere expect it. As God's existence and characteristic quality as supermundane could be known only by supernatural manifestation, that quality demands perpetual exercise and expression. alike from the necessity of his own nature and the need of his creatures. The old prob-ability against miracles rightly conceived and all supernatural interpositions is now turned in their favor. Immortality is predicated of the ego by Mr. Gill, and its annihilation is declared to be inconceivable. Man, as an individual substance and force, did not begin his existence with his organic birth. Innumerable were his successive births and lives and deaths before that: for he had previously existed in every type and form from chaos up to mammal. Who will believe, who can believe, that the dissolution of my organism is the utter annihilation of the entire universe? Yet that is the event which constitutes my extinction; for I am the universe, which is only a congeries of my subjective states modes of the ego. The universe is the lower part of man, and he, as a spiritual being, is its all in all. The sun and all the stars and their satellites are but the faint gleams of

a higher order of psycho-sensible experiences, the present universe being the correlate of the succeeding universe, one ceasing that the other may begin.

Mr. Gill affirms the truth of the theory of metempsychosis or soul metamorphosis. The ego, having successively passed through the various stages of the vegetable and animal worlds, at length reaches the human, and in that stage the process of evolution still con-tinues, the ego, by successive embodiments, passing through all the progressive phases of the human existence, from the lowest forms of humanity, step by step, to the pres-

Mr. Gill recognizes the reality of wonderful experiences in men indicative of a latent supra-organic power struggling for freedom and development, as manifested in clairvoyance, clairaudience, slate-writing, etc. The phenemena of modern Spiritualism demand at the very least a suspension of judgment concerning personal extinction by organic. dissolution. Doubtless there is a nucleus of fact in the mountain of illusion and imposture which constitutes modern Spiritualism. Let he who says there is nothing else in this movement but fraud and folly beware, lest he be found belying the oracles of the superior gods.

I am not impelled to attempt any extended critique of Mr. Gill's system of philosophy, a faint outline only of some of the features of which I have endeavored to portray above. Suffice it to say that, except in a very few particulars, such as the immortality of the ego and the reality of psychic and spiritual phenomena, my own views are in strong opposition to those of Mr. Gill, most of which latter seem to me quite irrational. I cannot possibly accept the theory of an absolutely egoistic universe. I cannot accept the cur-rent idealistic hypotheses of the universe. I am a realist. I believe that the objective universe exists per se independent of the ego, and that the ultimate reality is in agreement with the phases of nature as perceived by us I believe that the ding an-sich, the things-inthemselves, exist just as we see them: that our states of consciousness (which the ideal-ists say are all that we can possibly feel sure of, and are really the all-in-all of existence) give us genuine and measurably correct impressions of external nature as it exists, nonmenally as well as phenomenally. I believe most profoundly in the reality, truth and absolute objectivity of the physical uni-verse as it manifests itself to our consciousness; and any other conclusion, to my mind, is ridiculously absurd, and sure of rejection by the sturdy common sense of mankind. The material universe of suns and planets, animals, plants, men, buildings, scientific appliances, etc., is not a huge illusion, born of our consciousness, but a grand reality. To mo the objective universe is just as real as the subjective, and its myriad forms exist as actualities *per se*, with the qualities, shapes, etc., which they present to us. It is unneces-sary, not to say wildly chimerical, to predicate the existence of something radically differ-

his brightness, for of him and for him are all things knowable. Nay, they are he himself, modes of his action and expressions of his nature, and they are only the lower parts of his ways, which in the change which we call death we'll give place to a higher universe a bidiar or fixed expression of the same live base of the change of the change of the same live and example of these his modern and expression of the same live base of the change of the change of the same live base of the change of the change of the same live his ways, which in the change which we call death we'll give place to a higher universe base of the same live methods of these, his modern apostles, and he will not find one of them practicing what the Master preached.

Just fancy His Grace, the Archbishop of Canterbury, riding into London on an ass. Jesus sat down to his simple meal of bread and meat, with the fishermen and the me-chanics. Our reverend prelates dine with the splendor of kings; courses of soups and fish and ments, washed down with the choicest wines of France and Spain, and a jolly company of good fellows to sit around the board. Jesus said: "Give all you have to the poor and follow me." Do they do it? They give other peoples' money to the poor, but are precious careful of their own. Jesus also said, "My kingdom is not of this world," and yet the high apostles of his church are for-ever seeking places of power and profit. Their organization with its popes, cardinals, archbishops, bishops, priests, deans, canons, and other officials, was created and is maintained to give these dignitaries place and emolu-ment. What a sham! The human reason, in itself of divine origin, rejects these super-stitions fallacies, and yet the priests continue to preach and enforce them from the pulpit from month to month and year to year just as if they themselves believed them. They seem to be unconscious of the fact that the human mind has grown out of the ruts of a theology which damns men for a belief and burns them for an opinion.

Rev. Henry Ward Beecher.

The Brooklyn *Daily Eagle* published a Beecher Memorial Edition, containing incidents in reference to his last sickness, death. funeral, public work, and the views of prominent divines and individuals:

THE DEATH HE WISHED TO DIE.

As Mr. Beecher passed away the clouds that had overhung the city for several days parted and the most beautiful sunshine streamed into the room. Mr. Seccomb pointed to the window and the thought was common to the minds of all that a symbol had been given-a reassurance. After the dark clouds of illness there came the sunshine, the brightness, the warmth and joy of heaven. That is what the mourners whispered to each other as they stood looking at the still, peaceful face of the great orator.

It was Mr. Beecher's expressed wish that he should die as he did, enjoying his full powers up to the last sickness; and that that sickness should be brief. He had a perfect horror of growing less vigorous mentally. He dreaded more than anything else that any ign of decay might be discovered in his writings, speeches or sermons.

REV. DR. TALMAGE'S ADDRESS.

The Roman Colosseum, the largest amphitheater in the world, capable of holding 80, 000 people, would not have been large enough to hold all the persons who would to day like to have attended these funeral rites, and hence these overflow meetings. It is a beau-tiful thing in human nature—the disposition to speak well of the dead. It is a mean thing in human nature that we are apt to postpone until after their decease the praises that were due the living. Post mortem eulogies are often an attempt to make atonement for ante mortem injustices. There will be two ears that to-day will not hear one word of appreciation, and there will be two eyes that will not read one word of complimentary journalism—the eyes, the ears of the mighty man for whose obsequies we are convoked We commit his immortal spirit to the bosom of a living God. But how much we shall miss our friend! Great charities will present themselves upon our platforms, but his voice will not be heard to plead for them. Times of national crisis will come, but he will not be here to champion the right. The great conflict between the forces of God and the forces of sins seems gathering for an Arma-geddon, but his battle ax will not gleam in the fight.

general tendencies with which men live bere. In regard to the doctrine of hell as taught by the barbaric theologies of the Middle Ages, and as taught by the very many barbaric denominations, yet I say that it is not according to the mind nor the will of the New Testament. But I do believe our Lord taught us that living selfishly and corruptly here would bear such fruits in the life to come as to make it the interest of every man to live righteously and rightly. The doctrine preached by sincere, gentle minded men wins my respect for them; it is for the rancorous, red mouthed men that are preaching hell fire and damnation, and going home to drink their wine and eat their bread and meat-it is for them that I have no allowance-because this doctrine is everything—it is every-thing if it be true, and the world ought to be in tears and pleasures ought to be unknown under such circumstances.

MR. BEECHER'S LAST LITERARY WORK. THE CACKLING HEN.

Although laying an egg is a daily operation, it is none the less a serious and meditative fact. On the nest she ponders. The very secret of living organization is beneath her. Science has proclaimed ab ovo omnia. She does not know this but she feels it. Na-

ture is working mightily within her. But no sconer is the nest richer by an egg than a new act in the drama of life is set. No more secrecy. No more silence of reserve. All the world must know the good deed done. If the nest is on high the hen flies down with queer outery, between a scream and a cackle, but as her foot touches ground the proclama-tion begins in regular form: "I have done it." "I have done it." "Laid an egg." "Laid an egg." Far off the tidings roll. The distant bariyards sympathize and send back congratulations. But at home. Who can tell the joy which fills every feathered bosom? The stately rooster expands his throat, eackle answers cackle, now the rooster, now the hen, and it is difficult to understand which of the two laid the egg. After a while silence is restored until another hen comes out crying "I too, I, too," and the unwearied rooster sings bass to her soprano. Thus it goes on through the morning. Few birds lay their eggs except in the early part of the day.

MR. SAGE'S PROPOSED MONUMENT.

It is said to be doubtful whether Henry W. Sage, the Ithaca lumber merchant, who bequeathed a fund for a monument for Mr. Beecher in a will made some time ago, will consent to its erection while he (Mr. Sage) is still alive. Mr. Sage drew the will referred to twenty-three years ago, while a member of Plymouth Church, There is no coubt that a monument will be crected to Mr. Beecher on the death of Mr. Sage, as the gentleman has declared that he is resolved that this should be done. Mr. Sage says he did not call on Mayor Low's committee yesterday, for the purpose of discussing the project. He simply called at the Beecher home, paid his respects to the bereaved widow and then returned to New York. While there he met Deacon White and other obview the proverses but no measured and other church functionaries, but no measures looking to the erection of a monument or any subject kindred thereto was mentioned.

For the Religio Philosophical Journal. THE ANDOYER CONTROVERSY.

ligion.

APRIL9, 1887.

such hearing? Is man better, more just, more righteous than God? Second. The absurdity and arrogance of

the foreign-missionary movement as at present conducted are shown, first, in the fact that it attempts to convert to another form of religious belief a people who, in the first place, have no desire for such conversion, and who in the next place have a religion of their own which is perfectly satisfactory to them, and is eminently adapted to their mental capacities, being the natural outgrowth of their mental climate, age and sur-roundings, just as are all their other institu-tions. Why should we attempt to force our religion any more than our language, or our architecture, or any other of our forms of art upon a people foreign to us? The futility of the missionary movement among the Hindoos, with whom more effort has been ex-pended than with any other people, is illustrated by the difficulties in presenting to the Hindoo mind the "Story of the Cross." The intelligent Hindoo listens in apathetic silence, and not being sure that he has heard aright, questions the missionary, we will suppose, somewhat in this wise:

Q-You say Christ was an incarnation of your God? Yes.

Q-That he is the only incarnation you

have? Yes. Q-That he suffered on the Cross for three hours? Yes. Q-And then died? Yes. "Well," continues the patient and aimi-able Hindoo. " how do you suppose you can make any impression with such a story as that upon us, who have had already nine in-carnations offene of our gods. Vishnu, and are waiting for the tenth; who have millions of gods where you have but one, some of whom, instead of suffering for three hours on a Cross, have suffered for fifteen hundred years by being roasted on red-hot plates of iron, and didn't die even then? Do you suppose your little shriveled theology can make any impression upon us? We are satisfied with our own religion, and can only suggest to you, in a friendly spirit to give over all attempts at such delusive undertaking. If your

theology suits you, ours suits us." We may well suppose that such an answer must be discouraging to the honest and sincere Christian missionary. How to meet such a state of mind in the heathen is no

easy task; and many a poor missionary has folt the difficulty and labored with utmost effort, but vainly, to overcome it. Now let us suppose the missionary, instead of going to the heathen to teach him a new religion of which he has no conscious need, case with the request to be taucht what the goes with the request to be taught what the heathen may have to impart. Here is an ontirely new relation of the parties and shows at least modesty on the part of the missionary. The heathen, instead of being put upon the defensive, is in the position of a host en-tertaining a guest, and does his best to im-part the required knowledge. No antagon-isms are aroused; on the contrary, friendly relations are established; and it is not unreasonable to suppose that, after having sat-isfied the inquiries of the missionary, the heathen will be in a position, mentally, not only to receive something in return from his guest, but will be inclined to make inquiries concerning a religion which he may sup-pose differs from his own. We can well imagine that, with such cordial relations between the parties, much more progress can be made in the way of enlightening the heathen as to the excellence and superiority of the Christian over the heathen system of re-

This brings us to the consideration Third.

•Philosophical Realism. By William Icrin Gill, A. M. 92 pages. Paper cover. Boston: Wm. H. Bradley, 292 pages. Paper cover. Room 6, Tremont Temple.

there that impresses itself upon my con sciousness, but what it is can never be known. All that we can know are our states of consciousness, and we can never know the real nature of the supposed physical objects pro-ducing those states. Such transcendental philosophy as this I find it impossible to accept. Not that Mr. Gill is an advocate thereof; rather does he partially controvert it, pos tulating the existence of the material universe as an objective reality and denying the existence of any supersensible matter,-oth-erwise the unknowable reality of things-inthemselves

I do not believe in a supernatural Creator outside of the universe, who creates instan-taneously and manifests himself incessantly by miracle. I do not believe in the supernatural or the miraculous, or in any ab extra Deity, but in the God of the universe, reg-nant within it, and in the absolute dominance of immutable law in all things from the Divine Being to the minutest atom.

I do not believe in the existence of the ego as an individuality previous to its material birth, and I unqualifiedly reject every ves tige of the metempsychosis theory. I do not believe that any human being ever did or ever can live more than one life in a material body.

I am consequently compelled to reject near-ly the whole of Mr. Gill's peculiar philoso-phy, and I have little fear that it will ever be accepted by the thinking world to any great extent.

San Francisco, Cal.

For the Iteligio-Philosophical Journal. THEOLOGICAL SUPERSTITIONS.

BY GEO. A. SHUFELDT.

Orthodox theology is just as much of a superstition as is the fetichism of the ignorant natives of Africa. The entire biblical history of the creation of the world and of man his original purity, disobedience and fall the imposition of punishment upon the whole race for the sin of Adam; the destruction of the race by a flood; the scheme for his redemption and salvation by a vicarious atonement, are fabulous traditions, demonstrated by scientific research and by rational analysis to be false. There is no truth in any of them, and yet these things are taught to our children by the hypocritical priests of the church as the infallible truths of God. They tell us that the universe was designed by an all-potent, all-wise and beneficent Being, who knew the end from the beginning, and ordained all of these things out of his own will and power; that this design included the sin and total depravity of man; that it included bloody wars, pestilence, famine, arson, murder, and all homous crimes; that it included whiskey with its terrible ravages, and even embraced hell as the final recep tacle for the great body of the race. This stuff they preach from their pulpits, and impress upon the innocent minds of our little ones. No adult intelligent person believes it; they do not believe it themselves.

If these people believed what they preach as to the final destiny of the human family, they are moral monsters; for in the face of certain damnation they continue the propa-gation of the species in indefinite numbers, when they must know that they are only contributing additional millions to the popunation of hell.

How it is that intelligent people permit themselves to be gulled by these falsehoods,

THE REV. ROBERT COLLYER'S SERMON.

Since the death of Luther, 340 years ago he death of no man in sacred office has so touched the hearts of the nations. Though he was 74 years of age no one looked upon him as old. He was the great leader of the American pulpit, and no one in this age, save the Grand Old Man in England, had so much enthusiasm, courage and ability for the work he had to do. His theology was as broad as the world itself. It was not theology bound with an iron band such as they would bind on at Princeton and Andover. That is all well enough for those who love such bondage. Because Beecher was not bound with bonds made by man, and because of his noble work for humanity all these years, I thank God that he was not a systematic theologian, but just the great, free reasoner we knew him to be. He needed the whole Republic first for his growth, and then the whole planet for his ripening. He was not of flower-pot growth. He was a giant in the great woods. As well might they seek to confine Niagara in a flower-pot. Greenwood is now as sacred as Mount Vernon.

TRIBUTES TO THE DEAD CLERGYMAN.

Judge Osborne, of the City Court, said: "] always felt a profound admiration and respect for Mr. Beecher and have regarded him as one of the greatest men of our country and of our age. His death is a very great loss to our city, a loss which everyone will feel personally. His genius was marvelous, and coupled with his strong human sympathies, probably gave him a larger personal try. His death makes a great gap in Brook-lyn." following than any other man in the coun-

Judge Henry A. Moore of the County Court said: "What can I say, what words can be used to express the sense of loss? I considered Mr. Beecher one of the greatest men of our time, and his death is a public calamity.'

The number of those present at the church on one occasion who had formerly belonged to the congregation was noticeable. Of these ex-Surrogate Dailey spoke and paid a high tribute to Mr. Beecher, who, he declared, had been created by God for the age in which he lived. Other speeches were made by A. B Davenport. W. B. Boerum, Mr. Hart and Mr. Halliday. The assistant pastor said that he did not feel that the time had come for him to speak fully. He wanted the people to get rid of the idea of death, since Mr. Beecher was not dead, but alive forevermore.

MR. BEECHER'S OWN VIEW OF HELL.

If a man believes in the conscious torment of men, eternal, conscious torment in hell, if he ever smiles, if he ever gets married, if he ever goes into convivial company with jest and joke, he is a monster! I have this to How it is that intelligent people permit say, that so far as my own personal belief is punishment, how can he be qualified, with themselves to be guiled by these falsehoods, is one of the mysteries which no man has yet spire, as far as I can, these as the working solved. Whatever of good there may be in

BY M. A. CLANCY.

It seems that this controversy has grown out of the publication by an Andover theological professor of a book entitled Progressive Orthodoxy, with the teachings of which as to the question of whether the heathen shall have an opportunity for probation in a future life much antagonism has been aroused among the Congregational denomination; and Prof. Smyth, the author of the book, with certain other professors who apparently agree with his views as therein published, has been placed on trial before the Board of Visitors of Andover Theological Seminary as holding and promulgating views not in accordance with the creed of the church. It is substantially a trial for heresy in holding and teaching that the heathen who have not heard of the Christian religion shall not be consigned to eternal perdition without a chance in a future life of having such a hearing vouchsafed to thom.

Three things are suggested by this controversy:

inconsistency of this doctrine 1. The with the spirit and progress of the age.

2. The absurdity and arrogance of the foreign-missionary movement in its present intent and purpose.

3. The nature of Christianity, as distinguished from theological or mythological forms of religion.

First. The inconsistency of this doctrine with the spirit and progress of the age This inconsistency was evidently felt by the Andover professors who are now being tried, really for heresy, though technically upon other grounds. As intellectual men, they must have become acquainted with the general fact lying at the basis of all our criminal jurisprudence, namely, that no man shall be condemned or punished without a hearing. After a struggle ages long against the injustice perpetrated upon individual rights, the triumph of this right to a hearing by the accused before judg-ment is passed upon him has been finally athieved; and no man can now be deprived of any personal right under the law without a hearing. In fact, it may be said that this right lies at the basis of all the great steps in development of the law,-Magna Charta, trial by jury, and protection against unlawful seizure and confiscation. These Andover professors must have become impressed with the fact that the foreign-missionary movement is based in total opposition to this principle.

