

RELIGIO PHILOSOPHICAL JOURNAL

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SHARPER

THE ARTS AND SCIENCES, LITERATURE
DEVOTED TO
SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM.

L. O. Draper

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

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

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 15.

Some Pointers in Moral Science.—Free Moral Agency vs. Foreordination.—Omniscience and Omnipotence.—Spirit Interference vs. Providence.—Atheistic Syllogism.—Moral Evil.

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In this number is given excerpts from two interviews held in August and September, '87, involving some points in Moral Science. As explained in answer to a certain letter that has appeared in the JOURNAL, the most important points are sprung upon us, or at least upon me, without the least warning, and enough of the connection is given to show the reader what led to the subjects here presented, and that the subject I was prepared to discuss was neglected for one that I was unprepared for, except in a general way.

CLEVELAND, O., Aug. 24th, 1887.

G.—I desire in further eliciting your testimony, to call your attention to a principle in logic concerning contradictory propositions. Since principles are eternal; the laws of logic, like the laws of mathematics, must be of universal application, and you, in reasoning, must be under the same necessity that we are. The principle briefly stated is this: Two contradictory propositions cannot be both true nor both false. In other words, of two contradictory propositions, one must be true, and the other must be false. As both cannot be true at the same time, nor both false at the same time, it follows that to prove the falsity of either one, is to prove the truth of the other.

[And so on, I explained to the length of a column or more the principles of logic herein involved. I desired to apply these principles to the proposition "Dr. Wells is a disembodied human spirit," but in order that he should not know in advance the proposition he was to establish on these principles, I illustrated them by frequently using as an example, the supposed proposition, "John Sherman will be nominated for the next President." The logic is omitted because too abstruse to be of general interest, and the amusement which we derived from Dr. Wells's discussion of Sherman, Blaine, et al., is irrelevant.] Seeing that the explanatory phase of the subject was drawing to a close Dr. Wells asked:

Dr. W.—Cannot you make your question now specific?

G.—Yes, sir. The proposition is this: "Dr. Wells is a disembodied human spirit." Can you prove it?

Dr. W.—It may be somewhat difficult to prove to a casual observer, but if the intelligence displayed in answer to your questions is not proof, then as I cannot make myself visible to your sight, how am I to prove that I once lived in the body? True, I might give something of my history, which I am not quite ready to do yet; but even then quibblers would say the information had been obtained otherwise by the medium, and transferred in some manner to the electrical

and magnetic currents that are used to manipulate the key. I scarcely know how to either affirm or deny any proposition that would prove any of the premises you have suggested. We are compelled to be governed entirely by conditions surrounding us. We look at all matters from our standpoint, which, in many cases, is entirely different from yours. I would only be too glad if I could do something that would prove it beyond a doubt; but that has been ineffectually tried by the denizens of spirit life, ever since the spirit of the Lord, so recorded, spoke to Moses out of the burning bush; and still there are doubters to-day. Thomases are found all over the land. For instance, if I would say to you, that your father's name was Henry, and it proved to be such, they would immediately attribute it to guess work or knowledge possessed by the medium, or to mind-reading, telepathy, or something of that sort. [My father's name was Henry, and he was never known at all in Cleveland.] Now I wish to say that as regards future events, we know no more than you, except as we can judge from cause to effect better than you can; and having clearer perceptions, we can, no doubt, prognosticate more closely where a certain continuation of a given cause would eventually lead to a given effect. But now, for instance, in the election case you speak of. Among the hundreds of thousands of voters, I speak with all reverence when I say, that God himself does not know how they will vote. They do not know themselves. They depend upon who the last man is that tickles their individual fancy, flatters them, or, a certain grade, who buys beer and cigars last before election. That is, then, beyond even the conception of the Infinite; knowing, or rather allowing, man free moral agency. I scarcely know what I could say or do to prove spirit existence outside of a physical body. Could I succeed I would be a greater man than history has yet known; for while abundance of proof has been offered to convince the most skeptical, if fair minded, there are always those who are so wise in their own conceit, that they would not believe, though a disembodied spirit came and talked with them face to face.

Dr. Whitney.—Yes, sir. I have had men to tell me right here in this room, that if they could see it and talk with it face to face, and it was the very likeness of one of their own departed friends, they would not believe it was a spirit, no matter what it might claim to be. They say they would believe their senses deceived them.

G.—Yes, and that same man would send his neighbor to the gallows on the strength of what he saw and heard with the same eyes and ears; or he would shoot a burglar whom he saw and heard plainly, without doubting his own senses in the least. But, Dr. Wells, concerning free moral agency, I do not see that God's foreknowledge interferes in the least with it. If God's attributes are infinite, is He not All-Wise, as well as All-Powerful? How do you get around the attribute which we call omniscience? As for its application to this matter, may we not be as free to do what we will, though He may know in advance what we will do?

Dr. Wells.—That it is a very fine distinction, I admit; but a thing must exist before it can be observed, even by the Infinite. Well, then, if it exist, *per se*, it leaves no attribute of free will, or free moral agency, to the subject. He may hug the flattering delusion to his breast, that he is having his own way, but after all, if the decision as to which way he will turn in a given case, was known a thousand years before, it must have existed to be known, hence was a subjective reality, and he cannot alter it if he would. When your charge is drifting on the water, you may barge its course with your oars, but always subject to the laws of gravitation, or all the physical laws that surround both the boat and the water in which it floats. So in life, you are to a certain extent, master of your own boat;—its pilot, oarsman, and can steer it about as you choose—but it must be subject to the general and higher laws that surround it.

G.—Then may not God's will be the higher law which surrounds us? And, if so, I understand you not to impeach that attribute of Deity which we call omniscience, but rather to indicate that His letting us have our own way within certain limits, perfectly independent even of his foreknowledge, while it imposes greater responsibility upon us, it leads us to a higher appreciation of ourselves, and a correspondingly higher appreciation of His wisdom in so endowing us with a prerogative which is in itself divine. Your view of the case has a forbidding aspect, at first; but it may bear more serious consideration. If we cannot "by searching find out God," we may, at least, find out more than we ever knew before *ad infinitum*.

Dr. W.—Well, my friend, it would take more time to set myself just right, but your God and my God, are, in our conceptions of Him, entirely different. You will have to reconstruct your ideas sooner or later, to conform with the facts. There is more in Pantheism than the world will admit, but it does not go quite far enough. While God is in and through all nature, Nature alone is not God. It is only a part of the manifestation of His Presence, His Wisdom, and His Goodness. He is taken as an All-Wise Being, though this word is a misnomer; in a certain sense Omniscient, but more Omnipresent than Omniscient as relates to this creature, man. Take for instance the movements of the heavenly bodies, the chemical changes in nature; these and many more things I could mention. He knows from time to

eternity, because they are unvarying and not a part or parcel of the Divine Mind. But man has within him a spark of Divinity, and as such, is an exception. If this were not so, God would be the father of evil that is found in man. Man alone, then, is accountable to this Being. He says to man, metaphorically speaking, here I have created thee and given thee a priceless gem, a spark of my own Goodhood. Take it and use it as you will for a time until I ask it of thee. I will leave it to you to make use of in any way. My directions are to use it for your own mental advancement, to assist and aid you in elevating yourself and your brother to a higher plane than would be possible for mere animals, of which you are surely a branch of a great family. Now when He does this, He puts the reins into our own hands and says, "Drive this horse and buggy where you will, but to-night you must return it." Here is where the free moral agency comes in. Man uses this gift, or loan rather, as he wills, (he, the man,) but whether he wills or not, God's will eventuates just as He decreed, and man has moulded his own destiny as seemed most fitting to himself. I must, at the expense of tearing down a long cherished principle, say that there is no such thing as a dispensation of Providence, as generally understood; for He does not meddle with the petty affairs of mankind, excepting as he cares for everything that he has created, in a general way. [See Prof. Tyndall and Sir William Thompson on Prayer.] The old illustration of this point is none the less true, so I will repeat it, that "if you place your hand in the fire it will be burned without any dispensation for or against by God or Providence." Many times, those things attributed to Providence are the result of Spirit Interference. Here is a broad field that I would like sometime to explain at some length, to set myself aright on this point. I am sure that before I am through, you will admit that my God as I know Him, is better than yours, as you have been taught to know Him. I must not tax the strength of the medium further to-day.

G.—I have long been impressed that there is much truth in that feature of Pantheism—God in nature and the soul and essence of everything,—but you have relieved my mind somewhat on the apparent inconsistency between free moral agency and either foreknowledge or foreordination. That question has puzzled me because foreordination makes God the author of evil; and His perfect foreknowledge makes Him, at least, the permitter of evil, and thus, in a measure responsible for it. And yet, without vice there could be no virtue, because virtue is the resisting of temptation, and without temptations to vice there would be none to resist. It is because of the apparent inharmony of these seemingly incontrovertible doctrines, that I have hesitated a good deal on what to believe. You have put a different phase on the question from any I have yet seen; and one which though I am surprised at it, I think in the end, will bear serious reflection.

Dr. W.—Don't flatter me.

