Readers of the Journal are especially requested to sena in liems 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 preparly 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 De published as soon as possible.

CONTENTS.

FIRST PAGE.—Henry Word Boscher.

SECOND PAGE.—The 39th Anniversary at Cleveland, Obio. British Spiritualism. Excellent Results in the Investi gation of Spiritualism at Homo.

THIRD PAGE. Woman and the Househeld. That "Chris-Man Woman." Late April Magazines Received. New Honks Received.

EDURTH PAGE.— Christian Symbols Ages before Christ "By Courtesy." Recent Paris Experiments in Animal Magnetism. Beecher—Wright. A Gespei Cyclone. Evan's Spirit Drawings. Gen ral Items.

FIFTH PAGE.- Experience in the Eddy Camp of Christian Scientists. Kansas City Notes. Birs. Benham's Spirit General News. Miscellaneous Advertise-

SIXTH PAGE.—Rhyming while Entranced. The Life of Jeous. The Presence of a Spirit. "Telepathy." Anti-Mediam Laws. To Live Ninty-six Years. Mrs. Har. dinge-Britton's Memorial Picture. Mr. Travis's Experlences with W. M. Heeler. A Haunted Country House. Muman Fungus. The 39th Anniversay in Cincinnati, O. The 20th Anniversary at Hammonton, N. J. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Mrs. Abbey Kelley Foster. Story's Vision and His Statue. Miscellaneous Advertisemen

FIGHTH PAGE,—Independent State Writing. The Destrine of Energy. Hypnotism, Law and Saints. The South Anmivereary at Brooklyn. Evolution, Immeriality, God.

HENRY WARD BEECHER.

A Lecture Delivered by the Spirit Control of J. Clegg Wright,

Sunday, March 13th, at Newton, Kansas. [Reported for the Religio-Philosophical Journal.]

There are two schools of historians: one says that history when justly and truly writton is the biography of great men; the other says that great men are made by their times and circumstances. Thomas Carlyle represents the former, and Macaulay the latter. There is a portion of truth in each school There are times when the great man is thrown upon the surface to act and control the energy of reform, revolution or reorganization. He is found at the hour of need and peril. He does not make the storm, but the storm makes him. The other condition in which the great man appears, is when he sees the world, the society or the institutions of the country in which he lives, as altogether wrong. He sees the times, and does not live them. He is out of harmony with them, and speaks out his wants and ideals, and so cultivates a public opinion in his favor, which grows and becomes a power that overthrows long established institutions of injustice and wrong. This is the great man. He is the greatest king and conqueror that can visit this world. He re-makes things, alters the work of ages, and leaves something to live after him which is as lasting as the granite hills. His work, well or illy done, affects generations. He is the greatest man that can come at any time. He cannot be made by universal suffrage. The ballot-box can-not make a great man. He cannot be made in a college. He is made in another place. Nature made him. Henry Ward Beecher belongs to this order of great men.

The great man is the highest and holiest work of nature. All that nature does is great; but the great man is the highest achievement of her power. He reveals new thoughts in the realm of reason, widens the fertility of the imagination, refines and quickens the moral sense, and gives to the spirit a new utterance. He assaults old, wornout props of superstition. He cuts down the hedges and makes a way for other men to walk in. As an educator of the world, he brings his thought with him. He has to promulgate it until men realize it to be better than the old. In the realm of intellect he demolishes much; in the sphere of feeling he takes us into new developments. Under the strange magic of his power, we feel him as we never did before. He carries us on to new elevations of spiritual nature, and we see there even he is above us, and thus he begets a reverence in us for him. Nature brought him forth out of her prolific spontaneity. She tempered him, and circumstances fitted him

to the rising spirit of the age. Mr. Beecher was born when this century was thirteen years old. He died thirteen years before the century concludes its career. His life lies in the centre of its wonderful and sublime activities in religion, politics and industrial progress. He has seen the rise of the anti-slavery movement, and its victory in the War of Secession. He has seen his country climb grandly the hill of material progress. He has seen the tide of emigration flow westward, the mighty prairies fill np with thrifty citizens, and cultivated land come forth from the primitive wildness of nature. When Beecher first looked out upon the life of this world, then Gladstone had not put away his bottle, and John Bright stood a little boy in petticoats at his mother's knee. The watchfires of the great Napoleon lighted up the hills of Kurope; the soldiers of the war of 1812 had just put up their arms; the veteran had returned to his farm; the woods reBeecher came forth at a time when this world was very much out of joint and greatly ex-

cited about one thing and another.

Lyman Beecher was the father of this real
Beecher—the greatest of them all! Lyman
had the true preaching grit in him toe. He lived in the days of religion, when the lines of severe Puritanic plety had not faded into the light of a greater freedom. What a change has come over thought since then! It is a rare thing for a great father to beget a great son. Great intellectual endowments seem to mostly exhaust the line of mental power. Very few great men have had worthy sons. Great men spring from the farm. They grow after a hardy physical nature has been grow after a hardy physical nature has been developed. There must be a strong body some where in the life-line before you can produce your great man. This was a strong stock— this Beecher stock—a name that never can fade out of American annals—great in its love of freedom, literature and pulpit elolove of freedom, literature and pulpit elo-quence. As a rule great men emanate from the pre-natal influences the mother has thrown upon them. Maternity is wonderful in its power, and did not that life of Henry Ward Beecher go back in its relations and main springs to his mother? What a debt the world of humanity owes to her.

The psychology of Beecher is a great study, and also the characteristics of his mental nowers, and how they were employed. He

powers, and how they were employed. He possessed a strong physical nature. He could stand almost any amount of work when his interest was excited and all his power put into action. He had a strong arterial circu-lation and vital energy. His brain was large, and it had the force required to carry out its work. We see here again how necessary it is for the brain to have physical power enough to sustain it, and feed it with vitality. He had a very strong organization, and more-over, a very sensitive one, too. He was as sensitive as a delicate poet or fragile woman. His mind could hold the tenderest and the gentlest of emotions; and in it the richest vindalmes como de arouseu. nervous perceptive faculties. The world he saw at a glance. He had no minute faculty of deep individual analysis. His mind saw things in the lump, the general expression of things. He saw the green field, but not every blade of grass in it. His sensational pictures represented the bold outlines of nature. His mind was not like John Ruskin's -he could not see the forms of nature with the eye of the artist. The soft lights and shades of things he could not see. He was adapted for seeing things in their bold and large outlines. He had a retentive memory, and threw out readily. He had a love of history and an inimitable power to tell a tale in an attractive manner. He had an eye for the ridiculous and grotesque. No man could appreciate a joke better than he. His reasoning power was made for the man of eloquence more than for the philosopher. He was not a philosopher, nor could he have made a successful scientist. His mind had in it too much imagination, in many respects the highest faculty, for it enables the mind to multiply and re-arrange ideas, and build up thought in and from itself. He could not stop at the lines and the triangles of nature. He could see the beautiful everywhere. From the inanimate world he could draw inspiration; the beautiful in nature attracted him with an irresistible charm. Moral ideas and the exalted ideas of reason stirred his imagination.

There are some things more beautiful in Beecher than his intellect or eloquence. We may name the progressive character of his moral ideal. It could not be bound by the past. It only knew the atmosphere of freedom. It revelled in that. He loved man. Hu-manity was not a moral impracticable abstraction for him. He looked over the boundaries set down by distinct theologies and churchyard walls; these were or were not good to him. Behind them all was the simple, sovereign dignity of man. His moral nature had a progressive ideal. That is saying the highest and the grandest word of praise for him that we can say; for that ideal the world will continue to love him.

Beecher was a man who must stand in the front rank, on the green mountain of progress. He must be where the battle raged the wildest and the flercest; a hero every inch of him. Such a nature was made to produce changes in the world of thought around him. He was a Niagara in the moral world, not to be stopped in any way by his or other's circumstances. He had a very susceptible imagination; his respiendent qualities as an orator emanated from his rich fancy and ideality. It prevented him falling into the old metaphysical style of the divines peculiar to the last century. His thoughts did not come in steady currents, but went forth like shoot-ing stars athwart the beautiful studded heavens. What was simply a trite and commonplace observation when it fell from the lips of another man, became in his mouth a spiendid enunciation. Why? Because he put his own individuality into it. That was the se-

The streams of people on a Sunday morn ing crossing Fulton ferry, wanted to hear Beecher. He was the centre where the true and great charm lay. When his mind con-templated a subject it became transformed into his own glowing soul-image. There are thousands of preachers and writers endowed with splendid faculties, opportunities and culture, who fail to draw the world to them,

sentially their own. So with Beecher; he could not be imitated. He stood upon the could not be imitated. He stood upon the pedestal alone in his own department of Christian effort. One strong source of his great power was his ability to readily manipulate his thought. His brusque and elastic fancy provided him with ready forms of apt illustration. He could reach out into forms of ideal character which power had an actual of ideal character, which never had an actual lodgement in his experience. This is a remarkable and wonderful gift for any man to have. It gave a poetic character to the form of his best eloquence. Though he drew largely upon the common events of life for illustration, yet he threw around them his personal halo, and in this peculiarity largely lay his wonderful potency.

Beecher was fortunate in one thing; his mind was not overloaded with the faculty of intricate analysis. His thoughts never led him through labyrinthian mazes of logic. His inferential faculty was always subordinate to those faculties which cognize existences in nature and phenomena. He saw clearly that truth could only be reached by observation of phenomena, and then correct ly correlating them by classification and analysis. His imagination perfected and simplified the method by adding grace to his style and an easy pose to his eloquence. He had rare intellectual capabilities for a didactic method in literature. It was, however, far from the Puritanic severity of Roger Williams. He stand as pass to paters as he Williams. He stood as near to nature as he could, and would have made, had he wished, a mark in artistic and imaginative literature

as a correct painter of life and the heart-springs of action.

Moreover, this great preacher had a sup-pressed inner nature. His great heart some-times ran away with him. In this phase of been well balanced by the intellect, he would and degraded type, men who did not believe have descended to flatulent rant; but his rea- that the black man was of the same flesh

son kept his sympathies well under control. Again, Beecher had a progressive religious the Bible of the great originator of the huideal. He studied the difficult and significult man race after the flood, who planted a vinecant phenomena of social life as presented by different ages. Nature appeared to him as a persistent revealer of divine power, and society as the grouping of circumstances, persons and events tending to some ultimate foreseen by Providence,—a man's true use-fulness being the clearness of sight he had of that ultimate. It was this that made him step along with the times and leave old theological dreams behind him, and grasp at that which commends itself to reason and science.

Within the life time of Beecher the great tidal wave of science came rolling into the schools, the home and very life of the people. The stars are looked at without provoking the wild and untutored mind to dreams and fears as formerly. No longer is nature dreaded as the child of infuriated demons, hostile to man and happiness. Nature with her glorious capacities now enters into every man's life as a power of culture and sweetness. The rugged, coarse lines of theological belief have receded as nature and science have led the way. We shall no longer have the dis-graceful conflicts which characterized the last and previous centuries. The work of the true preacher has changed, becoming more human. Religion, within the life time of the Plymouth Church orator, became quite a civilized luxury and refiner of sentiment and life. He will be regarded as a transitional divine between the old and the new of a hundred years to come. The change is not com-pleted. Still the tide comes in and all the old landmarks will have to go before Christianity becomes as wide as human brother-

hood and as deep as the world. Beecher's moral nature wanted room for new developments of progress. He could not cut at the old rock in the same way as the world had been doing for so long. The critic was born in him and he must express his want and discontent. The dream of religious content had no charm for him. He who regards religion as in the best possible shape now, is not looking with the eye that Beecher did. The picture of religious peace seemed to him a great deal like superstition; there was a great deal of it in the church when he put his feet into the pulpit. The world and the church were too far apart,—one disliked the other; the church felt too little of the humanity of the world and the world felt too little of the heart of the church. There was dogma enough thrown at the heads of the people—hard, logical or illogical sermons, but little of that which made the world feel that comfort in struggling and living that we all want to feel in the struggle for exist-ence. Beecher felt this. His susceptible nature saw the incongruity of a reform that did not reform and of a religion that did not improve, but which rather cultivated a sham humility, for that is what Calvinism does

The great preacher's mind struck out against slavish and antiquated methods and beliefs. He expressed the instinct of freedom against the despotism of faith. He went as far as the times would allow him to go with safety. He could not have accomplished half the good he did if he had begun at with splendid faculties, opportunities and the place where he left off. He was a man culture, who fail to draw the world to them, with a deep religious and spiritual nature. The very children of the men who said or change the current of human thought a All his religious faculties were bent in the particle, simply because they never put into direction of utilitarianism in personal faith.

church-going did not mean what Bescher meant a religion should be. It meant to him the cultivation of those inner feelings and states of religious experience that all must have before they can realize the nature of the religious state. The true religious state is that in which the moral nature leads the character. The intellectual faculties may be very important to cultivate, but the character is not much until the moral powers have subdued the whole nature and brought selfishness and ambition under proper control. His work had the best practical religious aim. He made a great many mistakes, but that proves he was a man. He was a man, too, with a great soul for the domestic relation, with a great soul for the domestic relation,—home meant so much to him. It was the flower bed of life. In it grew all the beautiful plants of life and virtue. He loved children; in them he saw the light of innocence and hope, hope not tinged with the pale gloom of misfortune and defeat. Home made him just what he came to be. He was a kind father and a devoted husband. He had a great sympathetic nature, and who can had a great sympathetic nature, and who can tell what he passed through in life in conse-quence of this. If he had chosen to follow politics exclusively he would have made a grand party leader of broad ideas and great capacity and influence. Even unaided by the institution of a political party he exerted an influence that brought him into prominence in all the civilized parts or the world. The force of his character did it. It was the steam engine behind the great qualities of steam engine behind the great qualities of his mind. He made all the capital out of his

genius he could. There is a great deal more lucidity in religious thought now than there was in the early days of Beecher; we mean that the old beliefs have decayed and given way very much since he came forth to help in the development of the religious culture of the country. When he was young and ready for and blood as the white man. They read in yard and drank of it and was drunk. The son of Noah, called Ham, came by and saw that his father was naked, and made sport of him. This wickedness and disgracefulness of Ham, from whom the negro race descended, was visited upon his children, and they were cursed by God for all time to come to be bondmen and slaves. It was a common thing for the preacher in the pulpits of the South to justify human slavery by a class of arguments like this. What a church at that time. The sins of the late war belong to preachers of that type, who saw no wrong in holding a brother man in bondage. These sermons aroused the ire of the young and eloquent Beecher. He saw the libel upon tho name of God and humanity which this church and slavery was, and with wise forethought he decided that he would do all he could to crush the system in the western home of freedom, and forever clear the flag of the Republic from the iniquitous stain of slavery. That was a noble resolution. The young men of the new generation do not know what the resolution meant to Beecher. How unpopular such a course was at that time. The Northern States had sunk to the depths which slavery can sink the moral sense. From the very dawn of the discovery of the Western World the institution of slavery had been a growing institution; but like all unjust institutions its time for decapitation had

race had been such as to keep men from seeing how unjust it was to hold a man as property. Under feudal domination in Europe it was the transitional period when the slave of ancient times gained some few rights, and was the breaking of the dawn of freedom for the laboring part of the population. The negro race had held down all the ages a lower position in the social scale, and, therefore, he was the last that the spirit of freedom came to touch; but come it must. After the great struggle in England for the emancipation of the slaves in the West Indian Islands, the infection caught the attention of some thinkers in America, especially Henry Ward Beecher. He stood forward in the dawn of freedom and saw the sun rise from the hill. It required courage at that day to preach an unpopular doctrine; it does that at any time. But in the institution of slavery there were some special conditions which made it peculiarly hard. The men of the North and the South had dabbled in the business of holding, breeding and selling slaves. The industry of the South was maintained by the resources of slave labor. The subject was beset with great difficulties. The South had a unified opinion. The question of liberty did not spring from there. The slave holder did not look upon emancipation or its remote prospects, with anything like favor. It was in the New England States where the moral growth of public opinion began to show itself; yet there was a dull and stupid conservative opinion which persistently opposed the doctrines of Wm. Lloyd Garrison. Many a wild, mad mob has roared through the streets of old Boston, chasing the anti-slavery ora-

In the best times of Greece and Rome sla-

very was an institution. The usages of the

sounded with the stories of the dangers and their words or their elegant sentences their the heroism of war; the log cabin existed in its pristine popularity; the age of land mortagages had not yet appeared. This little boy Receiver for the spoke for themselves in a garniture established and a divine providence of their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence of the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence of the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence in the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence is sublime,—to feel that the affairs of the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence in the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence in the dangers and the dangers and their words or their elegant sentences their dense for the spoke for themselves in a garniture established and a divine providence in the dangers and the to degrade that being in such a manner as to make him the author and sustainer of human slavery was the most consummate and unmitigated piece of blasphemy ever presented by misdirected piety or invented by the ological bigotry. Whenever men have a dirty work to do or perform, they will get the cloak of sanctity to cover it. Madam Roland said, "Oh! liberty, liberty, how many crimes have been committed in thy name!" We might alter it and say, "Oh! God, how many crimes have been committed in thy name!" Whon right and justice are wisely defined and expressed the people will not be long in seeing them, and the people of the Northern States were not long in seeing them; but it required such talent and men as Beecher to bring about the change. The public work of Beecher in relation to slavery will pass into the annals of his country. He cannot be thought of apart from his great moving work, and the great figure he cut in the doings of the nation. He left no stone unturned in the work which he had before him.

What made him an abolitionist? Christianity. The Christianity which he saw and felt was that which the best minds are work-ing for today: but it does not mean a church human slavery was the most consummate and

felt was that which the best minds are working for to-day; but it does not mean a church or an organization simply, it means that great deep current of love, benevolence and devotion which human nature has in it for the best and truest things we can find in this world. It is like a corporation solo, it never dies. It readjusts itself to every mode and change in human thought; it is the best of all thoughts all the best of all thoughts all the best of all thoughts it is the best of all thoughts all the best of all t of all thought; it is the interpreter of human nature in sentiment and love, and this was the Christianity that made Beecher see the justice of liberty and the manhood of the negro. It fired his great nature with true ideas of life. It his character he reminds us of Daniel O'Connel, who ran tremenderaly fast when his
great sympathies were aroused. He had deep
and impetuous sympathies. He only needed
the occasion to become the hero of a great
humanitarian cause. If this quality had not
been well halanced by the intellect had not
been cracked. The pulpit, the church of the church
been developed had not the pulpit, the church had not
been cracked. The pulpit, the church had not
been cracked. The pulpit, the church had not
been cracked. The pulpit, the church had not
been developed had not the church and thoughts which liberalism had not
been developed had not the church of the sham
this church had had thoughts which liberalism had not
been developed had had thoughts which liberalism had not
b ian. True Christianity is the high watermark of human progress, and must be to the

> The foolish controversies that have riven christendom for ages will not be continued in the future. A wider and a richer thought prevails and is beginning to more strongly pervade the Christian mind, and it is this: that Christianity must more and more represent the true type of Christ's conduct and life. That is what is coming. The relics of the schoolmen with their foolish dogmatic formulæ must go, and Christ must be regarded as the true example of life and conduct here for all good and true men to think wor-thy and beautiful. Into this Christianity Beecher had looked. The beliefs did not trouble him much. Every sensible man can see through them that they come out of the childhood and not the manhood of man,

> Again, though Beecher was not a man of science, yet within the compass of his life a great many important things have been discovered in nature, and are now taught in the school books, which were not taught when he was a boy. His father lived during the great period of the maturity of the school of Natural Theology. The school of Natural Theology sprung up because of the decline of orthodox Christianity. The man of science had come into the world, and to the antiquated divine he was a strange and an alarming importation. The study of nature was the exaltation of the scale which was opposite to revealed religion. The church had from the beginning taught that the world; was given over to the kingdom of the devil; that the deep was general and corrupt, and that the flesh was carnal and corrupt, and natural knowledge not worth having. Only lately is it considered a recommendation to a preacher of the gospel to have knowledge of natural sciences. The old folks thought that was a kind of knowledge that did not go well with the word of God. Thanke! that day has gone. An ignorant priesthood can no longer have any power over man. Knowledge is power, science and the study of nature have invaded the pulpit, and as a consequence we have what is called Natural Theology. In the age of weakening faith, the assistance of nature and experience in natural phenomena were wanted to correct the tendency every where seen toward infidelity and unbelief.

In the time of Lyman Beecher, the issues between Genesis and geology had not startled the world of credulity. The last-century Christians looked upon the world as about 6,000 years old. The old woman living upon the hills of Vermont never dreamt but that she came from Adam. If she had been reminded by some one that she sprang from an anthropoid ape, some where in nature, she would have repelled such an impudent fellow. In the time of Paley it was believed that universal spirit was the absolute cause of matter and its energy; that God created the world out of nothing. These dectrines cannot now be maintained in sensible argument. We now know that substances, which have nothing in common, cannot be the cause of each other. It is as far from Newton to Kansas city as it is from Kansas city to Newton. There is no more reason for claiming that spirit is the cause of matter, than that matter is the cause of spirit. We have this hypothesis of evolution, which says that matter and its energy contain all phenomena. Well, this will be a serious issue between Christianity, Natural Theology and Science for a long time to come. Mr. Beech-

To the Editor of the Religio-Philosophical Journal:

The 39th Anniversary of Modern Spiritualism was celebrated at Memorial Hall, Cleveland, Ohio, March 31st. The attendance was large, and much enthusiasm was manifested.
Mr. Thomas Lees opened the proceedings
with the following remarks:

FRIENDS:-In conformity with the custom inaugurated twenty years ago we have met to celebrate a very significant fact, the simple yet wondrous phenomenon of the spirit rap, which if not heard for the first time in 1848 at Hydesville, N. Y., was for the first time intelligently noticed, and from which the advent of modern Spiritualism dates, so that to-day we meet to celebrate the thirty-ninth anniversary of one of the simplest and yet one of the grandest truths that humanity has learned the present century. I need not re-peat here what has been repeated regularly the past twenty years at our celebrations and what you are all quite as familiar with as myself, viz., the story of the Fox family at Hydesville, through whose children the raps first came, but it certainly seems fitting to me on this day to allude to what is not generally known (by the rising generation at least) and give credit to the one through whose mediumship the spirits first suggested the observance of the 31st of March as a national and international day of jubilee, which many of you will remember was James Lawrence of this city, familiarly called "Father Lawrence," one of the earliest workers and sapporters of the movement in this city. The custom of celebrating this, our anniversary day, was first established in 1868 in old Garrett's hall and has not only extended to every city in the union where Spiritualism has any kind of a foothold, but to many cities in Europe and even Australia. To day similar fes-tivities are being held all over the country, notably in New York, Philadelphia, Chicago, San Francisco, New Orleans, Cincinnati (the Queen City celebrates the event with an eight day meeting) and in the cultured city of Boston is now being held one of the grandest meetings over held there—in the spacious and elegant Tremont temple—with a galaxy of speakers, mediums and singers unparal-leled in the history of the movement; so, notwithstanding our disorganized condition. Spiritualism was nover so active, nor ever numbered so many adherents as now, and its power has never been so manifest throughout Christendom as it is to-day. Spiritualism is unparalloled in its growth and is constantly being reinforced by converts from all denominations, so that to-day a vast army is being recruited, composed of Catholics, Protestants (of all denominations), Jews, agnostics and even materialism has furnished its quota. I tell you, friends,

Our cause is growing better Every year. The church has many things to relish. Though the ancient creeds must perish; Yet the truth we'll ever cherish, Every year.