According to the interpretation of the dog-ma as heretofore held by the denomination, the heathen are condemned to punishment and that of an everlasting and irremediable character, if they have not heard of the Christian scheme of salvation. This is so clearly at variance with the principle of law adverted to, that these accused professors could not find it in their hearts and consciences to attribute (to God an act which, according to the highest standard of human thinking and legal action, could only be characterized as against common sense and reason, justice and humanity. Either God is less just than man, or man, in his at-tempts at establishing what he conceives to be justice, is following an *ignis fatuus*, and is deceiving himself as to the very foundation of truth and of right. Again, if man so mistakes the principle of justice in guaran-teeing a hearing before condemnation and

of the third point suggested by the famous controversy, which is, what is the really dis-tinguishing characteristic of the Christian over other forms of religion, that is, if it has any such characteristic? It is evident that. so far as the miraculous element is concerned, the Christian has no preeminence over other forms, for, as may be shown, the Hindoo is vastly superior to the Christian in this respect. Where the Christian has but this respect. one God, the Hindoo has millions, and, as before stated, where the Christian has but one incarnation, the Hindoo has already nine and is waiting for a tenth. Besides these special elements, the whole scheme and scope of the Brahminical theology or mythology is so much more gorgeous and wonder-chal-lenging, so much more full of the miraculous and almost unimaginable, that the Christian appears at great disadvantage when compared with it.

Now if there is an element distinguishing the Christian religion it must be found in some other direction than the miraculous, though it is evident it is not entirely destitute of that even. Let us see if we can find what that element is; and to do this we cannot do better than consult the record of the teachings of its founder. He laid no partiuclar stress, upon the wonderful miraculous character of his works but did call special attention

to the words which he uttered. He says: "Heaven and earth shall pass away, but my words shall not pass away." Here is a pre-eminent importance attached to his words, indicating some quality in them which he deemed superior to all other things. What is this quality? He gives an answer to this question in no uncertain language. At another point he says: "The words which I speak unto yon, they are life and they are truth." If these are the substance of his words, we can at once understand that "life" and "truth" are not subject to change, but must be considered as enternal, enduring even after heaven and earth should pass away. If this view be correct, we can also understand that these elements, life and truth, which were the essence of the words which he spoke, are not addressed, like miracles, to the mere wonder-loving human sentiment, but must be cognized by the higher powers of reason and judgment, because life and truth are not visible, addressing themselves to the external senses, but are perceived or understood by the rational faculties. In other words, the true Christlan re-ligion is not apprehended by observation, but comes to man's consciousness through the development of his interior, spiritual nature, by meditation and contemplation of the "words" uttered by its founder. Or, to state the matter in still different form, true religion is of purely spiritual growth emana-ting from a spiritual source, and ad-dressing itself to the spiritual nature of man, and bringing him into harmony with the laws and principles of universal being.

It needs no demonstration to the spiritualist that, under this definition. Spiritualism is essential and true religion; and that whatever is eternal and enduring in all forms of religion, whether Christian or heathen, is the spiritual element to be found in them, and which preserves them from utter and entire destruction. "Heaven and earth shall pass away, but my words [which are life and truth] shall not pass away. "

M. A. CLANCY. Washington D. C., March, 1887.

A number of Afghan tribes have promised to support the Ameer's threatened holy war against Russia.

APRIL 9, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

HOW TO MAKE THE WORLD BRIGHT. How bright and fair the world might be Were men more often known To try and mend—not other's faults— But, botter far, their own: Did we but in makind to teach A nobler, letter way, Not merely by a formal opeech. But actions, day by day.

How bright and fair this life might be, No more a troubled dream, If men would live for what they are, And not for what they seem: Did we but garner less of wealth, Which leads so oft astray, And more of mind and coul dolights, That can not pass away.

How bright and fair this world might be; What marvels 'twould unfold, If men would do one-half for love That now they do for gold; If we to truer, simpler ways Were only more inclined, We then should learn life's choicest gifts Are health and peace of mind. -Anon.

Dr. Kate I. Kelsey is city physician at Monominee, Wisconsin.

Charlotte M. Yonge is now in her sixty-third year. She began to write in 1854, and one hundred and twenty books of various cizes, hear tribute to her incessant energy.

Rose Terry Cooke, with common sense, says, Never mind whether they are your own children, your step-children, or your child-ren by adoption, see that they mind when they are spoken to."

A North China paper gives an account of one of the most severe operations known in surgery having been successfully performed by a woman, Miss Elizabeth Reifsnyder, of the American Woman's Union Mission. This lady is now engaged in founding a hospital for native women at Shanghai, which is being designed, and constructed with all the recent improvements in sanitary science.

An Oragon woman is mentioned in the Pen-dleton *Tribune*, constructed a box which would hold her baby, and which could be at-tached to her plow and her cultivator, and was thereby enabled to do a good job of farming without getting out of her sphere.

Dr. Annie Ellers has been sent out to Corea by the Presbyterian Board of Missions. She resides at the capital, is physician to the queen, and has so won favor in the royal household that the king has purchased five buildings for a royal hospital, two of them to be used exclusively for female patients.

A new industrial school for women has been established in Warsaw, making the eighth in that city. There are only three in the rest of the country. None of these schools receive any assistance from the State, being supported by special societies.

Mrs. Clara Chapin of Franklin, Neb., who, Mirs. Chira Chapth of Franklin, Aes., who, until a recent change in the management, edited one of the pages of the Republican Valley *Echo* in the interest of women, says that during this time the paper lost three subscribers because of its attitude on the woman question, but gained three hundred. One of the three wanted his paper stopped because he couldn't get the thing out of his head.

of the medical inspector was full of enthusi-asm. Government awarded medals to the women who had served, but their greatest reward was in feeling that their rights were recognized. To-day, in Russia, there are near-ly four hundred women physicians; in France there are not more than twenty or thirty. The government is convinced now, that the higher education of women with men tends to elevate rather than lower them.

TRAINED NURSES.

Charles F. Wingate, the eminent philan-thropic sanitary engineer, writes in this way concerning woman's work:

"The truest friends of the poor are the trained nurses who visit them in distress, bring food, medicine, and, better still, the inestimable gift of personal sympathy and intelligent instruction. The simple story of the daily work of these nurses is most affecting. No women are more truly ministering angels. Few sacrifices could be greater to a person of refinement than to remain for an hour in a squalid tenement, making the fire, bringing water from the hydrant, bathing the sick mother, and combing her greasy locks-in short, performing the most menial corvice cheerfully and heartily. By such sor-vices these missionary nurses make warm friends of their patients and their neigh-bors, and prepare the way for wonderful re-formations. Leave some way for a solution of far formations. I have seen women who had for-merly been wretched drunkerds, clothed and in their right minds, in decent homes with their children about them."

This testimony agrees with that given by the best men and women and by reason, viz.: that individual effort is necessary to help any reform. Units compose the mass, and the work must be for and with units. She who influences two or three persons for good, may set influences at work which shall benefit an untold number. For each of those so blessed and helped, in turn become teachers and help ers of others, and the widening and increasing circle keeps enlarging and growing through all time.

If we only realized the fructifying and saving power of good,—if we only lent our-selves with all our strength to its gracious beneficence, how royal a thing might life become, ere we go into that broader and higher life of which this is only a beginning.

Early April Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) Dr. William A. Hammond draws in the opening article of the April number, on Brain-Forcing in Childhood, a vivid picture of the evils of the book-cramming process. In Astronomy with an Opera-Glass, G. P. Serviss shows how much can be done with simviss shows now much can be done with sim-ple instruments. In Social and Physiologi-cal Inequity, Dr. H. D. Chapin views scien-tifically a problem with which the trade-un-ions are trying to cope. Bird Migration lays out a plan of work which every lover of the observation of Nature can follow. Professor L. B. F. Griffin describes A Remorkable Ex-L. R. F. Griffin describes A Remarkable Explosion of a store of dynamits which took place near Chicago last August. L. W. Ro-barts gives an account of Turpentine-Farm-ing. A paper on Scientific and Pseudo-Sciening. tific Realism is given. The Editor's Table and the other departments are quite up to their usual standard.

THE ECLECTIC. (New York.) A seasonable paper in the April *Eclectic* is The Scientific Basis of Anarchy; A. G. Bradley is the author of a paper entitled The Doctor: an Old Virginia Fox Hunter; Our Noble Selves is an as-Mrs. A. S. Duniway, who has lately sold the sertion of the superiority of the present age. New Northwest, has been the greatest woman A highly suggestive contribution is found in traveler of the West. She has spent many Rivalry in England and Russia; Mme. Adyears in active work, and recently wrote: am's personal sketch of Paul Bert is very entertaining; Notes on New York give the im-pressions of an American after years of absence. The Mir and the Police ought to command the closest attention. There are several poems, sketches and other minor articles, well worth the reading. WIDE AWAKE. (Boston.) The frontispiece of the April Wide A wake is an Easter morning of lilies and chanting children. Easter Poems follow most appropriately. There are also entertaining papers and stories by good and popular writers. Mrs. Bolton in her successful women series, writes about Marion Harland. Howling Wolf and his Trick-Pony will attract much attention by those interested in the Indian Question. There are some delightful talks with the readers by Mrs. T. Fields, Miss Guiney and others.



Price, 25 cents each; 5 copies, 81; 12 copies 83. Address.

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3

We have delivered in the past years one hundred and eighty-one lectures, as against two hundred and nineteen the previous year. In delivering these lectures, we have traveled, in season and out of season, over three thousand miles, going by stage, rail, steam-er, buggy, buckboard, and afoot."

Lamadrid, the lady who has inaugurated the plan of erecting booths in different parts of the city and supplying meals to the poor at one cent a meal, has been the subject of both praise and censure. Her object is praiseworthy, but objectors declare that she is attracting a large number of tramps. An of-ficer in the Bureau of Charities and Corrections, said: "Deserving poverty is shrinking and modest; we have to seek it. Bogus pov-erty is blatant and obtrusive. After this bu-reau was established, we found that there were some applicants borne on the books of half a dozen societies and receiving aid from each. and. more than all, needing aid from none." On the first of March, Mrs. Lamadrid had dispensed thirty thousand meals.

WOMAN IN RUSSIA.

An article in Lend a Hand gives an interesting account of the condition of women in Russia. It is only a few years since they were in a state of abject slavery. Two cen-turies ago the treatment of a wife by her husband was too brutal to be described. Then the riding whip was the instrument of his power. To-day, their relations are those enjoyed by civilized people in all lands.

It seems that Peter the First enacted a law that women and men should gather them-selves together into "assemblies." This law met with the greatest resistance, and he was forced to issue a decree making the "assemblies" obligatory and explaining how the sexes should bear themselves toward each other, and what should be their topics of conversation.

From that time to this, the change seems almost like a miracle. Until now, no European nation is known to have accepted the testimony of a woman, as expert, in a case insanity. Such a case has just happened in Russia, where a woman was the patient. Five years ago this could not have happened. Equality in the education of the sexes has

not been established without strong resistance on the part of the government. But that resistance has been overcome. Professors of history at the universities were at one time forbidden to allow the mention of the French Revolution in their classes. With such nar-row ideas on the subject of education, the obstacles to reform can be imagined; but the movement has been so strong that govern-ment has been obliged to yield to the wishes of the people.

About the year 1859, the women began to clamor for university education. Their ad-mittance was forbidden, and they went to France and Switzerland. The government was led, at last, to believe that these women. on their return, would promulgate even more liberal ideas than if allowed the education they sought at home. This was the strong point that gained them their concessions. A "simulacre," not unlike the annex to Amercan Universities, was established at St. Pe-tersburg and at Moscow, but this innovation came not through the government but by private means. Later, medical lectures were given to women in St. Petersburg.

When the war with Turkey was declared, many women students offered their services to the government, and they proved so seal-ous, faithful and intelligent, that the report THE FORUM. (New York.) Contents: Manu-al Training in Public Schools; Socialism and Unsocialism; Woman Suffrage Problems Considered; Books that have helped me; Do we need Prohibition: For Better.for Worse: Remedies for Municipal Misgovernment; The Hydrophobia Bugbear; Practical uses for the Balloon; Confessions of a Quaker; The Reality of a Sea-Serpent.

BUCHANAN'S JOURNAL OF MAN. (Boston.) Contents: Psychometry; A Modern Miracle Worker; Human Longevity; Justice to the Indians: Miscellaneous Intelligence; Outlines of Anthropology.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) An interesting table of contents is prepared for this month's readers.

New Books Received.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston: Lee & Shepard. Price, 75 cents.

PROGRESS FROM POVERTY. Review and Criticlsm of Henry George's Progress and Poverty, and Protection or Free Trade. By Giles B. Stebbins. Chicago: Chas. H. Kerr & Co. Price, 25 cente

WOMAN. By Saladin. London, Eng.: W. Stewart & Co.

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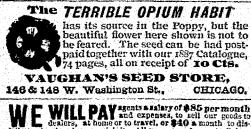
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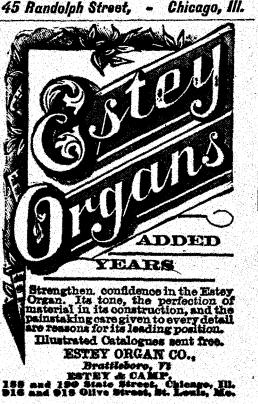


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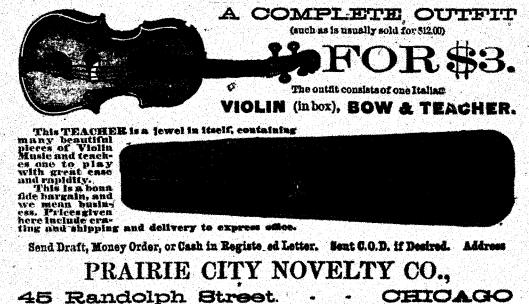


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Sec. S. Martin

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SPECIAL NOTICES.

Pho Bulicio-Philosophical Journal desires 18 to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these discumstances writers are alone responsible for the articles to which their names are attached.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be 70turned, unless sufficient posrage is sent with the request.

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

GHICAGO, ILL., Saturday, April 9, 1887.

Priesteraft Then and Now.

Not by watching the passage of months and years, but of generations and epochs, can we note the progress of humanity. Often following a zigzag or tortuous course like a railway which winds upon itself in ascending a mountain, mankind moves forward even when appearing to go backward. Probably a celestial engineer can see, that, on the whole, the path taken is the best under the circumstances. To the earthly observer it would seem that to bridge a chasm here, or take a chort cut up a steep grade there, would be a caving of time and strength, but neither the workmon who construct the road nor the Instruments they use, are perfect. Every generation brings, or should bring, increased wisdom to the task of construction, and every one criticises its predecessor, as it is itself criticised in turn. And still the work goes onward and upward.

usual fruitage. It was not women only who were subject to his psychological power; many men were his veriest slaves. Breadth and generosity, sweetness and ten-

derness, spontaneity and variety, these were all included in the sources of his power. It is curions to note that, though priesteraft has lost its hold upon social life, the priestly influence remains wherever the psychological power is great.

Such men as Beecher, large of lung, ample in girth, full of stature, are great reservoirs of magnetic force, which they rapidly gather from food, air, sunshine and all the resources of an abundant and exhaustless nature. Ministered unto, also, by admiring friends and associates, they grasp with unconscious solfishness the vital life of their companions. But whatever is thus absorbed they pour out in full measure, matchless bursts of elognence whenever they are inspired by the thome and the audience. ' A focus of magnetie light and warmth they reflect back upon their hearers whatever they have stored, and men look up to them with something of that awe and wonder with which the priest of three centuries ago was regarded.

The same sentences enunciated by an attennated, bloodless man, would carry little weight, except to those of similar temperaments. Most persons are susceptible through magnetism flowing from a large semi-lunar ganglion; it is only the few who are in sympathy with a finer and higher development. The philosopher alone understands how and why those of very fine and high spiritual temperament find "fit audience though few."

Ingersoll on M'Glynn.

The vast amount of padding required to make one of the blanket sheets which the daily press inflicts upon its Sunday patrons is something wonderful to behold. The only merit this filling has is the wage-earning opportunity it offers to printers. A specimen of this stuffing is a 'copyrighted article in last Sunday's edition of a Chicago paper, under the attractive title of "Ingersoll on M'Glynn. The Great Positivist's Opinion of a Noted Controversy." The lawyer who has gained more renown antagonizing theology than he did in fighting southern confederates, repeats a large part of the lecture which he has been declaiming for years under different titles to large and mixed audiences. All there is in this "essay" about M'Glynn, his action and the principles it is based upon, can be put in twenty lines; the remainder of the two columns may be found in newspaper reports of the "positivist's" lecture or in either of his books.

The only additions the JOURNAL would suggest to make this copyrighted contribution completely characteristic of its author would be to attach his opinion of civil service reform and of the legal profession. "The law yer," says Ingersoll, "is merely a sort of intellectual strumpet. He is prepared to receive big fees, and make the best of either side of any case. He is a sort of burglar in the realm of mentality." Of civil service reform, this high authority on religion, law, ethics and political economy said in his defence of Squire: 'Civil Service reform is the last refuge of an nnsuccessful politician, self-denial run mad a combination of absurdity and hypocrisy.' A man is continually photographing his real character by mouth or pen. Do the foregoing glimpses reveal a character on which the toiling masses can rely for devotion to their interests? Do they satisfy the rich that in the impending crisis justice will be the guiding principle of this noted platform orator

weaknesses. Hero-worship bore some of its | six hundred dollars from John Dickens, its book steward and founder, who issued its first book, "Imitation of Christ," a Catholic book of great spiritual fervor, translated by John Wesley,-who had a genius for good things of that kind, and was broad enough to like them whether from Catholic or Protestant.