At this point Dr. Whitney asked me a question pertaining to the manner of publishing these articles. I replied that I had several methods in view, but through the press and on the rostrum, but intended in the main to ask and to follow "their" advice. To this Dr. Wells added:

Dr. W.—You are going to be the instrument by and through which we expect to reach the scientific world, and we trust you will give us our own way, and as much latitude as we require, and we will do all in our power to assist you. It is a broad field you are entering. You will find mountains in the way, precipices, chasms, abysses, lions and liars; but while this is true, you will find in the path, sweet flowers growing, and the commendation of all liberal thinking people, and better than all, the sanction of and approval of our own conscience. Good-by. We have left John Sherman in a bad place, but I can't help it.

513 PROSPECT ST., September 30, 1887.

G.—..... Doctor, I recognize the truth of your statement at a previous interview concerning free moral agency, that "A thing must exist [subjectively] before it can be observed [known], even by the Infinite, but you go on to say that, "if it exist, *per se*, it leaves no attribute of free will or free moral agency to the subject." Now, I see by the laws of mental science, that a thing must be as known, because it must be known as it is so far as it is known at all. "The assumption that the fact corresponds to the knowledge is a logical necessity to account for the knowledge." [Schulze's Logic, p. 156.] But does that imply anything in regard to necessity in the thing itself? Had the fact been different, the knowledge would have been different. On this ground, may not human volitions be foreknown, and yet throw all the responsibility for their being as they are, upon the moral agent who will thus will?

Dr. W.—I think there is the distinction you have made between foreordination and foreknowledge. I will explain it, varying the simile a little from the facts, by the following: You send your child on an errand in a certain direction, telling it not to turn to the right nor to the left. You go on your house top and at a given point you see the child turn off. There you know it, but do not will it. There is volition on the part of the child, his will acting against judgment, perhaps, and in direct opposition to the parent. Now, with the Infinite, He sees before it gets to the turning point which way it will turn, but does not will it. Finite sees it when it actually happens; Infinite, in advance. Do you understand?

G.—Yes, I do understand. And if the Infinite sees it in advance at all, He can just as well see it in advance to all eternity; can he not?

Dr. W.—Yes.

G.—Well, then, if that be true, what is to hinder him from knowing in advance how each man will vote in a given election, taking the John Sherman case again for illustration?

Dr. W.—Perhaps I did not make my answer broad enough. Infinity comprehends and knows all that will happen under given conditions, but being Infinite, He can Himself vary those conditions so that the subject may do something diametrically opposite of what he would do under the conditions formerly existing. Now then, it may please the Infinite mind for a certain purpose, to vary the conditions at the last moment before the voter deposits his ballot. If so, then the voter changes with the conditions, and even, as far as I am able to judge, Divinity does not always know His own mind fully;—that is, being All-Powerful, All-Sufficient, All-Wise, He can change His purposes without losing any of His Infinity.

G.—How does that harmonize with the Bible doctrine, or rather, I should say, with the orthodox doctrine—for either much of what is orthodox is unscriptural, or else the Bible, even in the most liberal sense, is very contradictory—but how does that harmonize with the doctrine, "In God there is no variableness nor shadow of turning"?

Dr. W.—Well, only read your Bible, their authority, and you will find that the same book speaks of God as repenting Himself time and again, even to blotting out all mankind but one man and his progeny. A stream can not rise above its source. Now let me give my idea. You take some plastic substance. You mould it, perchance, first into a ball. There is nothing more refined than putty comes to my mind now that will answer my purpose. Next you mould it into a cross, next into the form of a man, next a bird or fish; but it is putty still. Now in that sense, God may be changeable. He may manifest Himself differently under different conditions to His children, as a God of justice or retribution, of love or mercy, but the material essence of Divine Infinity does not change a particle.

G.—That is very satisfactory, Doctor. I ask some of these questions in order to give you an opportunity to answer just such objections as will be raised by some Christian people, but by many more who, while they profess to be devoted to Christianity, are in reality living in the interests of Churchianity. Another class of questions involve certain doctrines in which the orthodox world are very much divided,—often exactly opposed to each other. For instance, you can not answer the question of foreordination either pro or con, but what one class of Christians will say you are right, and the other class will say you are wrong. I hope you will bear with me then, if I seem at times to take very contracted views, or to entertain doctrines at one time, which would be very absurd when taken in connection with the sentiments that I may have upheld at another time.

Next I presented in syllogistic form the Atheistic argument drawn from the fact of moral evil; but to reduce this article to a more reasonable length, I shall reserve that part of the interview for the next paper.

H. D. G.

International Council of Women.

To the Editor of the Religio-Philosophical Journal:

Monday, March 26th, The International Council of Women opened for business. This Council is composed of delegates from all the different nationalities that have any kind of associations that are composed exclusively of women, the object of course being the advancement of the sex in all directions. It was thought that a meeting of so large a body of representative women would show to the world in a striking manner the progress made during the last fifty or even twenty-five years by the women of the civilized portion of the world, and give an added weight to each single association. This Council, therefore, numbers among those conspicuous on the platform of Albaugh's Opera House, one delegate from Finland, one from India, besides most of the different nationalities of Europe. The Anglo Saxon race, however, has given leaders to this movement as to so many others. Mrs. Elizabeth Cady Stanton is the President of this body in this country, assisted by a band of well known women, including Mrs. Livermore, Miss Anthony, Mrs. Julia Ward Howe and others. Miss Anthony acts as moderator in this convention, and it is amusing and wonderful to see the tact with which she does her work. Long experience has taught her the signs of weariness in an audience, and when she perceives this she immediately shuts off the speaker and shoves forward another. She is often applauded and throws her red shawl from one to another of the ladies on the stage in a highly comical manner. She has plenty of fresh material on hand; indeed when there are so many to speak it must be difficult to give each her due. There are thirty-nine associations represented in this Council, and the time has been so occupied that the papers have not been discussed as they should have been; many of them were very able and contained new matter. Mrs. Stanton made the opening address, and occasionally ran off into extempore speaking. She said "That the women of to-day would not stand arguing with men as they [the older ones] had, but

would join hands with the labor organizations, the Socialists, and others." This last position did not seem to be received with favor; many shook their heads in token of disapproval. But we can forgive the old lady; she is 72 years old, and must be indulged a little; the main body of her speech was all right.

Tuesday evening, Mrs. May Wright Sewall, of Indianapolis, gave a paper upon "Higher Education of Women in the United States," and went back to the first settlement of the country; the first school for girls alone was one in Bethlehem, Penn., sometime between 1790 and 1800. She then followed down to the present time and gave some account of the founding of the more prominent ones; Oberlin, 1830; Vassar in the sixties, etc. Our grandmothers did not have much chance according to Mrs. Sewall; still I have heard of some quite notable women among the grandmothers of the Revolution.

Among the Puritans it was the habit to discuss serious questions before the children, and the girls got quite an education from hearing their fathers and brothers talk. Mrs. Stowe mentions women that she knew, who knoved their bread and at the same time got their lessons in the higher branches, as they are called, from the book open on a shelf in front of them. So you see, Mr. Editor, I think the *breed* has something to do with the fact that the daughters of those women demand higher education to-day. The wonderful women of the Blackwell family, Lucy Stone (Mrs. Blackwell), Rev. Antoinette Brown Blackwell, and the Dr.'s Blackwell, are the product of that early training. I disapprove of these little slurs at our grandmothers; they were great women if they did not go to college. Among the speakers Tuesday evening was Mrs. Frances E. W. Harper (colored); "What shall be done with the neglected rich?" I was curious over this, but found she had touched upon a very serious matter, viz.—the moral and intellectual status of the all-important nurse girl as exemplified in her care of the poor little "rich children." This subject is almost inexhaustible, but Susan B. inexorably called time before we had heard half enough. I believe the time is coming when it will be recognized that the character of the nurse moulds that of the child in a great measure, and it speaks volumes in favor of the virtue of the class now employed, that they do not do more mischief than is done to those in their charge. I consider it wonderful that a colored woman should have hit upon so practical a matter. Now do not misunderstand; while I think this Council is a great move, and they have only a week to consider so much, I wish that some of the others had been a little more practical. The medical profession is, of course, intensely so, and that profession is ably represented in the Council but I can't help thinking that too much stress is laid upon Higher Education, meaning thereby a collegiate course. The tone often used is that of complaint against men. Now when we consider that there was only one College (Oberlin) open to women before the war, and at present as many colleges open their doors as shut them to women, I think we are doing well enough in that direction, for it must be remembered that the large majority of women do not need a college course, but do need home-life education. I should be glad to hear a little more about the household. There are millions of girls that need to know how to earn a living, doing common everyday work, the work of the world. It is just as necessary to educate them up to a higher standard in this respect as to have the college course, for house work properly understood includes quite a number of "ologies."