Emerson has truly said, "We are living in a transition period when the old faiths which made and sustained nations have lost their force," and I believe I am not claiming too much for Spiritualism in crediting it with the dispelling of many of the myths and superstitions of orthodoxy and hastening the transition by substituting new truths for old alism has permeated our most venerable and venerated institutions, and the gradual disintegration and remodeling of all creeds has been largely due to the grand truths revealed by the liberalizing influence of the modern giant. Many complain that Spiritualism is destructive, and not constructive enough to be of any use. It was necessarily so in its younger days, nor has it yet entirely outgrown its iconoclastic tendency, nor will it, while the various creeds continue to defend the errors within them. None, however, need fear the destructiveness of this new philosophy. The mission of modern Spiritualism is a wice and beneficent one. It comes attended by the spirit of love and good will, to unite mankind in one harmonious brother and sisterhood. It cooks not to destroy the religion of any of the creeds, it's merely destructive to the errors therein. It aims to supplant the dogmas of an effete theology with the fresher and brighter truths revealed by the glorious light of evolution and modern science. To those who look beyond the phenomenal phases of Spiritualism and see beyoud the mere scientific fact—those for instance who incorporate its beautiful teachings into their dally lives, thereby making a religious use of the knowledge it brings—derive a practical and lasting value from it that fully compensates not only for the destruction it brings but for the odium and ridicule east on its disciples through the bigoted ignorance of those who would have us believe they're quite orthodox, you know. If Spiritualism gets the hearing promised it at the next church congress the coming fall it may astonish some of the "Rip Van Winkles" of theology to learn the extent of the ism and the hold it has on the thinking people of these United States. The grand and distinctive differences between our Spiritualism and the creeds of the churches is that the keystone of our structure is free thought, progressive in character and scientific in its demonstration, while they regard their creed as a finality making it as nonprogressive as it is unscientific. No one can possibly promise to believe to-morrow what they believe today any more than they can believe to day exactly what they did yesterday. Hence we should be very careful in stifling free thought, for it is an assumption void of all sense for this generation to say what the next shall think or believe; progress is the clarion cry of modern Spiritualism and woo be to those who undertake to stay its purpose. But time will not allow me to follow this theme further; others are here to-day who will speak on these points better than I possibly can; so I will return to my particular duty, which is to welcome all who have met here on this beautiful spring morning in this beautiful hall in honor of this our thirty-ninth anniversary day. In looking over the audience I miss many of the old familiar faces that have graced our hall on former occasions. Since we met last year some have left the city; many have passed to that spirit life we so delight to speak of, prominent among whom are Mrs. Harriet J. Bowers, Edward Rose. Evan H. Davies, George E. Tracey, Levi Nichols and one of the earliest supporters of the cause in this city, Senator George W. Morrill of Massachusetts or Vermont (I forget which), whom some of you here may remember twenty-five years ago. He passed away as he

THE THIRTY-NINTH ANNIVERSARY lived, a pronounced Spiritualist. I notice also several absent who are yet in earth life. Dr. A. Underhill, of Akron, and others, and I am in receipt of a letter of regret from Joel Tiffany, one of the pioneers and remarkable figures in Spiritualism's early days in this city, who is unable to attend, but to those of you who are here a cordial welcome is extended, and as customary with us an oppor-tunity will be offered this morning for short

After Mr. Lees' remarks there was singing by the choir, after which Mr. William M. Coleman, a resident trance medium, delivered an inspirational address and was followed by Mrs. T. V. Cooke, another local medium, who spoke briefly. Short speeches were made by Mr. C. C. Bacon of Elyria, Mr. Rex, Mrs. Josie Ammon, Mr. William Whitworth and Dr.

At the afternoon meeting an address was delivered by Hudson Tuttle, who is one of the prominent exponents of Spiritualism in this country. Mr. Tuttle said:

ADDRESS OF HUDSON TUTTLE. We celebrate the thirty-ninth anniversary of American Spiritualism. It has been

thirty-nine years since it became known that

direct communication could be maintained

between the spirit world and mankind. -This

discovery and the outgrowth therefrom dis-tinguishes American Spiritualism from that

Spiritualism which is as old as the race. Belief in spirit existence is one of the earliest

and most universal, preceding historic stimes and even leaving a record in the strata of the earth. The geologist, from the caves of the ice age, resurrect with the bones of man the fragments of the funeral offering: charred on the fire kindled on the grave, the burning flesh of which nourished the spirit on its journey to the great hunting ground; and in the skeleton hands find the bow and stone ax which were to do battle or pursue the swift deer on immortal plains. From that vastly remote age until its appearance in myth and fables, which ante-date history, there is an incomprehensible interval of which no record is preserved, yet during which this belief must have existed, constantly modified by the changing conditions of mankind. American Spiritualism is the beginning of a new dispensation. It brings the spirit world nearer and makes its pres ence felt and heard. It is no longer a vague, intangible fancy, but the reality of all our hopes and dreams. It has in the place of an uncertain ferry thrown a bridge across the river of death, over whose swaying arch the hosts of heaven, the great multitude of earth's departed, our relatives and friends, return; and the ocean of eternity it has fathomed with a cable, through whose strands the messages of wisdom and love, which laugh at the victory of death, are freely sent. It is a graft on Christianity as Christianity was on Judaism? So far as the new always must be on the old and no more. It is a perfectly democratic religion presenting a just view of man's duty, destiny and immortal relations; drawing its evidence from the physical world and responded to by the highest incentives of the soul. You can find no passage in history advocating the divinity of man and the right of each and every one to perfect that divinity until it be-comes a law unto itself. Spiritualists were the first to place this fire on their altar, and fransition by substituting new truths for old errors. Spiritualism the past year has made wonderful progress, and it must continue to do so, because its philosophy is based on facts presented through phenomena that are configurately fransitive and sold and other configurations. stantly transpiring, not only all over this and increased until it has extended to the country and Europe, but the entire world. farthest islands of the sea, and the southern The growth of Spiritualism cannot be estimated either by the numbers of its avowed north look down on the host who accept adherents, its organization or its places of meeting. Its increasing strength is more apparent in the effects produced outside of years, within a single generation, than its fold than within its own ranks. Spiritu- Christianity in the first five hundred of its advent. It has made a greater mark in the religious and intellectual development of the age than all other forces combined. There are associations rather than organiza-tions, free from even a statement of belief which may be construed into a creed. Had there been organization among Spiritualists, with a statement of doctrines, there would before this time have been crystallization, stagnation along certain lines of thought, and withal isolation not only of the society from others but of doctrines. As it has been these doctrines have remained unconfined and have permeated all organizations. There is no distinctive church of Spiritualism, but all the churches, sects and denominations have been awakened and forced forward in new spiritual life. The mental world is stirred to its very depths and agi-tated as never before. The old landmarks have been swept away, and when questions are discussed in the old way by appeals to bible texts and the testimony of the fathers men scarcely pause to listen. If inventions constantly exceed the wonders of yesterday, the speed of steam increased, the telephone directly connect us with the different places, the telegraph fathom oceans, electricity warm and light our dwelling, all these phys-sical inventions and changes are as nothing compared with the changes in the thought realm of the age. The whole mass of humanity is seething under some potent influence like an ocean under whose fathomless abysses volcanic force supheave the oozy bed and dash the waves contending against each other. Then in invention the contrivances by which the elements are harnessed and become willing servants, we take one man as illustrations: A poor, uneducated country lad with a simple knowledge of telegraphy sufficient to send messages over the wires— that is all. No college learning, no one to assist, to direct, to advise. He soon entered a field where no mortal had been, or knew aught to advise He became sensitive to the thought atmosphere of the spirit world, most intensely susceptible and mediumistic, and then the secret chambers of the lightning were unlocked to him. What to other men who had devoted a lifetime of study was obscure and mysterious became to him the A B C to higher readings. He sent his voice across the continent, he recorded the sounds, so that the instrument would in all after years give us back tones of those we love. He prolonged the lightning's lured flash into a continuous blaze and converted night into day. He made the current leap from the wire to the passing train, and his mind teams with greater discoveries which may he live to prefect. You thought Spiritualism was the belief in the tappings, the movement of the table the utterance of trance. These are but a drop in its wide ocean. There is more than you expected; aye, more than the Spiritualist dreamed! It is a vast movement in the ocean of thought, so immeasurable we are not able to comprehend it. We have been allured and amused by the phenomena losing sight of its eternal veri-ties. I honor the men and women who

bravely dare say when they do not know, that they do not. They are pardonable for a degree of pride even, for the world has been

cursed through the ages by those claiming to know where they were profoundly ignor-

ant; who claimed to see by the sunlight when they saw only by the pale reflection of twilight. It is not because the agnostic does not know and stands in his place and says he does not, but because he declares he "does not" with the emphasis that assures us that if he does not know it as much to know the known of "Christian in this fashion, when, what is really meant is that the action was that of a true man.

In the same way it is customary to speak that if he does not know it cannot be known, and is folly to waste time in endeavoring to know. He who pronounces on the knowable and the unknowable must have infinite comprehensions, must know everything as God depths of creative force. They live too much in the other world, it is objected. Perhaps we do sometimes. When we have gone down to the grave with one we loved, when we felt the staff of religion break like a reed under our hand when we appealed to philosophy in vain, sat by the dying ashes of our fond hopes and dreams vainly asking for a token, a whisper from the unseen, unknown realm into which they had passed, we were in the black night of despair. There was hope nor joy, and it seemed a sin for the sun to shine or the birds to sing now that the dead could not enjoy. Now, when thus despairing, a voice breaks through the silence. The dead speak and assure us of their identity, that they live and love us beyond the thin veil which conceals the immortal from the mortal gaze. We are enthusiastic! Who would not be? Life has no joy like this! Its pains and burdens are light now that we know they bear us toward the goal where face to face we meet where partings are unknown. Overestimate! Can he who wanders in a darksome cave overestimate the sunshine which bethes the world with glary? Is which bathes the world with glory? Is Spiritualism a religion? Yes, but we slightly vary the definition of that word. First is science, the accurate knowledge of laws, of causes and effects. Ethics or morality is that part of science which treats of the relations individuals sustain to each other and the right conduct of life. Religion is devotion to the true and right for itself, and that alone, regardless of rewards or consequences. Not fear of an angry God, but fear of doing wrong; not the incentive of heaven, but the assurance of the peace coming from the triumph of the truth. Thus Spiritualism is a religion, science and a philosophy blended, forming a system vital with growth and commensurate with the needs of humanity. The world has dreamed of an Eden in the past; that Eden is in the future. We are rapidly nearing the fortunate isle beyond the waves of the western ocean seen in fancy by our ancestors. Oblivion will drown the dross of the world and leave the shining truth. Creeds, dogmas, superstitions shall pass with their day and the mockery of legislation which attempts to force men to be moral. We are striving to hasten that Eden for those who follow us; the age of thought, the age of divine manhood. Then shall the veil be riven in twain and mortal life be regarded as the vestibule to the immortal temple. Death will bring no separation and its tears will be transformed to flowers to wreath

the brow of joy."

After Mr. Tuttie's address Mr. C. G. Oysten spoke briefly and Mr. Lees closed the meeting with some general remarks on the progress and growth of Spiritualism. Among the Spiritualists from abroad who were present were M. M. Bellous, Chagrin Falls; J. D. Pereira, Middleburg; George Knox, Mantua Mrs. Royal Church, Chagrin Falls; Ellen W. Bond, Willoughby; William Halston, Lowell-ville, and Mr. C. C. Bacon, Elyria. An anniversary ball was given last evening in Heard's hall.

BRITISH SPIRITUALISM.

Communication from E. W. Wallis.

To the Editor of the Religio-Philosophical Journal: It may be of some interest to your readers to know that Spiritualism in this country is growing, and above all, it is taking firm hold upon the community as a religious movement. By this I do not mean either a sectarian or theological system, but a truly religious influence. Religion is of the heart Man has religious needs, because of his possibilities in that direction. Aspiration, adoration, reverence and worship,—these are escentially elements of human nature. There is always something that wins our admira-tion, inspires us with reverential and adoring feelings. We love the true, the good and the beautiful, and sham and shoddy pay tribute to these tendencies by looking as much like the genoine article as possible. These feelings find expression in songs of praise, in acts of prayer and in deeds of love. Surely, since Spiritualism helps us to get nearer the "bottom facts," and enables us to apprehend the immanent principles which everywhere operate for beauty, order and good, it must of necessity help us to a truly religious life.

Integrity, equity and purity,—these are the watchwords of character which Spiritualism demands as its code of morals, allied to benevolence, or love for others, which being manifested in sympathy, reformatory enterprises, and educational endeavours blesses the earth with true philanthropy, the religion of love and goodness: the being good, the doing good and getting good,—the getting good coming last as a motive, because to be good and do good necessarily involves the consequent getting good.

Spiritualism has had so much to do in an tagonizing error, opposing falsehood and freeing men's minds from the fetters of fear, false faith, and superstitious subserviency to anthoritarian dogmas, that the religious beauties of its revelations have been largely lost eight of, its redemptive power as an influence to ennoble, uplift and spiritualize has too frequently been dissipated; and while we have been engaged in making sure of our facts and adding new marvels of mediumship, we have paid, perhaps, too little heed to the teaching; have attached too little importance to the value of the evidence as a "means of grace" and growth, in those vir-tues and sweet spiritual experiences which make life worth living.

Some of us are too willing to attribute the nobility of the good and true men and women to the old time training, while others are too unwilling to admit the full extent of usefulness of those teachings and institutions; but when I hear, as I sometimes do, my friends speaking of generous or good deeds as "Christian" actions, I feel inclined to protect "We is a feel inclined to protest. "He is a good Christian!" is often heard when the speaker simply means "he is a good man,"—thus identifying goodness with Christianity instead of recognizing the fact that goodness is human and to be attributed to humanity, (to be human, is to be kind, gentle, good: human.) This error is a fruitful cause of the perpetuation of the su-perstition that only Christians can be (or do)

In the same way it is customary to speak of "Christian virtues," "Christian graces," "Herolsm," "Faith, Hope and Charity," etc., are thus denominated as though Christianity had exclusive patent rights over them, and none but Christians could experience these knows, and we are not quite ready to grant emotions or perform these deeds, a form of that any one has yet fathomed the infinite superstition which it is time was outgrown altogether. Spiritualists, who recognize that man is a spirit with spiritual powers, naturally inherent in him, should be the last to dub their expression with so exclusive a term.

"Behave and be saved" is the motto of a friend of mine. Live the life. Religion is larger than Christianity, Buddhism or even Spiritualism. Only so far as Spiritualism becomes religious can it spiritualize or be permanent. As I take it, religion is the natural yearning of the spirit after the ideal, the pure and perfect; the intuitive affirma-tion (and prophecy of the realization) of that higher life of harmony, fellowship and liberty which comes of knowledge and wise conformity to divine principles. Religion is emotional in its genesis and moral in its exedus. Is the going forth of the soul aspirationally in search of truth, the living practically of that truth in daily deeds,—character formed as the consequence? Motive precedes deeds. What we are and strive to become is more important than what we believe.

But I set out to say that with us in this land Spiritualism is taking strong hold as a religious movement. In Manchester, where six years ago but one society existed, there are now six. The meetings are well attended, almost any one of them having an average attendance equal to that of the one aforetime. The services partake more or less of a devotional character, although the sensational element can not be kept out altogether, in the shape of clairvoyant descriptions and psychometric experiments; not that I oppose either the one or the other, but am of opinion that the place for their exereise is in the home, or private circle, or at special week-night meetings called for the purpose of eliciting phenomena under fit and proper conditions. This promiseuous "test giving," as it is called, is more injurious than useful on the whole, so many of the descriptions lack point and accuracy that thoughtful people retire disappointed or disgusted, while too frequently what is said and done lends some color to the charge of fortune-telling.

It is curious to note how dissimilar the movement in the provinces is to the so-called Central Association. The latter appears to regard the subject as one of a purely scientific or philosophical character, to be analyzed without emotion, dissected without enthusiasm, classified and pigeonholed without any ebullition of feeling, unless it be a slight stirring of the pulse at some new wonder some fresh marvel, which is at once pounced upon and riddled. This Central Association is a sort of London literary institution, with occasional soirces and dress-coated assemblies, where any thing like the hearty, free and fraternal feelings manifested at similar gatherings in the north, is unknown and would be frowned down; it represents nothing but itself.

But in the provinces Spiritualism is alive it is something to be thankful for, to be glad about, and people rejoice accordingly, invite their friends and neighbors to hear the glad gospel which disarms and dethrones death and returns the dead to the loving heart. It is a religious fact to propagate; a glorious labor and suffer slander, persecution, and social ostracism for the cause they love.

By the time you read this the anniversary celebrations will be on. Would that it were possible to see our standard raised so high. and mediumship so honored, that during the incoming year they should not be sullied as in the past by the base and heartless frauds which have been perpetrated in the name of that which we hold most dear. I would err on the side of mercy, but it seems as if nothing but severe and rigid measures can pos-sibly put an end to the desecration which is making Spiritualism a by-word and driving the thoughtful from it in dismay. The frauc crop of the past ten years must be an appalling one, the record of shame and dishonor such as should give all true Spiritualists pause. Spiritualism had need be true and born of heaven to be able to withstand the deadly stabs which its professed friends have given it. When, oh! when shall this infamy cease! If the tares and wheat must grow together the harvesting will come some day Sometimes I wonder if the thought, "What will the harvest be?" ever enters the minds of those who practice fraud on the faith of hose who believe in them, and thus perjure their souls before high heaven, and in the name of the angels perform the deeds of hell. Do they ever think that,

"As sure as there is a God above A day of reckening will surely come A day of conviction, a day of doom?"

If perchance, these lines should be read by any who are tempted to stray from the straight path, I should like to say, brother, sister, stay awile, think before it is too late: do only what thy conscience approves and what in the sight of God and the angels you leel is right. Be wise; aspire for good guidance; regard your power as a sacred trust to be used for good, and all will be

You invite opinions with reference to the future form of the JOURNAL. Personally I should like to have it in a more portable form, similar to our Light and Medium, or even smaller, with more pages. I value it so highly that I keep every number, and feel cannot do without it, but in an altered shape it would be much more manageable. make a valuable volume and be exceedingly useful for reference.

I am pleased to see you have reprinted the Watseka Wonder," it is a remarkable record and evidence of spirit presence; it should ell by thousands.

But I must stay my hand until next month extending fraternal greetings to all your readers and my friends in the states and E. W. WALLIS. oleewhere.

Manchester, Eng.

Reed Stuart, of Detroit, Mich., in a late sermon said: Reverence the little ones,—true builders of homes and of nations, weavers of the robe of civilization, heralds of purity, hope of the age, and symbol of the kingdom of God. Let them wind themselves around our hearts to fend us from selfishness and hardness, and keep us tender and brave. Reverence the little ones, because, like Novalie, bending before them we bend before good. Let us put it conversely, and our Orthodox friends will not agree; thus, the man who is good, honest, loving and generous, is a Christian. That proposition would not be accepted. "No matter how good you may be you are not a Christian unless you believe in Christ;" "Your good deeds are as fifthy rags" of our lives, now so far away over those

eastern hills—the splendid vision of the aurora, for us, long since, alas, faded "into the common light of day;" they are messengers of hope and courage to us in our toil; and they cheer our flagging spirits as we journey toward the land of the setting sun.

For the Religio-Philosophical Journal Excellent Results in the Investigation of Spiritualism at Home.

Having generalized upon the subject of Spiritualism in my previous letters, and given some curious facts, too, I now introduce to you a new character in the control of our medium, "a familiar spirit" if you please, who, in his peculiar advent, the reasons given for it by the regular speaker, his promise and his constancy as one of the family, his many tests in proof of spirit communion, his wit and humor his sharp reparmunion, his wit and humor, his sharp repartees when questioned, his general odd manner so unlike the medium,—has, I am free to say, to my mind, more evidence of the great truth and claim of Spiritualism, than all the books ever written. Why? Because personal experience is better than the experience of another. If acceptable, I will in several short letters, give you my reasons for thinking so. At one of our circles, eight or ton persons present, the medium under control entertaining us about the usual length of time on the subject of evolution, and concluding with his usual blessing, said in substance about as follows:

"My friends, we have brought a young spirit brother here to-night with a view of installing him into the mysteries of spirit control and communication with the denizons of earth. We have been teaching him some time, but until now have not mentioned the fact that we have a pupil who will remain with the family in the capacity of medium between them and us. He is a lad that has recently entered spirit life. I found him on the bank of a stream of water, and at my approach he tried to avoid me—shy, fearful of harm, strangely confused with his new surroundings; about seventeen years old at his second birth; uneducated, or rather only educated in poverty, hardship, ignorance, and the surrounding that are bred of these conditions, yet he possessed a good mind, latent qualities of head and heart, that only required cultivation to bring the smooth dia-

mond out of the rough.

"Furthermore, friends, those who leave earth without a knowledge of things per-taining to it or the life on it, will never move on in the grand progressive march until the rudiments of such knowledge are obtained, and the better informed concerning life here, the more easily we climb, when we do pass on, the mountain that is always before us. We explained all this to him, urged him to accept a place as pupil and worker, that would eventually educate him in both spheres, and after many misgivings and hesitation, he accepted our proposition, and to-night after we withdraw, we will allow him to try his first experiment. It may be rude and imperfect at first, but will grow better and better as we advance. Another reason we have for bringing him to you. We are often wanted—I say we, for there are several of us controlling this organism, and one is required to be en rapport all the time to receive the mental telegram, and he can do this, and be profited thereby, relieving us, yet serving us. We have taught him how to have the control of the can do the can be a server of the can do the can d hold her under our mesmeric influence, and withdraw it at the proper time. In time, he will describe spirits present, read character, tell of happenings at a distance, and in many ways entertain your company. Call him Jim 1.; though not his real name, he will answer to it."

Thus ended this curious introduction. Now let me say that, after thirty years, he is with us still, never losing an opportunity to let us near from him, or serve us if possible. During the war he kept my family posted as tomy safety and whereabouts; was with me at times as I shall hereafter show; told of the changes in generals in the Potomac army, and of the failure and success in advance of the fact; told ere it happened of the advent of the one from the west who would lead to victory; and never for one moment entertained the proposition of ultimate failure in re-establishing this government. Early in our acquaintance with him, he said he would remain with us until his medium passed over; then, and not till then, would be leave matters mundane, and seek the school of the spheres for further self-development.

It seemed very difficult in this his first attempt to speak to us through the medium, laboring hard for breath, with short ejaculations and broken sentences, language none too refined, seemingly impatient in the effort, until the medium sank to the floor, and passed through what we had learned by seeing it many times as a death scene. There was gurgling in the throat, shorter and still shorter respirations as in asphyxia, until the body, motionless as in death, would have frightened us had it been the first time, or had we lacked confidence in our teachers. A few moments later, she was restored and helped to her chair, when Jim said: "That wasn't me drown'd the woman; a man came here, said he had been drown'd, and wanted me to tell you his name was R. A. L. [giving his full name.] Returning from California with his family in the ship Central America, she went down at sea, and he with many others was drowned, but his family was saved. He says he knows you."
"Well, Jim, is this true?"

"I don't know, only what he says."
"Describe him Jim," and so he did perfectly, for we all knew R. A. L., one of the most eminent lawyers in Indiana; knew that he resided in San Francisco, but knew no more. He had conducted a suit in court running many years, for a member of our circle then present, and was personally acquainted with many of us. We waited with bated breath the result of this spirit intelligence, and in less than a week news reached New York and here of the actuality of this communication. Mr. L. was among the lost, and his family (almost miraculously) saved, returned, and resided many years in the county adjoining this. Whence this intelli-E. W. H. BECK. gence?

Delphi, Ind.

A recent visitor to the Mammoth Cave looked up at the sides of the great dome and asked the guide what the large black spots were. For answer he went to the nearest and tenderly took down a small bat. There were millions of them, all hanging by the feet, heads down, and in a comatose condition. They spend the winter hanging up here, and appear to prefer, as did the signers of the Declaration "to hang together," rather than "hang separately." Although in a state of coma they know enough when put back in position to "catch on."

A cross-eyed cat, one of the few known to be in existence, is owned by Mrs. George Hebard, of Hartford.

MONTH. Agents wanted. 90 best self-g articles in the world. 1 samule free. dressJAY BRONSON, Detroit, Micha

SHOT FOR BED BUGS:

DUTCHER'S FLY KILLER.

CANCER Cared without the use of knife. Pumphlet on treatment sent tree. Address Kauc Co., 11.

Dutcher's Improved kills instantly, and remaines a trap ready to catch intruders. Use it theroughly and sleep in peace.

Its causes, and a new and successful CURE at your own home, by one who was deaf twenty-cight years. Treated by most of the noted special thon hundreds of others Full particulars sent on application. T.S. PAGE, No. 41 West Elst St., New York City.

ALLEN C. MASON, Tacoma, Wash Ter,

FOR THE GARDENER: THE FARMER-AND THOSE.

J'C'VAUGHAN-42 LA SALLE ST-: CHICAGO

INDELIBLE INK NUN-

A. G00D

WHO LOVE PLANTS-AND-FLOWERS.

aughan Seed our 1887 CATALOGUE

Per annum, first mortgage

tato. Loans approved by BEST OF REFERENCES

Woman and the Konsehold.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

"CIVE US THIS DAY OUR DAILY BREAD."

"Give us this day—"
Life brought her nothing men call good—
None of its brightest or its best— But sorrow broke her solitude. And anguish sought her patient breast, Yet, through it all, her faith was strong, And strongest when most dark her lot: She knew that peace was here ere long,

Where sorrow dies and tears are not, So, with clasped hands and bended head, Her lips could say "Give us this day Our daily bread."

She climbed the weary bill of life, With feet unaided and unshed (Saye by God's grace), and constant strife Attended every step she trod. Yet, through the gloom these shadows made, A light about her feet was cast, And lifting up her voice, she laid Her load, where loads must come at last, Honce, those poor lips so scantly fed In faith could say, "Give us this day Our daily bread."

In her late seven weeks' trip to the East Miss Frances E. Willard spoke on an average of once a day, usually on Social Purity.

The W. C. T. U. propose to erect a building in Chicago at a cost of \$500,000. It will contain the offices of the National Association, and also of the Woman's Temperance Publication Society. cation Society.