> This great growth tells of a deal of church pushing or managing not wholly commendable; but it tells, too, of a great deal of deep and earnest devotedness and self-sacrificing work, which is commendable and worthy of all imitation. Spiritualists often declare that they have the best gospel in the world. Are they doing their best to promulgate it? Or are they paying fifty dollars a year for pew and preacher in some popular church that fails to half meet their spiritual wants, and a dollar or two to some spiritual speaker or medium? Do they pay one-tenth as much to sustain our journals and circulate our excellent books as they pay for the same ends in some fine church?

> We do not doubt but that, if the Spiritualists in the range of country over which the Chicago Methodist book depositary reaches, bought as many books in proportion to their means and numbers as the Methodists do, we should have a large increase of sales. Equally well would this apply to the circulation of our journals. It is fortunately true that the fear of the wrath of God and of eternal torment are not scourges to drive people into the support of Spiritualism, or of any form of liberal faith, but shall we not do more for the love of heaven than from the fear of hell? In apostolic languages it may well be said, "Beloved brethren, think of these things."

The Tyranuy of Labor.

The tyranny of labor is sometimes as cruel and unjust as that of capital. An instance of this kind is the action taken last Sunday by the carpenters of this city. Last week they made a demand for eight hours' work at thirty-five cents an hour. In some cases this demand was complied with, in others the employers offered to compromise, and hereafter to make new building contracts on a basis that would enable them to pay the price demanded. On Sunday last at a mass meeting of union carpenters, a resolution was adopted to the effect that no union carpenter return to work until all are reinstated at the advance, and that all the bosses willing to concede the demand be compelled to assist the union in forcing the others to do likewise. As no reporters were allowed at the meeting only the drift of the resolutions can be given at this writing. The managers of the Carpenters' Union it will be seen propase to domineer over bosses who have already met the advance and compel them to shut up business and become emissaries of the Union in the effort to force all the bosses into the advance. It is unnecessary to dilate

GENERAL ITEMS.

J. J. Morse is now filling an engagement at Washington, D. C.

The anniversary exercises at Metropulitan l'emple, San Francisco, wore a great success. A report will be published at an early date. Judge Holbrook attended the Anniversary celebration at Cincinnati. He says it was a grand success.

Solon Laver of the New Theology Herald was married the 21st ult., at Jamestown, Pa., to Miss Addie Nichols.

Miss Neblitt and Mrs. Walters, two leading ladies of Greenville, S. C., are creating a sensation by their onthusiasm in behalf of woman suffrage.

Dr. D. P. Kayner has returned from New Mexico and may be addressed in caro of this office, or at St. Charles, Ill., during the month of April.

Buchanan's Journal of Man has reached its third number, February, March and April having been issued, and now for sale at this office; price ten cents a single copy, or one dollar per year.

On the condition that he sign the pledge, ladies of the Woman's Christian Temperance Union at Moorestown, N. J., bought the entire stock in trade of a saloon keeper and destroyed it.

That portion of Mrs. Watson's lecture in the JOURNAL of February 26th, which refers to the astronomer, should read: "The best astronomer in the world cannot show you Jupiter's moons without the aid of a telescope."

Mrs. E. L. Watson lately delivered a lecture at San Francisco, on "Like Attracts Like—Responsibility of Mediumship," to at least fifteen hundred people. The question, "Should spirits be consulted on business?" was answered in the negative.

Dr. J. K. Bailey is on a westward trip. He spoke at Utica, N. Y., March 20th; at Detroit, Mich., in Day's Fraternity Hall, a conference meeting, the 27th, 31st (anniversary meeting), and April 3rd. He desires engagements. Address him immediately at Battle Creek, Mich., General Delivery, or his home address, box 123, Scranton, Pa.

J. Madison Allen has been lecturing in New Orleans for the past two months with gratifying success. The city press has reported his lectures quite fally. He writes the JOUR. NAL of his intention to start northward soon, and may return by the river route to Memphis and St. Louis. He would like to hear from societies anywhere in the West, and may be addressed at 230 Camp street, New Orleans, La.

Mr. W. T. Brown has left Rochester for a time on a visit to Boston. A correspondent writes that Mr. Brown "lectured in the Hub on Sunday, the 27th ult., to a large audience, under the auspices of the Society for Esoteric Culture. The subject chosen was 'Theosophical Ethics.' At the close of the lecture, a number of ladies and gentlemen came forward to congratulate the lecturer upon his success. This was Brown's debut upon the American lecture platform." Under the date of March 28th, S. D. Green of Brooklyn, N. Y., writes: "Yesterday was a grand "Jubilee Day" by the presence and cheering words of Mrs. M. A. Glading and her control, our very excellent and worthy chairman, Mr.Jeffries, and the well known indefatigable and untiring worker, Judge A. H. Dailey, whose clarion voice was heard at three different meetings in different localities. The meetings were thronged by appreciative audiences and the 39th anniversary was celebrated by hallowed memories and new soulstirring incentives to renewed endeavors for truth now and forever." At our repeated solicitations, Dr. Beck, of Indiana, has been prevailed upon to prepare for the JOURNAL some of the valuable and deeply interesting experiences with denizens of the Spirit-world which form a part of the history of his home circle for the past thirty years. Dr. Beck is a thoroughly trustworthy man, a skillful physician, and a rational Spiritualist. The JOURNAL hopes that many of its readers will follow his example and give to the world through its columns a portion of that rich store of incident and spirit teaching now hidden away in the diaries and memories of Spiritnalist households. "Spirit Workers in the Home Circle" is the significant title of a book now going through the press of a London publisher and written by Morell Theobald, F. C. A. The work is an autobiographic narrative of psychic phenomena in the family circle spread over a period of twenty years. It is to be a handsome demy 8 vo., and judging from the table of contents. will prove one of the most valuable and intensely interesting volumes ever published. Mr. Theobald is known in England as an active worker and ready writer; he is secretary of the London Spiritualist Alliance. His book evidently covers a record of facts which will make most marvelous reading. The price to American buyers will be \$3.00. Orders taken at the JOURNAL office. Great excitement has existed since the beginning of Lent in the down-town portion of New Orleans among the French speaking element, on account of certain alleged miraculous cures wrought by the Rev. Father Boudard, who officiates at the Ursaline Nuns convental chapel. It was stated that several women and children afflicted with incurable ailments had applied to Father Boudard, who after prescribing a certain course of prayers and giving a certain miraculous water and performing passes with a holy relic, effected wonderful cures. This came to the ears of Archbishop Leray, who forthwith ordered the | nois, is rapidly recovering from a similar atreverend gentleman to cease his healing and

APRIL 9, 1887.

praying practices pending investigation. Father Boudard has complied with the ordersof the Archbishop. At the same time he de nies that he has attributed any miraculous character to the cures he has effected. He is an educated Catholic Frenchman, clear in his views, and explains his cures as the result of a combination of faith on the part of the afflicted and animal magnetism on his own. His cures, it is claimed, however, have really been remarkable. He accepts no money for his services and quotes Scripture to his purpose.

Miss Jane Strickland, author of a Life, re. cently published, of Agnes Strickland, author of "The Lives of the Queens of England " and other works, writes as follows: " Are dying people conscious of things we know not? Are the loved and long-lost actually present with them?" The day before her death, Mrs. Strickland (the mother of the sisters) said to her daughter Jane: " My dear, I have seen my father. 'He sat by me on the bed some time, and smiled so sweetly upon me." "Did ho speak?" "No, my dear. But I was not dreaming, for it was daylight; and I was not afraid, but was glad and happy."

Among the large number of physicians who received diplomas from the Bonnett Eclestic Medical College of this city, last week, were Mrs. Hannah S. Sparrow and Mrs. M. C. Wilson. These women are Spiritualists and were excellent healers before taking the college course, and both realized that they received great help from the Spirit-world in their profession. The JOURNAL heartily congratulates these most excellent women on their devotion to their profession, and predicts an exceptionally prosperous future for them. Their powers as mediums supplemented by their medical knowledge, will give them a leverage superior to that of those less liberally endowed.

Mr. Marston of Boston, has published a work on mental healing. He combats the common notion that "drugs possess absolute» inherent curative virtues of their own." Arnica, quinine, opium could not, he says, "produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they

do. The property of alcohol is to intoxicate: but if the common thought had endowed it with a nourishing quality, like milk, it would produce a similar effect." Hence all a lover of "forty-rod" whisky need do, is to affirm the nonrishing quality of his beverage and deny that it is intoxicating. These denials and affirmations if only made with sufficient frequency and force, will enable him to live and thrive upon what is erroneously supposed to be poison, and he will be an eminent " Christian Scientist."

The San Francisco Chronicle says: "The people of this State, if called upon to express an opinion, would say, that we think that the only god the Chinese really worship is the devil, and that they are really earnest and sincere in their devotion to him. It is certain that their so-called religious ceremonies which we witness here, are, for the most part, intended to propitiate some kind of demon and to ward off evil. Sacrifices are offered, not to gain favor with a beneficent deity, but to please and mollify some evil spirit whose powers of mischief are enormous, and whose wrath must be appeased by offerings of pigs and chickens and his nostrils tickled with odor of fire-crackers. This is the kind of religious observance to which we are accustomed among the Chinese, and the only religion they possess, so far as can be ascertained." There are plenty of white people in this country whose worship is the same, differing only in degree and fervor. Bishop, the mind reader, entertained a large audience at the Columbia Theater last Monday evening with his experiments. He gained great applanse by delivering an envelope to a lady in the audience which contained a card upon which her name was written by Mr. H. D. Russell, a member of the stage committee. It was at first thought by some that Mr. Russell was merely a confederate in collusion with Mr. Bishop, but when it was ascertained that he was a member of the Board of Trade, all thought of fraud was at once put aside, as a matter of course. Mr. Bishop also succeeded in giving the number on a bank note, in replacing a tableau arranged during his absence, and in performing other feats of a similar nature. "We do not worship, fire," explained Mr. Kevasjee Pestangee, of Bombay, the Parsee priest, now making his first visit to this country, to an inquiring Philadelphia Press reporter. "We worship the one God. We pay respect to the elements-fire, water and the rest—as great works of God, without which we could not exist. Fire is one of the most beautiful and striking of the elements. When a Parsee, in praying, turns his face toward the sun he does not worship the sun, but looks upon it as illustrating the power and the majesty of the Supreme Being. Fire burns always in our temples, as a symbol, as a sacred symbol, but always a symbol. Ther are seventy thousand or eighty thousand of us in India. We do not propagate our religion. More than that, we do not take others into our religion even. We are exclusive. Our temples are open only to those of our faith, and even when religious rites are performed in a room no one not of our religion can be present. In the morning the Parsee prays that he may speak the truth, think the truth and act the truth. Our temples are open all day, and one may drop in at any time to make his quiet orison."

In "The Emancipation of Massachusetts," by Brooks Adams, a grandson of John Quincy Adams, we are brought face to face with the nath by which the colonists journeyed nearly three centuries ago. It was a rugged and bitter passage to higher and better conditions, made so not only by natural obstacles but by the bigoted rule of a priestly class The book is a stern indictment of the methods of those sacerdotal engineers.

It is not necessary to go over the persecutions of Quakers and witches, but it is well to note that these terrible cruelties were committed at the instigation of priests, if only to show the difference between that time and this. It needed then but a faintly expressed doubt of some technical point of Calvanistic theology to cast the doubter into prison, to whip him till he weltered in blood. to drag him through snow in bitter, wintry weather; and to despoil him of his possessions and banish him to a distant and desolate province. And all these enormities and more, sometimes ending in the death of the victim under the most frightful series of crucities, came about because the doubter had a heart more full of love and charity than his persecutors.

The narrow zeal which committed crimes in the name of the Christian commonwealth it sought to establish, has passed away forever. Church and State were one, and that one the Church, in the dream of the governors and officers of the colony. Church members, only, were allowed the franchise, and the gospel was preached in anything but a Christian spirit. The whole tone of that narrow, bigoted, restricted life, was as different from that of this life, as if the two belonged to separate planets.

Yot, it cannot be denied that they possessed some virtues which their descendants would do well to remember. Respectful to their parents and elders, counting the real and invisible as above the temporal and perishable, they believed in many things heartily and honestly, though blindly; and that belief which permeates the whole nature, and makes the future of tremendous import, produces stalwart and sturdy men, not light and idle triflers. Montal emancipation and the destruction of priestcraft has failed to destroy the imperishable fruits of such vital qualities.

Not so very long ago and the priest was set beyond and above the pale of common life. Living on a platform before which men bowed reverently, he was regarded as something higher and better than others. It was enough to spoll the wisest and best: it made the weak wicked and tyrannical. No surer method can be devised to ruin a man than to set him on a pinnacle and regard his utterances as oracles.

The great Brooklyn preacher suffered from this elevation. Multitudes hung upon the lightest word of Henry Ward Beecher, and his congregation pampered his faults and

Psychical Subjects in Secular Papers.

and professional protector of criminals?

The rapidly increasing space given to psychical matters by the daily press, evidences the wide and growing interest of the general public. The Sandusky (Ohio) Daily Register has a correspondent in Washington, who writes most interesting letters. Below the JOURNAL gives the first paragraph of our published lately by the Register:

The most remarkable newspaper that I know of is one published in Chicago and called the RELIGIO PHILOSOPHICAL JOURNAL. This is a journal devoted to questions of psychical research and its branches and derives its information from all over the world iving correspondents stationed in Russia, Germany England, France and Italy to gather what is curiou and interesting in regard to montality. India, too, furnishes a store of knowledge of a recondite nature, owing to the interest evolved since Sir William Jones told the western world seventy years ago that a whole literature lay open in the East to whoever would take the trouble to learn the language it was clothed in. Since then Muller and a host of others nave given their time to deciphering the legends of old contained in these mystic pages written on palm leaves or parchment, or cut into solid rocks of the mountain temples. The outgrowth of all this has been a study of mystical subjects connected with the religions of the people of the Hindoo-European aces, their manners and customs and all pertaining to them. The best minds of the age, trained to sci entific methods, are sifting and sorting, using the sword of truth to some purpose. The upshot of all this added knowledge has been that the western mind is now inquiring into many things before looked upon as mere riddles of superstition, and de nominated mesmerism, clairvoyance, etc., of which hypnotism has attracted much attention among the French scientists. It has advanced from its old rank of a species of mountebankism to its true place The researches of Meemer, Reichenbach and others prolonged with German patience over years of eximent, have proven without a doubt the existence of hitherto unknown forces in nature lying at the very roots of life, and playing the strange tricks that so frightened the untutored mind.

Good Study for Spiritualists.

The Book Committee of the Methodist church met in New York last month, and some facts in their reports are good studies for Spiritualists. In the past year, 13,076,500 numbers of Methodist publications were printed. Total of books and periodicals sold in all the depositories over \$1,000,000. All this in the best schools of continental Europe, has grown up in a century. In 1789, the | and the JOURNAL looks to him as one who

C. F. M. Const. Const. Const. Standing of

upon the gross unfairness of this scheme, it will be apparent to any lover of justice after five minutes' consideration. This action is unquestionably instigated by the covert anarchists whose tools the carpenters unwittingly allow themselves to become. The JOURNAL hopes that the better judgment of these men will gain ascendency and that they will keep strictly within the limits of justice.

The 39th Anniversary at Detroit.

The anniversary exercises at Detroit, Mich. were held at Fraternity Hall. The meeting was favored with singing and instrumental music by Mr. Torry, Superintendent of Telegraph Department, Mich. Cen. R. R., assisted by two lady members of his family. The Tribune of that city says:

Dr. J. K. Bailey of Scranton, Penn., delivered an address one hour and a half in length. He spoke of the rise and growth of modern Spiritualism, and asserted that when the history of the doctrine had practically culminated there would be no need of prohibitory statutes. The doctor said he did not believe in the accepted interpretations of some of the words spoken by Christ. He rather gave them a Spiritualistic construction. Mrs. Helen Stuart Richings, of Boston, formerly fashion editor of the Free Press, was introduced. Mrs. Richings is a woman of middle age and rather prepossessing appearance. She is a recent convert to the faith. After rendering Will Carleton's "The Ride of Jennie McNeal" in fair style, Mrs. Richings gave an exhibition of psychometry with some success. By feeling of a glove, handkerchief or any other article used about the person she read the character of the owner.

Reforms and Reformers.

Every intelligent observer knows that Spiritualists, collectively and singly, with hardly an exception, are earnest advocates of temperance, woman suffrage and equal rights for all. Many of the most prominent and efficient leaders are known to be either openly or secretly Spiritualists. In some instances their belief is held in the background in order that they may the better accomplish their special mission and do their chosen work at a minimum of friction with those of varying views who labor with them. The JOURNAL calls attention to the resolutions adopted at the Spiritualists' anniversary meeting in Grand Rapids, March 25-28, and embodied in the report published on another page.

The JOURNAL congratulates itself and readers on the acquisition of a new and talented correspondent in the person of Mr. G. D. Home, a son of the noted medium D. D. Home. Young Home inherits to a considerable degree the sensitive temperament of his father and combines therewith the strong and fine traits of his high-bred Russian mother. His natural abilities have been developed and trained Methodist book concern started by borrowing | will yet accomplish much for Spiritualism.

Rev. J. R. Kendell, of Mason City, Iowa, was paralyzed on Sunday at the close of his sermon. Judge J. V. Eustace, of Dixon, Illitack.

APRIL 9, 1887.

RELIGIO-PHILOSOPHICAL JOURNAL

The 39th Anniversary at Utica, N.Y.