When will the time come when it will be considered an accomplishment to make good butter and bread; to understand the hidden processes, and at the same time guide the powers that be in the right direction? I insist that it requires brains to keep a home in the best way. It is the most intricate work done, and includes the next generation as well as this. It requires the judgment of a commander, the patience of a Moses and the tenderness of a Jesus. The home is a Court and Church combined; but it is a playground too; in fact it is a small world; but I am afraid that most of the leaders in this Council are too far advanced in age, live too public lives to appreciate that sacred place; besides, men as a rule are pretty decent kind of creatures, if you feed them well; they are inclined to help one, if called upon. Of course among the lowest class they may be brutal, but so are the women they mate with. Give these lower ones a thought, Mesdames Stanton, Anthony and others. Bring the college into the home. Comparatively few can leave the home to go to the college. Establish cooking schools where the underlying chemical principles can be taught; cook understandingly; teach true economy; this it is that makes a State powerful. Bring the best moral philosophy to bear; teach the common virtues as they are called, that is the uncommon ones, such as truthfulness; respect for the aged, and kindred virtues. Then, when every one is doing what there is to do with all his or her might, the work will be done and we shall be astonished at the spare time we shall all have, and the era of good feeling begin. Work with me includes everything, and in all directions.

One evening an Irish woman, Mrs. Barry, spoke in behalf of the working women and girls. This was a more practical subject. Mrs. Barry and Mrs. Loud are Knights of Labor, and advocated their principles with eloquence; claimed that the Knights were educating and elevating the women of America.

(Continued on Eighth Page.)

Criticism of the Journal's Attitude in the Anarchists' Case.

The JOURNAL published recently two letters from friends who were not quite satisfied because it had said too little, as they thought, in defence of the anarchists who were executed in Chicago, or in condemnation of their trial, sentence and execution. In the same issue the JOURNAL defined its position and defended its course in relation to this lamentable affair. The writer of one of the letters published, an esteemed friend, Mr. C. B. Hoffman, has sent a rather lengthy rejoinder, to make room for which in this issue the publication of other communications is deferred. The statements in regard to the anarchists in the editorial to which Mr. Hoffman takes exception, were made not carelessly but deliberately, with knowledge of the facts upon which they were based. That the anarchists who were executed and those whose sentences were commuted, advocated a policy of violence is so indisputable that it is admitted by anarchists themselves. The editor of Liberty, the Boston organ of anarchism, especially speaks of "his glorious death upon the gallows," as being far more effective for good than "their unfortunate advocacy during their lives, in the name of anarchism, of force as a revolutionary agent and authority as a safeguard of the new social order." But the JOURNAL cannot go further into the discussion of this subject. While perfectly willing to present to its readers Mr. Hoffman's frank and vigorous criticism, it sees no reason whatever for modifying any statement made in the editorial on "Anarchy and the Anarchists."

Having published my letter concerning the execution of the anarchists side by side with one of a similar tenor from that brave woman, Mrs. E. M. F. Denton, and since you have adversely criticised them both in a lengthy editorial and by an extract from Underwood's editorial in the Open Court, will you permit this inadequate defense also to appear in your columns?

That a just and equitable distribution of wealth, which is the joint product of labor and nature's gifts, is necessary for the prosperity and progress of our race, is admitted by all thinking men. Man must eat, he must be clothed and sheltered; with all that sweet pame implies before his spiritual nature can find its fullest development. Hence the solution of the economic problems is of paramount importance. Under the capitalist system no solution is possible. Under it the poor are growing poorer, the rich richer, with an ever accelerating rapidity. Underwood, in the mentioned extract says: "The chances of success are open to all... where the majority of the men of wealth commenced poor."

Every stock gambler, every syndicate and trust uses these very same phrases. What do they really mean if not that success is a chance, a lottery, that the gambler with the daring of a highway robber, who risks his and often other people's accumulations on some corner lot, or buys an option on change, or loans his money at exorbitant rates, or manages some bank, or sells his political influence, takes his chance, plays with loaded dice and wins at the expense of his ruined victims, who also had a chance at this fearful game? Commercial statistics show that over ninety per cent. of all legitimate business men fail during their life.

"The majority of the men of wealth commenced poor," says Underwood. What a confession. Jay Gould commenced poor, he is now worth 100 millions. Did he earn it? Did he produce it? Did he inherit it? No! The system which socialists and anarchists endeavor to abolish enabled him to steal it. Underwood's proposition, alas! is true, but there follows as a necessary corollary, "the majority of the poor remains poor." I do not think the JOURNAL should take up much space on this subject, but your reasons seem to me very inadequate. You say, "Since the subject [hanging the anarchists] had long engaged the attention of the entire press of the country." Yes, and did you notice how every hiring sheet, from the obscure country patent inside, which yelled after the big hounds, to the great subsidized dailies, clamored for the blood of these men from the moment of their arrest until their murder stained with deepest dye American jurisprudence?

You must have noticed with what unutterable coarseness and brutality the press, vilified wife, sister, bride, trampling under foot every feeling of humanity in their insane thirst for the blood of these men. And why? Because these men were murderers. No. Murderers are too common under our system, but because these men were anarchists, because these men advocated ideas which will certainly overthrow the murderous system of capitalistic exploitation. Let me tell you that the 20th century will look with horror upon their brutalities. And our JOURNAL says: "It could probably have added nothing new." For shame! You did not mean this. You say "The Chicago anarchists advocated the destruction of life and property in carrying out their social theories." Some may have, but these men did not. They predicted that capital would force the bloody issue and urged the people to prepare themselves for the crisis. They saw that "things are in the saddle," that capital, by means of our financial and land system, will inevitably enslave the American people, and they knew that every effective effort to overthrow the present system, no matter how peaceful, would be resisted by capital, with the club of a foreign policeman, the revolver of paid assassins, and the bayonets of a hiring militia. They told the truth. They were not the cause of these conditions. The despoilers of the people are. You again say:

"There was a general conspiracy among the men to carry out their views and methods, and although the complicity of some in the immediate preparation for the Haymarket meeting and in direct revolutionary work was more evident than in the case of others, all men were in sympathy with and pledged to a policy of violence."

Had you read the evidence of even the State, had you posted yourself in what the record shows, you would never have written the above. In the first place these men did not prepare for this meeting. It was not called by them. The Central Labor Union called it and invited these men (some of them, as speakers).

According to the testimony of Mayor Harrison the meeting was a peaceable one. Parsons had his wife and children with him. The meeting was beginning to disperse,

Mayor Harrison had left. He told Bondfield that he should discharge his reserves; that there was no cause for interference, and yet Bondfield with 180 men, marched upon that peaceable meeting of American citizens, discussing a public question and brutally orders it to disperse. The police were the aggressors, and are solely responsible for the tragedy. Some one threw a bomb. One bomb! And upon all the men arrested that evening at that meeting there was not another bomb found. Conspiracy to overthrow the government with one bomb. Faugh! the theory of the State-connected Fielden the closest of the preparations for that meeting. Upon him rested the keystone of the prosecution; and yet Grinnell and Gary unite in asking for clemency for him, and say in a letter to Oglesby, speaking of Fielden, "an honest, industrious, and peaceable laboring man," having "a natural love of justice," and "an impatience at all undesired suffering;" also "in what Fielden said in court, he was respectful and decorous." Again: "His address was decorous, respectful to the law and commendable."

There is a terrible self-condemnation in these letters of judge and prosecuting attorney. Solemnly addressing Judge Gary and Mr. Grinnell, Fielden said: "We have been tried by a jury that has found us guilty. You now will be tried by a jury that will find you guilty."

The Supreme Court labored through many details to prove that Fielden was guilty, because upon his guilt rested the case of the State, and yet before the hanging the conspiracy to murder these men broke down to the extent to wring from judge and prosecutor the above fatal confession.

But who threw the bomb? The State does not pretend to say. It never connected any one of the defendants with the acts, nor with any conspiracy to throw that bomb, nor any bomb at that meeting, nor at any other meeting; it only proved some of these men had said, that contingencies might arise in which the throwing of bombs would be justifiable. What became of the 8 hour movement after May 4th? Significant! Why was a reward never offered for the apprehension of the bomb-thrower? Why did Gary refuse to bring Otis Favor into court when he knew that Favor would testify to the infamous way in which the jury was selected, and would compel a new trial? Why was Legner, a States witness spirited away? Why did the Supreme Court refuse a reversal of the verdict on technical grounds? These questions could be multiplied a hundred fold, but we can not review the case with its terrible outrages upon the prisoners and their friends, its sinister procedure, its dark background in which the slimy forms of conspiracy disport themselves, its perversions of justice and its tragical end, if happily the end has come. These men are dead or in prison. They died as martyrs to an idea, utopian and impractical, and yet an idea for which men will live and men will die until it is realized in a new born humanity. You are courageous, therefore, I feel that you will publish this, and I will so far as possible shoulder all this responsibility.

Enterprise, Kan. C. B. HOFFMAN.

PHYSIOLOGICAL PSYCHOLOGY.*

Professor Ladd has brought to his task the qualifications of extensive learning, careful training and ripe experience. The thinkers of the world instinctively recoil at the endeavor now so popular to establish mind and the moral nature upon the basis of physiological structure; yet he has attempted it, and his utterances have the prestige of our foremost university. To differ with him will require temerity; to agree is desirable. He lays out his argument with modest caution, acknowledging that much which is said must be accepted as provisional, as only probably true. There should be much room for conjecture and speculation; only conjecture should not be put forth as ascertained fact, or speculation as unquestioned law. He expresses the simple hope that he has done something toward breaking the path and rendering it more secure for himself and others in the future. The declaration is accordingly made at the outset that "Physiological Psychology" can scarcely claim to be an independent science, or even a definite branch of the science of psychology in general, but simply a psychology approached and studied from the physiological side. Declining, therefore, to discuss other definitions, he gives his own:

"We shall consider psychology as that science which has for its primary subject of investigation all the phenomena of human consciousness, or of the sentient life of man." This definition "need not be understood to imply the real existence of any one entity, such as a soul." In the earlier parts of the treatise the subjective consciousness is denominated "mind;" and the author boldly declares his purpose to draw whatever conclusions seem legitimate and desirable, from metaphysical enquiries.