There is a home for intemperate women in Boston, having forty inmates. Dr. Cornelia Brown, a graduate of the Pennsylvania College of Dentistry, has recently located at Minneapolis, Minn.

Miss Anne Whitney's statue of Leif Eric-son is to be placed at the main entrance to the new Back Bay Park in Boston. It is pronounced by competent critics one of the best pieces of ideal work ever made in or for this country. The pedestal, by the same artist, will bear in panels the story of the Norse ex-

Mrs. Mary Clement Leavitt will soon finish her work in Japan and then go to India and from thence to Africa. This brave apostle of temperance is making her power felt in every land and among all people.

Genevieve Aylmer Farrell of Arlington Heights, Ill., though but eleven years old, has been for three years an active and successful silk culturist. As her parents are invalids, much responsibility devolves upon her. She has fitted up a cocoonery with every thing needful; in the past three summers she has raised six fine crops of silk-worms, and her cocoons and recled silk are said to be marvels of beauty. During the past year she has edited a silk culture department in several papers, and has written a series of letters on the subject for various papers and magazines. Last spring she published a book entitled, "Two Summers in a Cocoonery," which is highly praised.

A NEW AVOCATION.

A contemporary describes two or three new "Since the reign of bric-a-brac set in, we

have professional dusters in the cities. It should be comparatively simple to introduce also professional menders. Perhaps a difficulty would arise as to amount of payment, since the women who mend for their families do not roll in wealth, and even fifty cents a day might seem to them extravagance. And the sewing woman who drags her life out on the same sum, boarding herself, would probably scorn less. But, once given her patrons, she might find her life both easier and more healthful; and the tired house-mothers, seeing the economy and the relief, would won-der why they did not do it before. Under the present system the thrifty women fret and tire themselves over the endless task; the sentimentally philanthropic and the unthrifty give away, to the increase of poverty often; and the old clo's men profit by the improvidence of the bachelors and husbands.

"A little more co-operation everywhere would lighten women's work. Here, for instance, in a town of two thousand inhabitants, one woman for years made her pinmoney by weekly brewing of yeast for her neighbors. She has gone out of the business now, her husband objecting; and the women are left lamenting the lost convenience."

CROWDING CHILDREN.

At a late lecture given before the Nineteenth Century Club by an eminent physician of New York, he criticised the ordinary metho is of study in schools:

"He told of a little girl brought to him one day affected with St. Vitus's dance. She

had been to school and in her book bag she had an English grammar, an arithmetic, a geography, a history of the United States, an astronomy, a temperance physiology and hy-giene, a French grammar, a French reader, and a treatise on general science. These subjects she was expected to master at home in six and a half hours, if she gave the needed time to sleep, to eating, to dressing and recreation.'

In such cases the child spends her brain capital, not her brain income. Many a girl and boy have been driven out of this life. many more have been well nigh ruined.men-

tally or physically, by the cramming process.

Mothers! do not allow it! Remember that
at seven years of age the brain is larger in proportion to the body than is the brain of an adult. During the first eight or ten years the child should learn solely through its senses. Let the intuitions have a chance; do not let the brain be overtaxed any more than the body. Some one has well said: "Memory is not knowledge. Because children recite well does not mean that they understand. They recite by rote. So do parrots. Such cultivation of memory weakens the brain powers. How much better it would be if we had more objective teaching What idea can a child get from Dr. Johnson's definition of network—'a reticulated structure with inter-stices between the intersections'? There is too much cramming in the schools in spite of all the teaching against it. I confess to a strong sympathy with the intelligent tru-

A notion of parrots might well result from this early overcrowding, only that the spirit refuses to be crushed. Though the work is difficult, it will assert itself, and set at nought arbitrary rules and shackles. Give it room and opportunity, remove temptations, pre-sent right motives, and the world will be led through glorious inspirations.

A working woman of New York makes an agonizing appeal, through a paper, in favor of fair pay for women's handiwork. It is a sore subject to touch upon,-it is not woman who has brought about the present condition of woman, but she must take part in its redemption. One way is by avoiding bargain counters where woman's work is sold at ruin-

onsly low prices, and pay honest prices for honest work. She writes: "How many clear-headed, true-minded men and women might live to-day as ornaments of society but for the long hours of grinding toil and care, which unfit them mentally and physically for any thought save how shall we earn bread to feed us, clothes to cover us, and rent. How many a noble intellect is clouded by the care and weariness it cannot shake off, which, with proper food, shorter hours, and an extra dollar for books and papers, might outshine the stars! Why do lewd women walk our streets? Is it not because unable to live upon the wages you offer that their souls were bought with the rich man's gold? Think of this, brother men: when you hire cheap labor: think of it when you reduce the wages of the women in your employ! Think of it, ye women leading luxurious lives or happy in your comfortable homes. What brought these creatures from whom you draw aside your skirts in the streets, into the depths to which they have fallen? If you were to visit the evil houses which abound in our cities, or inquire of the wrecks in our streets, how many do you think would choose a long day's work at fair pay in preference to the life of gilded vice? I war-rant you nine-tenths would take fair wages and an honest home."

The only answer to be made is, that all such can find both in domestic service, if they are trained for it and will enter upon such a life. To the following there is no answer, save to agree to the request:

"Give us one more thought. When you see the almost resistless advertisement of our great retail houses, with 'Special Sales at unheard of reductions,' think that the reductions have the dealer or the manufacturer, but the women who stitch, stitch, stitch, all the weary day at reduced wages. Remember 'Special Sale' means starvation."

That "Christian Woman."

To the Editor of the Religio-Philosophical Journal:

In No. 5, March 26th, of your valuable paper (of which I have been a constant reader for twelve months) I notice a communication from a "Christian Woman,³ who seems to be yet striving to har-monize Spiritualism and Christianity, and has found to her dismay, that the new wine of Spiritualism will break the old bottles of orthodoxy. Vain the task! I have passed through similar experiences, and made no progress until I generated strength sufficient to cast from me my old theological spectacles, and look Truth squarely in the face in the light of science and common sense, using my own God-given reason to decide the questions that will spring up for adjudication, and among them socalled death, which is only physical dissolution. This we find is one of nature's primal laws, by which newer and more healthful forms of life are brought to light through the evolutionary processes of growth and decay; and Mother Eve's appetite or Father Adam's fall has nothing to do with the change called death. These crude conceptions of our re-mote ancestry, entertained in connection with this seeming mysterious manifestation of natural pro-cesses, need not necessarily deter us of the Nine-teenth Century from knowing and understanding their physical changes.

Judging from my stand-point of observation, Spiritualism and Christianity have but little in common, but as the time-worn forms and superstitions pass out, the new will be found large and full enough to fill its place. Permit me, as one who has passed through all the forms of Christian religion to speak of them experimentally. I find that the sospeak of them experimentally. I find that the so-called change of heart is simply psychological, as I pass under similar influences when yielding to spir-it control at the present time. I am sorry that so prominent and useful an instrument for spirit con-trol as Mrs. Watson, should fail to be appreciated by her sisterhood. If I were given to any forms of idolatry I am sure I should name her among my household gods. For when I see her name in con-nection with spiritual truths, I feel that I am to be treated to a feast of good things. nection with spiritual matter, treated to a feast of good things.

MRS. M. H. SNYDER.

Late April Magazines Received.

THE CENTURY MAGAZINE. (New York.) The series of papers on English Cathedrals which open this number, aim to make a popular presentation, not only of the interesting points in the history of English architecture, but also of its artistic bearings. The Life of Lincoln is this month devoted to The Territorial Experiment. In a paper on the Veda, Professor W. D. Whitney, of Yale, defines the place of this work in the sum of men's literary productions. The paper in the war Series is contributed by General D. H. Hill, and In Memoranda on the Civil War are short communications. Other articles, poems and notes add to the interest of this number.

L' Aurore. (Paris France.) The table of contents is up to the usual standard of this monthly. Among the contributors we find Lady Caithness (the Editor) Duc De Pomar, and Anna Kingsford.

THE BROOKLYN MAGAZINE. (New York.) The contributors of this number are some of the most popular writers. An article is contributed by the late Henry Ward Beecher, and there also two of his latest sermons published.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: The Weedy Moat; A Secret Inheritance; An Unknown Country; Our Fishermen; A Journey to Exeter; Sheridan and Miss Linley; Our Quarrel.

THE SIDEREAL MESSENGER. (Northfield Minn.) Articles of great interest to the student and teacher in astronomy will be found in this month's table of contents.

THE FREETHINKERS MAGAZINE. (Buffalo. N. Y.) Contents: Construction; Prohibition; Ethicism and the Ethical Church; Literary and Editorial Departments.

THE PATH. (New York .) Contents: Herald's from the Unseen; Seek out the Way; Studies in the numeric powers; The Bhaga-

THE PHRENOLOGICAL JOURNAL. (New York.) Many articles and items of general importance make this number exceedingly valua-

HALL'S JOURNAL OF HEALTH. (New York. A monthly designed for the family and home and devoted to health and long life. BABYHOOD. (New York.) This magazine for mothers contains many hints and sugges-

THE HERALD OF HEALTH. (New York.) Good

articles upon health and how to preserve it fill the columns of the April number. THE YOUTH. (Chicago.) The stories, poems and illustrations are appropriate for the

young. THE HOMILETIC REVIEW. (New York.) This Monthly is devoted to sermonic literature and

discussion of practical issues. OUR LITTLE ONES AND THE NURSERY. (Boston.) The usual stories and illustrations ap-

New Books Received.

pear this month.

THE LATEST STUDIES ON INDIAN RESERVA-TIONS, By J. B. Harrison. Philadelphia: Indian Right's Association.

UNANSWERABLE LOGIC. A series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster. Boston: Colby & Rich. THE SEVEN SOULS OF MAN AND THEIR CUI-MINATION In Christ. A Lecture by Gerald Massey. London. Price, one shilling.



The Oft Told Story

"I am glad, my child," says the mother to her eldest | Of the peculiar medicinal merits of Hood's Sarsaparilla is daughter, 'to see you improving in health so rapidly. Hood's Sarsaparilla is doing wonders for you, after your long and severe illness. You look better every day."

"Yes, mother, I feel so much stronger, too. Why, I can play all the afternoon, and not feel tired. And the medicine is so pleasant to take. Sistor always wants a taste when I am-

"Well, it is really a peculiar and a remarkable

ular and successful spring medicine and blood purifier be for the public to day is Hood's Sarsaparilla. Sarsaparilla

medicine. I have been reading its Phenomenal Record. Every statement is so fair that it carries conviction. In fact, Hood's Sarsaparilla seems to be a thoroughly honest and rollable medicine,"

"Why, mother Susie Smith says her mother bought some Sarsaparilla last week, which the man said was just as good as Head's, but they did not like it and have thrown it away. Can anybody else make it as good as Mond's?"

"No. As I have told you very often, Hood's Sarsaparilla is the dest. It possesses work peculiar to itself. But come men, I am serry to say, make every possible effort to sell their own in

"100 Doses One Dollar," so often told of this peculiar medicine, Heod's Sarsaparilla, is not a catch line only, but is absolutely true of and original with this preparation; and It is as absolutely true that it can honestly be applied only to Hood's Sarsanarilla which is the very best spring medicino and blood purifier. Now, reader, prove it. Take a bottle home and measure its contents. You will find it to hold 100 teaspoonfuls. Now road the directions, and you will find that the average dose for persons of different ages is less than a teaspeonful. Thus economy and strength are

have tried it Peculiar in the combination, proportion, and

preparation of its ingredients, peculiar in the extreme care

with which it is put up, Hood's Sarsaparlila accomplishes

cures where other preparations entirely fail. The most nov-

Blood

place of Rood's, even using the most unfair means. But I post opring I was completely fagged out. My strongth always buy of a regular drugglet, on whom I can rely to give | left me and I folt sick and miserable all the time, so that I me the genuine Hood's Barraparilla. I know that Hood's could hardly attend to my bust est. I took one notice of has done us much good, and I will not waite time or money

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C.

100 Doses One Dollar.

Hood's Enraphellia, and it cured me. There is nothing liko it." R. C. Begole, Editor Enterprise, Belleville, Mich-

Hood's Sarsaparilla ld by all drugglets. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell Mass.

100 Doses One Dollar.

HOW TO MESNERIZE.

ANCIENT AND MODERN MIRACLES BY MESMERISM;

ALSO

IS SPIRITUALISM TRUE?

By PROF. J. W. CADWELL.

For 85 years the most successful Mesmerist in America, This pamphlet contains as full Instructions as ever given by Prof. Cadwell to his pupils for Ten Dollars each. Ancient and Modern Miracles are explained by Mesmerism, and the book will be found highly interesting to every Spirit-

It gives full instructions how to Mesmerize and explains the

connection this science has to Spiritualism. It is pronounced to be one of the most interesting books upon this important

subject.
Paper cover, pp. 128. Price 50 cents.
L'or sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Full and Comprehensive Instructions



PARKER'S HAIR BALSAM the popular favorite for dressing the hair, Restoring color when gray, and preventing Dondruff. It cleamses the scalp, stops the hair falling, and is sure to please. 50c, and \$1.00 at Druggists.

NO MORE ROUND SHOULDERS! KNICKERBOCKER SHOULDER BRACE and Suspender com-bined. Expands the hined. Axpanes the Chest, promotes res-piration, prevents Round Shoulders. A perfect Skirt Sup-porter for Ladies, No harness—simple—un-

harness-simple-un-like all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 cilk-faced. Send chest measure around the body. Address KNUKEBBOCK. EB BRACE CO., Easten, Pa. N. A. Johnson, Prop'z.

Ideal Hair Curler.



PRAIRIE CITY NOVELTY CO.,

45 Randolph-st., Chicago, Ill.

THE APOCRYPHAL NEW TESTAMENT:

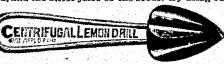
Eeing all the Gospels, Epistles, and other pieces, now exant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collectoil into one volume, with prefaces and tables, and various notes and references

Price, \$1.25. Postage, 10 Cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

is a detective on the track of dishonest washerwomen and cothesine thieves. LivingsTon's in DELIBLE INK is best ever made. The simplest, handlest, the apest and cleanest. It never blots It flows freely from this Glass Pen, which accompames each order. It remains a brilliant jet black.
No preparation or bother. Marks all kinds of cloth,
event, linen or silk coarseor fine. Get Livengerav's
indehble ink and no other if you want a sure thing
every time. It never falls and is pretively indelible
Eame's bottles, enough to merk all the clothing of
one family, with one Glass Pen, set ton receipt of
866 cents. Large sized bottles for hotels and laundries, 50 cents. Address

WACH PRAIRIECTY NOV-WADI 45 Pandelph-et, Chicago, 11 NEVER SQUEEZE fully confirmed by the voluntary testimony of thousands who

A LEMON:



you get only the juice of the lemon but you get all of \$1, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only fleents, by mail 12 cents. A Bonauza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for cample and terms.

PRAIRIE CITY NOVELTY CO., 45 Randolph Street, - Chicago, Ill.

Have treated bropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Hemove all dymptoms of dropsy in eight to twenty days. Care patients promotineed hopeless by the last of physicians. From the first doze the symptoms repully disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry humburg without knowing caything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly earing eases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, for Som! for free pamphiet, containing testimonicls. Ten days treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cared. sitively cared.

stamps to pay postage. Spilensy (Figs) positively enred H. H. GREEN & SONS, M. D's. 250/2 Marietta Street, Atlanta, Ga.

OAHSPE THE NEW BIBLE.

in the words of **JEHOVIH**

and his

Angel Ambassadors. HISTORY OF THE EARTH AND HER HEAVENS FOR TWENTY-FOUR THOUSAND YEARS.

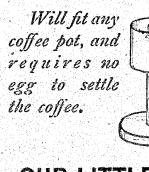
(Written automatically through the hand of an elderly man of New York.)

of New York.)

Not to supplant the old Bibles is this. It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dictate nor command; nay, more, it shows you how to make Bibles of your own. It teaches you to attain angelic glits, reveals the occupations and resurrections of angels into other worlds, and makes the past history of the earth as an open book. Quarto, large size, pp. 900; bound in sheepskin, Library style. Price \$7.50.

For sale, wholesale and retail by the Religio-Philophics. Cal Publishing House, Chicago.

Good Coffee! Good Coffee!





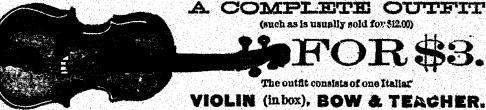


Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boll coffee in the ordinary manner extracts in a bitter form the coffee-tanic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Caffene, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.



VIOLIN (in box), BOW & TEACHER. This TEACHER is a jewel in itself, containing

This TEACHER is a jewel in liself, containing many beautiful pieces of Violin Music and teaches one to play with great case and rapidity.

This is a bonafide bargain, and we mean business. Pricesgiven here include crating and shipping and delivery to express effice.

Send Draft, Money Order, or Cash in Registe ed Letter. Sent C.O.D. if Desired. Address PRAIRIE CITY NOVELTY CO., CHICAGO 45 Randolph Street. - -

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. One Copy, 1 year, \$2.50. \$2.50. \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either

New York or Chiengo. DO MOZ MY AMY CACH CEND CEROED ON LOCAL BANEC. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, III.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, Rendolph Street, Chicago. All communications relative to advertising should be addressed to them-

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the Br-RIGIO-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 veturned, unless sufficient postage is sent with the request.

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

CHICAGO. ILL., Saturday, April 16, 1887.

Christian Symbols Ages before Christ.

It is the style of a school of materialistic criticism, to which some materialists do not bolong, to parado any symbols or opinions which antedate Christianity, and yet are like it, as proofs that the last stole from its elders all it has, and then palmed off the plundered property as its own, and as the special gift of God. Those of this school seem more zealous to prove priests and creeds dishonest than to get the real truth, just as the dogmatist upholds his creed, and lets reason and concelence go that he may hold fast to the "letter which killeth." This is an unreasonable reaction from an amphilosophical absurdity,a reaction not without its uses, yet one to be avoided if the golden mean where truth lies

The new faith being a growth of the human mind and affections, it is quite natural that the forms and symbols of the old worship should be partly used in the new; quite as natural is it that certain ideas and truths which those forms and symbols are meant to | Boston contemporary. Of course the Jourbring before the mind, should also be retained. Symbol and truth will be changed, or modified in form or expression, vet clear insight will discover the real likeness and identity.

Buddhism was Hindoo Protestantism twenty-five hundred years ago, but the forms and thoughts of the older Brahminism mingled with the Buddhist worship and life, not fraudulently but naturally. Primitive Christianity was a great spiritual awakening, full of light and life. We need not believe or disbelieve just as its apostles did to grant that, or to grant the value of their words and works, but the forms and thoughts of older Paganism and Judaism made, naturally and inevitably a part of the new movement, without aim or thought to deceive on the part of

Especially must great truth pass into all religious systems, for they are in and of the soul, universal, fluent and penetrative, not limited to any book or creed, to any race, ageor latitude.

Jesus was no scholar in theigh tongues or books. He probably never heard of Buddha or Plato, yet their words and his are singu-. larly alike in some respects. He did not steal from their stores, but simply uttered his own intuitions touching the things of the spirit, which were like theirs, because all goule partake of the light of the Over Soul.

So it has ever been and ever will be. "A charmed life, old goodness bath;"

the poet well eave, and be that charm under Pagan or Christian guise, it still lives and lightons many souls.

We must bear in mind, too, the fact that the tendency to the miraculous, has always been strong, and that the wisest and best men and women are touched and tinged by the cast of thought of their age. Buddha never taught his own authority as final, nor did he rely on miracles to prove the truth. He told his disciples not to believe a thing because he said it, yet he was hardly gone before he was the Lord, and his birth and life made volumes of miraculous legend. Christ dwelt very little on aught but spiritual truth. yet miracle and myth, and story and picture. tell of the supernatural element that colored those ages.

Thus it is seen there was no wholesale theft by early Christian, from Jew or Pagan, but that some of the forms and thoughts of the old faiths passed naturally into the new. In this way, too, we see how great ideas endure. A Supreme Intelligence, a sense of duty, a thought and hope and lasting faith in immortality run through the ages. They do not die with dying forms and beliefs, but with new names and symbols grow with the growth of man's interior life. From old Egypt to our own time they live and grow.

deceit on the start in this use of ancient symbols or acceptance of ancient conceptions. we should understand well and thoroughly that the claim set up by creed makers, professedly pious and Christian, that all their ideas and ceremonies are of miraculous origin, given from heaven only to the Chris tians, and that none can be saved here or hereafter without accepting them in this way, is totally false and misleading.

No sect or party can thus have and hold all truth. Let us rather recognize kindred ideas in all religious. Seek truth from Pagan or Christian in the past or to-day, and gladly note and welcome the progress of religious ideas, hailing the broadest and deepest spiritual thought as best, and the most beautiful facts as the natural proof-positive of enduring truths.

This train of thought is awakened by a late letter in one of our exchanges over the initials L. H. S., well known as those of Mrs. L. H. Stone, of Kalamazoo, Michigan, a gifted and versatile woman. She writes from Luxor and Thebes of obelisks and temples built by the Pharachs before the days of Moses. Of a great temple in Luxor she says:

temple in Luxor she says:

It was founded by Amunoph III. and a very curlous bas relief, still fresh and legible up in its walls, sets forth how he was descended from the God and was no son of any earthly father. In this picture, which I have carefully studied, we have a curlous prototype of the hundreds and thousands of pictures, most beautiful many of them, in the galleries of Europe and called "Amunophations," "Nativities" and "Visits of the Magi"—and all referring to the birth of Christ. In this picture on the walls of the temple of Luxor, Thoth, the Hermes of the Greeks, the Mercury of Roman mythology and in all mythologies the messenger of the gods, appears to the mother of Amunoph III. to announce to her that she shall become the mother of a wonderful child, the child of no earthly father.

He bears the seroll of his commission in his hand and Mautmas stands silent before him. In the next scene appears Kneph, the god who is styled the soul of the world, who appears before the favored queen and badde before her or one side the gross the sten of life

the world, who appears before the favored queen a holds before her on one side the cross, the sign of l and on the other side of the same queen, Hathor, goddess whose mission it was to communicate to unborn child all the spiritual, esthetic qualities, h to her mouth the same cross, thus communicating fro the gods all spiritual gifts. In yet another tablet is ple tured the nativity of this wonderful son of Ammon, an in yet another tablet is pictured the scene in which n one can possibly mistake the great prototype of the vi it of the vise men leaving gifts to the young child. have read of this picture, but I could not have believe the likeness of the two so remarkable.

Here we readily and rationally trace back the Christian symbols to a thousand years or more before Christ, and this does not change their real value, but it does effectually show that the claim of their Christian origin is without foundation in fact. We need to acknowledge the gifts the past has brought us, and also to acknowledge and appreciate the sources whence they came.

66 By Courtesy."

In an editorial upon the Wells exposure, published some weeks ago, the Journal spoke of a New York gentleman thus: "Mr. Nelson Cross [called by courtesy Judge Cross] whose practice seems to be in the newspapers rather than in the courts." The innocent and most truthful words in brackets seem to have pierced the innermost recesses of the original transfigurationist's soul. Through a lawyer friend, one W. R. Garrard, he replies in the columns of a venerable NAL's statement is garbled and removed from its context, so as to draw tears of sympathy from the readers of its contemporary.

Mr. Cross, over Mr. Garrard's signature, says with great feeling: "Casually glan-'eing over an editorial article in the RE-"LIGIO-PHILOSOPHICAL JOURNAL of March 19th I observe a spiteful 'fling' at your New "York correspondent, Nelson Cross, to whom ' allusion is made as one allowing himself to " be called Judge by courtesy."

Mr. Cross by his next friend then states where or when cannot be told from the pleadings, however, but at some time within the past thirty years.

The Journal hastens to wipe the tear from Judge Cross's beautiful eyes and to hold up its right hand, or both hands if that will add emphasis, and to declare that it never no never! meant to "fling" a shade of a shadow of doubt upon the fact that at some period and place he had worn the ermine. No, indeed! it only tried in what it thought a sweet and gentle way to convey a mild hint to the public that the newspaper lawyer was not a present assisting in the administration of the beneficent laws of the mighty State of New York; that his lovely little figure did not now illuminate the judicial bench, and that his friends decorated him with the title as a matter of courtesy and as a token of previous official position-a perfectly proper thing to

The JOURNAL may here remark that its ed itor is called Colonel by courtesy, because some twenty-six years ago when only a boy he didn't follow the example of Judge Cross. but just went off like a foolish youngster and enlisted as a private soldier and within fifteen months thereafter rose to the rank of Lieutenant Colonel. The New York lawyer and newspaper advocate is not now entitled to wear the ermine, nor is the Jour-NAL'S editor in a position to don his blue coat with its double row of bright brass buttons; the one is not a Judge nor the other a Colonel

-and are only so called "by courtesy.". The Golden Gate says: "The trend of all spirit communion should be upward; at least we should so insist, and whatever we earnestly insist upon and seek for we are very sure to find. If the higher spirits cannot come to us, we should certainly not waste much time with the other kind, except in doing them good. We should give freely to such as we can aid, but should seek for aid only from those who are higher, better and more intelligent than ourselves. The trouble with many Spiritualists is, that they accept and follow advice from those spirits whose plane of unfoldment is frequently far be-But while there was no systematic theft or I neath that of their own."