Fo the Editor of the Religio-Philosophical Janmas

The Spiritualists of Utica N. Y. celebrated in an enthusiastic manner the 39th Anni-versary of Modern Spiritualism at Harugari hall. The room was neatly decorated with flags and flowers. J. C. Rowe, jr., introduced the speakers of the session, Miss Carrie Downer of Baldwinsville, and Mrs. S. A. Walter of Auburn. After singing, Mrs. Walter of-fered an invocation. Miss Downer then addressed the meeting upon the subject of Spiritualism as it is to day. Among other things ahe said: "Thirty-nine years ago modern Spiritualism visited the humble home of the Fox girls. Born in obscurity, and un-der conditions perhaps not of the best, it has yet flourished. To-day we have the religion of the world. No religion ever given to the masses was so completely adapted to their needs. It is founded upon a scientific philosophy. Those who scoff at modern Spiritnalism forget that we have a revelation not written in the books, direct from the spiritland. When a soul needs consolation, Spiritualism lends a helping hand. We have grander revelations than were common in ancient days, because we have mere knowledge. You may not reap all you have sown as Spiritualists, but the result will come, whether you see them or not. Spiritualism has blown away the creeds and theories of the olden time, and introduced a new philosophy. The reason it does not meet a widor acceptance is because humanity is not yet ready for it. Miss Downer stated that orthodoxy was in its death struggle and that Spiritualism is destined to take its place. She made a number of similar assertions. The reason people do not understand the full measure of what Spiritualism has dong is because they can not see what has been done in the 'beyond.' "

After this address Mrs. Walter, who is a test medium, gave a large number of tests. She stated that there were a large number of spirits present and anxious to communicate with persons in the andience. Fathers, children, sisters, babes in arms and husbands and wives were said by Mrs. Walter to appear to her, and she gave the messages that they brought to the persons for whom they were intended. One spirit, whom the me-dium described as an "old gentleman, tall and slim, with long hair, blue eyes, fair complexion and a prominent forehehead," was said to be looking for his son among those present, but failed to find him. The morning session closed with these tests and further singing.

AFTERNOON SESSION.

In the afternoon the seats were again well filled. After appropriate opening services. Chairman J. C. Rowe introduced as the speaker of the afternoon Rev. E. P. Powell of Clinton. He opened his address in a conciliatory spirit that had its effect in preparing the audience for receiving good naturedly any-thing in opposition to their beliefs that he might express. The Spiritualists of to-day. he said, are in too much of a hurry; they leap to conclusions. The question of immortality, which is prominent in their religion. cannot be settled until the question of the existence of God has been disposed of. He therefore insisted on treating this question as antecedent to all others. Dwelling at length on the late achievements of science, he quoted a late confession from Huxley to the effect that beneath all the phenomena of evolution and behind the upward moving pro-cession of life there is a something which he into forms of matter and onid not The speaker claimed, with Profesforce. sor Cope of Boston and others, that there is a conscious purpose in nature, and that however low one may descend in the animal scale, the apparently aimless energies are expressions of this conscious purpose, which is behind all evolution, and which he called God After a short address by J. C. Rowe the au-dience sang and then Mrs. S. H. Walters, the test medium, gave an exhibition of her powers. She went about the room while in the trance and talked to many in the audience as spirits of their friends. Miss Carrie Downer was then introduced and improvised poetry upon subjects which were given to her by the different persons in the audience: "Science," "More Light," "Truth" and "Liberty." Miss Downer is a slender, delicate looking lady and her im-provisation under the direction of the controlling spirit was quite wonderful.

and knowledge on the broad planes of our spiritual philosophy.

Singing, talking and music followed until 10:30, to the edification and instruction of the large audience present. The ovening exer-eises closed with a benediction by Sunshine, eises closed with a controls. one of Mrs. Mason's controls. W. W. CURRIER.

The Anniversary of the Young People.

To the Editor of the Religio-Philosophical Journal:

The Young People's Anniversary of Modern Spiritualism, celebrated at The Avenue Hall, on 22nd Street, Tuesday evening, Mar. 29th, was, perhaps, the most brilliant and entertaining event over witnessed among spiritual circles in this city. As the event was given under the auspices of the Excelsior Club, members of that society were distinguished by a neat badge of blue. The programme was arranged and executed in a manner ereditable to a much larger society. The entertainment was opened by Prof. Kauffman's orchestra, whose good taste in musical se-lections was highly appreciated. Mr. Frank Algerton, the talented young speaker of the Young People's Society, made a short but appropriate address. He speaks inspirationally, and his addresses are always worthy of the praise they receive. A vocal duet by the Misses Olive and Lula Langel won a hearty applause, as did also a German recitation, entitled "Baitsy and I are oudt," by Mr. A. L. Coverdale. Mr. George Perry, whose musical talent is quite extensive, delighted the assembly with a whistling solo and zither accompaniment and also a vocal solo. Mr. Richard Fairclough, the presiding officer of the evening, recited, "Bernardo del Carpio," a recitation only to be appreciated by the talent displayed in its execution, and the gen-tleman in question did full justice to it. The sweet voices of Miss Lulu Langel and Miss

Ida Woodberry, which often delight the many home circles and private assemblies, were greeted with round after round of applause. "Startling Revelations" was the subject of

a recitation by Miss Carrie Preadmore: The graceful manner in which it was executed more than pleased the attentive and appreci-ative audience. A cornet solo by Prof. Rimp-ler, and a recitation by Mr. Evan Morton immediately after were both encored. Though the hour was now getting late and the dancers anxious, Mr. Gus Maxim completely turned the wave of impatience by a comic banjo solo, entitled, "What a great day that'll be." The Excelsior Quartette closed the entertain-ment by singing, "Come where the lilies bloom," and afterward by an original quar-tette, "The Excelsior Club."

Mrs. Ahrens was then invited by the President of the Young People's Society and also of the Excelsior Club to make a few remarks. Her address was short and sweet. The club was highly extelled for its entertainment and thanked for the pleasure all had received. The aid of all was asked for the new society. and to-night the 39th' anniversary of Modern Spiritualism to be the commencement of spiritual progress among the youth of America. A more worthy speaker could not have been chosen for the occasion, and the soulinspiring thoughts seemed to fill all with an aspiration to aim at naught but the beautiful and the good.

Dancing was then in order, and while the younger portion of the assembly was gliding in the merry whirl, the older ones were enjoying a pleasant chat over the events of the

Spiritualism during the 39 years past, and also some of her own intesting experiences, from the Baptist Church to the land of light gave his wife a psychograph; after several trials she informed me it was a failure. I told her she had hardly given it a fair trial. The next day she invited a young lady visit-or to join in another trial. The result of this experiment was marvelous, as were those of further trials. Some communications received are of great interest, and her husband is entirely: convinced; his attitude wholly changed. This experience, coming under my own observation, gives me great confidence. in the psychograph as an aid in developing mediumship and opening communication with spirit friends. I presume in some cases there will be no results, this from want of medial power in some instances, and in others, from a lack of persistent, patient effort. But on the whole I am sure you would be safe in strongly recommending the little instru-ment. Send \$1.00 to the Religio-Philosophleal Publishing House, Chicago.

> Sich Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsayarilla bas completely cured them. One gentleman thus relieved, writes: "Hood's Sarsaparilla is worth its weight in gold." Sold by all druggists. 100 deses §1.

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Catarrh, Catarrhal Deatness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

If the Sufferers from Consumption, Scrofula, and General Debility, will try Scott's Emulsion of pure Cod Liver Oil, with Hypophesphit-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, Scrofula and Wast-ing Diseases generally. It is very palatable."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recom-mend this Company to do as they agree, and orders intrusted to their care will receive prompt attentions —St. Louis Presbyterian, June 19, 1885.

Consumption Surely Cured.

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THE PSYCHOGRAPH,

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correct. ness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis tic gift, have after a few slittings been able to receive aston ishing communications from their departed friends.

Early conjunates form their usparted riseries. Capt. D. B. Edwards, Orient, N. X., writes: "I had commu-nications, (by the Psychograph) from many other friends, even from the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the old settlers whose grave stones are moss-grave in the settlers whose grave is in the settler in the severe loss I have had of son, daughter and their mother."

mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in nsychical matters, wrote to the inventor of the Psychograph as foll wa: DEAR STR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally super-sede the latter when its superior merits become known A. P. Miller, journalist and peet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Ad-vance says: ance says:

"The Psychograph is an io provement up on the planchette, having a disl and letters with a few words to that very little power is apparently required to give the communica-tions. We do not hesitate to recommend it to all who care to test the question as to whether spirits' can return and com nnicate

municate Giles B. Stabbins writes: "Soon after this new and carlous instrument for getting spirit messages was madeknown I obtained one. Having ne gift for its use I was obliged to wait for the right medium. At last found a reliable person under whose touch on a first trial, the disk swung to and fro, and the second time was done still more readily."

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B. F. UNDERWOOD, (formerly Editor of The Index), and SARA A. UNDLEWOOD, Editora.

B. F. UNDERWOOD, (formerly Editor of The Index), and SARA A. UNDERWOOD, Editors,
THE OPEN COURT, continuing the work of The Index, in presenting religious theory to upon a rational, scientific hards, will encourage freedom of thought, untrainmedical by the authority of any alleged revelations or the independent dis-cussion, by able thinkers, of all those great chick, religions, and an epsetunity in its columns for the independent dis-cussion, by able thinkers, of all those great chick, religions, and the scientific method and in the light of the fulled by move demonded by the practical needs of the hour with an imgency hither to unknown; treat all such questions accord-ing to the scientific method and in the light of the fulled by the complete secularization of the State, entire freedom in religion and exact listice for all. It will help substitute catholicity for biloty, rational religions thought for theo-logical dormatism, and humanitarianism for sectorical imp-raiting in all the relations of life, and of making the well-being and reformatory effort.
White the critical work which is still needed in this transl-tional period will not be neglected, the myst pominence will be given in the press the supersoft per speculation, although the latter, with their fascination for many minds, which is into without value, will by no means be wholly ignored.
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Among these from whom we have good reasons for expect-ing contributions, is the distinguished philologist and ori-ental scholar, Prof. Max Muller; and we have the statements

ental scholar, Prof. max Multer; and we have the statement of one of his personal friends, that Ernest Renan will prob-ably encourage us by articles from his pon. Several other well known radical thinkers, European as well as American, whose names are not included in the above list, will be among the contributors to the columns of The OPEN COURT, in which will also be printed occasionally, during the year, lectures given by Prof. Felix Adler before his Society for Ethical Culture.

THE OPEN COURT will be published on the 1st and 15th ef each month, commencing in February.

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EVENING SESSION.

At the evening service the hall was crowded, and a number of gentlemen were compelled to stand. Others were unable to get in under any circumstances. David Wil-liams of Utica read a somewhat lengthy pa per. He claimed that the tiny rap heard at Hydesville 39 years ago ushered in a new era. Spiritualism is the dawn of a new day. The world of spirit ever has been, is to-day and ever will be revealing itself through the world of matter.

After the address Miss Downer under the

control of spirits made improvisations. G. D. Dager of Utica made a fifteen minute address in which he complimented Ingersoll and predicted the final triumph of Spiritualism.

Haverhill (Mass.) and Vicinity.

To the Editor of the Religio-Philosophical Journal:

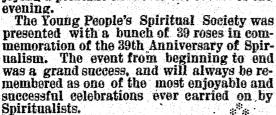
The First Spiritualist Society of this city celebrated the 39th anniversary of Modern Spiritualism in Grand Army Hall, on Wednesday evening, March 30th, under the aus-pices of the Ladies' Aid Society, which is connected with our society. These societies are both live workers in our glorious Cause, and they are meeting with fine success.

The music for the occasion was under the management of Mr. Henry Lord as committee; and consisting of the regular choir, as-sisted by the Bradford Home Orchestra, Miss Jessie Little, leader. Also songs and duets by Mrs. N. Mason, Mrs. A. Wiscott, Miss Jen-nie Prescott and Miss Pray,—Mrs. Hattie C. Mason, of Boston, rendering three songs in her inimitable style and bird-like voice, all of which were fine selections and rendered in a manner that brought forth sounds of applause.

Supper was served from 6 to 8 P. M. The menu was ample and all that the appetites of honest livers could ask, and was discussed by about 200 persons. The hour of 8 o'clock having arrived, the President, J. M. Palmer, called the meeting to order and announced the exercises to follow, and called upon the Home Orchestra: Miss Jessie Little and Miss Fiora Nichols, 1st violin; Maud and Grace Nichols, 2nd violin; Miss Emma Nichols, pianist. Their selections were fine and artis-

tically performed. President Palmer followed in a short speech of well chosen words announcing the main facts by which modern Spiritualism ininalli laces by which modern oprivations in-troduced itself to humanity through the Fox girls, at Hydesville, N. Y., 39 years ago, and then introduced Mrs. Hattie C. Mason, of Boston, as the speaker of the evening. Mrs. Mason recounted some of the workings of

L'UMARIANA



Chicago, March 30th.

Anniversary Exercises in Cincinnati, Ohio.

To the Editor of the Religio-Philosophical Journal

As requested, I will pen you just a few lines about the Spiritualists' Convention now in session, such as my limited time will permit me to write, and your limited space, for your next issue at least, will permit you to publish. Well, then, the short of it is, the convention is a complete success; it is well managed; it attracts public attention; it obtains fair notice and treatment from the public press: it is fully attended, and I am sure that, as well as affording pleasure to the Spiritualists who attend, it awakens thought among others, and does a great deal towards introducing by persuasive methods, facts and arguments, a better, higher and more agreeable truth.

The meetings commenced on last Sunday, and will continue through the week and close Sunday evening. Yesterday was the day, par excellence, and besides the usual speaking and ceremonies of the day, the hall decorations, etc., (don't let me forget the poems-ohl the Spirit-world is immense on poetry; that makes me want to go there, and revel in general, wordy, brilliant ideas, with-out beginning, middle or end, unbound by dull logic and every heavy earthly chain) there was added a splendid evening's entertainment by the young people, of rhetoric, music and song, properly rewarded by a large and appreciative audience.

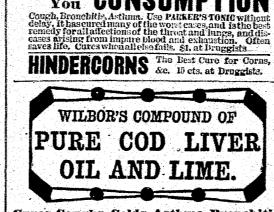
For reasons stated I cannot now give the personnel of the convention. Those who were advertised are here, and a great many more who are speakers and mediums, and they do their work. I cannot mention them individ-ually, and besides most of them are, and have

been, known to community. I arrived here Wednesday, went direct to the hall, meeting in progress, near a thousand present and was politely received, and soon pushed to the front. I return forthwith, and can write no more now, nor hereafter, for the immediate pressing business of the courts will not permit. E. S. HOLBROOK. April 1, 1887. 1.00

The Psychograph.

A. P. Miller, the journalist and poet, has the following editorial notice in his paper, the Worthington (Minn.) Advance. If any one has become discouraged in using the instrument they will learn by his experience that it is necessary often to persevere for some little time, and that the results will fully repay them for their efforts:

"Thanks to the inventor, for one of these instruments. The psychograph is an im-provement upon the planchette, having a diil and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate. A leading writer on eth-ics and philosophy says: "'A relative of mine, a bright, well-educat-



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To Consumptives,—Many have been happy to give their testimony in favor of the use of "Wilbor's Pure Cod-Liver Oil and Lime." Experience has proved it to be a val-uable remedy for Consumption, Asthma, Diptheria, and all diseases of the Throat and Lungs. Manufactured only by A, B. WILBOR, Chemist, Boston, Sold by all druggists.

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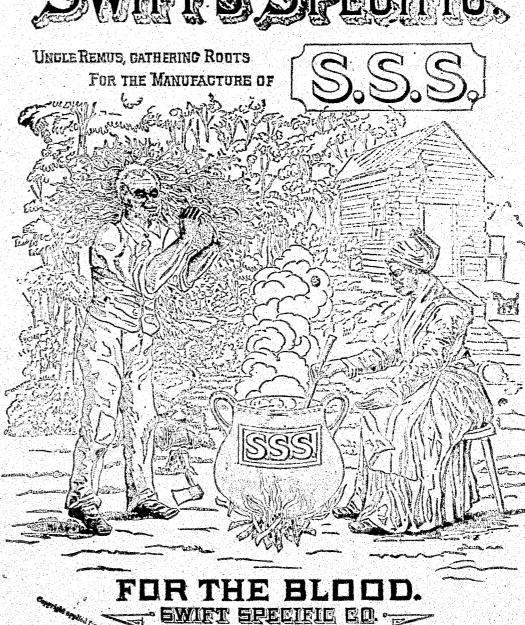
THE PIONEERS

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ATLANTA.GA.U.S.A.

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Neuralgic Rheumatism & Erysipelas.

About four years ago I was attacked with what the physicians pronounced neuralgic theumatism, accompanied with erysipelas. My appetite failed me entirely, and I had an intermitting pulse and very irregular pulsations of the heart. A terrible pain soon came into my chest and shoulders and I became so helpless that I could attend to no business at all. The pains were movable and would sometimes pass from one part of my body to another. Final-ity the erysipelas broke out on my left and and arm, and produced much swelling. 'I was for eighteen months afflict-ed in this way, and of course used a great many kinds of medicines, but nothing gave me relief. Friends finally per-suaded me to try Swift's Specific. I noticed a Gerded improvement while taking the first bottle. I continued its use until I had taken abo i one dozen bottles, when I found myself sound and well again, with no sign of the dig two pounds of fiesh per day. I think S. S. s. a valuable medicine, and I frequently recommend it to my fielads. Greenville, S. C., June 21, 1986.

From Rev. Mr. Kelly.

Myself and wife were seriously afflicted with malarial poison, nervous prostration and general debility. After using three large sized rottles of Swift's Specific, we now consider ourselves almost entirely free from any blood im-purilies, and are as active and eupple as we were twenty rears ago. I take pleasure in recommending S. S. S. to all who are suffering from any impurities of the blood, diziness or nervous helchche. Nashville, Oct 7, 1886. SAMUEL KELLY, Elder Church of Christ, Muddy Fork, Howard County, Ark.

Living Witnesses.

Bev. Joseph Langston is a well known minister and member of the South Georgia Conference of it e M. E Church South, stationed at Envenwood, dia, on the Southwestern railroad, and is esteemed by all who know him. He says: Genklemon... very cheerfully and gratefully certify to the efficacy of Swift's Specific in curing me of a server case of dyspepsia, which had harased me for about two years. had it so bad that could not sleep. Might after night lay awake unable to get an hour's sleep. My friends who had known me Lefore had the dyspeptia hardly rocon-night has same man in me when the disease held me in its lightest grip. I may truthfully say that I had dyspeptia about as hed as a x an could have it, not to dis. t was so a very that feit, as I suppose other dyspeptics do, as M had several different fatal diseases, ranging from heart disease to consumption. Indeed, one physician sheed ine out that one of my lungs was afree od. After several months of taking S. S. S. was cured, and am entirely well to day, not having lost a single day this year in my pastural dutice. This was last year. Keep S. S. S. as a household medicing, and there are few allowed which, by purifying the blood, are not baneditted, and many cured, by the use of Swift's Specific Joanwa O. Laneward.

Voices From the Leople.

INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. A Modorn Sparrow.