The work is marked off into three parts, as follows: Part I. the Nervous Mechanism; Part II. Correlations of the Nervous Mechanism, and the Mind; Part III. the Nature of the Mind.

Part I. is a description of the structure and functions of the nervous system. He treats of it as simply a mechanism without reference to the phenomena of consciousness. Part II. describes the various classes of correlations which exist between the phenomena of the nervous mechanism and mental phenomena. "Abnormal phenomena," such as those of insanity, delirium, hypnotism, somnambulism, ecstasy, mind-reading, Spiritualism and even of sleep and dreaming are "definitely excluded." Part III. presents "such conclusions as may be legitimately gathered, or more speculatively inferred, concerning the nature (considered as a real being) of the human mind." The following statement is admirable and deserves to be universally proclaimed: "There should be no mystery or arrogant assumption about the use of such words as 'science' and 'scientific method.' Science is nothing but knowledge—real, verifiable and systematic. Scientific method is nothing but the way of arriving at such knowledge."

This is a dethroning of the modern Pope. The value of this treatise is as a school-book, and for that purpose it was written. It presents in tangible form, and makes accessible to the student the results and conclusions of Professor Wundt and a thousand German pamphleteers; and we need not add, is an important addition to our literature. The diction is English, unadulterated, without the metaphysical jargon that makes many philosophical works barbarous and almost unintelligible.

The explanations of the structure and functions of the nervous system are too ex-

* Elements of Physiological Psychology; a Treatise on the Activities and Nature of the Mind, from the Physical and Experimental Point of View. By George I. Ladd, Professor of Philosophy in Yale University. New York: Charles Scribner's Sons. Price, \$5.00

tensive to notice. They are principally collated from the text-books, and derive additional interest from the more recent suggestions of physiologists. Like most writers, Prof. Ladd passes over the ganglionic nerve with a meager notice of their offices, and devotes his principal attention to the cerebrospinal axis—the brain and spinal cord. The functions of the spinal cord and encephalic structures, as they are now understood, are given with great minuteness. The general office is thus described: "The development of a rich and varied life, both animal and intellectual, requires a great store of sensations and of motions. The sensations are primarily designed to serve as signs of changes in the environment of the animal to which his condition must be adapted by movement of his bodily parts; but they are also to serve as a basis for intellectual attainment and development. The forces of the external nature continually storm the peripheral parts of the animal's body. In order that any of these forces may act as the stimuli of sensations they must be converted into molecular motions within the tissues of this body. In order, further, that the masses of the body may constantly be readjusted to the external changes of which the sensations are signs, the molecular motions must in turn be converted into movements of these masses. In other words, a process of constant interchange must take place between the animal organism and external nature."

So far the nervous system and its functions relate only to the mechanism and forces controlling it. Another class of phenomena is now introduced—the phenomena of human consciousness, the phenomena of mind. In early history no general recognition of the superior importance of the brain in this matter is to be found. Ackmaeon, the cotemporary of Pythagoras, however, regarded it as a meeting-place of the senses; so too, did Hippocrates and Plato. But Aristotle rejected it and assigned the office to the heart, but Prof. Ladd absurdly declares Aristotle to be the greatest philosopher. Modern research has, however, fixed the conviction that the brain is the organ of the mind, the convoluted cortex of the cerebrum being pre-eminently the physical basis of human consciousness. The localization of functions is, however, still controverted. Prof. Ladd gives no favor to the phrenologists. He gives in place the more recent experiments of Exner and others, which are indeed profuse in conjecture and uncertainty. By them the following result is indicated: "Sensibility seems to be the predominating function of the right hemisphere of the brain as motion is of the left."

I am not prepared to pass over this conclusion without remarks. The body and its tenance is in pairs, and why not the brain? Yet as the two sides of the face when critically surveyed, seem to denote distinct characters; one rough and more masculine than the other, it is likely that this is what the term "predominating" really means. Some students of anthropology subjects distinguish the body accordingly—that a man is masculine on the right side and feminine on the left, and woman the strict converse.

In other subjects Prof. Ladd is at issue with the phrenologists. "The experiments in assigning such pre-eminence to the frontal lobes; whereas small lesions in the perietal, occipital and tempora-sphenoidal lobes are connected with more or less impairment of intelligence. The reasoning of our author in regard to special sensation, "the specific energy of nerves," is not conclusive or satisfactory, and I pass it by accordingly.

When he comes to the "Presentations of Senses" he is in a field in which he is more at home, and so does better justice to himself and his subject. He goes beyond physical conditions toward psychic fact. If he had not excluded so many topics of observation and study from this department, he might have come to a very profound view of the whole subject. Yet he has gone as far as he is able, within the limits which he has prescribed for himself. Bodily processes and conditions, he manfully declares, can in themselves furnish no explanation for the rise and development of the presentations of sense. "Only mental factors can be built into mental products." Simple sensations are in themselves always psychical phenomena, and to be referred to the "mind" as marks of its being and action. An analysis of these presentations "leads us to find our explanation of certain primary facts and results in the nature of the mind itself." I would like to follow the explanation and illustrations into detail, but may not now. There is a world of truth in the conclusion on p. 455: "Clear vision is always mental interpretation." Admirable, too, is the quotation from Lotze: "The whole of our apprehension of the world by the senses is one great and prolonged deception."

Having discarded many of the sources of information, we need not be surprised at the repeated declarations of inability to arrive at satisfactory conclusions in regard to correlation of brain-action and consciousness. "Physiological Psychology" fails to explain "that form of occurrence and relation which we call 'time.'" "Experimental science can not explain the origin or nature of our ideas of time and its relations, nor has it succeeded in establishing many new principles of great moment for psychology."

Nor has Prof. Ladd any large hope of its ability in any such direction. Indeed, so long as he adheres so closely to his methods, he may as well give up now, as go on further. In fact he keeps too closely to his authors that he leaves little chance for the play of his own understanding.

Speaking in another chapter of the relations of the bodily organism to the emotions he declares: "The organic changes are not merely an expression of the mental, they are its material cause and support."

Suppose we change the factors and employ the same logic: "The material universe is not merely an expression of the Divinity; it is its material cause and support." If Prof. Ladd should write this, old Yale would be in a storm; and the blizzard would sweep him away, yet it is legitimate by his reasoning.

Passing to the Third Part we find ourselves in a different field. Our Philip appears under another aspect. The first chapter concludes with the following very satisfactory summary: "The subject of all the states of consciousness is a real unit-being, called mind, which is of non-material nature, and acts and develops according to the laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the brain."

Finally he does not hesitate to declare it unsatisfactory, and even declares the hypothesis of "dynamical associations" among the particles of nervous substance of the brain, as accounting for expansion of mental consciousness, "a deification of impotence." Yet "the mind is absolutely dependent upon the nervous organism for its awakening and furnishing in this life of conscious sensation." This can not be rationally disputed. The non-awakening is not non-intellectual, but simply non-manifestation, as an un bodied spirit may be conceived as having no means of making itself perceptible to external consciousness. The life of consciousness is a continual changing of states, but the development thus resulting does not follow the same order as governs material evolution; and some of its most important factors cannot be regarded as having any physical correlate, or as evolved from factors that have. "The development of mind can only be regarded as the progressive manifestation in consciousness of the life of a real being which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are sui generis, according to laws of its own."

What of the connection between the brain and mind? The followers of the Cartesian philosophy held that the body and soul can not really act upon each other because of the obvious difference in the essential characteristic of the two. Matter and mind, as being in their very essence opposed, are separated from each other by the whole diameter of being. They cannot be regarded as united directly through any real tie, but stand the mutually exclusive poles.

Positivism refers to its "laws," Materialism to its notions in regard to aggregated atoms and their relations; Monism to its theory of one essential substance under two heads. But the whole talk of forces inherent in atoms, of potential as well as kinetic energy, and the influence of molecule on molecule, and mass on mass, is subsidiary to a higher law. "The principle of causation is of far wider application, and of far more secure foundation, than the law of the conservation and correlation of energy." The world of appearances rests upon an invisible world of reality. Psychology shows how the world of mental objects, the only world of immediate experience, is built up by the synthetic activity of mind; it calls upon the physicist to remember that he has no other way of reaching these atoms, and of discovering the laws of their relations, except by the path of mental activity; and it reminds him that this activity cannot escape the control of mental laws.

Only beings that have natures of their own can be causally connected. No atom acts without being acted upon. "The changes of the brain are a cause of the states of consciousness; and the mind believes as it does believe, because of the behavior of the molecules of the brain." "We affirm, also, that we are equally entitled to say: The states of consciousness are a cause of the molecular condition and changes of the nervous mass of the brain, and through it of the other tissues and organs of the body." "Finally, then, the assumption that the mind is a real being, which can act on the body through the brain, and which can act on the body through the brain, is the only one compatible with the facts of experience."