Recent Paris Experiments in Animal Magnetism.

We print this week an account of some interesting experiments in "hypnotism" or mesmeric condition, made lately in Paris tending to show the influence which can be exerted over the mind of an unconscious subject, causing him to execute a will or deed of conveyance, and subsequently to stand to it as the act of his own free will, when in truth and fact it was executed in opposition to his free will, and because of its entire domination by the will of the magnetizer.

The account is taken from a medical journal, which is too often afflicted with the gravest of apprehension that there may be somewhere manifested among men a spiritual power which that paper is unwilling even to dream of, and into whose philosophy it is not allowed to enter. The experiments are interesting, particularly as coming from the source they do, the allopathic fraternity: but they are not novelties to experienced Spiritualists or magnetizers. Many years ago they produced all the results presented by these Paris experiments of Dr. Charcot, and more.

Dr. Charcot, as reported, has but shown the influence exerted upon a subject while the latter is dominated by the mind of the human or physical operator. Let him continue his experiments, and he will reach a stage in which some other power takes the subject out of the control of the human operator. In that stage "the subject" will take to himself the task of instructing or directing him who was the operator. The subject will give utterance to views directly opposed to those of the operator, and often will declare himself to be moved by, and the monthpiece of, a disembodied, quondam human spirit: such has been the experience often related from the rostrum by the late Dr. Hallock, of New York, and other veteran pioneers in the field into which we welcome the coming of these medical neophytes. They have much to learn therein.

Beecher-Wright.

Sermons, lectures, magazine and newspaper articles with Beecher for their theme have flooded the country during the past few weeks, but the Journal ventures to say that none of these contributions to his memory surpass that given through the mediumship of Mr. Wright, all things considered. That such a discourse fell spontaneously from the lips of an uneducated English bricklayer. within a few days after Beecher's departure. is in itself a striking thing. That it was listened to by a large audience in a thriving city of a State which was once the field of bloody strife between Freedom and Slavery. where Freedom wonthrough the tremendous energy of Beecher and others of his kind, is significant index of the world's progress.

A few years ago this eloquent lecturer might have been seen after a laborious day's work with his trowel, trudging three miles to attend a little circle, where earnest people were striving to solve the problem of a future life, and to develop the psychical and medial powers of such sensitives as they should find among their number. Steadily his development went forward until at last his trowel was laid aside forever, and he became an efficient agent of the Spirit-world. Later on he crossed the Atlantic under circamstances that would have driven stronger men than he to desperation. Alone, unknown and with hardly an earthly friend he was guided and protected by wise though that he was at one time Judge of the Court of invisible friends. Against covert and open Common Pleas somewhere in Ohio. Just | hostility, both within and without the ranks of Spiritualism, and handicapped by a delicate physical organization, rendered still more fragile by his severe trials, this inspired man has kept his face to the front and slowly won his way. Much that is taught through his lips may grate harshly upon good people, and in some things he is very fallible, but in his way he is doing a grand and noble work that will survive long after he has gone from earth. And when he has finished his mission and gone over to the great majority. may there be those who will speak of him as justly, kindly and wisely as has his spirit inspirer of the great preacher.

A Gospel Cyclone.

A gospel cyclone is reported from Waverly, O. Rev. W. W. Hissey, of the Methodist church there, has been conducting revival services for some time. An exchange says that "twice has an inexplicable phenomenon occurred the truth of which is vouched for by most reputable citizens. While a certain member was leading in prayer, clear and distinct above his appeal the melody of many voices —celestial voices—accompanied by strange music floated in on the evening air. As the supplication grow in fervor the music increased in volume, and when the prayer was brought to a close the sweet melting strains of music died away in the distance. These supernatural manifestations were akin only to those which occur when there is great excitement in the community, and when people are laboring under powerful religious emotions. Some of the faithful believed it to be a cadence from the heavenly choir vouched in answer to prayer. Others looked upon it as a harbinger of great things to followand, strange to say, they did. On the following night of the last visitation all over the house people were converted in their seats, while those around them stood on the backs of the benches clapping their hands and shouting, and the scene which followed beggars description. The revival is the theme for conversation, and the whole town is worked up over it. People from neighboring towns and country folks for miles around are night. ly visitants at the services."

Evans's Spirit Drawings.

Our esteemed contemporary, the Golden Gate, has lately been publishing alleged portraits of well known Spiritualists and mediums now in spirit life. The pictures, it is claimed, are drawn by spirits on slates through the assistance of the medial powers of a Mr. Fred Evans of San Francisco, whom the Golden Gate vouches for as an excellent and honest psychographic medium.

Fifty years ago, Illinois was a vast and sparsely inhabited prairie. Horse thieves and desperadoes were the terror of the unprotected settlers and the life of an officer of the law or of a detective was most perilous. A bold fellow, Bonney by name, gained great prestige as a successful detective, and in his later years published a bloodcurdling history of his adventures under the title, "The Bandits of the Prairie." We well recollect the cold shivers that ran over us when as a small boy we read this book and stared with fearful gaze upon the pictures of famous thieves and murderers which, in coarse wood engravings, illuminated its pages. We had not thought of Bonney and his "Bandits" for more than twenty-five years, when on opening the beautiful pages of our handsomely printed contemporary, we saw the picture purporting to be a likeness of the Journal's staunch old supporter and our warm personal friend. Prof. Denton. The picture instantly recalled that of one of the murderous thieves whose likeness Bonney had used to heighten the sensational character of his tale.

One of the pleasant visions of our memory had been a magnificently shaped head, a bright, honest, earnest, intellectual, comely face, that always came to mind synchronously with the name of William Denton. Looking upon the picture in the Golden Gate and reading the endorsement of its editor. "... This of Prof. Denton is surely an excellent likeness and a very creditable piece of work,' we were painfully shocked, and began to wonder if our eyes were failing or if some hateful spell had obscured our vision, or had we always been mistaken in our recollection of this dear friend. Pondering thus we wrote the following letter to Mrs. Denton:

CHICAGO, March 30, 1837. DEAR MRS. DENTON: The inclosed picture, purporting to be a likeness of Mr. Denton, appears in the Golden Gate of San Francisco. Without expressing my opinion I would be pleased to have

To which the following reply was received: Wellesley, Mass., April 5, 1887.

My Friend Bundy: Your note of inquiry in-closed with picture and editorial from the Golden Gate of San Francisc is at hand. It is the curse of Spiritualism, if the system itself be true, that so many of its leading advocates are incompetent judges of its phenomena. Take, for example, the statements of the Golden Gate editor in regard to this picture. He says: "We give on our 5th page a fine likeness of Prof. William Denton....This of Prof. Denton is surely an excellent likeness."..."she had desired that we might obtain a likeness of Prof. Denton, And there it was." He also says, it "was taken under our own hands, without the possibility of deception. In fact, it is an insult to common sense to imagine that such things can be done in the broad light of day, and under one's own eyes and hands, in any other manner than that claimed for them."

Now, if the above statements are true, they are of facts, if they are facts, can be appreciated only by the anguished, bleeding hearts of those who have buried with their loved ones the hope of their lives. But are the statements true? In this, as in so many other cases, we must judge of the unknown by the known. I have in my possession, taken in the course of about 30 years, from fifteen to twenty different to the course of the ferent styles of "likeness" of Mr. Denton,—photographs and daguerreotypes. These were all taken at different times in different places and by different art ists. But while no two of these are alike, and while two or three of them are, in general effect, scarcely more than mere caricaturee, still in every one of them there are striking resemblances, both to each other and the original. In every one of them there is clearly a "likeness" to the person, in some one of his moods, whom it was intended to represent. In this picture from the Golden Gate, however, there is not a feature of the face, nor a line of the form, that re sembles either Mr. Denton or any one of these like nesses. Turn it whichever way you will, it is a face and form in every line and feature unlike his.

Thus much in regard to the known and provable facts to which the statements in that editorial refer What, then, must be our inference in regard to thos unknown and unprovable circumstances to which they also relate? Was the editor any better qualified to judge of the passing circumstances under which the picture was obtained, than of the more enduring result which remained in his possession after the cir cumstances had passed away? Surely our examina tion does not justify such a conclusion. We have no guarantee that the one is correct, since we know that the other is incorrect. And again our hopes ar

I do not charge that editor with intentional misrepresentation. That is not necessary. I do not mow where the mistake originated; but that such mistake should originate at all is an event of start-ling significance in view of the momentous impor tance of the questions it suggests.

Very truly yours, etc. We know independent slate writing is a well authenticated fact; we have also seen very beautiful pictures drawn by Anderson and others under circumstances clearly indicating a power beyond that of the medium. We have no manner of doubt of the perfect good faith of the Golden Gate editor in the matter of these Evans pictures, and do not deny the possibility of their production by spirits in the manner alleged. But we do sincerely hope that out of consideration for the relatives of the eminent departed and the best interest of Spiritualism, further publication of such caricatures as those of D. D. Home and Wm. Denton will be resolutely declined by our zealous brother of the Golden Gate, and that his natural eyes may not longer be veiled by the mesmeric influence which now, seemingly at least, obscures his normal vision.

A number of complaints have come in of the non-reception of the Journal for the last week in March and first week in this month. Investigation discloses the irregularity to have occurred in the mailing room; and this has now been remedied. Whenever a paper is more than two days behind time, it is reasonably certain that its non-arrival is not due to delay in transit, and the subscriber should at once notify the publishers by postal card. There may be a few cases where late Jour-NALS have not reached destination; in such instances they will be duplicated upon noti-

Psychometry an aid to Justice.

It is within our knowledge that in a number of instances important information and valuable clews have been secured by officers of the law and attorneys through the aid of psychometrists. We do not advocate great dependence on such help at present; neither do we think psychometric readings should be thought infallible; as a rule, they are mixed with more or less error, and the average paychometrist is not sufficiently developed to defferentiate the influence of environment from the object under examination. Sufficient progress has been made, however, to show the possibilities of this power when well developed and controlled by a thoroughly trained

Some time ago a horrible murder was committed in a Western State. The deed was done with a flat-iron, and no clew to the murderer could be secured. The husband of the murdered woman moved away soon after. A few months ago the flat-iron was sent to a prominent lawyer at Muskegon, Michigan, who placed it in the hands of Mrs. Addie Eldred of that city, who has been develoning as a psychometrist for a year or two past-She had no hint of the history of the iron or from whence it came. Her reading as given below corresponds with the particulars so far as known, and is considered romarkable by those interested, and is believed to clearly indicate the guilty party. The authorities are now acting on the theory drawn from this reading. The location of the crime is within our knowledge, but suppressed for the present in the interests of justice: MBS. ELDRED'S PSYCHOMETRIC BEADING OF THE

FLATLIRON.

The first impression that comes to me is that of darkness. It is night. The person whom I connect with this iron is a man. He seems to be of a peculiar nature; not a strong person, but one who is externally smooth and cunning. He is long-headed, and)his plans are laid carefully and a considerable time ahead. He is not a hasty, impetuous man. He is not the only one concerned with this flat-iron. thers come to me.

The thought that forces itself upon me strongly is that of murder, but whether this comes from suggestions made by others in jest or from the iron, I cannot be quite certain. It seems to me that a man killed a woman; that the killing was not the principal object, but became necessary in carrying out ome other plan.

(Question—Do you see the place?)
I do dimly. Rather small, plain house. I get the impression of two rooms; one is like a kitchen, with a kitchen stove in it and other household utensils. I see a bed; perhaps a bed was in the kitchen. The deed was done in the night. Some one is lying on the bed. I think it is a woman. The violent act was a sudden one, the result of a quick temptation. The man flits before me vaguely. I see him stealing away from that place, crouched down in going to avoid notice.

The murder itself was unpremeditated, but the feeling that made it possible was of long standing. The man stood in fear of this woman, and after dreading her a long time, suddenly ended the dread by putting her out of the way. If this were a real crime and i were a detective set to ferret it out, I would seek among the nearest associates of the victim, even in the very house, for the criminal. The two were closely bound together; they had secrets together; the nearness of the association made the crime; a criminal complicity grew up between them.

I must not go outside this place to find the crimi-

nal. He is there and is the person who would be least suspected. I do not think there was a struggle or a fight. The iron was not hurled. I cannot see the man well, for he does not stand in at a door—he goes along through the room and looks at another person lying down; then he goes back and picks up the Iron, the handlest thing near by. He comes in again and bends over his victim and uses the iron. Then he starts to go away from the

Perhaps he was the one who found the woman dead, and reported it to others. He wears a large light coat, half over-coat, heavy and loose. He is a spare man, of light weight; quite

place but finally decides that his best plan is to stay.

tall, and I think he wears whiskers. GENERAL ITEMS.

Mrs. Jennie K. D. Conant of Scotland has been lecturing at Lynn, Mass.

Dr. J. K. Bailey, after filling engagements at Detroit, Mich., went to Battle Creek. We are in receipt of La Nueva Alianza,

oublished in Cuba. Many fine essays on a variety of subjects fill the pages. O. S. Poston of Harrodsburg, Ky., in renew-

ing his subscription, writes: "The cause is prospering in central Kentucky." The Sphinx, published at Neuhausen, near

Munich, Bavaria, has a rich table of contents of spiritual and occult lore. Dr. F. H. Roscoe's address is No. 26 Stewart

Street, Providence, R. I. Those desiring his ervice as a lecturer can address him there. Mrs. Ira B. Eddy has not passed to spirit

ife as has been currently reported, but is well and giving sittings at 666 Fulton St. Dr. Purdon contributes a very suggestive

paper to this issue of the Journal under the titlė, " The Doctrine of Energy."

A report of the Anniversary Exercises of the First Society of Spiritualists of New York has been received, but too late for this

Fowler & Wells Co., New York City, have removed to 775 Broadway, and are prepared to fill orders for any and all of their publica-

John Slater, spoken of in the report of the Anniversary meeting at Brooklyn, is without question the most remarkable sensitive and platform test medium now before the public in any country.

C. K. Kies, a prominent Spiritualist of Green Bay. Wis., lately passed to spirit life. For twenty-eight years he had been a Justice of the Peace.

On another page Hon. F. F. Fargo gives the particulars of a psychographic experiment with W. A. Mansfield, alluded to in a previous issue of the Journal. Especial attention is invited to the communication.

The Young People's Spiritual Society meet in Apollo Hall, 2730 State Street, every Sunday evening at 7:30. "The Isms of the Ages." by Mr. Frank Algerton, and other speakers. next Sunday. All are cordially invited to attend, and assist in making this the model spiritual society of Chicago.

Mr. Egliinton left St. Petersburg for Moscow on the 3rd inst. His imperial majesty the Emperor of Russia presented him with a heautiful pair of diamond and sapphice solitaires.

The Journal is in receipt of the very excellent address delivered by W. E. Coleman at Metropolitan Hall, San Francisco, on the occasion of the 39th Anniversary, but will be unable to give it space for several weeks owing to the press of matter.

G. H. Brooks writes from 1713 Larimer st., Denver, Colorado: "I have been engaged for the month of April by the society here. Our meetings are moving on nicely; have a large attendance; hall filled full every Sunday, and the utmost harmony prevails."

The Harbinger of Light is at hand. It contains much news in regard to Spiritualism in Melbourne, Australia, and other adjacent points. "A Clear Case of Clairvoyance," "The Italian Opera, from a Spiritual Aspect," and "Try Spirit Power at Home," add to the variety and interest of this issue.

Mr. Shufeldt's praise of Mrs. Bonham's spirit pictures no doubt reads somewhat extravagant to those who have not viewed her work through his oyes. That Mrs. Bonham is a highly gifted medium, however, will soon be apparent to those who investigate the matter.

We learn from the Sunday Visitor that Peoria, III., has a Scientific Association. before which lectures are delivered on scientific subjects, followed by criticism on the part of any of the members. The Association is good one, and can not fail to have a good effect.

The Boston Evening Record says: "Mighty glad we are that the new Sunday law will allow barber shops to be kept open, newspapers to be printed and sold, and a hundred other things to be done which always have been done and always will be done. And yet it is a comfortable thought to know that henceforth this will be all inside rather than outside of the law."

The Record, a paper published at National City. Diego co., Cal., says: "A spiritual revival has been created in San Diego from the very beginning of Mr. Shepard's scances, four months ago, and all classes are eagerly awaiting opportunities of admission to his circles. Mr. Shepard is busily engaged on a book descriptive of his travels, his gifts, experiences and anecdotes of famous people he has known the world over."

April 6th. Mrs. Ham Briggs of Wheeling, W. Va., cut her throat at the residence of her husband, and to all appearances died almost instantly. The physician said her jugular voin and windpipe were severed, and the county coroner issued a burial certificate. On the evening of the next day, as the body was being prepared for the collin, the woman showed signs of life. She opened her eyes and called for her husband. She is alive and conscious now, though it is believed she can not recover.

Mrs. Emma Hopkins, who has been eminently successful as a teacher of mental healing in this city during the past year, left this week for San Francisco on a professional visit. She is greatly beloved by her pupils, and is a lady of fine spiritual powers. While the Journal takes issue with some of the postulates on which her theories are based, it gladly speaks of the beneficial effects of her teaching, upon those who have come under its observation.

Easter Sunday was a perfect day in Chicago, warm and yet invigorating; churches and halls were filled to repletion, and beautifully decorated with flowers. Some of the discourses approached remarkably near the border line of Spiritualism, while in some socalled liberal pulpits the mossy arguments and fatuous platitudes of old were advanced in support of a life hereafter, with a studied suppression of all hints that modern Spiritualism exists.

Under date of March 31st, Lyman C. Howe writes as follows from Kansas City, Mo.: "I sent you a brief report of the anniversary proceedings here last Sunday, among which was the prophecy made by Mr. Clark that very soon one of Missouri's most honored citizens, who was then in apparent health. would suddenly pass away; and he said the first letter of his last name is R. When I sent you the report this afternoon, I had not seen the papers which give an account of the death by suicide of Hon. Thomas B. Reynolds of St. Louis. As I remember it, the medium said he lived in or near St. Louis. At all events, I know he said one of Missouri's most prominent and honored citizens, and Gen. Reynolds, it seems, has been a very prominent man both in St. Louis and the State, and also in the nation at large."

It appears from the Herald that the latest church building project on the tapis is a grand edifice for Rev. H. W. Thomas and his flock. The lack of home life in a church congregating in the auditorium of a down-town theatre has prompted some of the wealthy members of Dr. Thomas's church to devise a on the west side. As yet the plans have not matured, but the aim now seems to be the purchase of the vacant lot at the southwest corner of Ashland avenue and Monroe streets. extending back to Ogden avenue. The site is conceded to be a desirable one for church purposes, and, it is whispered, has already been contracted for on liberal terms. The congregation has reached the unanimous conclusion that it must have a church building of its own. One argument advanced by the church people in favor of the west side is that a majority of the congregation resides there, and that a church built in that division of the city would be a lasting monument in the field of Dr. Thomas's early labors Experiences in the Eddy Camp of Christian Scientists Continued.

> No. 4. BY WM. I. GILL.

I wish to say a few words only now so as not to be misunderstood, and to prevent my previous communications from doing injus tice to the innocent, who are unwittingly in a false position, as I was myself for a little Like me, many of those in the Eddy Camp interpret the formula in the noblest admissible meaning, and they act accordingly; and they have had no adequate opportunity to know their error, and all their interests and predilections tend to shut out the light, which in this case is only darkness. Such people are not to be counted among those whom I have condemned. I would not "destroy the righteous with the wicked." but Lot's family in Sodom must nevertheless come to grief. The sooner they leave the doomed connection the better for them.

Let it not be supposed that I undervalue mental healing. On the contrary I deem it the noblest agency this world knows. It is for this reason I am so earnest and serious in exposing the frauds and refuting the errors perpetrated and advocated in its name. have no personal motive or object in this action. Had I consulted only flesh and blood, I should have been silent, as others have been who have known some of these things before and for years. They feared the monster's evil tongue, and that thus both their name and peace and practice would be hurt. Several who had previously said and insinuated the worst things while I was vet in formal connection with the wicked camp, have turned quite round as soon as they see any real danger threatening the enshrined simulacrum. They fear it will hurt their craft. They have from the simulacrum their certificates, and at the best they follow its beckon-

I will receive knowledge and truth from any quarter; and what good is here I gladly acknowledge; but I cannot thence be debarred from smiting any known error and wrong associated with it, especially if it is of enormous proportions and influence. Mrs. Eddy, it is often urged, has rendered very great service in pushing this work forward, and so she should not be hindered. If the work is of God, it will stand and prosper, and not the less because some pretentious pillar of iniquity is knocked away. If it suffers much for want of such a support, many people will in-fer that it is not of God, and I should be one of them. I have no fear. I have come to see that a bad character and name here, associated with the most ridiculous nonsense, which that name supports, because venerated by many, is one of the great hindrances to the progress of a rational pneumatopathy. All this makes the very term, "Christian Science," the noblest of all phrases, the just object of universal scorn and satire, and the main things it stands for in the orthodox camp are described in a great popular daily journal, voicing the common conviction, as "unmitigated rot," to which not a single trained and disciplined mind has ever yet given as-

I hope yet to do something for the advancement of a scientific pneumatopathy; but before that were possible this explosion of a rocky Hell Gate was very necessary. The truth could not be clearly seen in connection with these intellectual excreta; and I would not have them confounded with any views of mine, or like to have them attributed to me; now that I have been forced to see them in their proper darkness (not light), I would not willingly be deemed such a knave or such

KANSAS CITY NOTES.

To the Editor of the Religio-Philosophical Je Our meetings continue with unabated interest and large attendance. The club who engaged me are men of brains and business capacity. They did not, and do not, I am sure, desire to antagonize any who may see differently or desire to work in any other line. There was some feeling which I hope has passed away, as the move was interpreted by some as a wish to injure the old (or new?) society, which had held some meetings in another place; but I think this was a misjudgment, and the members of the society (so far as I know) have behaved nobly and given our meetings their support, by their attendance and kindly demeanor, and I trust all personal differences are sunk in the larger love of truth and the good of the cause. They are all Spiritualists and worthy of the name. All true mediums are treated kindly and cordially so far as I know; but they do not advertise any medium, nor allow such advertising in the hall for obvious reasons. A circular advertising the Cincinnati convention was rejected because on the margin of each was written in ink the name, number and room of a medium in this city, thus making them advertising cards for a local medium. This rejection was misconstrued by some who did not know all the facts. To allow these and reject other mediums' cards would not be treating all slike. If any were misled by this, or indulged in unjust criticism. I trust their better nature soon dispelled the cloud, and the baptism of the Gospel warmed them into a higher perception and more generous judgment.

Col. Van Horn, editor of the Kansas City Journal, is steadily in earnest and interested in all phases of mediumship. He has been out of health but his face glowed before us last evening at the hall. He is doing a noble work through his paper with his liberal editorials, the ability of which is acknowledged on all sides, and they are much sought after.

Mrs. Stowe is a medium well spoken of, and a lady of talent and evident refinement. The second class in "Christian Science,' organized by Dr. John S. Thatcher, of Chicago. opens to-night (April 4) under the tutelage of Miss Waterman, of Chicago. This sect are doing a good work in their way, teaching that man is a spirit and can conquer all disease and all evil by righteously using his spiritual powers. I do not find anything original in their teachings, but in emphasizing the good and denying the bad and inspiring faith in our own divinity, they reach and scheme for the erection of a house of worship I evoke the spiritual support which renovates and redeems. They report some striking results among the class, but I have not wit-

nessed any. Mrs. Dr. Kimmell is suffering from a severe attack of rheumatism, and we have missed her shining presence at the meetings, as well as her voice in the music, for the past two Sundays. Her good husband is hard pressed with professional labors, in addition to the extra care at home. By this means and a little careless tardiness of my own in not calling on him earlier, we missed his help at the Anniversary celebration, which we very much regret. He has been a faithful student of Spiritualism, as well as of his profession. and has generously supported the cause with his talent and money. In this trial and sickness he has the sympathy and good will of his true friends. LYMAN C. HOWE.

Kansas City, April 4, 1887.

Mrs. Bonham's Spirit Picture.