The parson was filling the minutes and hours With a dry dissertation on sin; The pulpit was decked with bright Easter flowers And a little bird flow in.

It inttered about in its norvous flight From window to chandeller. The boys and girls kept it over in eight, For surely to them it scould queer.

Do you wonder that children cat watching the bird And of that sermon they know not a word? Is it strange that Johnny, forgetting his God, Said, "Ohl ees the little bird up on the red?"

How the bright eyes did glieton! Now the smiles would come out! And how could they listen, As the bird flow about?

Was it wicked and awful to thus loss the thread Of that long, dreary discourse, "Resurrecting the Dead"?

Sure the preacher must think, if he has montal vim. That God cont the sparrow to interrupt him; To teach him 'tis cruel to torture the youth With old dogmatical medieval truth, Which has lost all its practical bearing on life. And now leads only to sectarian strife. P. RUSTICUS.

The Neccosity for a Pare Spiritualism

to the Editor of the Religio-Philosophical Journial:

I desire to express my mind in regard to the recent events in materializing circles, as chronicled in your valuable and ably conducted JOUENAL. I could not do so more forcibly if I were to write a week, than by quoting your own earnest words to

mo: "There is no peace, cafety nor progress for ration-al order-loving Spiritualists, but to sharply draw the lino between themselves and this class of fraudu-lent pretenders to a phase of mediumship they do not really possess, and the no less reprehensible class who, knowing in their own minds that the sc-called mediums are dishonest and unscrupulous, still uphold and recommend them, for any reason, even lest the cause of Spiritualism should suffer if they are exposed.

I believe with you that clean Spiritualism suffers and is most heavily handicapped by every one of these or posures; or, perhaps, I should say, by the need of such exposures; but I sincerely hope and trust that the searching and sifting process may be carried on faithfully and unsparingly till the ranks are cleared of all that hinders progress in true spirit ual growth.

At present, we who dare remenstrate against the glaring inconsistencies and immoralities among many mediums, are condomned and ostracized as unworthy the name of Spiritualists, because, for-sooth, having "asked for bread and received a stone," we warn our friends against spending "money for that which is not bread, and labor for that which satisfieth not" among these people. Perconally, I have no ill-will against any medium

or supporter of mediums, but words fail me to express my abhorrence of their methods in many instances, to catch the unwary investigator, not alone by presentation of skilfally adjusted baby forms or adult visitors, but no less by cunningly contrived "tests" gathered diligently for just such use, from overy possible cource.

as I have often said, I believe that out of all this filth the paro white lilles of spirit truth will reach the surface, and not far in the future, let us hope that our beautiful philosophy will take its rightful place as the religion of the world. We shall have fewer phenomena(?), no doubt, but far more facts, and the cultivation of spiritual gifts in the home circle and the "fruits of the spirit" of which the great, Gnostic, Paul, wrote, will render quite superinous the services of tricksters and con-federates to prove that, "If a man die, he shall live services to prove that, "If a man die, he shall live

I pray God to speed every honest medium and

A SPIRITUALISTIC ANNIVERSARY.

Large Meetings of Local Believers in the Town Hall.

On Thursday night it was found that unless ar-rangements for the thirty-ninth anniversary of Spiritualism, usually observed about March 36th, could be made at once there might be some difficulty in securing the speakers desired. Accordingly the officers at once bestirred themselves, and Friday made announcement that three services would be held on Sunday, March 20th. At 10:30 the services were opened with Mrs. C. Fannie Allyn as the first speaker. On her call for subjects some extracts from a record published article in *The Open Court*, by Mon-cure D. Conway, entitled "Unitarianism and its Grandchildren," was handed up and read. The pur-

Grandenitaren," was handed up and read. The pur-port of the paper and comment upon it was: ""That the world is fashioned by evolutionary forces, and while, according to statistics, Unitarian-ism appcars one of the smaller seets, it is in reality, one of the largest. Its eggs are hatched in other nests, and the teaching of Channing, Emerson and Theodore Parker are found cropping out in pulpits of other seets. The late Dean Stanley said that while he was in America every sermon he preached had some of Channing in it, and every sermon he heard was largely from Emerson. Yet he did not attend any Unitarian church.' So it was with Spir-itualism and its facts. While the old sectarians openly repudiate and denounce the phenomena and revelations, they secretly investigate and quietly preach the truths they learn to congregations who accept them when thus heard. The truths referred to by Mr. Conway were not only the grandparents as of Unitarianism, but they were the grandparents as well. Among other subjects given was one regarding the rise and fall of empires. Many people have believed that anarchy would follow the fall of an empire, but it has been proved that there is always the people to fall back upon. The old teaching is that God made man in his own image, when the truth is that each man forms a God from his own conceptions and according to his own ideas. As in former times people believed in revenge and retalia-tion, so they taught that God was a being with like passions. John Calvin taught of a God who would punish to all eternity, and he showed his faith by hurning Michael Servetus. John Murray, on the con-trary, had no damnation in his soul, neither had the God he told about. Spiritualism celebrates its anniversary to-day because by its teachings man is not afraid of death nor life either. It does not rest upon the testimony of any number of witnesses, but on the law which is open to every one to investigate. Christianity says believe and be saved, doubt and be damned. Spiritualism says do and be saved. Chris-tianity forbids questioning and investigation, while Spiritualism is continually urging investigation. Where would the world have been if the old records had been held to and not investigated? In the older times the church was held to be a close corporation, but in our days the door has been gradually opened and Methodiste, Baptists and other sects allowed to enter until even Universaliststs and some Unitarians have gone in."

In the afternoon Mrs. Clara A. Field spoke on questions suggested by a lady who made some re-marks after Mrs. Allyn's lecture in the morning. Following Mr. Field, A. S. Pease, of Buskirk's gave a brief address. At 7:30 in the evening Henry J. Horn read an address prepared especially for the occasion, lasting some thirty minutes. Then Mrs. Aliyn fol-lowed and spoke for nearly two hours, holding the audiorac avide multi 10 oddresk on subjects given by audience quict until 10 o'clock on subjects given by the andience, among them being two or three bear-ing on the temperance and liquor question. After the lecture W. B. Mills held the audience until 10:30 with descriptions of spirits. Altogether the celebra-tion was a great success in every respect. Every service was attended by a large and appreciative audience, who appreciated every point made, and fre-

quent varies of applause were heard. Saratoga Springe, N. Y. E. J. HULING.

Appropriate Words from a Purported Spirit.

Addressed to J. F. S.

A long time has passed since I have come to talk with you. Many changes have taken place in this world,—schemes of every kind, business of every branch; everything has had its formation and evolution feel, my friend, that the genera world of life if one can keep his head upon his shoulders, he is indeed a wise man, for so many isms come up, and so much fraud is practiced, that if seems as we view it from the Spirit-world, those that are the rankest in fraud make the greatest stir, and have many followers, but in time they come to naught. Oh, my friend, how everything in earth-life is changed. When I was upon the earth Spiritualism was regarded with sanctity, sought after and inquired into as something worth having; but at this present time it seems it is only a barter, a thing bought and sold by fraud. Oh! it makes us look down with great pity and tenderness upon those that are seeking after spiritual truths, for goodness and purity. Spiritualism prevails in the earth, like every other religion, as a pure light and pure form of worship, but this running after cabinets brings sorrow and contempt upon those who would be pure in heart and just in mind, body and estate; and it is for this reason we gather around them in our great sympathy, and would lead them out into celestial joy and peace. It is not for us to criticise, or to lay a snare or stumbling-block in the way of any one, but to come with pure unbounded love, such as was given to us in earth-life, and such as made ours lives of beauty sincerity, and great enjoyment. We gather about us in our home the spirits of the loving and the just made free, who were emancipated from their isms and came to us to partake of our friendliness, and to enjoy the social hour with us, in meditation, in speak ing, and in singing. Those hours of earth-life pass ed away, and sister and I now gather around us those same choice spirits that have left their earth-ly thraidom and come up here to be with us, and as often as permitted will be imparted to you the social spirit and the words of love and joy that are over ready to flow from the lips of-PHOEBE CABY.

Which was the Shadow and Which the Substance?

A Materialization Entirely Unique.

to the Editor of the Religio Philosophical Journal: Spending a few days at Onset Bay last summer, was invited by Miss Helen C. Berry, of the "Berry Sisters," to attend her last regular seance of the season. There was, as usual a large gathering and I occupied a seat at the rear part of the room. When the scance was about half through a form materia-lized some four feet in front of the cabinet, coming up suddenly, as it were, out of the carpet. Mr. Albro, the efficient conductor, said, "Dr. Moore, here is a lady who wishes to see you." I was taken by sur-prise, for at no scance which I had ever before attended, either at the Berry Sisters or the various other mediums had a spirit came to me in that way (i. e., by materializing outside the cabinet) as I ap-proached her she said, "Good evening, Doctor." Being somewhat closely veiled, I did not at first rec-ognize her, and asked, "Who is it?" "Why, don't you know me, Doctor? It is Nellie Berry," partially removing her veil. Noticing me, mete actuick went. (for I can assure

Noticing my mute astonishment (for I can assure you that was my feeling for the moment), she said, "Come with me to the light," and she actually led me close up to it in the corner of the room, and entirely removing her veil with both hands, and smiling, put her face within a foot of mine, and sure enough there stood Nellie Berry (who was the medium for the scance then progressing). Her face was semi-transparent, clear and soft as that of a child.

Having returned to our position near the cabinet, she still noticing my howilderment, said, "Why, Doc-tor, you saw the way I came did you not?" "Yes," I replied.

"Well, I shall return in the same manner," was

her reply. I said, "Nellie, will you please give me some test?" She gave me the strongest test that she could pos-sibly have given.

Having partially recovered from my surprise, I said, "Nellie, will you please come with me again to the light?" She readily assented, and this time the shone full in her face, and before me stood light Nellie Berry unmistakably. Again we returned to our former position, when

she said, pointing to her own person, "Doctor, this is all there is of Nellie Berry. My body is lying in yonder on the sofa" (pointing to the cabinet). I said, "Nellie, I am to return with you after the seance to the cottage whence you came. On our

way thither, please speak to me of this marvelous occurrence for I shall not allude to it till you have. She then took her position to dematerialize in front of the cabinet, and I returned part way to my seat, when it occurred to me that, with her permis sion, I would relate to the audience what had taken place. I returned and asked her permission, but she refused, caying, "No, Doctor, I would not have know it for the world," This last sentence was to me a very remarkable test, and explained why she came closely veiled at the commencement. I returned to my seat, and, as she came, so she went (as she had said), dematerializing in presence of some thirty ladies and gentlemen.

Mrs, Amanda M. Spence and Mrs. Lita Barney Sales, who were sitting within six or eight feet of where this occurred, watching our movements, were much interested and questioned me about it at the close of the séance. Miss Berry and I left the séance room for the cot-

tage where she was temporarily stopping, and her first words to me on our exit wore, "Well, Dostor, did you have a good seance?" "Excellent," I replied.

"Did you see any one you knew?" "One," was said after a hearty laugh. I asked, "Did this ever occur with you before, Nellie?"

"No," was her reply, and then (as we were now nearing her cottage), she gave this brief explana-tion: "While entranced in the cabinet, I said to 'Charlie,' [her control], now I am a spirit with the rest of you, and why can't I materialize and go

Ho replied, "You can try," and the facts, as above related, aro the result. Who shall place limits to the capabilities of the

spirit, while sot tabernacling in the flech? If you, Mr. Editor, or any of your numerous cor-respondents, have ever witnessed a parallel case, please give it to your readers.

Christlanity-Spiritualism-Mental Science.

To the Editor of the Religio-Philosophical Journal:

These form a trinity; not such as " the Father, the Son and the Holy Ghost," in a personal sense as held by some Christians, but in essence. Their origin and aim are alike spiritual. Christianity, freed from the creeds, is a spiritual science; so is Spiritualism and metaphysics also as a distinctive theory. Chris-tianity as presented by Jeaus and his immediate fol-lowers, included spirit manifestation and the healing of disease, and these latter are but the advanced outof disease, and these latter are but the advanced outgrowths of the same spiritual truth-outgrowths of the spiritual nature of man from the beginning Faintly did man first discover his soul. Slowly, as is the evolutionary progress of mankind, did the in-visible spirit, God, appear. Degree by degree has the world recognized the soul of things—only a cer-tain manifestation of it in one human life and then in another—plainer and more plainly still in Jesus of Normarth until in this lifting avant the science of Nazareth; until in this living present the science of man's spirituality is beginning to appear. Even now man is too limited to discover the whole truth, and like Jesus, who became a Christian by the

outpouring of the spirit so as to unlock the gate of heaven; and Peter, who could only discern the form thereof; and Paul, the faith to lead us there; and James, the works to safely carry us to the haven of rest,—so truth is still divided into branches accord-ing the domestical and share branches according to the capacities and characteristics of men. Some only view it from one side and some from another, mistaking a part for the whole, and thus be-come partial. Is this the best way to do? Is it the true scientific method? Have we a right to do this? Not until the Christian knows it to be impossible for a human being to manifest himself to mortals after the death of his body, can he ignore Spiritual-ism, and then he has renounced the Bible, his own faith and only hope of immortality; not until he knows that the sick have never been healed by the mental and spiritual process, can be deny the truth of mental science, and then be rejects Christ as an impostor; not until the Spiritualist denounces Christ's Sermon on the Mount and the Lord's Pray-er, and denies his reappearance after death, can he say that Christiaulty is false, but in so doing he re-jects his own teachings and virtually his whole the-own not until he is care that a subtri in the face can ory; not until he is sure that a spirit in the flesh can never heat the sick, can be dispute the truth of men-tal science; and not until the metaphysician has demonstrated the falsity of animal as well as spiritual magnetism, and that there is no such thing as an individual departed spirit healing the sick, can be reasonably ignore Spiritualism, but in so doing he not only has to renounce the teachings and acts of Christ and his apostles, but his own science as an acknowledged outgrowth of Christianity!

Perhaps, after all this trinitarian aspect of truth is essential for the time being, in hastening our development. Errors are numerous in every theory, and this abstract relation in which we stand enables us the better to discover each other's faults, and to point them out for the general good. Spiritualism has already, no doubt, done much toward purifying the Christian theology,—in removing the errors which Christians themselves could not see, such as the vicarious atonement, a personal devil, the resur-rection of the body, and in quenching its eternal burnings. It extends its pruning hook also to the newly grafted tree of mental science, and is culling off many a useless twig; and this science upon the other hand is forcing upon Spiritualism the necessiy of cautious progress, and opening the door of Christianity for it to walk into the fresh lights of truth. This much is certain: the beginning of spir-itual progress is good; it is a beautiful path to walk in, and must ultimately result in good. F. WILSON. Bay Ridge, Fla.

A Spirit Visitant.

To the Editor of the Religio-Fhilesophical Journal:

It is impossible to impart a knowledge of spirit all truth directly to us who are still subject to the dullness of perception occasioned by the material envelope called the physical body, and spiritual facts sometimes assume an allegorical form—perhaps according to some law of adaptation which we are not acquainted with, or it may be that the spir-its, in their superior wisdom, perceiving our inca-pacity to directly comprehend, adapt circumstances

and facts to our understandings. An interesting and suggestive incident occurred here in Sturgis, at the "death" of a citizen. I was not present at the time, but give it as it was related to me by one of the parties who was; it may illustrate the mysterious association which exists between the risen spirit and us, dull mortale, who are still subject to earthly environments. A certain gentleman, whose profession was that of an auctioneer, was one whose attention was entirely absorbed by his business and social relations. Although I knew him for several years I am not aware that he ever gave a thought to religion or a future life. His wife was a pronounced Spiritualist but he seemed not to give the subject the least at tention. He buried his daughter some years before tention. his final illness. Even during the time of his fatal attack of sickness he seemed oblivious of the subject of an after life. His last words were, "It is getting very dark, but Maria has come for me; she will show me the way for she has a lantern in her hand.'

APRIL 9, 18-7

THE WAGES OF WOMEN.

Weak Spots in our American Some Civilization.

Denver Tribune: There is something wrong about that civilization which compels a woman to work sixteen hours per day for six days in a week in order to earn \$3.50. Unfortunately there are women in the large cities who have to work in this way. It is hard for people who have the means of supplying their daily wants to realize that any of their fellow-beings are doomed to a life of darkness and grinding poverty such as these women endure,

That women are in many cases underpaid for their services as seamstresses and as saleswomen in stores is unquestionably true. Hard-hearted as a stone and cruel as a serpent is the man who will extort a profit from the poverty of the women who work for im. But it would be folly to seek the cause of this evil in nothing but the flintyheartedness of employers. The trouble is due, not to the form of gov-ernment, nor to the organization of society, but to the civilization which drives women by the score into certain employments and keeps them out of others.

When a dry-goods merchant may take his choice from among twenty applicants for work at \$6 per week it is not to be expected that he will insist up-on paying §10. The number of competitors in cer-tain lines of work reduces the wages. Women will work for starvation wages in a store or at sewing rather than secure a comfortable living by doing housework.

There is something wrong about the civilization which teaches a woman that it is more honorable to sew sixteen hours a day for starvation wages than it is to secure a comfortable living in do-mestic service. There are undoubtedly hundreds of women and girls working in stores or as seam-stresses who have not one whit more refinement, and are not in any respect better educated than girls who are employed as servants in households. But the former hold themselves far above the lat-ter. The civilization is wrong which teaches young girls and women to make a distinction of this kind.

It is also a wrong civilization which teaches young women whose parents are well able to provide for them and who are surrounded by the comforts of home life that they are in duty bound to go out in-to the world and compete with their less fortu-nate sisters in the struggle for a living. Home life and home work constitute the proper sphere for every woman, and it is a false philosophy which teaches anything else. The woman, whether mar-ried or unmarried, who cannot live at home, and find employment in home work is unfortunate. But the unhappy condition of these unfortunates is ren-dered all the more unhappy by the competition of girls, who, although they have comfortable homes, will, for the sake of carning a pittance of pin money, seek employment as "salesladies," or clerks, or seamstresses.

Critic Whitworth Criticised.