In the considering of the mind as real being, spiritual rather than material, a unit-being, or what the Alexandrian philosophers would denominate a "whole." Prof. Ladd transcends the limits of physiology and enters the domain of the higher truth, metaphysics. He accordingly devotes his last chapter to answering objections and fortifying his position. Giving each opposing argument full scope he shows it to be inconclusive. The brain as a mass is no better than any other similar soft and pulp-like bulk. It is the wonderful molecular constitution, atomical play, and changing dynamic relations of the invisible particles of this mass, which are responsible for its unique functions. Yet how do we know that any real beings called atoms exist? Certainly not by any direct evidence of the senses. Atoms are supersensible existences. Moreover, they are hypothetical existences, or beings whose existence is inferred in an extremely roundabout way in order that we may be able to give to ourselves a rational account of the grounds on which certain classes of phenomena rest.

Not much of Francis Bacon's "Inductive method" is in that. Indeed, one to learn anything, must dispense with that. Bacon did, himself.

"The material molecules of the brain are not beings, about the reality and exact nature of which we have the most indubitable evidence." They come to us as inferences and hypotheses; they involve a vast amount of conjecture, indirect inference, and unsolved difficulties, or even contradictions. All these inferences, conjectures, hypotheses, sense of difficulty, must be referred to the mind atoms as their source and authority. "What atoms and forces and laws can be, or mean, without the being and activity of a self-conscious mind, is even harder to conjecture than what a color can be which is not seen, a sound which is not heard, an odor that is not smelled."

Now for the soul itself. "To have a variety of unchanging states attributed to it as the subject of them all—this is to demonstrate in consciousness a claim to real being." "The soul exists in reality, above all other kinds of being, because it alone, so far as we know on good evidence, knows itself as the subject of its own states; or, indeed, knows the states of which it is the subject, or states belonging to itself."

Our author does not think the non-materiality or spirituality of the mind to deserve the discussion which it so often receives. "Materiality is only a complex term, including a number of so-called attributes, which are all the subjects of experience only as belonging to individual things. All real things are to be called material, which have these attributes, so-called." These are qualities of extension, impenetrability, etc.—none of these are attributed to the mind itself. "To perceive, feel, think, will—in brief, to be conscious in some one of the various forms of conscious life—this is to be positively spiritual, in the only sense in which we are entitled to affirm spirituality of mind as such. As soon as we conceive of spirituality as some ethereal extension of thinking substance, we enter upon the vain effort to conceive of mind under terms of matter, and at the same time escape the consequences of so thinking of it."

Beyond this, Prof. Ladd does not venture to go. "Nor can we hope to indicate for the mind such spirituality as would be implied in its being freed from all relations to material things, or from dependence for the modes of its being upon the material substratum of the brain. How spirit, in the sense of disembodied or unembodied mind, could perceive and feel, and think, and will, is a question toward the answer of which we can make no beginning."

The unity or wholeness of the mind is equal-

ly perplexing. It belongs in connection with the greatest complexity of the material structure. Lotze's argument is cited: "The mind is a real unit-being, not simply because it appears to itself to be such, but chiefly because it appears to itself as such."

In the end, the reasoning fails to establish what we all are most desirous to understand. The two factors, matter and mind, are exhibited very distinctly, but their mutual relations, though apparent, are not elucidated. Much has been done—a very great deal of it well done; but we are left painfully conscious of what is not done. Physiology is exhibited ably and skillfully, but the step over into psychology is not shown. "As to the first and last things of the mind—its origin and destiny, its mortality or corruptibility—psychologized physiology finds itself unable to pronounce. It can not, indeed, explain the entire being of the mind as arising out of the development of the physical germ from which the bodily members unfold themselves. It knows no decisive reason against the belief that such a non-material unit-being, as the mind is, should exist in other relations than those which it sustains at present to the structure of the brain. On the contrary, it discloses certain phenomena which at least suggest, and perhaps confirm, the possibility of such existence for the mind."

Thus far this treatise has gone; no farther. We feel, with regret, that he has said too much, and come but imperfectly to results. The book will aid students and benefit the diligent reader. There is great strength lies.

ALEXANDER WILDER.

AFTER COURT.

Bishop Eads' Views Bring a Balm to One Doubting Soul.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 19th is an article from the prolific and able pen of Bishop Eads, entitled "God and the Bible in Court," which has brought healing to the doubting soul, of at least one of your readers. Now, that a few of the dubious stories in the revered book, are explained and made beautiful, hope arises that others which are still lying in what appears to be a dirty slough, may in like manner be brought out and cleansed.

Nothing can be more satisfactory than to learn, that while the language of the Bible conveys one set of ideas it means something else entirely. Truly, the book will be read with a new interest hereafter, yet I cannot understand why God, its author, should dictate a book for our guidance, which is totally incomprehensible to an overwhelming majority.

I was greatly relieved of a load of sorrow when I read the good Bishop's elucidation of the story of Jephthah and his lovely daughter. Indignation toward the father and deep pity for the girl, have heretofore surrounded me, whenever I thought about that piece of fiendishness; but now such emotions are at rest. Jephthah simply forfeited his honor, and sent the child to a convent, thus cheating God out of a rich sacrifice. It has happily hunting ground," to find Jephthah and to give him the benefit of my opinion, but now it's all settled. I am saved from an unnecessary waste of nerve force, and the great ancient warrior has escaped something, too.

According to the old reading, Mrs. Lot's punishment seemed rather severe, but since we have learned that the story is "all a yarn," and that she was not turned into a pillar of salt, our combateness in her behalf naturally sinks into "innocuous desuetude." She only did as hundreds of wives would have done under similar circumstances. She would not listen to sermonizing at such an exciting time, but kept right on looking back, and drawing what bliss she could from criticizing the lack of blifftness in the Sodom style of over-skirts, which was heaven enough while it lasted.

Then there were Ananias and his wife, who were not struck down as we have always supposed, although the Bible says, in plain words, that they were, and afterward buried. Perhaps we will yet learn that Solomon was an unmarried man, and that David the "man after God's own heart" never ordered that Uriah should be slain, for an unworthy purpose, and that Moses and Deity did not hold an unpleasant debate upon Mount Sinai, yet it is clear that a thousand explanations are needed to set us at rest upon as many doubtful passages.

Why may we not apply this Bible rule to the newspapers of the day? It would be agreeable, when reading the details of a revolting crime, to turn them into accounts of virtuous acts; and when the term "executed by hanging" should occur, to imagine a summer-day picnic. For instance, we might say that the four anarchists were not really put to death, but were sent to prison to rusticate during life,—that their bad influence was hanged and afterward buried, which was a greater punishment to them than death. In short, every one might place his own construction upon all such accounts, and then no two would agree about anything, just as no two churches agree in religion, although each is right and all the others are wrong. Let us search the scriptures, by all means and tone down the rough points.

Concordia, Kan. RETTA S. ANDERSON.

The Pathetic Story of the Fair Ginevra.

Married to Francesco degli Agolanti, the one of her two lovers who loved her least, Ginevra was buried alive during a trance or collapse which looked like death. Waking up to consciousness in the moonlight, she freed herself from her grave clothes and crawled to the house of her husband for shelter. He, sorrowful for her death as he was, refused to believe that this pale *veceante*, crying to his door, was his living wife, and superstitiously denied her admittance. So did her mother; so did her uncle. Then, nearly dying in good earnest, she betook her to the house of her other true lover, Antonio di Rondinelli, and sank fainting on the threshold, after she had cried aloud for help. And Rondinelli, enlightened by love, recognized her voice, took her in, warmed, fed, comforted her, and eventually married her as by right. The bishop consented to the divorce as having been made by death and to the re-marriage as having been consecrated by the love, and faithfully gained what fear had lost.—The Fortnightly Review.

A Pennsylvania clergyman says that several years ago, when he was preaching in a South Carolina town, the colored people of the town were considerably disturbed by the building of a Unitarian church, which they called a "no-hell church." One night it burned down, and there was great rejoicing among the orthodox brethren. "Now, dem wicked sinners will come into de 'fol,' dey said. "If dey can't stop de 'nah in dis worl, dey can't stop it in de nex'."

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CHICAGO, ILL., Saturday, April 14, 1888.

Bishop Jenner on the Spiritual Body of Jesus.

On Easter Sunday evening at the Anglican free church in Detroit, Bishop Jenner preached on the resurrection in a way that showed the progress of his thought and his manly independence. As reported in the Tribune of that city he said: "It is not my intent to disturb the faith or offend the ear of any one, but I do intend to speak plainly in order to show that the prevalent notions concerning the resurrection are not only essentially wrong, but that they also subvert the very idea which they are intended to convey."

These "prevalent notions" have been held in orthodox churches and preached from their pulpits for generations, and are now slowly yielding to higher conceptions, brought out largely by Spiritualism, emphasized in its teachings, and pulsing in the very air of this opening day.

The Bishop spoke frankly of the agreements and disagreements in the accounts of the resurrection by Matthew, Mark and Luke, and thought the differences so material "as to preclude their acceptance as positive evidence," and that "consequently the doctrine must be received solely as a matter of faith." He makes the original and striking suggestion that "no one witnessed the resurrection." This is surely true, and therefore no one could testify that they saw the dead physical body show any signs of life or motion; yet he thinks that he was really seen, and "had the power to become visible and tangible."