To the Editor of the Religio Philosophical Journal:

The short notice of this really fine medium, published in the JOURNAL a short time ago, has attracted the attention of a large number of persons of culture and taste, to the artistic work which comes from Mrs. Bonham's pencil. No mere descriptive words can do justice to the beauty and character of these works of pure inspirational art. The history of Spiritualism abounds in specimens of pictures and drawings of one kind and another, but without being invidious or making comparisons, I can safely assert that the portraits drawn by Mrs. Bonham are not surpassed by the most famous artists of the past or present. Mrs. Charlotte Wilbur has now in her possession two heads—one of Christ and one of Buddha, which she obtained from Mrs. Bonham a year or so since, which have no equals in the world. I am aware that this is saying a great deal, but it is nevertheless true; no such head of Christ has ever been made. No one can describe it. but we know when we look upon it that it is the real Christ of history. The benevolence, the charity, the great love of the Divine Avatar, are indelibly impressed upon the paner and penetrate to the very soul. A head of Shakespeare, which now hangs

in the medium's rooms in New York, is the sublimest representation of the great poet which the world ever saw. Lovers and students of Shakespeare, who are familiar with the real and imaginary portraits of the past. pronounce this the only real Shakespeare in existence. We believe it is now the common judgment of the world, that Shakespeare was the grandest and most comprehensive man ever given to the race, and this portrait reproduces just such a man; the brain of a God and the soul of Divinity. Strong men stand entranced and gentle women are moved to tears before this marvelous face of the bard of Avon.

The spirit artist who guides Mrs. Bonham in her work has permitted her to put upon paper a life-like portrait of himself; a young man of, perhaps, twenty-five years, whose face expresses the very soul of nature and of life. Unknown to the medium and; perhaps. to history, the young artist is doing a work with his pencil which ranks him among the men of genius who have been made famous in the centuries gone by. Mrs. B. has no knowledge of, and has had no practice in, the technicalities of the art; her work is purely and wholly inspirational, and is worthy of the source from whence it comes.

New York, March. GEO. A. SHUFELDT.

General News.

Among the applicants for divorce in Chicago was Mrs. Wm. H. Harper, a neice of Charles J. Guiteau.—Another bequest by the late Miss Catherine Wolfe, of New York, has just been made known to the public-\$350,-000 to Grace Church, on Broadway, the income of which is to be applied to the maintenance and decoration of the edifice.—The theatrical managers of Chicago are circulating a petition to the interstate commerce commission for a suspension for ninety days of the clauses of the law applying to the amusement profession.—At Westfield Cornere, Illinois, John Hogan was knocked down and then seized by the neck and shaken to death by a savage stallion.—The third ball came at St. Louis resulted in the defeat of the Chicago nine, the score being 9 to 7.— The legislature of Rhode Island comprises 56 Democrats and 46 Republicans.—It appears that the recent death of General Krock, the Russian commander at Warsaw, was a case of suicide, brought about by grief at the artest of his son for complicity in the attempt to assassinate the czar.

THE country was excited yesterday by a report of the loss of the Cunard steamship Scythia, with all on board (899 persons), off the Massachusetts coast. The report was false. The steamship reached Boston last evening, safe and sound. The Cunard Line has never yet lost a passenger. On account of the reported loss of the Cunarder

Scythia in the Sunday papers of yesterday, the manager of the Chicago office, Mr. F. G. Whiting, was on hand with his full office force, remaining on duty all day and until the steamer reached her dock to ans-wer inquiries of anxious friends of the passengers aboard, and telegraping an official denial of the rumor to the principal sub-agencies under his con-trol in the West and Northwest, The Boston agent of the company promptly notified him at an early hour of the falsity of the rumor, and informed him that the Scythia was hourly expected at her dock The office was besieged throughout the day by hundreds of anxious inquirers, who were sent away with glad hearts to spread the good news.—Chicago Evening Journal.

Announcement: Lee and Shepard, Boston, are about issuing the following works: Natural Law in the Business World, by Henry Wood, in which the vital questions involved in the labor problem are dis cussed. Bridge Disasters in America: Their Cause and the Remedy, by Prof. G. L. Vose. This work points out how bridge catastrophes may be avoided and is written in plain unmistakable language. The Hidden Way Across the Threshold, by Dr. J. C. Street, throws much light on what the author terms the Astral body of man. A new edition of A few Thoughts for a Young Man, by the late Horace Mann, will find a welcome in many homes. The work consists of one of the most elequent lectures, especially addressed to young men. Also A Year Worth Living, by Bev. W. M. Baker; Later Lyrics, by Julia Ward Howe; Dialogue from Dickens, first series; Dramas and Dialogues from Dickens, second series, arranged by Prof. W. E. Fette, A. M., and Buds for the Bridal Wreath.

Are You Making Money?

There is no reason why you should not make large sums of money if you are able to work. All you need is the right kind of employment or business. Write to Hallett & Co. Portland, Maine, and they will send you, free, full information about work that you can do and live at home, wherever you are lo-cated, earning thereby from \$5 to \$25 a day and up-wards. Capital not required; you are started free. Either sex; all ages. Better not delay.

The Dead Cannot be Raised,

nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption, far surpassing in efficacy cod liver oil. Send ten cents in stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address, World's Dispensary Medical Association, Buffalo, N. Y.

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

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

John G. Saxe was six feet two in height and broad in proportion. He had a magnificent head which was finely poised upon broad and stalwart

Hood's Sarsaparilla is made only by C. I. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and

Consumption Surely Cured.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. ddress. Respectfully, Dr. T. A. SLOCUM, 181 Pearl Street, New York.

Chicago Meetings.

The South Side Lycoum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martine's Holl, N. W. cor. 22nd street and Indiana Avenue.

Spiritual Meetings in New York.

The Ladies Aid Seciety meets every Wednesday afternoon at three o'clock, at 128 West 48rd Street, New York.
The People's Spiritual Acceling of New York City, has removed to Spencer Hall, 114 W. 14th St. Services overy Sunday at 2:80 and 7:45 P. N.
FRANK W. JONES, Conductor

Metropolitan Church for Humanity, 251 West 23rd Street Mrs, T B Stryker, services Sunday at 11 a.m. Officers: Gco D. Carrell, President; Oliver Russell, Vice-President; Dr George H. Perine, Scoretary; F. S. Maynard, Treesurer. Grand Overa House, 23rd Street and 8th avenue,—Sortices every Sunday at 11 a.m. and 784 p.m. Conference overy Sunday at 216 p.m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y. Conservatory Hall corner Fulton Street and Bedford Ave. Services every Sunday at 11 a.m. and 764 p. m.

Saratoga Springs, N. T.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Aspeals Room, Town Hall.
W. B. Mille, President.
E. J. Huling, Secretary

St. Louis, Mo.

Organized August 22nd, 1866. The First Association of Spiritualists meets every Sunday in Bralat's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P M. Friends invited to attend and correspondence collected. H. W FAV. Prest, 620 S. Broadway. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

Lassed to Spirit-Life.

December 26th, 1886, S. M. Brown, passed to opirit life at Highland, Mich., 74 years of age. The funeral was held at the Congregational church, J. P. Whiting, of Milford, de livering the funeral address. The Masons and Odd Fellows attended in a bedy. MRS D. L. TARBELL.

Peter Zimmer, age 26 years, beloved husband of Carrie Zimmer, passed to spirit life at 258, 28th St., Chicago, April 1st. Funeral April 3d at the residence of Mrs. Weldon Mr. Zimmer was an enthusiastic worker in behalf of Spirit

Mrs. Eather McIntyre passed to spirit life at her home in Milan. Obio. April 2d. after a protracted and painful sick. ness. She was 72 years of one, a life long Spiritualist, being one by organization. The funeral discourse was given by Hudson Tuttle, assisted by Mrs. Emma Tuttle, who gave anpropriate recitations, and sang two of her Spiritual songe. There was a large attendance of relatives and friends.

Passed to spirit life from her home in Mt. Sterling, Iowa, March 16th, 1887, Mrs. Virginio M. Thatcher, aged 49 years, 8 months and 22 days.

The decrased, daughter of Wm. P. and Almira Lippincott. was born in Philadelphia June 24th, 1837. In June, 1840, she located on Vernen Prairie, Van Buren county, Iowa, and in March, 1857, she was married to Aaron N. Thatcher of Mt. Sterling. For intelligence, integrity of character and good influence, she rouked among the best in the community in which she resided. Her remains were laid by the side of her mother, in the Thompson cemetery. Telegrams of sympathy and condolence to the bereaved family were recelved from various States.

The deceased had been a reader of the RELIGIO-PHILOSO PHICAL JOURNAL for eighteen years, and was very liberal in her views,-devoting a portion of her time to the investigation of the various phases of Spiritualism.



BARLOW'S INDICO BLUE.

Its merits as a WASiI ELUE have been tudy tested and condorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it D. S. WILTBERGER, Prop., 233 N. Second St. Phil. Par

WANTED—Agents for the "Child's Bible," Introduction by Rev. J. H. Vincent, D. D. Over 400 illustrations, 360 copies sold in a town of 3,000 people. 66 in one of 620. The largest sales ever known.

CASSELL & CO.

822 Broadway, N. Y., or 40 Dearborn St., Chicago, Ill.

MRS.S. G. BONHAM, Inspirational Medium a.d Artist. Psychometric Readings and Spirit Por-

A Photographic copy of Shakespeare in Spirit life sent by mail, price One Dollar. 120 West 42nd St., New York PRINT PRESS S3. Circular size S8
PRINT Newspaper size S44. Type setting
YMTOWNeasy; printed directions Send 2
Stamps for catalogue presses, type,
KELSEV LCG. Newspaper size S44. Type setting

KELSEY & CO., Meriden, Conn. Just published, 12 Articles on Prac-tical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$49 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$200 an-nually on a village lot; refers to her CLEARS 51500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 ets. Stamps taken. Address DAVL AMBROSE, 45 Randolph St., Chicago, Ill.

PREMIUMS

Psychograph Experiences.

The inventor of the Psychograph, advertised in the Journal for the past few months, desirons of making a record of experiments with it, effers the following premiums for the three best accounts of practice with successful results:

1st. Premium:—Three years' subscription to the Religio-Philosophical Journal; the paper may be sent to three persons one year, or to one person three years, at the pleasure of the successful contestant.

2nd. Premium:—Two years' subscription to the Journal.

3rd, Premium:-One years' subscription to the

Journal.

The Publisher of the Religio-Philosophical Journal supplements this offer as follows:

1st. Premium:—One copy of "Startling Facts in Modern Spiritualism" by Dr. N. B. Wolfe, a beautifully gotten-up book filled with authentic accounts of remarkable phenomena observed by the author during a series of test experiments in his own house. This book retails at \$2.25, and is well worth the money.

and is well worth the money.

2nd. Premium:—Twelve copies of "Watseka Wonder." than which no more interesting account of spirit visitation was ever published. A most excellent missionary 3d. Premium :-Six copies of "Watseka Wonder."

CONDITIONS OF THESE OFFERS. The accounts must be plainly written, contain not les

than six hundred, nor more than two thousand words. Only one side of the sheet to be written upon; and be sent to the RELIGIO-PS-LOSOPHICAL JOURNAL before June 1st, marked For Psychograph Premium "
The awards will be made on or before the first issue of the

ournal in July next. Inventor of Psychograph. Publisher religio-philosophical Journal.

PSYCHICAL AND PHYSIO-PSYCHOLOGICAL STUDIES.

THE

A NABBATIVE OF STABILING PHENOMENA OCCURRING

MARY LURANCY VENNUM.

Dr. E. W. Stevens.

This well attested account of spirit presence created a widespread sensation when first published in the Keligio-Philosophical Journal. Over fifty thousand copies were circulated, including the Journal's publication and the pamphiet calitiess, but the demand still continues.

To these familiar with the marvellous stery, it is

NO WONDER

the interest continues; for in it or, indubitable testimony may be learned how

A Young Girl was Saved from the Mad House,

by the direct ussistance of Spirits, through the intolligent interference of Spiritualists, and often months of amost continuous spirit control and medical treatment by Dr Stevens, was restored to perfect health, to the profound astonichment of all 50 far transcending in some respect, all other resorded cases of a similar character, this by common acclaim came to be known as

WATSEKA WONDER

Were it not that the history of the case is authenticated beyond all eacil or possibility of doubt, it would be consider-ed of these unfamiliar with the facts of Spiritualism as a childfully prepared work of fiction. As a

MISSIONARY DOCUMENT

for general distribution, it is unequalities; and for this ior general destribution. It is unequalized; and for this purpose should be distributed industribusly, generously, per-sistently, for and near.

The present issue is a superior edition from new scree-tupe plutes, privated on a fine quality of toted paper and pro-tected by "laid" paper covers of the newest patterns.

The publisher has taken advantage this necessity for new plates, and, with the courteous a raission of Harper Brothers, incorporated with the case of Lurancy Vonnum one from Harper's Alagazine for May, 1860, entitled

MARY REYNOLDS,

This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, The Scientific Liais of Spiritualism, his latest and best either. The case of Mary Reynolds does not equal that of Luraney Vennum, but is nevertheless a valuable addition. The two narrations make a

SIXTY PAGE PAMPHLET.

Dr. Stevens spent his life in healing the sick, comforting the afflicted, and teaching the spiritual Philosophy. He was a nable man and the world is better for his life in it. He passed to spirit-life in 1885, leaving a devoted wife and family in a cramped financial condition. Mrs. Stevens was a faithful, untiling assistant to her husband and now in her self-actions absorbed the self-actions and self-actions. and the third assistant to the first and thought in the knowledge of her husband's good work and of the certainty that she will again join him. She is entitled to the cordial sympathy of all who love good deeds and are interested in Spiritualism. Withaut consultation with her, the publisher feels that the present should be considered a

MEMORIAL EDITION.

and that she should receive from it substantial tokens of the respect in which has husband is held, and of the good will of the public toward one who made it rossible for her husband to follow the guidance of the spirit-world. The publisher therefore proposes and hereby binds himself to

Pay Over to Mrs. O. A. Stevens One-Third of the Net Receipts

rom the sale of this pamphict for the next three months. Here is the golden opportunity to give practical evidence of your good will to Dr. Stevene's family and at the same time to do effective missionary work. The price of the Pamphiet, by mail, is

15 Cents per Single Cony.

100 Copies for - - - \$12.00 3,30 1.40

Sent by mail or express, transportation propole. Address RELIGIO - PHILOSOPHICAL PUBLISHING HOUSE, DRAWER 134, CHICAGO.

NATURAL LAW

IN THE

Spiritual World. F Y

HENRY DRUMMOND. F. R. S. E. F. G. S. Price, cloth bound, \$1.00. Postage 10 cents.

For sale, wholesalo and retail, by the Belligio-Philosophical Publishing House, Chicago.

CONSOLATION

Other Poems.

BY ABRAHAM PERRY MILLER.

These Poems are arranged in three groups, Religious, of the War Period and Miscellaneous.

Hu son Tuttle the p et and author says: "In the first and most lengthy, there is as fine word raining of natural phe-nomena as exists in our language. The War poems are from the Poets' personal experience and are among the best of the book. The Author is imbued with the Spiritual co-ception of life here and hereafter, and is esentially a poet of the new are."

PRICE \$100.

For sale, wholesale and retail, by the Religio Philozophical Publishing House, Chicago.

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 correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumia tic gift, have after a few sittings been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications, (by the Psychograph) from many other friends, even from the old settlers whose grave stones are messgrawn in the old yard. They have teen highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their roother."

mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in reschical matters, wrote to the inventor of the Psychograph as follows:

DEAR SIR: 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 it use. I believe it will generally supersed the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says:

"The Psychograph is an in provement upon the planchette, having a dial 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 com-

municate
Gilles B. Stebbins writes:
"Soon after this new and curious instrument for getting
spirit messages was made known. I obtained one. Having no
gitt for its use I was obliged to wait for the right measure.
At last I 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."

PRICE, \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE Chlorgo.

Voices From the Leople.

INFORMATION ON VARIOUS SUBJECTS Rhyming while Entranced.

Charles Morse, a country boy, eleven years old, and in the past a medium for independent slate writing, has apparently lost that power, and is now sometimes entranced. On January 1st, while in that condition he uttered the following verses, which were written down by a listener. The boy declares he never saw them before, and they are believed by the family to be original. Charles was apparently under the control of a spirit calling himself Philip at the time. Charles is the boy who came to Chicago last year and submitted to experiments with members of the Western Psychical Society, with results satisfactory as far as the trial was carried:

The old year passed away last night; No longer might he here remain. The new year comes and in his flight. Brings the seasons back again.

And Spring will tempt the tender shoot, And Summor spread abroad her leaves, And Autumn ripen grain and fruit, And Winter's frest will deck her leaves.

And thus the years will come and go; So pass the varied seasons still, And life, or death, or joy, or wee. They bring to us as God doth will.

And since we, too, must pass away. Like Winter's frests or Summer's flowers. So let us work while it is day, Nor idly waste these precious hours.

The Life of Josus.

The Rev. M. J. Savage, in a late cermon in Unity pulpit, Boston, caye:

The most pathetic instance of such a life in all history is that of Jesus. The predominant feeling that we have about Jesus is of his having been a sad man; and yet a man of such grand and lofty princi-ples and ideas as his, of such insight, and such com-prehension of what is in the human heart, of such frust in and love for God, of such faith in the graudeur of human destiny, must have been supremely blessed. Yet we are not wrong; our instinct is not at fault when we think of him as a sad man. He met the cross not simply at the end, but he carried it on his chafed shoulder all his life. The blood flowed from his heart not only when the spear point pierced it, but the blood of his sorrow flowed through all his years. Why? What is the secret of it? So far as we can comprehend such a nature, it was just this lack of sympathetic and helpful influence about him. Even his mother did not understand him, but thought him a strange boy, and wondered what would come to him. And, all the way through, the most marked characteristic of these about him was their utter failure to comprehend the stature of the man who was walking among them. They perpetually misinterpreted his spiritual, high utterances into petty commonplaces that must have fallen with a chill on his heart, and would have quenched an en-thusiasm less sublime than his.

There are thousands of persons since that time who have lived and walked the earth_alone, seeing. and striving to attain ideals that are far away, that those about them did not understand, concerning which they had no idea. They termed them impractical, unfitted to live in this every-day world. The result is always one of two things: a man becomes subdued to that he works in, pulled down to their level, and goes on in despair, or else goes alone with the thorny crown on his brow, and with bleeding and weary feet, in the confidence that some day there will be people who will grow up to the comprehension of that which he meant and strove

The Presence of a Spirit.

To the Editor of the Religio-Philosophical Journal:

I am rather fond of exchanging experiences, and maybe some one clee will venture the publication of the growth of their knowledge regarding the presence of spirits. The old story of guardian angels must have been an outgrowth of some such experience. Twenty-hvo years since a cousin of inv own age, after a long illness died, believing in a future life and a just God. Naturally it was part of my duty to take some care of him, and to our surprise I knew what he wanted (drink, medicine, or books) without his telling me, and if he was cross and out of tune, I could brush his hair or rub his head and "smooth him down" and make him more comfortable or less nervous until without understanding it, we were really in spirit rapport. We planned, that, if spirits return, he would come and prove his presence. The first time I was certain of his visit was about six years after his death. I was alone; not quite well, and in the stillness, I was startled by the sound of a step near me. I did not tell any one because it sounded so much like a delusion that I was too curious and cautious to decide until I was really convinced that I was in my right mind. This presence continued at intervals until I would hear (or seemed to hear) sentences, mostly in rhyme, that would convey much in a few words; and my curiosity and strong will called him so often that I began to reflect that it was unkind and selfish for me to detain him in this earth atmosphere against his interest, and finally I said, "I will not wish you here."

This morning in reply to my question, "Are you not tired of coming?" this answer came: "Maid of Athens, ere we part,
Give, oh! give me back my heart."
That in earth life would be a word equivocal in
M. A. B. "Maid of Athens, ere we part,

one sense and direct in another. "Telepathy.".

The Spectator (January 29th), contains a notice of Phantasms of the Living, which is amusing as showing how hard the reviewer found it to deal with the mass of material collected in those two portentous volumes. He confines himself almost enfirely to some objection to the use of the term "telepathy," as applied by Messrs. Gurney and Myers. No doubt many cases cited in the volumes are not cases to which that newly coined word at all fitly applies. They are cases of independent vision, of clairvoyance, and not of transmitted impression. When the book-the value and importance of which are undeniable—comes under systematic notice, it will be well to notice the difference between a case of real telepathy, where the feeling of pain is communicated from a distance to a passive subject, and those far more numerous cases where a vision of a distant occurrence flashed into the passive mind. Mr. Severn, for instance, sailing on Lake Coniston receives a blow on the mouth by the tiller as it swung round. His wife asleep felt the blow as if upon her own mouth. That is pure telepathy. But a vision of a distant occurrence flashed into the mind is not fitly described as telepathy. I see, for example, a scene at Land's End, a sudden shipwreck; there is not a soul there who knows me or is in any conceivable rapport with my mind. A sudden glimpse is flashed into my mind and all is blank again. Surely the term telepathy does not fit there. The reviewer concludes with a hearty admission of the value of the collection, "the most serious attempt hitherto made to record the least explicable of psychical impressions."--Light, London.

At the close of a prayer meeting in one of Troy's churches recently a lady who had reached the vestibule on her way out, missed one of her rubber overshoes. She went back and searched for it. Severa friends assisted. The overshoe could not be found. As the search was about to be abandoned the lady made the discovery that she had put-both rubbers on one foot, one over another.

Forty years ago an old lady in Baldwin. Fla., about to die, made her children promise not to bury her body. She threatened to haunt them if they did, and so when she was dead they placed the body in a stout coffin of Florida pine, placed it on the surface of the ground in the graveyard, and built a strong log pen around it. The log house is in good condition now, and so is the coffin within it.

Professor McGee, of the Geological Survey, in a recent lecture on the Charleston earthquake, said that displacement is now in progress at a rate so astonishingly rapid as to occasion surprise that earthquakes are not more frequent, and the cities of Pittsburgh, Richmond, Fredricksburg, Washington, Baltimore, Port Deposit, Wilmington, Philadelphia, Trenton, and New York have been located on the very line of displacement.

Anti-Medium Laws.

To the Editor of the Religio-Philosophical Journal: In a late number of the JOURNAL for March 19th.

there appears two editorials of marked significance One on the proposed Anti-Medium Law in Pennsylvania, and one on Mrs. Wells' seance at the Newtons. This last needs more consideration than I can give at present, or before expressing myself in a public way about it.

In regard to the other I can truly say that I am thankful for the brave words spoken against this proposed law. I have read that editorial with much pleasure, and feel greatly pleased that the Journal comes so ably to the rescue.
Whatever cause those professing to be mediums,

or those who really are such have given for complaint, there can be no excuse whatever for such an outrageous measure as the one proposed. It only needs to be shown up to meet universal condemnation from all right-minded people whether they be Spiritualists or not. For it would strike a blow at religious liberty that none but the extremest bigot with mind warped and darkened with dense ignorance could for a moment tolerate.

There are some things about this proposed law that demands the most serious attention from every true-minded Spiritualist in the land. I am not an alarmist, and in this case there is not sufficient cause for permanent alarm. All things will be righted by the changes of time and consideration. But the fact that a bill of so monstrous a character could be introduced into an American State Legislature in this the closing period of the 19th century is, it must be confessed, of rather a startling nature. So much has been done in this splendid century for human freedom and progress that we began to feel too sacure, perhaps, in our advance.

Perhaps it was necessary that some bold bad in-fluence should dare an attempt to set the hands on the clock of time back fifty years or so, and let the dark cloud of churchly intolerance and bigotry hide the light for awhite just to see how we would like to be in the dark again.

Perhaps it was necessary to wake us up that we might see where our spiritual ship is drifting.

Spiritualists, like all other classes of people, are subject to a great and important law—the law of progress. All people who harmonize with this law in a proper or true way, prosper and become strong. These who do not thus barmonize become weak and die. There is no standing still. All go forward or retrogress. The church has retrograded. It is no longer a spiritual church. It is external, material, no matter what the pretences are. The fact is as stated. It is only a question of time when it will no longer be a visible hierarchy. Spiritualism and Spiritualists, subject to the same

law, must move forward, must progress; or, there is only one alternative, go backward and become a prey to superstition, false philosophy, semi-materialism, dissolution. They must go forward, live, prosper and grow strong and powerful as the great factor in human advancement, or they must retro-

grade and die. It is all very nice and interesting to run to circles hear raps, and see tables move by an invisible power, witness automatic or independent writing; see one entranced and hear unknown lauguages spoken; or listen to an eloquent address beyond the powers of the medium, or to witness many other wonderful things actually done now a days. All this is a very interesting, and even a solemn thing when we consider that the intelligence, the power, comes from an invisible being acting through the medium for our benefit in some way; or even for our amusement as we too often make it. It is all very nice,-but suppose we just stop a moment and consider, what is all this for? Is it simply to amuse us, or to interest us for awhile and pass by like a panorama?