To the Editor of the Roligio-Philosophical Journal: Your Cleveland correspondent does well to show ip in the last Journal the extravagances of Mr. Wright on Voltaire. He says: "Extravagant praise may be as pernicious as undue disparagement. In either case it defeats its own object." This is just what I think of W. Whitworth's "extravagant praise" of Jesus. Take the following for an example. He says: "He it was who first announced the universal brotherhood of man," etc. This affirmation is not true. Jesus did not announce this doctrine at all, in clear and explicit terms. Paul did, but even he had to spoil it with at least an implied limitation. Will W. Whitworth give us a single quotation from the Gospels in which the "universal institution of man is in which the "universal protherhood of man" is distinctly announced by Jesns?

For every one such passage, I think I can quoto two or more in which just the opposite doctrine is Moreover I promise that for overy passage said to have been uttered by Jesus, in which the "universal brotherhood of man" is taught or implied, I will fornish several passages in which the doctrine is distinctly taught in the writings of Cicero, Seneen and many others who lived long before the Christian era. This is not intended as an "undue disparagement"

of Jesus, but as loyalty to truth. Philadelphia, Pa, R. B. WESTBROOK

of popularity or favor, of misrepresentations or con-domnation, most unbesitatingly array myself on the side of these who ers, "Let us have genuine spirit manifestations or no phenomena," and pure Spiritualism and spirituality, instead of the continual 'seeking for a sign."

It is not mediums alone who are responsible for these abuses. They strive to supply a demand which is unnatural and insatiate. Old Spiritualists, as well as new ones, and investigators who have never spent a moment in study of the laws of psychology and spirit control, night after night, week after week, and year after year, go clamoring about for tests and inaterializations, never trying to learn why this light of spirit has come more nearly to the world during the past few years, nor to make their lives more helpful and useful for the beautiful ministration of angels which have come to them; but dis puting and arguing about the relative excellence of rival exhibitions and denouncing with unsparing pen or tongue all who dare ask for purer conditions in the seance room.

It is, indeed, time to call a halt, and see into what a morass of filth and decay we are being ied, with our beautiful bannor of truth becoming bespattered and hedraggled. I wish you success in every offort to rescue it from total obscuration

Somerville, Mass. MRS. JULIA A. DAWLEY.

Children's Revival.

They are having a children's revival in New York Revivalist Hammond is at work. The Herald says Bubbling with tears and blushing with excite-ment, hundreds of little children were yesterday subjected to the high-pressure religious process known as a revival in the Thirteenth Street Presbyterian Church. Hardened ruffians of four and five years were made to realize the depths of depravity to which they were sunk. Stony-hearted infant girl who hitherto had thought only of molasses taffy and skipping ropes, were struck down in the midst of their vanities by the all-powerful jaw of the revival-

It was a field day for the Rev. Edward Payson Hammond, the Scotch evangelist, who was invited to carry on a week's revival. Childhood! What deadly villainy is hidden in thee! What slimy monstera of sin crawl beneath thy dimpled, rosy surfacel What demons of hell peer out of thy smiling, infant eyes!

No one would have found it out but for the reviv alist. His keen eyes saw the corroding horrors which tender mothers had failed to discern. His keener tongue made them tremble and weep at the awful tricks they had been put up to, until little kneed knocked together and little cheeks were plenteously we:

True, some of the children went into a sound sleep.

They were the lost ones. In the morning Mr. Hammond addressed a large multilude and urged fathers and mothers to bring their little ones in the afternoon.

There was a garden of infant faces, a wilderness of golden bangs and pink and white cheeks stretch-ing out in long rows before Mr. Hammond in the afternoon. The revivalist is a stocky, stout-limbed man, with a face that reminds you of Jake Sharp until he smiles, and then he looks for all the world like Senator Edmunds. He can change his voice instantly from a hoarse shout to the whining prattle of an infant. His sudden changes of features and tone are startling.

There were several clergymen on the platform when Mr. Hammond got to work at the children Mr. Maxham sang a touching story about a child who converted her father by crying on his breast and saying, "Say, dear papa, which way are you go-ing?" "That's it! Which way?" shouled Mr. Ham-mond, swinging his arm on high and flashing his eyes. "Which way! Will you lay your head on your papa's boson and ask him 'which way?"

'Thy law would shut me up in hell," sang the children. Then Mr. Hammond poured out a river of burning words, and what with the music, and the bloody pictures of Christ's agony and the general whooping up of things, many of the children cried. One little girl in the front row sobbed out loud. The next minute she fell asleep. Finally when the waters of emotion were stirred powerfully, Mr. Hammond plunged off the platform into the audience, followed by the other clergymen, and they all went to work on the little monsters of iniquity, while the organ whispered low and sweet and Mr. Maxham sang softir.

When the second second

A Bad Habit,

Narrow Escape from Premature Burial While Drunk on Oil Fumes.

Sunday night, Feb. 13, the apparently lifeless body of a young man by the name of Eddie Cavil, whose parents reside in Corydon. was found in a tank house on the Pete M. Smith lease at Kinsua. The discovery of the body was made by Eugene English. Physicians were at once summoned and unavail-ing efforts made to bring the boy back to life. The boy's parents were sent for and preparations made for the funeral, which was to have taken place Wednesday last. It appears that the boy had in some manner, become addicted to the habit of going to the various tank houses in the vicinity, which cover the tank into which the wells flow, for the purpose of inhaling the gas. The thing had got to be as much of a habit with him as whicky drinking or opium smoking is to others. The effect follow ing the inhalation of petroleum gas is said to be very nearly of the same nature as that of the above mentioned articles, and the habit of indulging in the breathing of it becomes fully as strong. Wednes-day, the day appointed for the funeral and inter-ment, a large crowd of relatives, friends, and neigh-bors had assembled at the house where the supposed corpse lay, incased in its coffin and surrounded by the sorrowing father, mother, brothers, and sis-ters. The minister had given out the hymn to be sung and the singing was in progress, when some one standing near the coffin made the startling discovery that the boy was alive. No sooner was the discovery made than the wildest confusion reigned. Physicians were sent for in hot haste, but ere they could arrive the boy was sitting bolt upright in the coffin and was able to move and speak to those ar round him. Later he was again pronounced dead and has been buried. Great excitement prevails in the vicinity, and there is a widespread feeling that he was buried alive. The body was still warm when buried.—Port Alleyhany (Pa.) Reporter.

"And now," concluded the revivalist, " if there is and now," concluded the revivalist, "If there is any one here who wants to ask any question, let him be heard." "I'd like to know," said an old, bald-headed sinner, rising in his back seat, "how many marbles have been dropped on my head by those scalawage in the gallery? I'm no pavement."

"The increase in the number of "evangelists" is ac counted for by one of the exchanges on the ground that it pays. This is putling the case rather bluntly, but there is probably more truth than poetry in it.

Bewitched or What?

To the Editor of the Religio-Philosophical Journal:

Your letters, asking me for a reply to those disgraceful onslaughts on my honor, are received. After hesitating for nearly fifteen years to publish that night's experience, I grew ashamed at such moral cowardice, and wrote a true statement of what still appears to me as FACTS, amply proved by the roadde tracks, by the party harboring my horses, by the party refusing to keep them, by my wife, and by myself, and by some later occurrences in conconnected with my story, who has undertaken the collection of my bills for medical services some half year later, and who reported on that farmer's bill, two dollars deducted for keeping my team over night, and returning same to my residence the next day. But I simply refuse to give any further proofs demanded of me in such ungentlemanly and ruffian like a manner as some have displayed toward me. I had firmly resolved to not honor them with recognition, and to take no notice of those foul attacks on me personally, instead of my article! But your letters have so far altered my course, that I will here simply repeat, for once and all, that no boax was intended by my article, "Bewitched or What"? But everything therein stated is true, as far as my own honest conviction is concerned. It cannot have been a dream, as the evidence of persons and things proves, and whether we under-stand it or not, it is God's plain truth!

If this does not satisfy some of your readers, may God illuminate them, for they need light!

Let me here thank those truly earnest and gentle-manly Occult students, who obtaining my special verification of that article, assured me of their full faith in me and my story, one adding: "Because one cannot understand such thinge, only an idiotic ass would bray at you or your courageous recital!" Please consider this a final. The "witch" is dead, as I have since learned, and her son has taken the possession of the farm, and I will not hurt his feel-ings nor reputation by setting a set of cranks after him. I have been pestered by them sufficiently. Let this be enough! Jefferson, Wis,

J. C. HOFFMAN, M. D.

The White Lady of the Hohenzollerns.

To the Editor of the Religio-Philosophical Journal:

The Cornhill states that the White Lady of the Hohenzollerns never fails under certain circumstances to make her presence known. The Vicomte d' Arlincourt tells us that he visited the Archduchess Marie Louise, the widow of Napoleon, and from her lips heard that the White Lady never fails to ap-pear in the Imperial Palace of Vienna before the death of one of the House of Austria. She told him: "My grandmother was Queen of the Sicilies, and af-ter the death of my father's first wife (Elizabeth Wilhelmina, daughter of Duke Frederick Eugene of Wurtemberg, died February 18, 1790), he asked for the hand of her daughter (Maria Theresa, daughter of Ferdinand I. of Sicily). My grandmother, anxious about her daughter's welfare, consulted a plous nun, to whom it was allowed at times to see through the veil of the future. Her answer was as folows: 'Your daughter will be happy; but after she has passed her thirty-fifth year (iod will call her to Himself.' This was clear enough. The new Empress ascended the throne (she was married in 1790 at the age of eighteen) in the expectation of having a short but happy life. She often spoke to her young children about it, but never complained that the term was short. Thirty-five years! She had a long time yet. Alas! time files very fast. The nearer the ominous term drew, the more did the Empress endeavor to banish the thought of it from her mind. She ceased to speak of it. In the year that pre-ceded her death, a heavy sickness brought her in-to great porll. 'Be at ease,' said Her Majesty to those who surrounded her, 'my hour is not yet come. If heaven calls me, it will be next year.'

"Her five and thirtleth year arrived. One day my sister the late Empress of Brazil, exclaimed in terror to her mother, Behind your elbow-chair, I see -I 886-

"'What child? Speak!" "'The White Lady.'

"She has not come for you, my dear,' answered the Empress calmly, 'but for me. My hour has now come.

"Next day she was dead (August 13, 1870)." *.*

Perhaps the JOURNAL readers will agree with me that the idea of the lantern is a beautiful one. Sturgis, Mich. THOS. HABDING.

Letter from Dr. Grimes.

to the Editor of the Religio-Philosophical Journal:

Long have I tried to send you a few lines for the JOURNAL, the success of which I have so long labored and prayed for, and at whose rich spiritual fountains I have so long drank of the waters of life, and that it still serves its rich dishes to me. But the weight of seventy-two years is now resting upon me, and heavier than ever before; yet as time close in upon the physical, the spiritual (through my vie ta) grows clearer and clearer-heightening, broadening and lengthening. in keeping with the dear old JOUBNAL, which, while presenting its breast to the shafts of Error and Malice, has been enlarging its empire, strengthening its "stronghold," and fiedge-ing its pinions for loftier heights.

When your Christmas number reached me, it seemed a chorus of thanksgiving and praise came from the angels, over the rapid, upward and onward march of truth, spirituality, light and life. Espe-cially did my heart leap for joy when I saw that as fast as the old "wheel horses and leaders" lagged and retired, fresh, vigorous and stronger ones brought their warm hearts to the altars of truth and consecrated them there. Then I felt like uniting with good old Simeon, "Now lettest thou thy servant depart," for the mantles of the former "old stagers" have fallen upon broader shoulders that could carry heavier loads, as well as into stronger arms that can strike heavier blows. Especially did the pen of Bro. Tuttle seem as if illuminated anew, when he returned as it were from an invigorating rest. But these sluggish life currents and exhausted brain of mine deal me a reminder, and I retire with a, — Yours for purity, spirituality and truth, as well as for a pure and enlightened mediumship. DR. C. D. GRIMES. Sturgis, Mich.

Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Spiritualistic as well as liberal circles here have been agitated during the past months by the offer-ing of a bill at Harrisburg, called auti-medium. The different religious conventions with one exception laid the motion for endorsement on the table. The fact that the bill as framed is unconstitutional, should have dispelled any fear of its ever having had a notice in the legislative body. Bro. J. J. Morse, of England, has been giving us

a series of lectures that were replete with unanswerable, knock-down logical arguments, that must have certainly set all who heard him to thinking. He gave his farewell lecture Sunday evening last. Af-ter leaving us he travels to the Pacific coast. A resolution of thanks and gratification to Mr. Morse and of love and respect to him and his wife who accompanied him, was offered by Bro. Benner in a happy way, and unanimously passed by the large audience present. Thursday evening next the First Association has a commemoration supper and entertainment; the Sunday following occur the Anni-versary exercises by the society and lyceum.

New members are constantly coming in. There are now in this city the following Associations devoted to the cause of Spiritualism: First Association, Temple Association, Second Association, Third and Fourth, -all of which are holding their own. If all this agitation regarding materialization results in producing one form, let us have it. Philadelphia, Mar. 27th. B. A THOMPSON.

and all second call the second second second second

Notes and Extracts on Miscellaneous Subjects.

California boasts of a Boy typesetter, 12 years old, who can set 4,000 ems of solid brevier in less than four hours.

Rev. J. D. Fulton, pastor of the Centennial Baptist church of Brooklyn, preached his farewell sermon Sunday, and will hereafter devote his energies to the "conversion of the Roman Catholics of the United States." . The reverend gentleman has taken a large contract, and a job that will last him.

One of the religious weeklies, in defending the riginal action of the Congregational ministers of this city in refusing a vote of condolence to Mrs. Beecher, says: "Moreover the meeting was private, and the speakers were as frank as men are apt and have right to be when they speak with friends and not for the public." This little extract is quoted not to revive the question, but simply to point a moral or rather an immoral. The ministry needs few such defenders.

The most curious book in the world is one that is neither written nor printed. Every letter of the text s cut into the leaf, and, as the alternate leaves are of blue paper, it is easily read as the best print. The labor required and the patience necessary to cut each letter may be imagined. The work is so perfect that it seems as though done by machinery, but every character was made by hand. The book is en-titled "The Passion of Christ," and is now in a museum in France.

Rector Newton, of Pittsfield, Mass., gives the results of his observations of the faith-cure people and their work, made at sundry meetings and conventions of believers in Berkshire county the past year. Summing up he says: "The conclusion of the whole matter. after attending these meetings, hearing evidences, watching an anointing service, and studying the literature of the subject, to my mind is this: these people are making physical inferences from a spiritual fact. It is a religious revival with physical assets. Its foundation facts are true enough; its methods are the methods of the charlatan. There are certain evils about this movement which can not in the cool mood of reason be overlooked. First among these dangers is the false philosophy contained in the denial of the revelation of the reason. A second danger which this movement suggests is the fanati-cism of denying means to ends. Some of the experiences as given forth by these converts to the faith cure bordered on the limits of insanity, while others were very near to the boundary line of a criminal offense. A third danger is found in the reaction which follows after failure of faith to remove the disease which has been the object of prayer. It is like the gambler's last throw of his sure card. If this fails, all is lost. A case of this kind occurs to my mind where the invalid, failing to secure health, died a resolute unbellever in any God at all. A fourth and last dauger is found in the substitution of our will for God's will."

Witchcraft and the belief in evil spirits is evident-ly strongly ingrafted upon the religious doctrines of the Apaches, as it was upon our own race in days agone, as the following circumstance, which hap-pened a few days ago in this valley, will show: An Apache Indian near the head gate of the canal has been seriously sick for a long time. All the noted medicine men have been employed from time to time to treat him. At present the great medicine men of San Carlos are attending him. Some of them begin a low, chanting song at nightfall, breaking out now and then into a wild, weird refrain. This they keep up all night, while the chief medicine man puts in the night blowing smake over the sick man, and, cutting long gashes with a sharp knife, pretends to draw worms therefrom. Night before last they con-cluded that their patient was bewitched by a 16-year-gld maid squaw named Calue, and determined upon her death. They brought her into their camp, but that night she escaped, but was brought back the following day, hung up by the hands, and prepara-tions began to disembowel her that night. The squaw's mother, who could not overcome her natural arental feelings of affection, even to satisfy the demands of her traditional religious belief in witch-craft, came down crying to Mohawk, and related the circumstances. Capt. F. W. Smith and G. W. Norton hitched up a team, and went up and rescued the intended victim. The Indians are very angry, and threaten to kill the mother of the squaw.-Yuma Sentinel

Mar decrease in

Construction and Milling" Landach

APRIL 9, 1857.

Capers of Alleged Spirits.

They Stone Windows and Remove Potatoes from the Cellar to the Sitting-Room.

Great excitement prevails in Darby Township, Madison Co., Ohio, from the capers of alleged spirits at the home of Harlan P. Wood, cn intelligent farm-er. For several nights past the house has been clubbed and stoned to a degree that greatly alarmed the inmates, Mr. Wood supposing the aggressor to be a maximum has same time are discharged from be a man whom he some time ago discharged from his service. The man, however, could nowhere be found, and, notwithstanding the fact that a vigilant watch was put on at intervals during all of last anght and to-day, large stones and brick-bate have continued to fly through the sitting-room window and fail upon the floor. Sometimes they seem to be thrown through the window from the room, the balan class thing outward

thrown through the window from the room, the broken glass flying outward. Hundreds of people have been at the house to-day, and the strange phenomenon continues, with the additional feature of the continuous disappearance of a lot of petatees from the cellar and their reap pearance, placed five in a bunch, on the sitting-room idor. To-day Constable Donahoe stationed himself in the cellar is watch the next toos. He had not in fhe cellar to watch the potatoes. He had not been there five minutes when his calls for assistance brought a party down from upstairs. They found him lying on the cellar floor with his hands tied and

mouth and eyes full of clover seed. He stated that he was thrown to the floor by un-seen hands, and the clover seed thrown into his face and crammed into his mouth. The majority of peo-ple believe it to be the work of spirits or the devil, and great excitement prevails throughout the neigh-herboard. About twenty first areas are a pretty Trich and great excitement provins throughout the norm-borhood. About twenty-five years ago a pretty Irish girl loved well but not wisely on this farm, and hanged horself in a plum thicket near to and at the rear of the wood house. This circumstance is re-called, and gives color to the mystery that hanges even the transations near gains on these - Fe

Premonition of Death:

To the Inliter of the Religio-Philosophical Journel: To the Editor of the Religio-Philosophical Journal: Ell Speafs, very prominently and widely known throughout the Indian Territory, died at his res-idence in this district a few days ago. He had a premonition of his death three days provious. On the Wednesday preceding he and his congvent out riding on the prairie near his home, looking at his cattle and other stock generally, when he told his con something awful was going to happen. He knew it, he said, and he expected to die in a day or two. He then told his son how he wanted his es-tate managed, and gave instructions to the minuftwo. He then told his son how he wanted his es-tate managed, and gave instructions to the minut-cst details. His son remonstrated, and told him he was only feeling bad over the death of another son who had been recently buried. This the old gentle-man denied, and declared that his time had come; that he had been plainly told so. In three days from that time he passed away by a sudden attack of generating in the source of the sour of spinal meningitie. 1. ŭ Tablequah, I. T.