The Bishop then boldly says: "The so-called orthodox idea that Christ arose in a body with bones and flesh and all things pertaining to natural manhood is absurd in the extreme. That flesh and bones can vanish and pass through closed doors is bad enough, but when it is asserted that He ascended into heaven with such a body the absurdity becomes self-evident. Such an occurrence would be not only subversive of universal law, and a more stupendous miracle than the resurrection itself, but it would be simply impossible, for such a material body must have a material resting place, definite and finite."

Leaving behind these gross and absurd orthodox notions, he says that the gospel records "clearly prove that Christ was raised in a spiritual body, in the fullest sense of that term;" that "before he arose his body underwent the change necessary to convert it into a spiritual body, which was intended to teach us that when we shuffle off this mortal coil we shall leave it behind us forever, and that the body wherewith we shall be clothed hereafter will be such that in it we shall be totally unrecognized. And just as Christ himself was compelled to resume, some former and characteristic phase ere he was able to identify himself, even to his most intimate friends, even so shall we be obliged to exhibit some well-known trait before we can make ourselves known even to our own relatives."

The italics are ours, and are given to emphasize the fact that the "outspoken bishop's" views are those of modern Spiritualism—with this difference probably. He would claim the power of the arisen spirit—to "resume some former characteristic phase"—to be given especially and miraculously to Jesus, while the Spiritualist would hold it as a natural faculty of all fully developed human spirits after they had been clothed upon in the spiritual body. For the sake of exact justice this difference is stated, yet there is no absolute surety that it exists.

Did it dawn on the minds of his interested

and reverent hearers that their beloved preacher was teaching spirit-materialization, as the Spiritualists teach it? "A rose by any other name will smell as sweet." All of us may be gladly content that these great truths are conquering the world. Without bibliolatory, or blind worship of a miraculous Christ, but looking at the Bible rationally, and at the career of "the man Christ Jesus," and especially at the imperfect records of his death and reappearance, in the same manner, it is plain that Spiritualism gives the key to the only reasonable and inspiring interpretation of these events, as well as of much else in a book not infallible but valuable.

Whether Bishop Jenner gained his views from reading the books of modern Spiritualists (as clergymen sometimes do), or by his own intuitive thought, it is needless to ask. He has had the faithful courage to speak what he thinks, and for that is to be commended. His congregation like him none the less, probably the better. If so, they are worthy of commendation. So the truth lives and wins.

The Methodist Church South.

At a meeting of Methodist ministers in this city last week there was a spirited debate lasting three hours upon the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church South. A paper had been read advocating the union at a previous meeting at which a committee was appointed to make recommendations. The special subject for debate was the report of this committee which was in favor of the proposed union, and contained a resolution declaring that the separate existence of the two churches is detrimental to the best interests of both, that organic unity is desired, and that the General Conference is requested to give the subject careful consideration with the hope of initiating measures looking to a union. The report was adopted, but not without vigorous opposition. Rev. W. P. Stowe of the Freedman's Aid Society said, "God helping me, until there is a different spirit manifested by the leaders of that church my vote shall not go for union;" and the room resounded, "says the report, 'with amens.'" Mr. Stowe continued: "In the instance of the infamous Glenn bill, by which our teachers were put into the chain gangs, I never heard a minister of the Church South condemn it, nor saw a line in the Church organs. I tell you Southern Democracy is fast coming into the control of this country, and it looks as though in five years they would have control. When the Union army entered Richmond they found the publishing house of the Methodist Episcopal Church South printing Hardie's Tactics for the use of the Rebel army. That church has now a claim of \$400,000 against the United States, and when the Southern Democrats control the Supreme Court the money will be paid. The deliberate purpose of the South is to keep the negro down and the South does not intend that he shall have political and social equality with the white man. The great body of that Church is not in love with us and I believe in no love without equality." Rev. G. W. Gray said that a proposition had come from the Methodist Church South for a new flag in place of the stars and stripes. A new flag in which "the stars and bars" should float at the top. "I believe," he said, "that the union with the Southern Church means the abandonment of the negro. I scarcely ever saw a bishop in the Church South who didn't use tobacco. There is an immoral social life in that country."

Evidently there is a strong, not to say bitter feeling in both organizations, which will make the work of effecting a union between them extremely difficult, if not, for some years, at least, fruitless.

The Methodist Church South was for years a powerful support of slavery, and into the early harangues which it lost no opportunity to stimulate during the rebellion. It has stood for the defense of about every survival of barbarism which has existed in the South, and for opposition to every new idea and every reformatory movement. On the other hand the Methodist Church North rose to high moral ground on the slavery question, was patriotic and loyal in sustaining the Union against its rebellious brethren in the South, and both its pulpits and its pews have to some extent been open to the progressive influences of the day. Its theology still needs a good deal of revision to bring it into general harmony with the best thought and spirit of the age; but the preaching in the pulpits of the Methodist Church, in the Northern, Eastern and Western States appears in favorable contrast to that of the Southern Methodist minister, the sulphurous odor of whose sermons is as little suited as his bad grammar and worse rhetoric to intelligent, thoughtful congregations.

Supposing that to secure the advantage of numerical strength, the Northern and Southern Methodists should unite, the union would not for a long time, perhaps, become "organic," and it is doubtful whether the internal discords would do more to weaken the influence of the denomination than the union would impart to it strength.

A significant commentary on the influence of theological doctrines is afforded by the charges of the Northern Methodists against their Southern brethren. If orthodox Christianity is so well adapted to enlighten the mind and purify the heart, to develop the spirit of brotherhood and to make men just and humane, why has it failed to yield these results among those whose moral condition was so eloquently described by Revs. W. P. Stowe, and G. W. Gray at the recent Methodist

meeting, as spoken of above. Why does their religion not raise them above the prejudices, the immoralities and cruelties with which they are charged, and which are referred to by their Northern brethren in Christ, as objections to union and fellowship with them? It cannot be said that these Southern brethren are infected with "infidelity"; for of that they are extremely intolerant. They particularly pride themselves on the evangelical character of their Christianity, and their imperviousness to the new theology of Andover, the probation after-death vagary, the evolution nonsense, etc., which impair, much to their regret, the soundness of Christianity, throughout all save the Southern States. If then there is great value and efficacy in orthodox theological teachings, why have they not been followed by good results in the South.

The JOURNAL is far from declaring that the Methodist Church South is as bad in every respect, as was described by some of the ministers at the meeting referred to; but even if the charges and descriptions are exaggerations, still enough is known to be true to make these queries pertinent.

All these Methodist ministers may yet come to see, what practical business men now well understand, that theological creeds such as the churches teach have no necessary connection with moral character, that while a man without belief in them, may be vicious and criminal, he is just as likely to be such without having questioned or dared to question them. In fact crimes are the most common among those of the most orthodox faith. The New York Churchman says:

"The increase of juvenile crime in this country is a religious ethical and educational system. By far the larger portion of the young criminals of our cities are the children of Roman Catholic parents. Many of them are the children of foreign born Catholics, who have immigrated to this country and whose children have been born here; but it cannot be charged that the Roman Church has not had them under its influence."

The Churchman is not unjust in this statement. It might have added that crimes are the least common among those who have the least theology. The heterodox churches lay stress upon character and the importance of intellectual and moral education. The Roman Catholic Church makes its theology primary and its morality secondary. It is not strange, therefore, that a man who abstains from eating meat on Friday, may not scruple to get drunk, beat his wife or steal from his neighbor. The Italian and Greek brigands are sticklers for the observance of their creeds, while committing the most atrocious crimes. A freethinking robber is unknown in Eastern or Southern Europe. The devout brigands belong to the Catholic or to the Greek Church, which insists upon the indispensableness of theological belief and worship to salvation. The fight between "faith" and right living rages within the borders of Protestantism continually, and the strange compromises in "the James district" in Missouri, by which religious zeal is made to atone to the conscience for every species of immorality and crime, illustrate the folly of depending upon theological belief for the moral redemption of the world.

The Methodist Church South has placed its chief emphasis upon theological belief, a belief quite as absurd as that of the Roman Catholic Church, and of no more moral value, while neglecting, or at least subordinating those influences which tell favorably upon character and conduct.

These facts ought to be sufficient to raise the question in the minds of Methodist ministers, and all other preachers, whether they are not wasting time and misdirecting moral enthusiasm in indoctrinating people in theological creeds, and whether after all, we must not look to intellectual and moral agencies, rather than dogmas, to improve character, and advance the social condition.