It is gratifying to know that this proposed Legislative Buli has been taken by the horns by strong friends everywhere; and that the people are waking up and coming to the rescue with tongue, pen and

"A subscriber" from Delaware makes a vigorous attack under the caption of an article, "Danger Ahead!" and does well to remind our sapient lawmakers that it would be better to turn their attention to some of the great cyils in our cities and towns, than to be trying their hand at restricting human freedom. It may be that this move is a key-note to frials and difficulties before us, and properly charac-

terized as "Dauger Ahead."

Can it be that we are nearing the breakers upon which our noble ship is to strand? If so, can the ship be saved by throwing its Jouahs overboard? Another question prompts here. Can the ship sail on in its grand course loaded as at present's other words, unless it is relieved of some of its present load and steered in a better way, cannot reach the intended haven in safety? The best reigion in the world ought to give the best resultsthe best men and women, and the best efforts for the good of human kind. Can it give these. Let us see; and, let us have light. MILTON ALLEN. Philadelphia, Pa.

TO LIVE NINETY-SIX YEARS.

What the Gypsy Fortune-Teller Told Emperor William.

A number of anecdotes are related concerning Emperor William's long life and the possible number of years still left to bim. One, illustrating popular superstition, is worth repeating. It is to the effect that at the time of the Furtenstag at Frankfort, in 1803, King William, one day, walking in the neighborhood of Baden-Baden accompanied by Herr von Bismarck and a number of ladies and gentlemen, passed a gypsy hut. One of the ladies ex claimed: "That is where the famous gypey girl Preciosa tells fortunes." The party, who were all in walking dress, entered the hut and had their fortunes told in succession, the King, whose identity was concealed, coming last. Preciosa held his hand a long while in ellence and then said: "I see a great crown, great victories, and great age. You will live ninety-six years, but your last days will bring much trouble and much sorrow." The King forgot all about the prophecy till 1884, when, at a ball at the Bussian Embasey in Berlin, the Hungarian Countess Erdody, whose mother was a Tsigane, was presented to him. During a long conversation it was incidentally mentioned that the Countess possessed the gift of chiromancy. The Emperor held out his hand and the Countese, after examining the lines, gravely said: "Your Majesty is destined to live 96 years." The Emperor, it is added, was much struck by the coincidence.

According to the Vienna Tayblatt, physicians of the Emperor have declared that he has no organic tailing, and there is nothing to prevent him from attaining the age of 100, provided he takes care of himself. But this is just what he does not do. According to authentic statistics, there are at present in the Kingdom of Prussia no less than 5,000 persons over 90 years of age; 600 of them are ten years older than the Emperor. In all parts of Prussia there are plenty of people between 90 and 95. The oldest are to be found in the provinces of Posen, Silesia, and East and West Prussia.—London Special to New York World.

Mrs. Hardinge-Britten's Memorial Picture.

To the Editor of the Religio-Philosophical Journal:

Some few weeks ago, I published in the RELIGIO PHILOSOPHICAL JOURNAL, a request that the leading mediums and workers in the spiritual cause would kindly send me their photographs, the heads of which (by urgent spirit direction) I proposed to cut out, and arrange in the form of a grand memorial picture, to be published for the behoof of posterity. I have now to supplement the above notice by saying that I have received such an immense and unlooked for array of kind responses to my invitation, that any attempt at written individual acknowledgments would be beyond my power (even with the aid of half a dozen secretaries) within any reas-onable space of time. Once more, then, Mr. Editor, I trespass on your goodness for space to say: friends, I thank you all. I shall use your photographs to the best possible advantage, as far as space will allow. I do not—as some seem to think—propose to publish a book with this picture,—simply a small tract, consisting of a key to each numbered portrait, with the name, and a few descriptive lines. am assured of help and guidance from good spirit friends in my difficult and onerous task, but I also desire my mortal friends to feel satisfied with the result, and posterity to be benefited likewise. Once more, let these lines convey thanks which no mortal hand or pen could send separately.

MRS. EMMA HARDINGE-BRITTEN, The Linden, Humphreys St., Cheetham Hill, Manchester, Eng.

Mr. Travis's Experiences with W. M. Keeler.

to the Editor of the Religio-Philosophical Journal: A perusal of the article in the Journal of March 26th, on the experience of Mr. W. R. Tice, in obtain-26th, on the experience of Mr. W. R. Tice, in obtaining slate writing with the aid of "Dr." W. M. Keeler, induces me to relate my experience as an offset to his. Having heard of Mr. Keeler at the hall of the Brooklyn Spiritualists, my brother and I resolved to have a sitting with him. We selected a bright Sunday, and called at his rooms immediately after the services in the hall—say about 1 o'clock P. M. My brother had purchased two slates at a store previous to the call. a point which by the way. I do not conto the call, a point which, by the way, I do not consider important, notwithstanding Mr. Tice's experience. After a short wait Mr. Keeler gave a sitting to my brother. I may here state that we are almost entirely unknown to, or unacquainted with, any professed Spiritualists, and that Mr. Keeler was

an entire stranger to us.

After my brother had finished a very successful sitting I entered the little ante-room and asked Mr. Keeler if he had spare slates. He handed me two, giving me a rag at the same time to clean them, which I did quite thoroughly. Having cleaned them I laid them upon the table, resting my arm upon them, and Mr. Keeler took his seat opposite me at the table. Before me lay a tow slips of paper, and at the direction of the medium I wrote some names and such particular requests as I desired to make, folding each slip carefully and rolling it into a little ball. These I laid beside me and entirely be-yond the reach of the medium. I particularly desired to hear from two parties, my uncle, who died a month since in Dayton, Ohio, and an old chum, who died some eight years ago. To the latter I wrote: C. J. Blanchard, are you with me as much as ever, and do you still enjoy the things you formerly took an interest in? If so, say a word about old times," To the former I asked some ordinary ques-tion, which has escaped my memory. When this had been done Mr. Keeler broke off a very small piece of slate pencil, so small that I could scarcely pick it up, and bid me place it upon one of the slates, both of which I still retained and place the other over it. Then at his direction I tied the slates with my handkerchief, took them in my hands, holding a corner with each hand and the medium holding the opposite corners. For a moment nothing came; but suddenly the slates seemed to be possessed; and I could feel the magnetism, or whatever it was, as far as my armpits. The magnetic sensation soon became very strong, and the medium appeared somewhat surprised himself, stating that I was medium-istic. In another moment I heard the writing plainly inside the slates, which continued for about half a minute, and then with a violent jerk the influence passed away, and on opening the elates I found the following message:
"Dear New:—I am with you now just as much

as ever, and am glad to see that you enjoy yourself the same as you did when I was with you. That's a good fellow, and I am pleased to be able to say these good fellow, and I am pleased to be also few words to you. As ever affectionately, "CHARLIE,"

Now compare this reply with my question and see how closely my words were followed. The medium could not possibly have had any knowledge of my name, the party I desired to hear from or the ques tion I desired answered.

Something impelled me to take up the other elate, and taking another from the table I placed it upon the first, after having put a bit of slate pencil be-tween them, and without any prompting from Mr. Keeler I forced the slates into his hands. He asked me if I had another handkerchief, as I had not re-moved or untied the handkerchief from the other slates, but had slipped one of the slates out, and we both seemed to feel that no time should be lost. I answered, "No," when he suggested that any article from my person would prove useful as being more or less magnetized. I pulled a small note-book from my pocket and threw it on the slates. Instantly the writing commenced, and the manifestations were so strong that all my strength was required to hold the two slates together. Rappings on the slates were very marked, replying to questions asked by the medium. Suddenly one of the slates shot up in the air, and Mr. Keeler gave a cry, and asked me to rub his hand, which seemed glued to the other slate. I did so and the power passed off. On looking at the

slate I found this message: "Dean Newman:—This is a very pleasant time, I ssure you, to be able to come and write you. God

bless and prosper you. Your dear Uncle Bill." The words were characteristic of my uncle, as was the other message from my friend. Not only that but the writing from my friend Charlie bears a strong resemblance to his graceful autography. The writing in the other message is rigid and sharp, and entirely unlike the first. My friend Charlie in writing me, never omitted placing the colon and dash after ""Dear Newman." This was on the slates. He had the habit of saying "old fellow," or "good fellow," whenever he saw me, and certainly no man could have received a better or more satisfactory

This much for my experience with Mr. Keeler, My brother showed me his slates, one containing a long message marked at the top "strictly private." and signed "James W. Evans," an exact fac-simile of the man's autograph, as compared with letters. I may also add that the Jas. W. Evans referred to is the same party who signed himself to me, "Your Dear Uncle Bill." The other message received by my brother was signed "Augustus," a chum of his. Brooklyn, N. Y. N. E. TRAVIS.

A HAUNTED COUNTRY HOUSE.

The Ghost of a Dead Physician That Pays Nocturnal Visits to His Late Abode.

A very strange case is reported about the old Dr. Cole residence, situated half a mile east of Washington, N. J., on the main road leading to Post Colden. It appears that this house, which has stood the blasts of forty odd hard winters, is actually haunted. A few years ago Pr. Cole was taken sick and died, leaving a loving wife and two daughters. The oldest daughter soon married, and the youngest shortly followed her father to the grave. At a reasonable time after the death of Dr. Cole the ladies of the house made elaborate preparations for a party. As it was stormy on the festive night, a great many of the guests failed to put in an appearance, but what few had assembled thought they would make the best of the situation. So they gathered enugly around the old fireplace, chatting socially. Suddenly Mrs. Cole saw a bright light in the centre of the celling. It proved to be a ball of fire. In a few seconds it began to descend. It exploded and sparks flew in all directions, some dropping on Mrs. Cole's bend from which report her it she carries sears.

hand, from which, report has it, she carries scars. When the doctor was living he was in the habit of going to the well, which is at the rear of the house, o quench his thirst, drinking out of the old oaken bucket. Since his death, one of the neighbors, young lady of tender years, was on her way to church and thought it would be nearer to skip over Cole's premises. When she arrived within sight of the well, she saw to her amazement what looked like the doctor drinking out of the oaken bucket as of old. The young lady quickly ran home and told her parents about the strange scene. It is now impossible to induce her to go out after sunset. Not long ago, on a dark, rainy night, the ghost made one of its nocturnal visits and went to the study, when sounds were distinctly heard like the turning of the leaves of a book.

When the ghost is about it generally moans as if in great agony. People living near the house claim that it can be readily told when the ghost is about to make its appearance. The old dog that was a pet of the doctor's will lay at the door and moan very pitifully. The cats which were kept about the place will run through every possible space in the house to find a place in which to conceal themselves. Not long ago, while Mrs. Cole and a young lady were sleeping away the hours of midnight, they suddenly awoke and saw standing before them the deceased doctor's ghost. He lifted his left hand, and then turning around, went out of the room, leaving the door open. Mrs. Cole arose from her couch and tried with all her strength to close the door, but her strong efforts in this attempt proved fruitless. The door was immovable. Mrs. Cole and the young lady soon put on their wearing apparel and went to a neighbor's house, where they related the strange scenes and remained with their friends the balance of the night. On the following day they came to the conclusion that it would be policy to vacate the old homestead forever and emigrate to a more pleasant place. They quickly packed their goods and are now living at Plainfield, N. J. The property has since been purchased by a neighbor, who intends to demolish it and erect a new dwelling on the site during the coming season. Timid people cannot be induced to pass the haunted house at night.—Philadelphia Press.

For the Religio-Philosophical Journal. HUMAN FUNGUS.

An intelligent observer rambling through the woods will often see tiers of leathery substance attached to the trunks of fallen trees—usually in damp, shady places. This is a fungue growth. Doubtless, in the wise economy of nature, it has a specific use; but to cursory observation, it seems to be a useless appendage, wasting its existence in a sort of dead-alive fashion, doomed to hang to de-caying logs with no aim to benefit itself or its sur-roundings. It puts forth no leaf nor twig; neither

blossom of beauty nor fruit of cheering plenty. Is there any human fungus? Are there men and women whose faculties lie seemingly dormant, in a lead-alive existence, that puts forth neither leaf nor twig of growth, nor gives fragrant blossom nor ripened fruit to the benefit of their fellows?

I think we have all seen them in common society: they are of the highly respectable who, having over-weening belief in their own goodness, fasten them-selves into secluded coteries, fenced in from danger of human contamination, and who droll along with hands placidly folded on their bosoms, with no more of active life and stirring world sympathy than is in a chip floating down the tide. They are very good in a negative way, having not enough energy to be bad; as useless in the real work of the world as a wooden post set up for ornament along a wayside, or the fungus on a fallen tree in the woods.

We see this respectable fungus especially rank in We see this respectable rungus especially lank in the churches, more particularly in the wealthy churches. Here, Sunday after Sunday, in the best central pews, sit row following row of well dressed fungi, calmly listening to the smoothly uttered elo-quence of an able minister, and the soothing cadences of the deep-mouthed organ. Their semiasleep intellect is gently tickled by the soft flow of pulpit utterances, and for a brief space, it may be, they are moved to a belief that they are worshipping God; but farther than this they are never impelied. The real church work is unknown to them. Willingly they donate freely to keep up the costly music and high salary of the able divine. Otherwise they come Sunday after Sunday, when the weather is not too stormy, or a poor preacher is not appointed to the pulpit, in the same calm, equable frame or mind, with not a ripple of eagerness or enthusiasm stirring the fungus-like inertia of their soulless being, to all intents dead. They are human fungi, pure and simple. Have we any of this class among Spiritualists?

Yes. My friend C. is a staunch believer in the faith, but he has ceased to take the slightest part in the cause, except when some exceptionally fine lecturer or powerful medium chances to appear. Then he will attend and pay his ten or twenty-five cents to gain a mental feast for precisely the same reasons that he would go to a concert or attend a theater. He does not attend church on Sunday as do many Spiritualists who are ashamed to show their faith to the world. He is too much of a fungus for that. He simply stays at home, reading till his eyes ache and he feels sleepy; then he dozes in semi-unconscious deadness, in a sort of mental apoplexy; eats without being hungry, and reads some more, then again dozes in his rocking-chair, trying to worry away the weary day. Like the fungus attached to the tree, he is fixed to his chair, of not one atom of use to himself or any living soul. Ask him why.re don't attend the Spiritualists' gatherings, and he replies:
"I have no need. My faith is made up. I looked into the matter earnestly till I proved the truth of Spiritualism by undoubted tests, and the thing is settled for me."

settled for me. Then he will add a long account of his experi ence, and the certainty that a communication from his father, mother, or some aunt has proved the fact of immortality beyond the possibility of doubt hence now his spiritual affairs are wound up, his whole moral nature preserved and bottled for safe keeping, and he has nothing more to do but sit down a dead human fungus, firmly anchored to a fixed narrow circle of unimprovable selfishness.

Here is a human fungus utterly impervious to thought of the stupendous importance of spiritual improvement. He has discovered to his satisfaction that his soul will live through eternity, and he makes no effort to prepare himself for the great journey. Was there ever more dead-alive stupidity than this? And when it is borne in mind how many in the ranks of Spiritualism there are in this pitiful fungus condition, is it any wonder that the same sleepy fungl are fastened on the lyceums and Spiritualist societies, weighing them down to hopeless decay?

W. Whitworth. less decay? Cleveland, Ohio.

The 39th Anniversary in Cincinnati, Ohio.

The Spiritualists of Cincinnati, according to the report of G. H. Romaine in the Enquirer of that city, celebrated the SOth Anniversary of Modern Spirit-ualism in a manner that reflected credit on them and the cause. March 31st, during the day and evening, great interest was manifested. The programme was an excellent one and was well carried out.

SOME REMARKABLE SLATE-WRITING.

Mrs. M. B. Thayer, of New York, gave some slatewriting tests that were simply wonderful. A small stand was shoved to the front of the stage, and the lady took a seat alongside of it. Mr. Ladd and Dr Watson took two slates which were first shown to the audience. They were then fastened together and held tightly by the two gentlemen to the bot tom of the stand. In a short space of time they were taken from underneath the stand, and the cord that bound them unfastened. Upon the inside of each was a letter. One was the following:

"I am glad to meet the dear old friends of the past. Some of you remember well my promise be fore I left the earthly body that I would do all I could to help you in your united efforts in your as sociation, for this great truth, and I am here. My soul has felt great joy and happiness for your suc-cess. Many are the noble souls that come here to bless you in your grand and noble efforts for this truth. My noble earth friends, be strong and firm; swing high your banner of Spiritualism; let its truthful folds float out on every breeze. Bishop Peck is here to greet his dear friend, Brother Watson, and say go on with the great work, 'tis all true. Bless you all, very dear friends. "KATIE B. ROBINSON,"

Mrs. Isa Wilson Porter was next presented to the audience. She gave some excellent tests, and then sang a wild, weird air. She was entranced and the air was sung by an Egyptian spirit. April 1st, Mr. D. M. King, of Mantua, O., was the

peaker. As a missionary in the spiritual field he s widely known and credited with the efficient perormance of laborious duties. Miss Zaida Brown invoked the aid and presence of

the Spirit-world. Mr. George P. Cobly sang an inepirational cantata,

and was cordially applauded.

Miss Brown improvised a song to an exquisite melody upon the subject "Harvest Home," suggested by

some one in the audience. The choir sang "Nearer My God," and then Mr. King was introduced. He chose for his theme this question: "Is there any scientific evidence pertain-

ng to spirit return and communication?" Mr. George P. Colby was called to the front, and he promptly announced that he saw the spirit of an elderly gentleman, whom he described, stand-ing near a lady in the audience. With this spirit

came a younger immortal, who was also minutely described. He gave several tests which were recognized. Mrs. Isa Wilson Porter then came forward and gave psychometric readings.

The feature at 7:30 was the invocation by Mrs Porter in a mosaic of the English and Egyptian

tongues, curiously intertwined, yet it was scarcely more startling than the improvisation by Miss Hag-an of a poem combining three subjects proposed by the audience. These subjects were: "Land of the Eastern Star," "DivineLove," "Uni-

versal Love." An improvisation under these conditions ought not to be strictly criticised, but this one would stand well in the light of fair criticism. It opened with these words:

"I stood by the palace of an Emperor, All bright and brave and fair, Where all the things that power can bring. In lordly guise were there."

This is an average stanza of some forty or fifty. Rev. Dr. Watson favored the large audience with good address from the standpoint of the spiritual disciple. He began by saying that Spiritualism is enjoying her auniversary, but really the 4th of July is the most important anniversary in the world, for on that day was born the best Nation in the world. Its birth marked the advent of a better freedom to all mankind, not only political, but religious, and conscience was unchained.

The 30th Anniversary at Hammonton,

To the Editor of the Religio Philosophical Journal:

I thought a short report of the doings of our people in celebrating the 31st ult, would be in order, and so send you the following: We decorated our audience room in the foreneon with many plants, flowers and pictures. At 2 P. M. we held a public conference in which many participated. Music was interspersed between speeches. The history of the origin of the raps at Hydesville as given in Appleton's Encyclopedia, was read, and a very pleasant and profitable afternoon was thus spent. An hour of social enjoyments and preparations for supper took that the time till graphs. up the time till supper was announced as ready in the dining room, and gentlemen requested to escart the ladies to the table. Two long tables were laid with neatness and seemed groaning under the weight of good things for physical man. Mixed with so much sociability and good feeling, this supper was "immensely" enjoyed. At 8 o'clock we re-paired to the lecture hall, and listened to a very instructive, sound and able lecture from Mrs. Dr. English, of Vineland. This lady is one of the substantial kind, and ought to devote her time to the curing of the minds of men rather than their bodies, as she is doing, being a practicing homeopathic physician. She is a lady of education and refinement and an inspirational speaker; and might be of great use in that field. She likes that work, and I hope she will soon be better known as a speaker. None need to fear to give her a call. We all feel the better for the celebration. A. J. King.

A Curious Experience.

S. M. Brown of Highland, Mich., had prepared the following for the Journal before his death:

In 1860 I was stopping with an old friend, Elder Dany Call, Berling Hights, Ohio. One evening our conversation turned on the subject of Spiritualism, upon which the Elder induiged in some rather se-yere criticism. I asked him if he had ever seen or heard anything that he could not account for on any other hypothesis than caused by spirits. "Fhere was one incident," he said, "that I nover did account for. I had an appointment to preach at Perrysburgh. I went to Harper's Corners, and on taking the cars there I saw that all the seats were occurred expend expent or preach at I say that all the seats were occurred expent. cupied except one near the door. I sat down, and mmediately a gentleman came in with a valise in his hand and an overcoat over his arm. As he stood looking through the car, I observed to him that the seats were all occupied, and invited him to take a seat with me. He did so. While conversing on the ordinary topics of the day, my attention was turned to the door, and there right across it, was apparently a rough board nailed. I turned to the stranger and a rough board nailed. I turned to the stranger and asked him what it could mean, such an uncouth looking thing, and the figures thereon. He replied: Those figures will tell you just how long you are to live.' I looked again, and said, 'I only make 55.' 'Well,' said the stranger, 'that is all you ever will make.' I looked again and there was no board there, nor any marks to show that there ever had been. I turned again to the stranger for an explanation and he had disappeared. I sprang to my feet and looked through the car. All was quiet, but the man I had been talking with so freely for a few moments, was gone. I asked a gentleman who sat in the next seat, where that man went who was sitting on the seat with me a moment before. He said: 'I will take my oath that there has been no man in that seat but yourself since you came in.'

Notes and Extracts on Miscellaneous Subjects.

The fortune of Lord Iddesleigh amounts to £25,-000 only.

Neither wine, ale, porter or brandy has ever been manufactured in Japan. The Danish temperance movement has now an

rmy of 25,000 total abstainers. Ceylon is the only English colony that contributes

anything to the imperial army. There are said to be over six hundred thousand

opium consumers in the United States. The new parrow guage incline railroad up Lookout

Mountain, just completed, has cost about \$200,000. Vincent de Baurnfield, an officer under Kossuth in 1848, died on Friday last in Rolla, Mo., aged seventy-

seven years. The five hundred restaurant keepers in New York

have combined to guard against possible strikes on the part of employes. Joseph Rabbitt, a fireman at the Court House in

St. Louis, has fallen heir to \$3,000,000 by the death of his uncle, also named Joseph Rabbitt, at Melbourne, Australia. A party of twelve Fredricksburg hunters, with

thirty-five dogs, recently spent several days for-hunting in King George County, Va., and captured eighteen foxes. Mrs. Sally Gillette, of Buckland, Mass., celebrated her one hundredth birthday recently. She shook hands with 200 friends who called to congratulate

her, and, it is said, "showed rare social powers." An Alderney cow is now an essential appurtenance aboard a well appointed pleasure yacht. James Gor-

don Bennett has one packed into a zinc stall on the Namouna, so the choicest cream can be had at every meal. Mrs. Mary E. Haggart, in a plea for women suf-

frage before a mass meeting of Indianapolis workingmen, predicted that "humanity as a whole, not humanity as a half, would before many decades solve the problem of humanity." Mrs. Cleveland's portrait is now on exhibition in the picture stores of London and Parls, and a Wash-

ington photographer received an order from Vienna for one dozen portraits of the lady " without bonnet or scarf on her head." Walter Hunter, a Pittsburgh street car conductor,

has been at the business since Nov. 4th, and in that time has found six pocketbooks, containing sums of \$30 and less, and has found the owners, too. His last find was a note for \$6,000. English sparrows are being killed off in Albany at

a great rate. Since they appeared in the market there, seventeen days ago, one dealer has sold 1,700 at 37 cents a dozen. A boy shot eighty in one afternoon. They go to make sparrow pie. Two thousand one hundred and twenty-eight feet per second was the initial velocity of the 1,800-pound projectile fired twice with 1,000 pounds of powder from the new 100-ton gun intended for the British

ship Ben Bow. The gun survived. Sidney Bartlett, one of Boston's best known lawyers, is eighty-eight years old, yet his bodily strength

is little impaired, and he is said never to have exhib-ited greater intellectual vigor than in a recent argument in an important case that he was conducting A Senator in the New Jersey Legislature in op-posing a marriage license bill for that State, said the other day in debate that if the bill passed, Camden

clergymen would lose \$10,000 a year, as they had united 2,700 Philadelphiaus during the past twelve months. They tell in St. Louis of a very precise woman

who sailed into a dry goods store and asked to be shown some "dignifiers." "Wh:a-a-t?" stammered "Wh-a-a-t?" stammered the clerk. "Dignifiers," said the lady, severely. The clerk had to give it up. "Well, bustles, then!" snapped the precise person, scornfully. Minister to Denmark Anderson has written to a friend in Wisconsin indignantly denying the report

that he lives in a niggardly style. He says that his apartments consist of a first floor and part of the second, and that his housekeeper is the widow of a professor who taught King George of Greece. A man working in a lumber camp near Florence, Wis., falls into a trance about 7 o'clock every Saturday night and holds imaginary conversations with a

woman in Green Bay, who he says has bewitched him. He frequently talks to her half the night, repeating her replies for the benefit of his companions. One of the newest and best of the many circuses in Paris has brought out an odd production—a Span-

ish fair, with all its adjuncts, its beggars, its mandolinists, its audiences and songs, and to crown all, its bull fight. This is one of the most amusing and picturesque speciacles seen in Paris for many years. G. T. Nelson, of Chester, Ill., owns a Scotch ter-

rier which has for several years been addicted to the use of malt beverages. Whenever he gets a chance he visits the slop trough under the beer faucet in the city saloons, laps the beer with evident satisfaction until drunk, and then goes staggering off as ailly as any sot.