WORSE THAN SMALL POX.

A Great Danger Which Monaces an Unsuspicious Public.

The Brompton Hospital for consumptives, in Lon-don, reports that over fifty people out of every hun-dred consumptives, are victims of constipated or in-

active kidneys. Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hunred other common diseases. They who have taken this position, made their claims after claborate investigation, and their proof that they have discovered a specific for the terrible and clealthy kidney diseases, which have become so provalent

among us, is wise and convincing. We have recently received from them a fresh sur-ply of their wonderful advertising. They have challenged the medical profession and science to in-vestigate. They have invested, and these who are frank have admitted the truth of their statements. They claim that ulnety per cost. of discases come originally from inactive kidneys; that these inactive kidneys allow the plood to become filled with uric acid poison; that this uric acid poison in the blood

carries disease through every organ. is annach i

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For Blood diseases is through the use Ayer's Sarsaparilla, if perseveringly of a powerful Alterative, such as Ayer's used, according to the gravity of the dis-Sarsaparilla. By no other treatment case, always proves efficacious. "For can the poison of Scrofula, Cancer, and the last ten years I have been seriously Catarrh be so thoroughly eradicated troubled with Scrofula. I finally deterfrom the system. mined to give Ayer's Sarsaparilla a per-

"For many years I was troubled with severing trial, and am cured by its use. Scrofulous Complaints. Hearing Ayer's I am sure it will remove all impurities Sarsaparilla very highly recommended, from the blood, and consider it the I decided to try it, and have done so with the most satisfactory results. I greatest medical discovery of the age." am convinced that Aver's Sarsaparilla is the best possible blood-medicine."— John W. Starr, Laconia, Iowa "I was troubled with

- Charles T. Johnson, Wanbeck, Iowa. Geo. Andrews, overseer of the Lowell Carpet Corporation, was so attlicted with

SALT-RHEUM

for over two years. I tried various remedies, and was treated by a number of physiciaus, but received no benefit until I began to take Ayer's Sarsapa-rilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."--Jesse M. Boggs, Hohman's Mills, Albemarle, N C Charles G. Ernberg, Vasa, Minn., writes: "I hereby certify that I have

CATARRH

Albemarle, N C Charles G. Ernberg, Vasa, Minn., writes: "I hereby certify that I have used Ayer's Sarsaparilia, with excellent seemed to be, cancer inumor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely enred, and consider

Ayer's Sarsaparilla

saparilla to be an infallible remedy for have relieved my lungs and restored my health."-Lucien W. Cass, Cheisea, Mass.

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

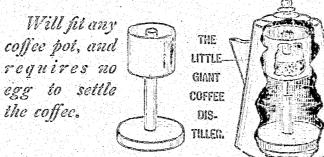
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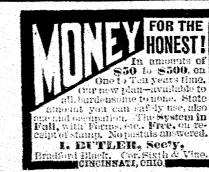
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STERLING, ILL., August 22, 1885.

We feel we must write camething of the success of Hep. Litters. Their colo is theibide that of any other article of . medicine. Hones we feel it but justice to you und your Bittom to cay that it is a medicino of real ment and virtue, and doing much good and effecting great cures.

Yours: J. F. & H. D. UTLEY.

HATEVILLE, Ohio, Lob. 17, 1984.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me, Frecommond them to my patients, and get the best of results from their uso. C. B. MERCER, M. D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and a nice, strong one, on it (Hop Bitters) deserves it. We use it, and we imore it deserves it .- The Register.

GREENWICH, Deb. 11, 1886. HOP BITTERS CO .:

Sirs-1 was given up by the dectors to die of ser fula consumption. Two buttles of your Bitters cured me_ They are having a large sale here. LEROY BURWER.

GREENWICH, N. Y., Feb 15, 1885.

Mop Bitters are the most valuable medicine ; ever nnew. I should not have any mother new but for them.

HENRY KNAPP.

LONE JACK. MO., Sept. 14, 1885.

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KALAMAZON, MICH., Feb. 2, 1886.

HOP BITTERS MPG. CO .:

I know Hop Bitters will hear recommendation honestly All who use them confer upon them the highest encombums and give them credit for making; cures-all the proprietors claim for them. I have kept them since they were first offered to the public. They took bigh rank from the first and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend themsomething I have never done before with any patent medlcine. J. J. BARCOCE. Physician and Drumsist.

KAHORA, MO. Feb. 9, 1886.

I purchased five mattles of your Hop Litters of Bishop & Co, last fall, for my daughter, and am well pleased with the Bitters. They did her more good than all the modicino she WM. T. MINTLONE. has taken in siz yours.

The above is from a very reliable, farmer, which doughter was in pour health for seven or eight years, and could obtain no relief until she used Hop Blitter ." She is now be as good health as my person in this country. We have have have been and they are making remarkable cures.

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tem within twenty-four hours to kill half a dozen men

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must bave upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys and those organs are not suspected to he out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of and is treated as a local afiliction, when in reality the real cause of the trouble was inactive kilneys. Too many medical men of the present day hold

what was a fact twenty years ago, that kidney dis-case is incurable, according to the medicines authocase is incurable, according to the medicines autho-rized by their code. Hence, they ignore the origin-al cause of disease itself, and give their attention to useless treating of local effects. They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to used decay the information and decay

may cure the disease, while the sunces continue to waste away with inflammation, ulceration and decay, and the victim eventually perishes. The same quantity of blood that passes through the heart, passes through the kidneys. If the kid-neys are diseased, the blood soaks up this disease and takes it all through the system. Hence it is, that the claim is made that Warner's safe cure, the only known specific for kidney diseases, cures 90 percent, of human ailments, because it, and it alone. is able to maintain the natural activity of the kidneys, and to neutralize and remove the uric acid, or

kidney poison, as fast as it is formed. If this acid is not removed,) there is inactivity of the kidneys, and there will be produced in the system paralysis, apoplexy, dyspepsia, consumption, heart disease, head-aches, rheumatism, pneumonia, im-potency, and all the nameless diseases of delicate women. If the poisonous matter is separated from the blood, as fast as it is formed, these diseases, in a

the blood, as fast as it is formed, these diseases, in a majority of cases would not exist. It only requires a particle of small-pox virus to produce that vile disease, and the poisonous matter from the kidneys, passing all through the system and becoming lodged at different weak points, is equally distructive, although more disguised. If it were possible for us to see into the kidneys, and here quickly the blood passing through them

and how quickly the blood passing through them goes to the heart and lungs and other parts of the system, carrying this deadly virus with it, all would believe without hesitation what has so often been stated in advertisments in these columns, that the kidneys are the most important organs in the body

They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such should be closely watched, for the least sign of disordered action.

Horstord's Acid Phosphate One of the Best Tonics.

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

Bill Nye complains of the notable lack of local gags in Booth's " Hamlet."

Advice to Consumptives.

Advice to Consumptives. On the appearance of the first symptoms—as gener-al debility, loss of appetite, pallor, chilly sensations, followed by night-sweats and cough—prompt meas-ures for relief should be taken. Consumption is serofulous disease of the lungs—therefore use the great anti-scrofula or blood purifier and strength-restorer—Dr. Pierce's "Golden Medical Discovery." restorer-Dr. Frerce's "Golden medical Discovery." Superior to cod liver oll as a nutritive, and unsur-passed as a pectoral. For weak lungs, spitting, of blood and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's Trea-tise on Consumption, send ten cents in stamps to World's Dispensary Medical/Association, Buffalo, N. Y



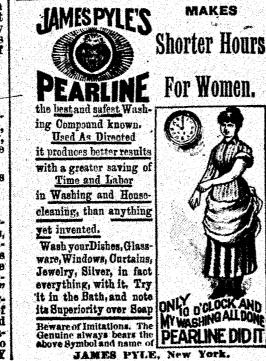
medy to cure the worst cases. Because other failed is no reason for not now receiving

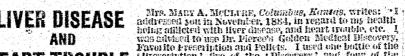
MATERNITY We want AGENTS reliable AGENTS everywhere to soll our book, Materne aur book, Materni-ity-a revised and enlarged edition of the book entitled "Wife and Mother," by Mrs. P. B. Saur, M. B., of the Woman's Medi-delphia. Six new chap-Most complete ladies" FOR ters, Over 600 pages. Most complete ladies' FOR ters, Over 600 pages. Most complete ladies' another \$53 in two weeks; another, with no experience, made \$115 in 10 days. Agents average \$25 a week. Write for Circulars, L. P. MILLER & CO., Publishers, 159 La Salle St., Chicago, III.



Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Gold-en Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Médical Discovery cures all humors, from the common pinple, blotch, or eruption, to the worst Scrofula, or blood-poison. Es-pecially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, En-larged Glands, and Eating Ulcers. Golden Medical Discovery cures Consump-tion (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spit-ting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affec-tions, it is a sovereign remedy. It promptly cures the severest Coughs. For Torpid Liver, Billousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

DR. PIERCE'S PELLETS - Anti-Bilious and Cathartic. 25c. a vial, by druggists.





LIVER DISEASE AND HEART TROUBLE. Mrs. MARY A. MCLLTRE, Columbus, Kontois, writes: 'I addressed you in November, 1854, in regard to my health being addicted with five dises, and heart trouble, etc. 1 ass advised to use Dr. Pierce's Golden Medical Discovery, and other of the Prescription, and follets. I used one bottle of the Prescription, and follets. I used one bottle of the Prescription, and redictive, and my strength come of the appeared. I can work hard all cas, or walk four or five pour remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindners, and thank Got and thank you that I are as well as I am, after years of suffering."

LIVER Mrs. I. V. WEBBEE, of Forkshire, Catterraugus Co., N. Y., writes: "I wish to any a few words in praise of your "Golden Medical Discovery and "Pleas-ant Purgative Fellers." For five years providue to taking them I was a great DISEASE. migreer, I had a swere pain in my right side continually, was mable to do my own work. I am happy to cay I am now well and strong, thenks to your

medicines."

Chronic Diarrhea Cured.-D. Lazanne, Ecq., 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 diarrhea."

GENERAL Mra. PARMELIA BRUNDAGE, of 161 Lock Street, Lockport, N. F. writen: Soft Brown and general debility, with frequent soft Brown and my mouth was builty constened. My liver was inactive, and I auffered much from dyspersta. I am pleased to say that your Golden Micheel Discovery' and 'Pellete' have cured me of all these allocates and I cannot say enough in their praise. I must also say a word in reference to your 'Provide Preservition,' as it has proven itself a mest excellent medicine. It has been used in my family with excellent results,"

Dyspepsia. JAMES L. COLDY, Esq., of *Yucatan, Houston Co., Minn.*, writes: 'I can incombled with indigestion, and would est heartily and grow noor at the some time. I ex-perienced heartburn, sour stomach, and many other disagree-able symptons common to that disarder. I commenced tailing your 'Golden Medical Discovery' and 'Pellets,' and I am nov entirely free from the cyspepsia, and am. In fact, lealthier than I bave been for five years. I weigh one hundwed and set-enty one and one-half poinds, and have done as much wolk 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 nucleus and hiviterate the whole system equat to your 'Discovery' and 'Pellets.''

Dyspepsia.—Theresa A. Cass, of *Springfield*, Mo., writes: "I was troubled one year with fiver complaint dyspepsia, and sloeplessness, but your "Golden Medical Discovery" cured me."

Chills and Fever.- Rev. H. E. Mosler, Montmorenet, S. C., writes: "Last August I thought I would die with chills and fever." I took your 'Discovery' and it stopped them in a very short time."

"THE BLOOD IS THE LIFE."

Thoroughly cleanso the blood, which is the fountain of health, by using DR. PIERCE'S GOI DEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant 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 blood poison. Especially has it proven its efficace in curing Salt-rhoum or Tetter, Fever sores, Hip-joint Disease, Screfulous Sores, and Swellings, Enlarged Glands, and Eating Ulcers.

HIP-JOINT More thank and could be the work, and do home high whites: "My little boy had HIP-JOINT been frombled with hip-joint disease for two years. When he confinence of the use of your 'Golden Medical Discovery' and 'Pellets,' he was con-fined 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,

Salt-rhoum or Tetter, Fever sores, Hip-joint Disease, Screfulous Sores, and Swellings, Enlarged Glands, and Eating Ulcers.
INDIGESTION
INDIGESTION
BOILS,
BLOTCHES.
Rev. F ASDER HowistL, Pastor of the M. E. Church, of Silverton, N. J., says: "I was adilicted with catarrh and indigestion
in texperienced a titred feeling and duliness. I began the use of
Dr. Pierce's Golden Medical Discovery as directed by him for
usen complaints and now sound and well. The Pleasant Purgative Peilets' are the best remedy for billious or sick headache, or tightuses about the chest, and bad taste in the mouth, that I have every
blacovery. Now she can walk quite a little ways, and do some light work."
Wis, Int M. STRING of *Alignmenth. Ind.*, writes: "We little hav heat

A TERRIBLE AFFLICTION. Skin Disease.—The "Democrat and News," of Cambridge, Maryland says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cared of a bad case of Eczema by using Dr. Pierce's Golden Medicai Discovery. The disease appeared first in her feet extended to the knees, cov-ering the whole of the lower limbs from feet to knees, then attacked the elbows and became commenced the use of the medicine named above. She scon began to mend and is now well and hearty Mrs. Poole thinks the medicine has saved her life and prolonged her days."

Mr. T. A. ATRES, of East New Market, Dorchester County, Ma., vouches for the above

CONSUMPTION, WEAK LUNCS, SPITTING OF BLOOD

GOLDEN MEDICAL DISCOVERY CURES Consumption (which is Scielula of the Lungs), by its wonderful blood purifying, invigorating and nutritive properties For Weak Lungs Spltting of Blood, Shortness of Breath, Nasal Catarrh, Brot chitis, 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 flesh and weight of those reduced below the usual standard of health by "wasting diseases."

It rapinly united up the system, and increases the next and weight of these featured between the these states. The toke mergers in my cases, and also been up two declars. I then was so reduced that my reduces had aligiven me up the declars. I then was so reduced that my reduces had aligiven me up the declars. I then was so reduced that my reduces had aligiven me up the declars. I then was so reduced that my reduces the protected in up cases, and declar biscovery? Mich beaded it up perfectly." Mich beaded it

Ulcer Cured.-ISAAC E. DOWNS, EEG., of Spring Valley. Rockland Co., N. Y. (P. O. Box (8), writes: "The Golden Meulcal Discovery' has cured my daughter of a very had ulcer. 28). writes:

Golden Medical Discovery is Sold by Druggists.

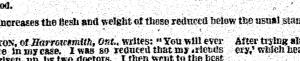
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BLEEDING JOSEPH F. MCFARLAND, ESG, Athens. La., writes: "My wife had frequent bleeding from the longs before she commenced using for Golden Medical Discovery." She has not had any since its use. For some six months she has been feeling so well that she has discontinu-ed it.

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

No. 663 Main St., BUFFALO, N. Y.



RELIGIO-PHILOSOPHICAL JOURNAL.

Some Russian Superstitions. (Continued from First Page)

8

used by some for divination; the events predicted are naturally seen clairvoyantly. It is believed also that sleeping with a lookingglass underneath the bed, causes one to dream of the future.

The educated class of Russians are very spiritualistic in their beliefs. A great many 'superstitions" of the less educated portion of their countrymen are believed in by them. A very great-number, more than is generally imagined are Spiritualists, stanch and true, very many being well developed mediums. The Greek church is full of records of the

"miracles" of its saints and "wonder-doors" *(tschoudotoortsi)*, and Spiritualism is not received with that dogged opposition that some churches show to any creed that tends to elevate men above the level of mere tools for the use of a grasping ambitious few of their follow-creatures.

Russian history is full of instances of spir itual intercourse. Every page has legends and traditions. I have chosen one instance out of hundreds, which appears to me to be very credible.

In 1236 A. D., at the death of his father, the 17 year-old youth, Alexander Iaroslavitch, was made prince of the Novgorod Slavians, then reigning over all the other tribes. The very first year of his reign, the Swedes. though living so far off, began to menace the Russians. Finally in 1240. Alexander was warned that the Swedish King had sent a famous general, Binger, armed with a Papal bull, to convert by the sword the heathen(?) Finns and Russians to the Catholic faith that a countless fleet of boats was on its way. the enemy hoping to ascend the Neva unmo-lested, to cross the lake Ladoga, and by the river Volhoff, enter the heart of Novgorod.

Alexander, at these fearful tidings, recommended himself to his guardian angels, and receiving the benediction of the patriarchs of the Greek church, gathered a small army in haste, and ascended the Volhoff to meet the foe. He got as far as the mouth of the Neva without any signs of the invader. Here he met the chief of the little band who watched the month of that river, and who had given him the first tidings of the invaders, then encamped not far away. This chief, call ed Philip Pelgoussi, after giving him fresh details of the strength and formidable arrange-ments of the Swedes, went on to say: "At sunrise I heard a loud noise on the sea, and running to know the cause of it, I saw a boat floating on the waters. In this boat stood the holy martyrs, Saint Boris and Saint Glebb, and men were rowing the boat. The whole vision appeared as if enveloped in a luminous vapor. St. Borie said to St. Glebb: ' Brother, order the men to row-we must go and help our relative, Alexander Iaroslavitch.' I began shaking with fear, and the vision disappeared from my eyes.

lexander devoutly thanking God for this sign of help vouchsafed him, proceeded to meet the Swedes. His handful of followers nearly totally destroyed the enemy's army. Alexander severely wounding with his own hand the terrible Binger. It would take too long to recount the feats of superhuman strength and bravery displayed by those few fighting for their country and their Alexander's name has come down to us in Russian history, as Saint Alexander Neveski, in commemoration of the day when he eaved, by spiritual intervention, his country from vassalage to the pope.