Recently a woman was tried in this city for abducting a girl for the purpose of prostitution. There was considerable difficulty and delay in selecting a jury. Both sides reflected severely, although probably unwittingly, on the morality of the times; the counsel for the State by refusing to accept unmarried men; the defense by its unwillingness to accept any others. The fight for and against unmarried men was a peculiar and sad commentary on human virtue; a classification of virtue not very complimentary to the generation in which it can be openly made in court and in the eyes of the world. There was a conviction on both sides that men with wives and daughters were opposed without qualification to the abduction and seduction of girls, and that they would not show favor to a procurer; there was a conviction equally strong on both sides that the crime would be regarded with more leniency by unmarried men generally, and that from that class only a jury could be selected disposed to favor the accused. The number of unmarried men who live irregular lives, especially in a great city like Chicago, is undoubtedly large, and the subtle influence they exert against the virtue and sanctities of the home, is unquestionably great. Of this no better evidence is needed than the reports of trials which occur in this city every day. The procurer finds her business extremely lucrative, and if she is detected in her work, money and secret influence come to her aid, at once. The Woman's Protective Agency is entitled to much credit for the valuable work it has done in Chicago to overcome the many malign influences against the family, and to secure the conviction and punishment of the seducers of young girls.

Economic Conferences.

Mr. W. M. Salter, the able lecturer of the Chicago Society for Ethical Culture, has arranged a series of Sunday evening meetings of a most desirable kind. His purpose is to make business men and working men better acquainted with one another's views. He believes that what is needed is to bring these people together, and to help each to understand the other. To this end he has perfected the following programme:

The Conferences will take place at the Hall, 45 East Randolph Street (up one flight), "Sunday evenings, at 8 o'clock."

April 8, "The Aims of the Knights of Labor,"—George A. Schilling.

April 15, "Banking and the Social System,"—Lyman J. Gage.

April 22, "The Labor Question from the Standpoint of the Socialist,"—Thomas J. Morgan.

April 29, "Is the Board of Trade Hostile to the Interests of the Community?"—Charles L. Hutchison.

May 6, "A View from the Labor Sanctum,"—Jos. R. Buchanan.

May 13, "Socialism as a Remedy,"—Franklin MacVeigh.

May 20, "An American Trade-Unionist's View of the Social Question,"—A. C. Cameron.

At the conclusion of the address of the evening, any one in the audience will be at liberty to question the speaker as to any point that he or she may not be satisfied about. It is hoped that such questions and answers will prove an instructive and profitable feature of the meetings. No admission fee will be charged and the meetings are open to all. We heartily commend this scheme as a most laudable and seemingly practicable way to bring about a thorough understanding between those on whom the welfare of the community depends. Let this be but the beginning of a more comprehensive effort to bring peace and good will between all classes.

At the first meeting last Sunday night, hundreds had to go away unable to obtain even standing room. The editor of the JOURNAL arrived ten minutes late and could not get within hearing distance of the hall door. A more commodious hall is a necessity.

Rev. Dr. Cummings, President of the Northwestern University, read a paper recently before the Methodist ministers of this city and vicinity, in which he declared his belief in endless torment, and said that he thought vastly more than half the people would never see heaven. Dr. Fawcett thought Jonathan Edwards' pictures of hell none too horrible; they were not more terrible than the language of the New Testament. Another minister, Dr. Davis, said he had estimated that there were fifteen thousand millions children in heaven. Three-fourths of all other people he believed go to hell. Dr. Axtell believed in future punishment, but his hell was of a much lower temperature than that of some of the hells pictured by poets and painters. One minister only, Rev. Frank M. Bristol, declared that he did not believe in eternal punishment. He evidently thought that his brethren in the ministry, drew upon imagination for their statements, and talked fluently about something of which they were without knowledge. But then this talk about hell seemed to afford pasture to those who took part in it, and probably made but slight impression upon those who listened. It is one of the peculiarities of religious superstitions that they are taught by priesthoods and their ceremonies are continued long after they have been discarded by disinterested and sensible people. The clergy insisted upon the duty of punishing the crime of witchcraft long after laymen generally had rational views on the subject. The last trial for witchcraft in England, was instigated and urged on by a Hertfordshire clergyman, but fortunately the good sense of the judge and public opinion averted the disgrace of a conviction. The men who now spend their time discussing hell in the old-fashioned sense of the word are survivals; they belong intellectually and spiritually to the past which they represent. If they could but comprehend the law of growth, they would stop this childish talk, and teach the rational doctrine of the progressive development of man.

In a late sermon, Dr. R. Heber Nexton, is reported as follows: "In the world of culture skepticism was pronounced. On the other hand, down in the under strata of society Spiritualism, as we know it to-day, spread, developing most of the phenomena which at once allure and baffle inquiry. There was the dark science, the music, lights flying about the room, the recipient bound in wiles and falling into heavy stupor, voices and materializations. A most unpromising outlook for a revival of a reasonable faith in immortality, as the superficial observer would have judged; the very condition presaging such a revival, as the more thoughtful student would have seen. The spiritualistic movement in the social under world held alive the essence of immortality when it was in danger of being exhumed. As a fact of history, the restoration of faith came about otherwise than through such a new growth of paganism. A Jewish peasant so lived that he extracted in his soul the very essence of all religion. At his feet men learned again to believe in God, and thus once more to hunger after parity and to love their fellows. After his death, so the story ran, this divine man reappeared to his disciples from the spirit sphere. Were the story fact or fable, it was thoroughly believed and did its work. One man had come back from the grave. There was a life beyond death. The very attestation of immortality which the poor human heart has always craved was found. This was the goodness which ran in quick electric thrills through the Roman world, waking at its touch the ancient hope of man."

The Woman's Tribune speaks as follows of Catherine F. Stebbins: "Like so many of our reformers, Catherine F. Stebbins is the daughter of Quaker parents and she early learned the duty of bravely standing by one's moral convictions. Mrs. Stebbins is one of the pioneers in the Woman Suffrage movement, as she attended the first convention at Seneca Falls, and worked for the one in Rochester, acting as one of the secretaries in making out the reports. While in Milwaukee in 1849 she wrote articles in regard to the unjust laws relating to woman. Mrs. Stebbins rendered patriotic service with her pen during the civil war. She has always been active in the various city and State Woman Suffrage societies and petitions, but wrote for daily and weekly papers, as the impulse came, for years, in advocacy of enlarged opportunities, just laws, and in opposition to existing customs and laws and acts of legislators (individual and statutory); often had these papers, while in type, struck off in slips for distribution in letters and to relatives. Mrs. Stebbins called out women to register and vote, and one was received, and her name was on the voting lists for three years, until she left the city to educate her children."

Mrs. Stebbins, with her husband Giles B. Stebbins, are well known contributors to the JOURNAL, and both are staunch Spiritualists.

GENERAL ITEMS.

The Young Peoples' Progressive Society will give a calico ball, Thursday evening of this week, at Martine's Hall, 22nd St., and Indiana Ave.

Mrs. E. C. Williams-Patterson, the well known Knights of Labor organizer and lecturer, delivered the leading address at the celebration of the Fortieth Anniversary of Modern Spiritualism at Moline, Illinois. The speech was very eloquent and fills more than two long columns of The Rock Islander.

Mrs. Ursula N. Gestefeld, teacher and practitioner of mental healing, has removed her office to room E, second floor, Central Music Hall, where she may be consulted afternoons. Mrs. Gestefeld is said by those competent to express an opinion to be a successful healer and teacher.

Mr. Roger Slater passed through the city on Monday en route from San Francisco to Philadelphia. He is enthusiastic over his success in California and says that he cleared nearly \$4,000. In his particular phase of mediumship he has no superior. He is under engagement for May with the Young Peoples' Progressive Society of this city.

Mrs. E. M. Dole is at present stopping with her daughter, 209 South Leavitt St., and will not resume her public labors until next fall, her health not being good. Mrs. Dole is a most excellent medium, and has been instrumental in doing efficient work for the cause of Spiritualism, and we hope she may be able to resume her labors soon with renewed strength and vigor.

The trial of the Bangs Sisters was postponed from the 7th to the 13th, when it will come up before Justice Woodman at the Des Plaines St. Police Station. All parties who have paid money to witness their alleged materializations and desire to see justice done, fraudulent practices made dangerous, and honest mediums given the field as against tricksters, should be present if possible to give their testimony if required.

Worn down with over work Mr. Stainton Moses, whose contributions to Spiritualist literature over the pseudonym of "M. A. (Oxon)" are read the world around, has been ordered off on a sea voyage by his physician. He goes to Madeira and the Canaries. Let us hope that the rest and change will restore him. The Spiritualist movement cannot afford to lose his active pen, guided as it is by a well trained intellect and acute spiritual faculties.

P. Thompson writes as follows from Saratoga Springs, N. Y.: "Our anniversary has come and gone for the fortieth time, and our list has been the best. We had Bishop A. East, and Mrs. E. L. Paul, and now are closing with a course of lectures by J. Clegg Wright. Mrs. Paul is a success on the rostrum. She remains with us two weeks. B. A. Beals is also capable of doing great good. J. Clegg Wright is also a mighty power in turning the wheels of Spiritualism."

It seems that ex-Methodist minister T. B. Taylor has brought up at San Diego, after years of wandering. His advent among Spiritualists brought neither honor nor profit; if he would only follow the example of ex-Rev. J. M. Peebles and return to the church it would be a blessing to Spiritualism—but bad for the pompous but bungling charlatan, and it does not take long for a community to find it out, then he has to tramp again.