To the Editor of the Religio Philosophical Journal: Permit me a small space to refer to the early days of Mrs. Abbey Kelley Foster. She used to visit her family then living in Millbury, Mass., and I used to meet her in the little circles convened to talk over the cause of anti-slavery and the rights of women. I used to listen to her conversation with wonder as she chained the attention of all her listeners by her invincible logic and the tender spiritual flow of her personal magnetism. I did then comprehend, as I can now in some little measure, the source of her power. More than a half-century ago she used to press upon her listeners the great truths that have become national subjects of thought. I mention two of them which were presented by her; the equality of woman with man, which in those early days of reform discussion was unique; the other subject was the duty of all anti-slavery people toward the products of slave labor. If I remember rightly she advocated the necessity of all to refrain from using any of the products of slave labor as one of the means of rebuking the slave holders for their robbery of the black race. She saw clearly the great injustice and wrong involved in slavery, and her keen sense of right that no person should exact from another any favor, profit or gain without rendering to that person a fair and just equivalent. This wast the leading principle of her political economy. Upon that principle she fought the battle all along the way of her life in every department. She contended that wheever departs from that principle, either in individual or national life, will receive a just retribution or compensation. This enunciation equality of woman with man, which in those early

just retribution or compensation. This enunciation of hers rang through the country amid the stormy days of the anti-slavery struggle, and the truth of the same received full demonstration in the fearful results that followed in the civil war. In her full results that followed in the civil war. In her full results that followed in the civil war. discussions of the condition of labor and capital in the slave and his master she struck the key-note of all the present troubles of civilized society. During her declining years she manifested as far as her power would allow the same inflexible adhesion to the great principle. Although this great truth enunciated by her does not appear to be consummated in the eyes of this world, the philosophy of life as revealed by Spiritualism, is daily receiving confirmation, for the universal testimony of all who report from the spirit side of life is, that they are and have been realizing in person the results of and have been realizing in person the results of their life here, and many who have lived on the products of others without rendering to them a fair equivalent, are wandering through the by-ways and lanes of spirit life in rags, and are being helped by those who in this life they despised. In days gone by in our home spirit circles, these beggarly spirits would appear, and beg of us to carry their convictions of wrong to those who were connected with them in this life, and request sympathy and pardon, for only in that way could they prepare themselves to be recipients of the blessed fruition of spirit existence.

spirit existence. Mrs. Foster, by her labors prepared the way for the introduction of a phase of life, so that our spirit mediums were able to travel over our land;—many of them frail women, in security, and proclaim the glad tidings of the new and old gospel of Spiritualism. We all owe much to the life and labors of this great apostle of truth.

A. B. PLIMPTON. Lowell, Mass.

Story's Vision and His Statue.

Story's last statue, "A Christ," is an original and beautiful conception. The dress is that of an Arab; the coloneth, or under garment, rich and full, bound round the waist with a soft sash; and the meil, an upper one, a mantle, which was the seamless garment we read that our Lord wore. On the head is the kiffyeh, or scarf, bound around by a filet, which forms a visor-like framing above the brow; the ends of this kiffyeh fall over the shoulders and cover the of this kiffyeh fall over the shoulders and cover the or this kniven fall over the shoulders and cover the long hair which you see under the shadow of its folds;—this is the mapkin, as the English translation of the bible calls it, which was taken off, folded and laid beside our Lord in the grave. This costume is most effective, for it has the rich deep folds of the Offental quardrangular mantle, and is probably exactly like the dress our Savier wore.

The reason less that of a source was tall this last

The person is that of a young man, tall, thin, but not emaciated. The right hand is extended as if summoning you to approach. The left hand rests gently on the drapery of the breast. They are long siender, reduced, Oriental hands, modelled with feel-ing and delicacy. The face is singularly tender and noble; handsome, with fine brow and beautiful features. The eyes have a wonderful outlook, spiritual, and as if they saw far beyond mortal caze. The expression of the face is united to that of the out-stretched, pleading, earnest hand. "The words "Come unto me ye who are weary and heavy laden, and ye shall find rest," seem to be utterred by the lips, and yet the intense sadness of the face is as if He had little hope that humanity would listen to the call.

I sat some time the other afternoon looking at this impressive statue. "Ave Maria" sounded and the late afternoon shadows gathered into the studio. The half lights gave the figure of the young Messiah a striking likeness to life. I spoke thinking aloud: "And so He may have looked."

"It ought to look like Him, for I have seen Him," said the sculptor, quietly.

I started, and turned to know if I had heard the words or had dreamed them.

"Yes," repeated Story, calmly, lighting a fresh cigarette: "yes, and I will tell you how it was. It happened when I was young—about twenty. I was going in the 'hourly,' as the coach was called that ran in those days every hour between Boston and Cambridge, for it was long before the time of the omnibus and horse-car. Of course I mean I dreamed Iwas in the coach. It was, as all dreams are, at once strange and prosaic. Soon after I got outside the coach, and we had started, I suddenly became aware that Christ was seated outside with the driver! My first im-pulse was to touch 'Him; so I leaned out and rested my hand on His garments—when I felt sure it was Christ! When the coach reached the half-way house at Cambridgeport every one got out, and Christ also. I did not, but sat looking upon Him as He walked to and fro. There were ordinary common people about, and the natural presaic actions of such a place going on. I was aware that no one but myself saw that strange being in Oriental garments, moving with stately steps backward and forward in front of the busy little crowd which assembles at a half-way house when a stage arrives. But that did not seem strange to me, nor was I surprised at His dress, so unlike anything I had ever looked on, for at that time I was not familiar with the Arab costume; I simply thought, "There is Christ!" and every sense in my body was allve.

"Then came the bustle of starting and then the whole dream ended—the vision disappeared! For years and years that appearance has haunted me, and over and over again I have tried to give form and shape to that face and person, which I saw as plainly as I see you now."—Roman Letter to The Kansas City Times.

Horsford's Acid Phosphate Very Satisfactory in Prostration.

DR. P. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

A recent anonymous writer makes an ingenious and rather striking argument to support the propesition that the papacy has gained rather than lost by the removal of its temporal power. He says: "No by the removal of its temporal power. He says: "No sovereign in Europe exercises greater moral influence than Pope Leo XIII. The scepter has not departed, the lawgiver of nations is not defunct. To say mass with constant fear of poison in the chalice, so that a cardinal had to sip it first for fear of a 'removal' such as that which actually befell the unhappy Borgia, and then to sign death-warrants and commit human beings to prison and torture for their crimes or political opinions, was no work for a chief paster of the church of Christ. What a contrast between these medieval times and what we see today. A venerable gentleman, who, if he were not a Latin pope, would certainly be accounted the great-Latin pope, would certainly be accounted the greatest Latin poet of the nineteenth century, waves in a peaceful atmosphere the magic scepter of the prince of peace. Beneath the non-sectarian governments of the United States and Great Britain his Christian flags are multiplied as well as protected. No temporal power, no earthly monarchy, even if a Pepin endowed him with lands or a Charlamagne held the stirrup of his patirey, could give him so much power morally, socially, religiously, and even politically as that which he possesses as the good shepherd of an innumerable and faithful flock, diffused throughout

For an Irritated Throat, Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. All progress is rooted in the soil of discontent.

You Carry

A whole medicine chest in your pocket, with one lox of Ayer's Pills. As they operate directly on the stomach and ; bowels, they indirectly affect every other organ of the body. When the stomach is out of order, the head is affected, digestion fails, the blood becomes impoverished, and you fall an easy victim to any prevalent disease. Miss M. E. Boyle, of Wilkesbarre, Pa., puts the whole truth in a untshell, when she says: "I use no other medicine than Ayer's Pills. They are all that any one needs, and just splendid to save money in doctors' bills."

Here is an instance of A Physician

who lost his medicine chest, but, having at band a bottle of Ayer's Pills, found himself fully equipped.-J. Arrison, M. P., of San José, Cal., writes;

"Some three years ago, by the merest accident, I was forced, so to speak, to prescribe Ayer's Cathartic Pills for several sick men among a party of engineers in the Sierra Nevada mountains, my medicine chest having been lost in crossing a mountain torrent. I was surprised and delighted at the action of the Pills, so much so, indeed, that I was led to a further trial of them, as well as of your Cherry Pectoral and Sarsaparilla. I have nothing but praise to offer in their favor."

John W. Brown, M. D., of Oceana,. W. Va., writes: "I prescribe Ayer's Pills in my practice, and find them excellent. I urge their general use in families."

T. E. Hastings, M. D., of Baltimore, Md., writes: "That Ayer's Pills do control and cure the complaints for which they are designed, is as conclusively proven to me as anything possibly can be. They are the best cathartic and aperient within the reach of the profession."

Ayer's Pills,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

CREAM BALM

ELY'S

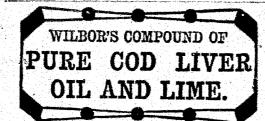
CATARRH **CREAM BALM** I have used two bottles of Ely's Cream Balm and consider myself cured. I suf eatarrh and catarrhal

CATARCURES HEAD

RESECUTIVE SERVICES

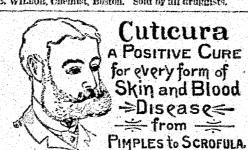
HAY FEVER DE 18 fored 20 years from headache and this is the first remedy that EASP afforded lasting relief. USE -D. T. Higginson, 145 Lake St., Chicago, Itt. HAY-FEVER

A particle is applied into each neatril and is agreeable to use. Price 5a etc. by mail or at druggists. Send for threu-lar, ELY DEOTHERS Druggists Owege, N. Y.



Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

To One and All.—Are you suffering from a Cough, Cold, Asthma, Brenchitis, or any of the various pulmenary troubles that so often end in Consumption? If so, use "Wilbor's Pure Cod-Liver Oil and Line," a safe and sure remedy. This is noquack preparation, but is regularly prescribed by the medical faculty. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.



KIN TORTURES OF A LIFETIME INSTANTLY RELIEV-ED by a warm bath with Cuticura Soap, a real skini Seautifier, and a single application of Cutic BA, the great

This repeated daily, with two or three doses of Cuticura RESOLVENT, the New Blood Purifier, to keep the blood cool, the persuration pure and unritating, the bowels open, the liver and kidneys active, will speedly cure

Eczema, tetter, ringworm, psorlas's, lichen, pruritus, scal head, dandruff, and every species of torturing disfiguring-itching, scaly, and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fatt

Sold everywhere. Price Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

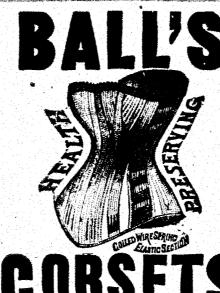
PIM PLES, blackheads chapped and oily skin prevented by Cuticers Medicated Soap,

our book, Maternour book, Maternwife and Mother, by Mrs. P. B. Saur, M. D.,
of the Woman's Medidelphia. Six new chapMost complete ladies of the control of the complete ladies.
Prepaid \$2. 10.000 elsay manual published.
Prepaid \$2. 10.000 elsay made \$34 first week; another \$53 in two weeks;
another, with no experience, made \$115 in 19 days.
Agents average \$25 a week.
Write for Circulars. L. P.
MILLER & CO., Publishers,
159 La Salie St., Chicago, Ill.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, house-see, ers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," out admirably fulfills a singleness of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists under our postitic quarantee. See wrapper around bottle.

Price \$1.00, or six bottles for \$5.00.
A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, sent for 10 cents in stamps.
Address, World's Dispensary Menical Association, 663 Main Street, Buffalo, N. Y. SICK HEADACHE, Bilious Headach and Constipation, promptly cured by Dr. Pierce's Pellets. 25c. a vial, by druggists.



PERFECTLY SATISFACTORY in every respect, and its price refunded by seller. Made in a variety of styles and prices. Sold by first-class dealers everywhere. Beware of worthless imitations. None genuine without Ball'aname on box.

CHICAGO CORSET CO., FRANKLIN STREET, CHICAGO. 402 Broadway, New York.

I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPPLEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have falled is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Expressand Post Office. It costs you nothing for a trial, and I will cure you.

Address, Dr. H. G. ROST, is Pearl St., New York.







Sleeping with the mouth open is the bane of midions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit he broken? Yes, at once. Send for our circuiar and inquire into this new theory of cause and cure. Then yea will know what causes Nasab-Charry—the various forms of Sure Throat—Bronchals—and most forms of Ashma and Consumption, etc. Knowing thus you will understand why all your medicines have foiled, and enable you to choose wisely your remedy. It will cost you but little to investigate this, and but little more to prove it.

Do You Snore?

The snorer, who not only suffers personally but becomes a general disturber, is a mouth breather, and nothing but closing the mouth during siee, and forting into use the natural breathing orga s, will redeem him and a track to natisance. With the above device you can't snow. The mouth-breathing Inhibitor is sent postpaid to any address on receipt of \$20. Our circular sent five. Address PRAIRIES ITY NOVELTY (O., 45 Randolph St.; blengg. 11.

Gymnastics; OR,

MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose—

THE CLERGY, Their Sermons; THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test. s few days ago, by reperters of all the leading Chicago dally papers. The commendatory notices which appeared the fellowing day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—*Interior*.

Most ingentous; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method alds us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingonious and simple. This work, with written instructions by the author, will be

sent postpaid to any address on receipt of price, \$1.00. DANIEL AMBROSE, Publisher,

45 Randolph St., Chicago, Ill. THE GREAT

SPIRITUAL REMEDIES.

MIS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the **Positives** for Fevers, Coughs, Colds, Brenchitis, Asthma, Dyspepsia, Dysentery, Diarrheea, Liver Complaint Heart Disease, Kidney Complaints, Neuralgia, Headlache, Fermale Diseases, Rheumatism, Nervousuess, Sleeplessness and all active and acute diseases. and an active and acute diseases. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers. Buy a box of Positive and Negative, (half and half) for Chills and Fever. Malled, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send-money at our risk by Registered Letter, or by Money Coder.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago

THE

Religio-Philosophical Journal

Is an sale at five cents per copy by the following newsdealer and by many others throughout the country.

BOSTON: Cornellus Bradford, Herbeley Holi. Bonner of Light Oilles, p Bosvorth St.

BROOKLYN, N. Y.: Samuoi D. Greene, 132 Jefferson Avenue. CHICAGO:

tee; Western News Company, Randolph St. Brentann Bros., State St. Chas. McHonald & Co., BE Washington St.

CHATTANOUGA, TENN: Geo. W. Kates.

CINCINNATI, OHIO: N. H. Meader, Jr., 40 East Brd St. The Cincipnati News Company, 181 Race St.

DENVER, COL.: S. E. Wright, 385 Larimer St. E. Meninger, 430 Larimer St.

GRAND RAPIDS, MICH.:

HAVERHILL, MASS.: W. W. Currier, 31 Washington Square LEADVILLE, COL.;
H. L. Nowland & Co., 4th and Harrison Ave.

MILWAUKEE, WIS.: Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY:

Titus Merritt, Hall of the 1st Society of Spiritualists,
Brestano Bress, 5 Union Square,
The American News Company, 39 Chambers St. PROVIDENČE, R. I : Providence Spiritual Association, Blackstone Hall.

PHILADELPHIA:
The Central News Co., cor. 5th and Library Streets,
Dr. J. H. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.:
Phillip keeder, 322 Olive St.
E. T. Jett, 802 Olive St.

SAN FRANCISCO, CAL.:
John B. Cummings, 202 Hydo St.
J K. Conper, 746 Murket St.
Goldsmith, 1000/5Market St. and 3 Eddy St.
Scott, 22 Third St., and at Stand cor. Market and
Rearney Sts.
And at the Spiritual Meetings.

WASHINGTON, D. C.: M. L. Wilcon & Co., 207 41/2 St.

FOREIGN AGENCIES.

LONDON. ENGLAND: Office of "Light," 16 Craven St., Charing Cross, S.W. MANCHESTER, ENG.: E. W. Wallie, Mona Terrace, 61 Georgé St., Chect

ham Hill, MELBOURNE, AUSTRALIA: W. H. Terry, 84 kusseli St. NEWCASTLE-ON-TYNE, ENGLAND:

WELLINGTON, NEW ZEALAND; S. & W. Mackay, 20 Lambton Quay.

A weekly Journal for Spiritualists and other students on occult Philosophy. Published at 16 Craven St., Charing Crass London, W. C., Eugland. Price, p. stpaid, \$3 per an-num, in aivages. Subscriptions taken at this office.

LICHT.

ENGLISH AGENCIES OF THE

Religio-Philosophical Journal. Office of Light 16 Craven St., Charing Cross, Lunden, W. C., Eng. Subscriptions received. Specimen copies an piled at three pence. All American Spiritual books supplied. H. A. Hersey, Progressive Literature Agency, establishe 1878, 1, Newgate Street, Newcastle-on-Tyne, England, will receive subscriptions for the RELIGIOPHILOSOPHICAL JOURNAL, during the absence of J. J. Morse, at tweive shiftings and sixpence per year, nost free; single copies, two pence half penny cach, or post free three pence, each.

FREECIFT A copy of my MedNense Book will be sent to any person afflicted with Concumption, Bronchitis, Asthma, Sore Throat, or Nasal
Cotarrh It is elegantly printed and Laustrated; 144 mage,
18mo. 1879. It has been the means of saving many valuable
lives. Send mame and post-office address, with six cents past
ago for molling. The book is invaluable to persons suiforing
with any disease of the Noze, Throat or Lungal Address
DE. N. B. WOLFE, Cincinnati, Obio.

17 State the paper in which you saw this advertisance.

THE WORKS

-:OF:--

DR. W. F. EVANS.

The Influence of the Mind on the Body in Health or Disease, and the Mental Method of Treatment.

THE PRIMITIVE MIND-CURE: The Nature and Power of Faith; or, Elementary Lessons in Christian Philosophy and Transcendental Medicine.

This work is a complete exposition of the principles underlying the system of mental healing. It contains a full course of instruction in the philosophy and practice of the Mind-Cure. Extra cloth, 225 pp. Retail price, \$1.50. Postage, 9 conto atta.

THE DIVINE LAW OF CURE. A Standard Work on the Philosophy and Practice of the Mind Cure a Reliable Text Book in all the Schools of Mental Healing. No work has ever been written of more practical value to no work has ever been written of more fractical value to physicians of all schools. The book is the result of the extensive learning and research of the author, and exhibits a familiarity with the literature of the subject. It has been received with universal favor by all who are seeking light on the subject on which it treats—the cure of disease in our selves and others by mental and spiritual agencies. Extra cloth, 302 pp. Retail price \$1.50.

MENTAL MEDICINE: A Theoretical and Practical Treatise on Medical Psychology. This book contains a full exposition of the nature and laws of Magnetism, and its application to the cure of disease. Extracloth, 216 pp. Retail price, \$1 25.

SOUL AND BODY; cr. The Spiritual Science of Health and

Extra cloth, 147 pp. Retail price, \$1.00.

All the above works of Dr. Evans are on the relation of Mind and Body, and the cure of disease in ourselves and others by the mental method, and are the only publications n the subject that commend themselves to men of science and to thinking people everywhere.

STARTLING FACTS

Witches, Wizards, and Witcheraft: Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIR-IT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms,

Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

N. B. WOLFE, M. D. The book makes a large 12 mo. of over 600 pages; it is printed on fine, calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in

iold.

After comprehensively epitemizing the "Startling Facts" contained in his book, comprising original investigations made under post favorable auspices, Dr. Wolfe says:

"With these avowals of its teachings the book stands "with these avowals of its teachings the pook stands before the world, askin, no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die Those who have tasted death, our spirit friends, answer this great problem in this book of 600 nages."

Price \$2.25. Postage Free. Malled in a fine box so as to reach the buyer in perfect order. For sale, wholesale and retail, by the Religio-Philosophical Publishing House Chicago.

WHAT SHALL WE DO TO BE SAVED:

By R. G. INGERSOLL.

Price, 25 Cents, Postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHY CAL PUBLISHING HOUSE, Chicago. More Pacts.

Stendeng, Ite., August 22, 1886.

We feel we must write samething of the success of flop llitters. Their cale is thribble that of any other article o medicine. Hence we feel it but justice to you and year Bitters to say that it is a mellione of real morit and virtue, and doing much good and effecting great cures,

J. C. L. H. B. UTLES.

HAVESVILLE, Obio, Neb. 11, 1864.

I am very glad to may I have tried Hop Litters, and never took anything that did me as much good. I only took two bottles and I would not take fitth for the good they did me. I recommend them to my patients and get the best of results from their use. . C. E. MERCEE, M. D.

NEW HAVEN, CONN., SOLT. 15, 1685. We take pleasure in giving you a notice and a nice structone, as it (Hop Bitters) deserves it. We use it and/se know

GREUNUSCH, Pob. 22, 18hc.

Sirs- I was given up by the doctors to die of ser luth con cumption. Two buttles of your litters cured me. They are having large sale here. LEROY BREWER

It deserves it .- The Register.

HOP BITTERS CO.:

GREENWICH, N. P. Feb. 12, 1895.

Mon Bitters are the most valuable medicine Lever inew I should not have any mother now but for them.

HENRY KNAFF.

LAINE JACK, MO., SOOL TA. MAS.

I have been using Hop Bitters, and have received grea benefit from them for liver complaint and malarial fever They are superior to all other medicines.

F DR. BLANKER

KALAMAZOO, MICH., Peb. 2, 1886. MOP BITTERS MEG. CO.

I know Hop Bitters will bear recommendation honestly All who use them confer upon them the highest encomiums and give then credit for making cures-all the proprietors claim for them, I have hept them since they were first offered to the public. They took high rank from the Arst 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 medi-

> J. J. BARCOCK. Physician and Equagist.

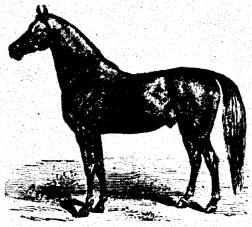
RAHORA, Mos Frb. 6. 1886.

I purchased five bottles of your Rop latters of Bishop & Co. last fall for my daughter, and an well pleased with the Bitters. They did her water good than all the medicine she las taken in six years. WM. T. MCCLUBE.

The above is from a very reliable farmer, whose daughter na. In poor health for sevel, or eight year, this could obtain no relief or til she used Rep litters. See is now in a good health as my person in this country. We have lorge sales and they are making remarkable cures

W. H Blosser & Co.

A TREATISE ON THE HORSE



AND HIS DISEASES,

By DR. J. B. KENDALL. This book contains an Index of Discass which give the symptoms, cause and the best treatment of each; a Table giving all the principal drugs used for a horse, with the ordinary dose, effects and autidote when a poison; a Table with an Engraving of the Horse's Technet different ages; with rais for telling the age of a larse; a valuable collection of receipts, and much other information.

FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS The book is illustrated show: 't the different stages of each disease, which is of G (EAT VALUE in positively deciding the nature of the disease.

One of the many receipts in this book is worth the price asked for it.

Price Ten Cents, postpaid. Dan'l Ambrose, 45 Randolph St., Chicago, Ill.



am brack." 12 Articles on Practical Poultry Raising.

By FANNY FIELD, By FANNY FIELD,
the greatest of all American writers on Poultry for
Market, and Poultry for Profit. Tells how she cleared
\$449 on 100 Light Brahmas in one, year; about a mechanic's wife who clears \$30 on a village lot; refers
to her 50 acre poultry farm on which she clears \$1,500
annually. How to put up buildings, raise green food,
etc. Tells about incubators, brooders, spring chickens,
capons, and how to get the most eggs. Price, 25 cfs.
Stamps taken. Address.

DANIFE, AMBROSE, Publisher.

45 Bandainh Mt. Chicago, 111.

WAS JESUS DIVINE?

This pamphlet of \$2 large pages, critically reviews the history of Jesus parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author. M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PRILOSOPHI-CAL PUBLISHING HOUSE, Chleagu.