A peculiarity to be noticed is that the Ruman Koldouns and Gadalkas will not, as a general rule, (to which I am not aware | ity. there are any exceptions) accept decuniary re muneration for the exercise of the gifts they possess. This fact may be used in corroboration of the idea that mediums should not receive pay for the manifestations obtained through them; but a careful view of the case will show the reason why this refusal of "re-ward" is so prevalent. A belief, which I do not think has any foundation on actual fact, is entertained that receiving money will destroy these peculiar faculties; so deep rooted is this idea, which has evidently been handed down through long centuries, that, as I have already stated, no consideration will make the peasant-medium use his gifts for money. This idea may, primitively, have been given to some medium, by his invisible guides, who saw that he would abuse his gift, enriching himself at the expense of oth-His power would have then been harm-OTS. ful, instead of being a source of good. Besides this the mediamistic powers of the peasant are really not of a very high order even though they are well developed; clairvoyance and healing being, so to speak, al-most the first steps of that "Jacob's ladder" that enable us to catch glimpses of the other world. The mediums can, therefore, and do, employ their energies in ordinary material affairs without detriment to the psychical forces that our spirit friends use in us for communication. They 'can earn' their livelihood in different ways without hindering the manifestation of spiritual force. But if we come to consider mediums such as we have in America, for instance, whose whole physical and psychical faculties and forces must be employed by the spirits for higher orders of communication, it is then evident that spiritual forces hinder the active employment of physical ones, and the medium must either receive help from his fellow-men, or else throw away the gift that has been bestowed on him, and devote himself to keeping the machine going called the body. In this latter case, we would be obliged, as the Russian peasantry, to content ourselves with only certain manifestations of superior force, manifestations which we could not understand for want of intelligent communication with the other world. If men wish to seek farther into the beauties of the world they will inhabit after they have left this planet; if they wish to get a foretaste of the joys of spirit-land; if they wish to communicate with their friends and relatives, they must certainly help in a material way, as we live in a material world, the delicate instrument called the medium, who enables them to fulfill their fondest hopes and wishes, through whom have been given those beautiful facts proving immortality and spirit-return; facts that have lifted thousands out of the depths of the misery of Materialism into the bright joys of Spiritualism: facts which are destined some day to make humanity on this planet take a long step in the path of moral progress that the inhabitants of other worlds have long ago followed. Distant friends here below communicate by the telegraph. Friends separated by whole worlds have to communicate through a medium, who is both wire and battery; but a battery is useless without its chemicals to keep the electric fluid going. Unless we supply the "chemicals" for the mediums, in other words give them food to sustain their

pay! Abuses spring up everywhere. It is for A or of B are really of spiritual origin. No words can describe the indignation aroused in me when I hear of fiends in human shape, who, for the love of gold, amuse themselves by deluding simple minded folks into thinking they are in communion with loved ones. hearts of lonely seekers for consolation, joys dashed to the ground,-they think not of the men who are brought through them to curse instead of to bless the name of Spiritnalism.

Of a truth it were better for those "me diums," that "a millstone be hanged around their necks, and they be cast into the bottom of the sea." What a fearful crime they will have to answer for when the time comes that they shall be put face to face with their earthly career and with their conscience, whose voice no gold will stifle then! What horrible remorse will seize them when they see that for a few paltry dollars, they have nearly an hour. He said he needed no proof mocked and despised the spirits of God, and of immortality, but if any who did need such blasphemed. God's name and His truth on earth! What bitter sorrow shall they feel at the thought, that, instead of earning their bread by honest toil, their uncontrolled laziness had prompted them to mockery so vile, that the evil spirits thomselves must secretly despise it!

Let us load with all the punishments human justice will allow us, the despicable trick-ster who toys with our affections and beliefs, but let us protect to the best of our ability the medium who spends his energy, his health, thoughts and time, for the advancement of truth. The laborer for the good of man is verily worthy of his hire.

Paris, March, 1887.

Annual Meeting of Michigan State Spiritualists Association.

to the Editor of the Religio-Philosophical Journal:

The regular time for this meeting was the last week in February, at which time the committee met and adjourned for a month as a matter of convenience for better weather.

On Friday, March 25th, at 2: P. M., the first possion was held at Occult Science Hall in Grand Rapids, with a fair audience, and the time was spontin introductory remarks and in an excellent conference. The hall had been rented for the occasion, the Occult Science Society kindly giving its use at a nominal cost and showing a fraternal spirit in the matter. This society is not a Theosophie Association, but a sort of psychic research movement, with broader scope and clearer views than most such societies. The committee of the State Spiritualist Association, especially Mrs. Sarah Graves and Dr. W.

O. Knowles had done all possible to prepare for the meeting, and the members of the Grand Rapids Spiritualist Society had given ready help, decorating the hall with wreaths, mottoes and pictures. The oll paintings by Dr. Knowles, done in an hour for each, under some spirit control as he feels, were certainly remarkable. Several striking crayon pictures, landscapes and faces, by Mr. Fisher, of Grand Rapids, when blindfolded, were also remarkable. 1 saw him make a sketch, bold and artistic, in eight minutes, I having fixed the

ning of Friday Mrs. Woodruff

al," and any one could use it who chose to ing. thirty-nine years after the occurrence this anniversary day I stood before them of a great event, the coming of modern spiritualism, March 31st, 1848, we take new heart Spiritualists themselves to see whether the and hope from the world-wide spread of the manifestations obtained in the presence of great movement, the publication of seventy journals in different languages, devoted to its advocacy, the constant and quiet spread of inquiry and recognition of its truths and facts, and the slow but sure decay of bigoted prejudice-all showing that it has come to stay, to permeate all classes, to give the needed proof palpable of immortality, to feed ing they are in communion with loved on a when the day of the "expose" comes, as it needed proof palpable of immortancy, concern always will, sooner or later, they think not always will, sooner or later, they think not give us self knowledge and self-reverence and give us self knowledge and self-reverence and to help us in the a sacred sense of duty, and to help us in the free use of our own faculties in the discovery and application of truth in practical daily life and in our relations to the life beyond. And that we feel bound to do all possible for the spread of its great truths; to encour-age all genuine mediumship in homes and elsewhere and the widespread of our best journals and books, and the best hearing for

gifted speakers of good character. Rev. Charles Fluhrer, the Universalist clergyman of the city, had accepted an invita-tion to speak on Sunday afternoon, and at two o'clock he was present and spoke for nearly an hour. He said he needed no proof fraternal in spirit. Some frank criticisms were made in good faith and were well received. The discourse was elequent, manly and able.

After him Mr. Moulton, who speaks to the Occult Science Society Sunday afternoon, spoke an hour on the need of scientific thoroughness in investigations, holding the close attention of the audience.

In the evening an address on the "Begin ning of Modern Spiritualism at Hydesville and Rochester, New York, and Its Spread and Present Condition," by Mr. Stebbins, was heard with much interest, and a few golden words from Mrs. Woodruff closed the annual meeting.

Few were in attendance from other parts of the state, but those who came were of the right kind-steadfast and true. The feeling was one of satisfaction and appreciation of what was held to be a successful and inspiring meeting—a gathering where there was freedom and order and no "cranks" to fritter away time by folly. G. B. S. Detriot, Mich.

Anniversary Exercises in Kansas City--A Surprise.

Fo the Editor of the Religio-Philosophical Journal. We made quite a rally to celebrate the 39th Anniversary last Sunday. The platform was adorned with fresh flowers, evergreens and flags, and a wreath hanging just under the chandeller in front, with 1848 and 1887 woven in flowers on its upper and under border, and the speaker's chair was wreathed with evergreens and roses (although the roses did not breathe). The singing was excellent. A fine collection of the best pieces in the Spiritual Harp had been selected, and our sing-ers outdid themselves, and if the angels could not come into such an atmosphere and in response to such echoes from the soul of song and the silent prayer of such an audience of intelligent and refined people as there assembled, the dark cabinet could hardbandages over his eyes and standing by his ly charm them into expression! After some side while he worked with wonderful rapid-preliminary exercises and several pieces of choice music, Mr. Clark was introduced and

spoke lifteen minutes, and then

adorned and decorated, in a far more costly and elegant suit than that which decorated the Hall for the day. The most elegant and expensive suit of clothes I ever had on was the present from these generous souls to whom I have been breaking the bread of life the past three months. I had no words to adequately express my feelings. Valuable as was the gift as a material fact, it was still more valuable to me as a token of the confidence, good will and warm interest in me and my work which this action clearly and emphatically expresses. To all who partici-pated in this matter I would say I thank you, and pray that my life may be the more useful and worthy for the sacred glow your action has kindled in my heart, the deep, sweet emotion that thrills and inspires as I sense the spirit that flows from your lives to mine and the sweet good will that binds us togeth-er as a band of brothers and sisters working for a common cause in the sacred confidence of fraternal love. May you all be blessed as you have blessed me. LYMAN C Kansas City, Mo., March 31, 1887. LYMAN C. HOWE.

For the Religio-Philosophical Journal, Cassadaga Camp.

It seems such a little time since camp meeting to one who has spent the winter on ground, yet here we are looking forward to the June picnic—only a little over two months; and then a little time for friendly greeting, boating, fishing and gathering water lilies, and the camp meeting is upon us with its grand array of speakers.

For the June picnic, Mr. A. B. French is engaged, which insures a large attendance. For the camp meeting we need no emblazoned banners. A few names I give below of speakers already engaged will bring people from near and far: Mr. J. Frank Baxter, Mrs. R. Lillie, Mrs. H. S. Lake, Mr. Walter Howell, of Eng., Mr. Lyman C. Howe, Mr. A. B. French, Miss Jennie B. Hagan and Mrs. Clara Watson. Also the following noted mediums: Mrs. Maud E. Lord, pledged for the first ten days; Edgar E. Emerson, J. W. Mans-field, the Keelers, Mrs. Cora Richmond and W. J. Collville.

The worthy President of the Association, Mr. T. J. Skidmore, and his wife have returned to the grounds after a winter in Boston and Washington, picking up many valuable items or improvement the coming summer. Their presence has given a new impetus to the camp.

Many new cottages are to be built in the early spring, and the hotel is assuming grand proportions. Workmen have been busy on it most of the winter. There are to be three rows of verandas around the building, about one hundred rooms, large dining hall, parlor, office, etc. Visitors will find as good hotel accommodations at Cassadaga the coming summer as at Chautauqua or other noted summer resorts. Persons wishing any information can address the Corresponding Secre-MRS. M. J. RAMSDELL. tary.

Cassadaga, N. Y.

It appears from the Omaha Republican that Mr. Fred. J. Clarke, a draughtsman at the Union Pacific shops of that city, dreamed one night not long ago that he had de-posited a small sum in a bank at Charlestown, Mass., many years ago, and that it had never been drawn out. The impression of the dream was retained in his mind until morning, and as he could remember he had at one time a small sum on deposit in the bank, Mr. Clarke wrote to a friend in Boston. asking him to investigate the matter. It was found to have been true, and the money, left at interest for twenty-four years, had increased to about eight hundred dollars. The necessary preliminaries were gone through with and Mr.Clarke has just received the amount named above, which stood to his credit there all that time.

APRIL 9, 1887.



CLEANSE THE BLOOD! PURIFY THE SYSTEM STRENGTHEN the NERVES!

BY TAKING



80000000000000000000 Nearly all diseases are caused by inaction of those organs whice work is to carry off the effect matter after the num tious portion of our foad and drink has been transformed into new blood. To cure these diseases we must use

> A REMEDY THAT ACTS AT THE SAME TIME

On the KIDNEYS, LIVER and BOWELS.

HIDNEY-WORT has this most important action, whereby it cleanses, strengthens, and gives NEW LIFE to all the im-portant organs of the bady, and eradicates the worst discases from the system.

LIQUID OR DRY. Sold Everywhere. PRICE \$1.00 For circular and testimonials send to Wells, Richardson & Co., Burlington, Vt.



G. B. Stebbins spoke to a full audience.

Saturday morning a well filled hall met for conference and to hear addresses. Mrs. Pearsall was kept at home by her husband's illness, and Mr. Whiting was unable to attend, so the speaking fell to Mrs. Woodruff, Mrs. Graves and Mr. Stebbins, but the conferences were so animated and excellent that all the hours were well filled. Music by volunteers helped, and Mrs. Carrie Hinckley gave several of her excellent poems, which come to her in a way quite like that described by Lizzie Doten as her experience.

In the conferences Mr. Thorington, president of the city meetings, Mrs. Lindsay, Dr. King, of Sparta, Mr. Kemp, of Indiana, Mr Hicks, of Rockford, Dr. Knowles and others, took part. Mr. J. E. Turner, formerly an English dissenting clergyman, spoke well and clearly, both in his normal state and otherwise, making a favorable impression as a man of sense and insight.

In the afternoon it was unanimously voted that the secretary cast a ballot re-electing all the officers of the Association—the committee to fill any possible vacancies.

The following resolutions were offered by G. B. Stebbins with the proposal that, if passed, they be printed on slips and sent to Lansing to be laid on the desks of members of the Legislature and sent to Governor Luce and other officials:

No debate being desired by the audience, the vote was taken, and was hearty and unanimous in favor of the resolves, and of their being sent to the capitol at Lansing.

Resolved, That to withhold from woman her right to equal suffrage and still hold her amenable to laws which she had no part in making; to tax her for the support of a manmade government which even dares to take the child from the mother if the father and husband so wills, and to license men to sell liquor, the use of which leads untold thousands to drunkenness, and to its brutish desecrations of the sunctity of home and its cruel abuse and coarse insult of wives, and daughters, and sisters, is flagrantly unjust and shamefully wrong-a plain violation of the great principles of freedom and equality which not only lie at the foundation of our professedly free government, but at the basis of all morals and of all pure and undefiled

religion. Resolved, That all statutes which deprive woman of her equal rights as a citizen should be swept away as relics of barbarism and as arbitrary assumptions of power by man over woman, which are injurious to both and which the men of this age and of our land should be ashamed to maintain, and that in the just recognition of such equality of rights lies our hope for greater moral power in public affairs to be exercised for the protection of the home and for the growth of temperance and purity.

Resolved, That we earnestly hope that our State Legislature will speedily and by a decided majority pass the act now before them, giving municipal suffrage to woman, and not lag too far behind Kansas, and even behind old England, where women have voted in municipal affairs for years in large numbers and with good results.

The evening session was full, and the interest deep and earnest.

Sunday opened with a severe snow storm, but the hall was well filled. The day being so near the 31st, it was made a celebration of physical strength, clothing to protect their bodies, a roof to sleep under, we will be as bad as the man who wished to telephone to a friend, but would not pay for the use of the instrument as it was built by a "profession-" so near the Sist, it was induc a celebration of the 39th anniversary of Modern Spiritualism. The following resolve was unanimously passed, and valuable addresses, brief and co-gent, from several persons, filled the time. *Besolved*, That at this anniversary meet-

saw, and made some prophecies. He said that soon one of Missouri's most noted and influential men, who is now in perfect health, would suddenly pass away, and that the first letter of his name is R. He described several spirits, whom he said he saw, and gave several names; but I do not know as any were recognized. After another exquisite song, faultlessly executed, Dr. Bowker was intro-duced. He spoke with much force and evident earnestness. He sharply criticised the extravagance of statement and absurd pretensions of many who bring our facts and philosophy into disrepute by loose statements and wild vagaries, which the world mistakes for Spiritualism and judges us accordingly. Some had said, "You do not see me; you only see my body-my shadow-but if you ever see me in the spirit land you will know me by what I am as you see me now." It had been asserted that "God is all, and God is good; a cancer or malignant tumor is not good, therefore it does not exist!" But physlology shows that the same process that makes a healthy muscle, makes a malignant tumor, and if God is in one He is in both. Dr. Bowker related some facts he had witnessed of independent slate writing through Dr. Slade, which were conclusive proof of spirit return, and no possibility of deception on the part of the medium. The Doctor was for twenty years a Baptist

minister, and said he was as honest then as now, but did not realize the source of his help then as now; but he had always had spiritual help and always did best, and solved difficult problems most clearly when he had made no preparations and had no studied sermon The Doctor struck some rather hard blows which may have hurtsome who see things differently, but we should accept all fair crit-icism with that love for truth which "casteth out fear" and keep in mind that an un-just criticism) cannot hurt the truth, but may help us to see it more clearly in all its bearings, and if we love truth above all creeds and humanity more than idols we can follow wherever it leads, and rejoice at every blow that strikes an error down. After Dr. Bowker's speech our friends rendered "Where the roses ne'er shall wither," with sweet effect and much to the pleasure of all lovers of music and holy sentiment.

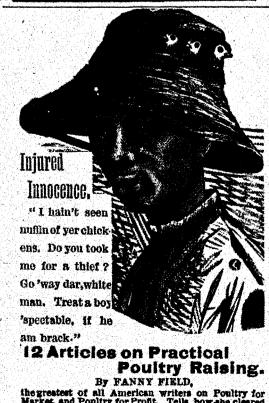
A PERSONAL REMINISCENCE.

I seldom speak of myself in connection with such reports, but this occasion has a personal factor in it that I cannot omit, since it involves others as well as myself. The club which engaged me for three months has fulfilled every requirement to the letter and paid me all up to date. The three months closed with this anniversary. Contrary to all expectations when I came here, the engagement has been extended through April and May. Every condition for my comfort and the best spiritual surroundings to make my stay pleasant has been provided. In the twenty-eight years of my public work I have never fared so well for three consecutive months as I have here. While I was thus fully satisfied and very grateful for all the kindness I had received, nor thought it possible that anything more could be added to make my stay here memorable and pleasant, was greatly surprised to find myself the recipient of a special token from generous friends who had quietly planned and executed this secret attack on me! I think Mr. A E. Beggs, my host, was the instigator, and after all the conditions were fulfilled, I was led "like a lamb to the slaughter" to the merchant tailor's to have my dimensions reported on tape, and the result was that on



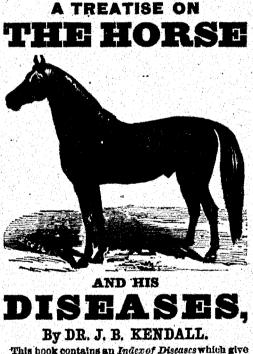
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