(Continued from First Page

or was not slow to recognize this. He became a theistic evolutionist. He spoke freely, and the old church crumbled. Evolution has come to stay. Every thing must be brough into line with it. But Mr. Beecher was not an evolutionist of the type of Huxley or Haeckel. Beecher believed in God. a spirit existing apart from matter and its energies. He did not believe in the doctrine of spontaneous generation as Haeckel does, but he believed to some extent as Darwin did in the doctrine of natural selection and the survival of the fittest; but he ascribed to creation the origin of species. Between unthinking, unconscious and unreasoning matter, and thinking, conscious and reasoning substance there was a chasm which could only in his judgment be bridged over by creation. His evolution was theistic; matter and its energies could not be the cause of reason and

This theism will seem very conservative to some scientific evolutionists; yet mark what a radical position for a preacher to take, and lead up the minds of the people to the great scientific hypothesis of evolution. This was Beecher's last but by no means his least work. Great as were his political ideas, great as were his labors in the cause of justice and liberty to a large portion of the people of the South, theology and science wanted a powerful mind to bring them together and make conditions so that the delaved truths of nature might be realized in religion. Beecher held the hypothesis of evolution to explain the differentiation of species. This is more, even, than men of science could have expected from him. He had ability to see beyond religious party lines. Blind party men did not like him; men of great and free ideas did. He led the way for many who wanted a great example to follow. Many more will follow in his steps.

Finally Beecher stands before us the great est preacher that America has yet produced. Forever more be will be silent to the world. What he has said will be committed to memory as the utterance of a great man. Negro mothers will sometimes call their male children Henry Ward Beecher. The records of American eloquence will place his name high. As a nopular lecturer he will be missed; you have none to fill his place. Plymouth church will forever onward be celebrated. Beecher's work will make it glorious. Foreigners coming to this great country will stop to look at its modest walls and drop a sigh of heart-felt honor. That church will be his monument; he will need no other. But we must part with bim, thinking of his highest virtue, the highest which any man here on earth can hope for, and that highest virtue is this: He labored for the realization in the world of a beautiful humanitarian idea. He sought the demolition of religious party lines. He wanted to elevate the world. Al men are brothers. Let us hope, then, that the influence of this man's life may roll on as the mighty waters roll on to the sea, and that his philanthropy, devotion to practical reform, his blessings to liberty and home, the lustre of his generous devotion, and his singular love for mankind, which shone so grandly in his humble character, may never fail to have admirers and earnest imitators in all parts of the civilized world His faults were many, but we shall see them no more. The enormous good alone springing in him will live and have power. On his weaknesses the pall of forgetfulness will fall. The admiration of the just will see in him the erator, the teacher, the friend of liberty, the champion of human justice, and the product of America's best life!

INDEPENDENT SLATE WRITING.

Mr. Fargo, of Buffalo Describes his Experience with W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal: In a recent issue of your paper is republished a portion of a communication of the writer that first appeared in the Express of this city, concerning his knowledge of the slate writing power of Mr. W. A. Mansfield. An editorial comment is appended, saying: "Mr. Fargo would probably be able to satisfy any rational inquirer that no deception, delusion or mistake clouded his

There are those so prejudiced against any so-called spiritual manifestations that they will not trust their own senses in an investigation of these phenomena. The writer is not of these, and yet he is not a Spiritualist. for to be a Spiritualist is to believe in the doctrine of Spiritualism. It may or may not be true, but the writer has no knowledge that it is true, and therefore cannot believe in it; nor is he prepared to declare it false. His interview with Mansfield was for the purpose of obtaining light, and it was a remarkable experience. There were only three persons present besides the medium, each of whom prepared three questions to deceased persons, written upon slips of paper, and then closely folded into compact pellets. Neither the medium nor either of the other parties had any means of knowing what the others had written.

One by one Mr. Mansfield gave the name of the person interrogated, and a pertinent answer to each of the nine (with one exception) questions by writing the same upon a slate, somewhat nervously, as though wrought upon by some unseen force. Finding it difficult to answer one of the questions in the manner the others were replied to. the pellet was placed between two slates, with a small bit of pencil, and the slates were laid upon a sofa in a remote part of the room while the four persons present were seated around a table in the center of the apartment. In less than a minute the scratching of the pencil was plainly heard by all present, and when it ceased the slates were separated, and upon one of them was written in a bold and legible hand an intelligent answer to the question found upon the pellet with the name of the interrogated written as the person was accustomed to write

it in his life time. No test could be fairer or more free from any attempt at deception. It was in broad day light; no closets, cabinets, drapery or other paraphernalia to invoke mystery was used. There was no attempt at trickery; if there had been the investigators were watching for it. There was not the shadow of a doubt with any one present that the writing was done without human agency, but what power produced it is still a mys tery to them. Spiritualists say it was the work of disembodied spirits, but where is the proof? It must be admitted that there was an intelligence and a force manifested in this test. The theory of mind reading may account for a discovery of the contents of the folded bits of paper, but what produced the writing upon the slate removed ten feet or more from any human being? The writer confesses his inability to explain, but he knows there was no "deception, delusion or mistake that clouded his observations."

FRANCIS F. FARGO. Buffalo, N. Y., March 26, 1887.

For the Religio-Philosophical Journal. THE DOCTRINE OF ENERGY

And the Theory of Perception, Ordinary and Extraordinary.

BY JOHN E. PURDON, M. D., TRINITY COLLEGE, DUBLIN.

It is rather late in the day for professed Spiritualists to impugn the statements of another person, be he Spiritualist or other-wise, for the reason of its inherent improbability and on a priori grounds to put down a gentleman as a liar. Like many others I read the article entitled "Bewitched or What?" by J. C. Hoffman, M. D., and though much interested in it laid it aside, as it did not appear to me that the writer had intended it to be more than a psychological extra-vaganza; not knowing anything accurately of his intention, suspense of judgment was the only logical and honest mental attitude for a Spiritualist to adopt.

The hard-headed man of science who has no personal experience of spiritualistic wonders, rejects them, because, accepting the "uniformity of the order of nature" on grounds of inductions, he is unable to sur-render his faith in that uniformity without running this risk, metaphorically speaking, of having the universe tumbling about his ears. A certain class of Spiritualists, on the other hand, more remarkable for faith in the marvellous than for logical acumen, having once accepted the wonderful, i. e., the unfamiliar, as matter of fact, does not know where to draw the line and justifies its as-sent to anything put before them on the ground that the old order is passing away and that the rules of the Spirit-world ignore and trample upon those of the material world; not understanding that the former are and can be no more than an enlargement and generalization of those of the latter.

Between these two mentally antipathic classes, each logically consistent according to its lights, we have the class of persons who presume to pick and choose as to what is to be believable; without the slightest shadow of justification from an actual knowledge of the subject in hand, they smuggle in unknown to themselves the argument from induction, which up to the present has prevented "Recognized Science" from accepting the facts of Spiritualism. They argue from what they have seen and what they have read, that there is an inherent improbability in what another person relates as coming within the range of his experience, forgetting that in the present condition of human knowledge Spiritualism is not one of the inductive sciences and that, therefore, every manifestation of the extraordinary in nature should be individually studied and judged on the merits alone. As the Journ-AL very wisely remarks, without committing itself to any pledge as to the accuracy of Dr. Hoffman's statement:—"Only an unusual increase or expansion of forces already recognized by students of the occult, is necessary to make them all possible and prob-

I notice that some of your correspondents are inclined to regard the facts of Dr. Hoffman's narrative as due to the fact of his having suffered from forced hallucinations, the result of a suggestive influence on the part of the witch. These persons would seem to infer that because such was the case, the matter was easy of explanation and fell altogether within the category of the ordinary. Let us take the example of the worms which the doctor states he saw on the boy's leg when he removed the bandage, and which shortly afterward disappeared. Let it be granted that there was a real perception on the part of the doctor, and that the witch was vera causa in its production. Two cases the part of the part of the grant of the then arise: either the perception was such as to be limited to himself, or it was such as might be shared in by any other onlooker. In the first case we have the witch acting directly on the nervous system of the doctor; in the second case we have her acting indirectly on his nervous system, through the medium of some agent common to him and all other men. The one may be compared to a whisper into the ear for the individual's own information; the other to a shout heard by listeners to an indefinite distance.

There is nothing more wonderful in the influence of our nervous system by another. than in the influence of so-called inanimate matter by the nervous system of any active agent. We know nothing whatever of objects but as the manifestations of the activity of the nervous system: anything which affects objects generally in the external world, affects all similar percipients through the medium of something common to all their nervous systems; anything which affects the object of individual perceptions alone, does so through the medium of something proper to the nervous system of the percipient individual.

Spiritualism is monistic in its tendency, and does not draw a distinction between dead and living matter; hence whether the object of perception be a so-called living nervous system in its own act of perception in response to directed impulse, or a so-called inanimate brick obedient to the ordinary laws of nature, or a group of phantasmal worms, coming into existence and again vanishing in obedience to certain extraordinary laws of nature, the living substantial factor is in the percipient, and all the conditions of the object, as such, are merely formal. The modern theory of perception is the touchstone of modern Spiritualism on its physical

There is on the part of non-scientific people a lamentable jumbling together of the ideas of quality and quantity in regard to the expenditure of energy. The quantity of energy in the universe is constant, and at any given instant there is a definite amount of it, estimable in foot-pounds or foot-tons, in a living body, which, by setting it free according to a definite mode, determined by its organization, constitutes itself a force or special cause of motion, simple or com-pound. That which is a design or a thought, either conscious or extra conscious, becomes a force or directed quantity when supplied with an executive and translated into the language of extension. No greater blunder can be made than to regard energy as only physical in its nature.

That which the living being can generate as object, by a directed expenditure of energy, that it can likewise perceive; and, conversely, that which it can perceive, however caused, that, as object, it must generate by a directed expenditure of energy. But whether the physical basis of the object be particular or general; that is, whether the object be confined to the percipience of the individual or be the common property of any number of observers, depends upon the manner in which energy is differentiated by the

prime mover. The ordinary manner in which energy is differentiated by the causal activity of an individual acting on his executive nervous machinery, so as to affect all similar beings, is through the muscular system, whereby matter in space is moved. Modern Spiritualism has shown that there are many other | from nature, faithfully representing the con-

modes of differentiating energy within physiological limits, in addition to those resulting in what are usually known as vital functional activities are usually known as vital functional activities. I desire to return to this subject in a more exhaustive article; for I believe great things may be hoped from fol-

lowing up this line of speculation.

I take the liberty of recommending the celebrated essay, "On the Nature of Things-in-Themselves," by the late Prof. W. Kingdon Clifford, to the notice of these interested in this subject. I was the first to draw the attention of English Spiritualists to the important bearing it had on their science shortly after these published in Mind (the English Metarthysical Japanel) of Japanel English Metaphysical Journal), of January 1878. I see that references to Clifford's views are becoming common among psychical students. The paper also appears under another name in Clifford's collected essays published by MacMillan & Co., of London, but I cannot at present call its title to mind

Hypnotism, Law and Saints.

You have frequently noticed the study of what is called hypnotism by Prof. Charcol and his chef de clinique, M. Babinski, at the Salpetriere Hospital here. The Nancy school has done much to unravel as far as possible these unexplained mysteries, which, under the name of mesmerism, remained so long the objects of simple curiosity and amusement but the phenomena of hypnotism are now being submitted to rigid scientific investigation, and it is seen how vast the field is and how many medical and social problems the study raises. Whether or not the use of magnets for transferring such symptoms from one patient to another will ever amount to anything of real value only time can show. At any rate, hypnotism or "suggestion" to the hypnotized patient is a subject of medical investigation that has attracted a great deal of attention for the past week or so among all clases here, owing to the fact that its medico-legal aspect is now under examination. It is easy to see that it is possible for an individual to acquire an unlimited power of action upon another; so as to be able to impose his will upon him and cause him to do whatever he likes. If this can be proved, the sphere of legal responsibility will be greatly modified. Public opinion in France has been much moved by these matters, and the Government was urged to appoint a committee to examine into the question. This has been done, and the committee is holding sittings every Thursdry at the Salpetriere Hospital. The committee is composed of magistrates and professors of mental medicine, with Dr. Brou-ardel, the Paris professor of legal medicine. The principal questions so far examined into are the following: Can a person cause another, when in a state of hypnotism, to sign receipts for money not received? Can a person in the same state, be forced against his or her will, to draw a will in favor of any-

The mode of experimentation is as follows: A female patient, MIIe. A., is forced into the lethargic sleep by pressure on a suggestive hypnotic point when by slight friction on the forehead she passes into the somnambulistic state. Prof. Brouardel then approaches her and asks her if she will accept a loan of 50 francs. At first she refuses, but on the suggestion being forced upon her she gradually weakens, and finally consents to accept the offer. A stamped receipt is then drawn up with every possible legal precaution, and the patient herself is quite anxious that there should be no mistake about it. She then signs it, and Dr. Brouardel puts it into his pocket, but does not offer to give her the money. She is then ceipt was signed by her, but cannot remember under what circumstances she was induced to sign it, or whether or not she got the money. Legally the receipt is quite valid, and, according to the present law, the holder of it could collect payment if the signer had any property or means of payment. In regard to the second matter, that of compelling a person to draw up a will in a certain way the experiment was equally successful. Mile. B is plunged into the hypnotic state, and Dr. Babinski then tells her that it is absolutely necessary for her to make her will at once. and in his favor. She objects at first, say ing that she is too young to die, etc. This lasts about ten minutes, and she goes on to say also that she wishes to give her property to her mother and other relations, but, after persistent persuasion and keeping up the suggestion that it is better to give every-thing to Dr. Babinski, she at last begins to weaken, and finally accepts the proposition saying that her property consists of about 30 francs that she has saved, and that she has a ring, a brooch, and a pair of ear-rings. All this, her sole property, she then agrees to bequeath to Dr. Babinski, and the next Thursday is appointed for the signing of the will. A notary is to draw up the document, and she will sign it. Moreover, Dr. Babinski suggests to her to say nothing about it to any one in the meantime, and to say when asked that she acted of her own free will and consent, and that she was not forced to act by anybody. The appointed day arrives, and if is noticed that the girl has been rather fldgety and nervous since early morning and says she has something to do, but does not remember exactly what it is. On being put into the somnambulistic state, however, she remembers her promise, and when one of the bystanders is introduced as the lawyer, she immediately draws up her will and gives all that she has to the doctor. This is duly witnessed, and then the lawyers of the committee question her as to whether she is acting with complete freedom, and as to whether she has been urged to the act. She replies that she has done it all of her own free will; that she knows she has a poor family, but she would rather give everything she has to Dr. Babinski. She says, however, that she is obliged to do so, but when asked for what she repeats the same story.

reason, cannot tell. When she is awakened One of the curious sides of this matter is shown in the religious journal L'Univers, which seems to see a terrible heresy in the study of hypnotism, and denounces the new science as "dangerous to morality." In his studies M. Charcot called in the aid of instaneous photography, and he has "taken" his patients in every phase and attitude of their complaints. Afterwards, when the history of these maladies was hunted up, it was found that these attitudes were precisely those represented in certain ancient works of art. All who knew Prof. Charcot well know that he is something of an artist himself. He has a great taste for art, and every year, when travelling, he has visited old churches and museums. He has been struck at finding that old church paintings portraying the lives of saints and those who were supposed to be "possessed" represented exactly the appearances that instantaneous photography revealed in his hysterical patients. This idea was followed up, and long search proved that paintings by Andrea del Sarte, Rubens, Roselli, Van Noort, and many others of the old masters were simply copies

vulsions of hysterical men and women. Some very curious examples of these "miracles" were certainly only manifestations of St. Vitus's dance or hysteria. So we fear that another of the world's cherished ideas is being decidedly undermined-whence the wrath of the pious sheet against M. Charcot and his fellow-workers.—Paris Letter to New York Medical Journal

The 39th Anniversary at Brooklyn. To the Editor of the Religio-Philosophical Journal

The 39th anniversary of Modern Spiritualism was celebrated by the Brooklyn Spiritual Phenomena Society, at Thayer's Hall, Bedford Ave. and Fulton, on Thursday evening, March 31st. The hall was tastefully decorated with flags, banners and beautiful plants, while the platform was a perfect bower of flowers. The exercises were promptly open-ed at eight o'clock by Mr. John Slater, who acted as master of ceremonies for the occasion, by introducing to the audience Miss Amy Thornton, the piano soloist of the even-ing, who rendered "The Old Folks at Home," with variations, in a truly artistic manner. She was followed by the Hon. A. H. Dailey, who in a short address gave a resume of Spiritualism for the past thirty-nine years, and he also paid a glowing tribute to the work of our young medium, Mr. John Slater, for the cause of Spiritualism. Miss Edna Luyster gave two recitations, to the evident pleasure of her auditors. Miss L. A. Thornton, who charmed all by her singing of Millard's "When the flowing tide comes in." and also for an encore, the old, but beautiful "Robin Adair." Miss Nellie Dow, a child of seven vears, delighted all with her song and dance specialties. She was recalled three times. Following her, Miss Margherita Milano entertained with two solos on the banjo. Next came Mr. Blair and Mr. Slater, who sang "In the Starlight" and "Larboard Watch," to the pleasure of all. This ended part first of our

After a few moments of pleasant conversation, part second commenced with Miss Luyster in a recitation. Miss L. Thornton sang Esmeralda," gaining two encores. Miss Milano gave a rattling good march on the banjo. Mr. John Slater sang two songs, and although suffering from recent illness; he did very well. Miss Amy Thornton favored us again with a piano solo. Mr. John Slater brought our long programme to an end by one of his indescribable test seances, which has made him so famous throughout the land, and which has gained him the sobriquet of the "Wizard of Thayer's Hall," here in Brooklyn, and tacked on him by the reporters of the New York daily papers. He was influenced by the principal guiding spirits of his band, who greeted all present in a kindly manner.

Mr. Slater's spirit band prefer giving 'tests' of spirit presence than saying any thing about themselves. Many a skeptic who came into the hall that evening out of curiosity, and with a disbelief in spirits to communicate to them through mediums, was given some "test," and memory sent back to the time when the loved one who had manifested was on earth, and was made to ponder and think, and all present were given food for thought as test after test was given through the inspired lips of Mr. Slater. I could cite some of the "tests" given, but time and space in your valuable columns would not permit of a lengthy description. The floral decorations were simply grand. A large stand of flowers representing a tablet with the names of Mr. Slater's entire spirit band, was sent by Mr. Lynden Reckless; a harp standing four feet in height, sent by Mr. and Mrs. Whytal; a design of roses and lilies standing three feet, with a dove surmount-ing it; also a design of star and crescent with the name "Diamond," sent by Mrs. John Haon; a horse shoe of roses and a large bas ket of the same, sent by Mr. Thomas Marren; a large heart of Jack roses sent by Mr. and Mrs. Applegate; basket upon basket of flowers; bouquets, vases and oil paintings, and numerous other things sent by friends of Mr. Slater.

The meeting was a grand success, and did much toward furthering the cause of Spiritualism in the "city of churches." We felt as we never felt before, the presence of our loved spirit friends. The ladies of our society deserve all praise for the taste displayed in the decoration of our hall, especially Mrs. Plum and her sons (Fred and Will), Mrs. Whytal and daughter, Mrs. Merrill, Mrs. Sehlin and daughter, Mrs. Slote and others interested in the success of our meeting. *** Brooklyn, N. Y., April 3rd.

Evolution, Immortality, God.

We take, by permission of the author, the following extract from the preface of a forthcoming volume from the pen of E. P. Powell -published by the Appletons. The book will be issued in May.

I desire to make evolution coherent to the average reader, and relieve him of vague as well as often erroneous views of what it is and what it involves. I desire to be of some use to those who are escaping from the thralldom of supernaturalism and the autocracy of mythology. Earnest and honest men can not too soon comprehend that our only salvation is in that evolution which has led from the primordial cell to Jesus and Plato, and has lifted life from the hunger from protoplasm to the hunger for righteousness. No religion but that of evolution can end anywhere but where it begins, in a chaos of creative purposes thwarted and disrupted and in an eternal struggle to amend a shattered divine plan. The recent words of a learned bishop express probably the average accepted impression: "The world was fitted up for man's occupancy, with adequate means, inherent or supplemented, to meet all his needs." I shall be seriously disappointed if I do not assist in defining the positive and aggressive tendencies of evolution as a science and a philosophy. Nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism.

In some respects Parts I and II are intended only as introductory to Part III. Human evolution, in its manifold relations, is based on the antecedent advance of structural forms and functions. These, leading ever onward and upward, bring us to the threshold of that more magnificent but still progressives unfolding of intelligence and moral purpose manifested in human history. There is one—and that the simplest—explanation of the universe, which, while showing sustained progress in the past, pledges eternal betterment in the future. This is the gospel of hope for all those who choose to go forward with the supreme moral purpose; it is the gospel of degeneration to every one who, declining obedience to the laws of ethical living, contents himself with animal functioning.

May I add, not offensively, that this book is a result of the most earnest and, at first,

painful struggles to find deliverance from the chaos left by the wreck of supernaturalism in my own mind. Born and nurtured in Calvinism, I had reached its natural outcome in a shocked sensibility, in the face of its dire failure to explain the universe, to apologize for God, or to save mankind. Its bibliolatry at last gave way, and with a sense of dire necessity, I set to work to know where light might be. Taking up the study, first, of the history of religion and general anthropology, I passed to Darwinism and to general evolution. I had no other thought but to listen, and to heed the truth when found. The vestibule of this study—perhaps of all study—is apparently agnostic, and doubtfully materialistic, but I rest pencefully in the conviction that the end is the embrace of God.

I have used the word God, as well as other words, charged with extra-naturalism, although it would be better if their use could be supplanted. However, it will not be misleading to those who are careful readers. Such words bear in them such a vast amount of historical sentiment that they can not be lightly laid aside.

Mr. Powell is a highly inspirational and cultivated writer. His thought ever flows clear and strong; and his book will be healthy and helpful to many souls.



MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracto, Vanilla, Lemon, Orange, etc., flavor deliciously. PRICE BAKING POWDER CO., Chicago and St. Louis.

THE GREATAMERICAN GOOD NEWS TO LADIES. Greatest Bargains in Teas, Confers, Baking Powder and PREMIUMS, For particulars address THE GREAT AMERICAN TEA CO., 31.833 Vessy St., New York, N. Y.

ACENTS and General Agents
Ship in the United States to sell our popular books. WANTED

PIANOFORTES.

Tone. Touch. Workmanship and Durability. WILLIAM HNARE & CO. Nos. 204 and 205 West Baltimore Street Baltimore. No. 112 Fifth Avenue, N. Y A. Reed & Sons Sole, Agents,

136 State St., Chicago

As a Spring Medicine - - - - TAKE - - - -

KIDNEY-WORT A Sure Remedy

TESTED AND PROVED by years of use in all parts of the Country. Thousands whom it has radically cured of dangerous dis ases giadly testify of its merit. It cures because

It Purifies the BLOOD, It Cleanses the LIVER, It Strengthens the KIDNEYS,

It Regulates the Bowels. By this four fold action, it has wonderful power over lisease, purifying the system of the poisonous humors that levelope in

KIDNEY AND URINARY DISEASES. BILIOUSNESS. LAUNDICE, CONSTIPATION, PILES, OR IN RHEUMATISM, NEURALGIA, NERVOUST DISORDERS, AND FEMALE COMPLAINTS.

SOLD EVERYWHERE, PRICE \$1. DRY OR LIQUID For circular and testimonials send to Wells, Richardson & Co., Burlington, Vt.

COLLEGE OF THERAPEUTICS, 6 JAMES ST., FRANKLIN SQUARE,

BOSTON, MASS. THE EIGHTH SESSION BEGINS ON

Monday, May 2d, 1887, at 7:30 P. M., With an introductory lecture. The object of the instruction s to qualify all students for the treatment of diseases of the cody and mind, by teaching

THERAPEUTIC SARCOGNOMY.

Which gives the only possible scientific understanding of Magnetic and Electric practice, being an exposition of the vital powers of the soul brain and body, their mode of consection and the localities of their functions which have never heretofore been explained, except in the published works of Dr. Buchanan and his lectures as a medical professor in form medical colleges from 1846 to 1981. In addition to this, the only thorough and accurate method of exploring disease, the

PSYCHIOMETERIC DIAGNOSIS, is taught to each pupil, as well as the philosophy of Mediumship, Spiritual Healing and Mind Cure. The anatomy of the brain is also taught, and the properties of some of the most important medicines now in use or recently discovered. The high appreciation by students of this instruction which is not given in any medical college, and is not to be found in any text book whatever (being in all important respects entirely new) is shown by the resolutions unanimously adopted and signed by all the students of the seventh session of which the following is the conclusion:

"Resolved.—That Therapeutic Sarcognomy is a system of science of the highest importance alike to the magnetic healer, to the Electre-Therapeutist and to the magnetic healer, to the Electre-Therapeutist and to the medical practitioner—giving great advantages to those who thoroughly understand it, and destined to carry the fame of its discoverer to the remotest future ages."

The course of instruction occupies six weeks, and the fee is \$225. The location of the College is central. Hoard and lodging at mederate prices can be obtained in the immediate vicinity. Address the Presidents. PSYCHOMETRIC DIAGNOSIS.

JOS. RODES BUCHANAN, M.D., 6 James St., Boston.