A. Dinsmore, who for many years has been closely identified with the cause of Spiritualism, passed to spirit life April 2nd, at the residence of his daughter, 234 Ogden Avenue, at the advanced age of seventy seven years. When the Fox Girls were first brought prominently before the public, he held circles in Canada, resulting in developing several mediums. "In Chicago he took great interest in the Children's Progressive Lyceum, and was ever ready to lend a helping hand. He was a man of sterling integrity, and beloved by all who knew him. Dr. Thomas officiated at the funeral, his address beaming with exalted spiritual thought, and sentiments full of hope and good cheer. His presence on funeral occasions has a tendency to dispel any old orthodox gloom that may cluster around such places."

A Notable Meeting of the Nineteenth Century Club.

There was a notable gathering in this city on Tuesday evening the 27th inst., at the assembly rooms of the Metropolitan Opera House. It was a meeting of the Nineteenth Century Club, before which Miss Lydia Bell read a paper on Mind Cure.

woodening, but he did not tell them that it was not due to the generosity or good sense of the Medical Society or himself as its employee, that there is no such law. But those who have been watching in the interest of freedom in this matter, know that such a law was sought to be passed by these gentlemen, worded thus—that "any means used by a non-diplomated physician, material or immaterial," shall be punished by legal enactment.

light with reference to the explosion. Mrs. William Kay, though almost frantic, said that the night before the accident she dreamed that there was an explosion in the mine, and that her son Charles, a lad of fourteen, was killed. She begged him not to go to work on Thursday morning, and followed him to the shaft pleading with him not to go down, but he laughed at her fears and descended. He, too, lost his life. A similar dream came to John Gray, and when he left home in the morning he said to his wife: "I dreamed the mine exploded and that I was killed. If you see me coming home to dinner come and meet me." He did not return to dinner, but Mrs. Gray was the first woman to arrive at the mine after the explosion occurred. Thirteen of the dead men have families. Of the sixteen men who were rescued alive, ten will probably die of their injuries.

JUST PUBLISHED William I. and the German Empire A Biographical and Historical Sketch. By G. BARNETT SMITH, author of "Poets and Novelists," "The Biography of Mr. Gladstone," etc. Svo. \$3.00.

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Mr. Farrington generously assured the audience that there was no law to prevent clairvoyants, mental healers, or healers by the laying on of hands from practicing their

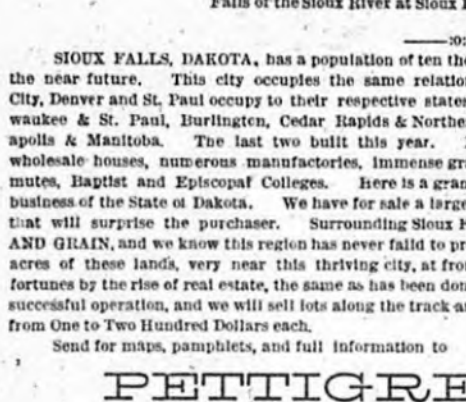
At the Keith & Perry saloon, Mo., twenty-one men lost their lives by an explosion. Two strange presentiments were brought to

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Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

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.

Enlarging the Scope of a Magazine. Rev. B. Fay Mills, the well-known evangelist, has been engaged as an associate editor, with Rev. Dr. Geo. F. Peck, of "WORDS AND WEAPONS for Christian Workers," a monthly magazine published at 251 Broadway, New York, devoted to religious work.

Valuable Works on Mesmerism, Occultism, Animal Magnetism, etc. J. J. Morse, the popular English lecturer, has published in attractive book form a course of lectures given through his Mediumship and Practical Occultism.

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Voices from the People.

AN OLD BUT GOOD POEM.

From the French of Gustave Nadaud, by the late John R. Thompson.

I'm growing old; I'm sixty years; I've labored all my life in vain; In all that time of hopes and fears I've falled my dearest wish to gain; I see full well that here below Bliss unalloyed there is for none, My prayer will never fulfillment know; I never have seen Carcassonne, I never have seen Carcassonne!

You see the city from the hill— It lies beyond the mountains blue, And yet to reach it one must still Fire long and weary leagues pursue, And, to return, as many more! Ah! had the vintage plenteous grown! The grape withheld its yellow store, I shall not look on Carcassonne, I shall not look on Carcassonne!

They tell me every day is there Not more nor less than Sunday gay; In shining robes and garments fair The people walk upon their way. One gazes there on castle walls As grand as those of Babylon, A bishop and two generals! I do not know fair Carcassonne, I do not know fair Carcassonne!

The Cure's right; he says that we Are ever wayward, weak and blind; He tells us in his homily Ambition ruins all mankind; Yet could I there two days have spent, While still the Autumn sweetly shone, Ah! me! I might have died content When I had looked on Carcassonne! When I had looked on Carcassonne!

Thy pardon, father, I beseech In this my prayer if I offend; One something says beyond his reach From childhood to his journey's end. My wife, our little boy, Argan, Have traveled even to Carcassonne, My grandchild has seen Perpignan, And I have not seen Carcassonne, And I have not seen Carcassonne!

So crowned, one day, close by Limoux, A peasant, double bent with age, "Rise up, my friend," said I, "with you 'I'll go upon this pilgrimage." We left next morning his abode, But (Haven forgive him) half-way on The old man died upon the road; He never gazed on Carcassonne, Each mortal has his Carcassonne!

Mediumship.

[Light, London.]

We print in another column an article from the RELIGIO-PHILOSOPHICAL JOURNAL, which embodies much respecting mediumship that we have repeatedly set forth in Light. The JOURNAL is of opinion that professional mediumship is likely to diminish and to give place to private mediumship in the family circle. It has for some time been apparent that this is the case in this country. Several causes combine to produce this effect. First of all there seems to be a law that no circle holds together after a certain length of time, when, probably, the purposes for which it was formed have been accomplished. Next, it is apparently impossible for a medium to sit regularly in promiscuous circles without his physical, intellectual, or moral forces being depleted. So evidently is this the case that it is an open question with some spiritualists whether public mediumship should be actively encouraged. Once again, an observant public is very skeptical as to the possibility of a public medium producing phenomena, admittedly so fugitive, with the hourly regularity that is involved in holding a public circle at a fixed rate of remuneration. When to this is added the likelihood, as we have recently pointed out, that a public medium may be prosecuted and severely punished in England, even if he be altogether upright and honest in act and intent, it is not matter for surprise that public mediumship should show signs of diminution. Moreover, the most careful observers will have arrived at the opinion that there is in the manifestations of this faculty, about which we know so little, a tendency to ebb and flow. We are on the ebb now, and have time to look about us, to tabulate phenomena, study mediumship, and construct a philosophy out of the hints that reach us from every quarter. We have been gazing open-mouthed at new wonders far too long. "Phenomena have been sought for themselves, not for the laws that they revealed. It cannot be denied that the result has been bad."

This, then, seems to be a fair generalization from what is going on, both here and in America. We have hinted that the practice of mediumship has its risks to the medium. These are chiefly to the public medium, whose gifts are at the disposal of any who will pay for their exhibition, and who must and does become saturated with the various, incompatible, perhaps vitiated and even pathological influences of which he is the receptacle. This is an inevitable danger from the side of the spirit. There is another danger of a purely mundane nature in the terrible temptation that exists to provide imitations of psychical phenomena which will not occur with the regularity necessary for the public medium's professional success. The daily bread and the reputation of the medium are at stake if results be not obtained; and we know the precarious nature of the phenomena, which may be as readily air, as passing through the mediumship of a public medium, an unfriendly argument, a wave of mental disturbance, or temporary indisposition in the medium. With such elements of difficulty, with the ignorance that still is ours, it is not in mortals to command success.

It is interesting and important to note that, in the opinion of the JOURNAL, as to mediumship in private there can be no question that the quality of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world. This is so, here as there; and it is, perhaps, true that the public circle is but an expedient, not a permanent one. We are disposed, however, to think that if due regard is had to the kind of phenomena suitable to a public, promiscuous circle, these may probably be presented to inquirers in this way. Some of the elementary phenomena may safely be evoked and studied thus by persons who have no means of access to organized and successful private circles. There will always be a running stream of inquiry, and it can hardly be met in any other way. When the elementary facts are grasped the inquirer will have more chance of joining, as he will be more fit to join, a private circle. But even so it cannot be denied that those who have formed in the seclusion of their own household a circle in which they hold communion with their friends who have left this world for a better will not be found eager to introduce an element which may be found to spoil all.

Leave the Door Ajar.

To the Editor of the Religio-Philosophical Journal: Every family has some dear one in the spirit-world, and when they refuse to believe in the fact of spirit return, they close the door, the same as if barring out a guest from their home. Our spirit friends endeavor to make their presence known, and feel sad when they apply for admittance, and find the door closed against them. From a dearly loved one recently passed over, the communication often comes, "I am always with you." What comfort it brings to know that death cannot sever the bond of love, to realize that they can and do return. Leave the door ajar for the angels! Jersey City Heights. L. H. MACE.

H. Eastman writes: We like the bold stand that you have taken at all hazards. Oh, that more would look into the spiritual philosophy, and get the consolation that can only come in this way. We have just lost a son, a young man, a boy of great promise, and he had commenced to read your valuable JOURNAL, and he comes back to us with such words of cheer that it binds up the bleeding wounds of our sharp separation.

Why I am a Spiritualist.

To the Editor of the Religio-Philosophical Journal:

In 1882 I became acquainted with a gentleman a broker by occupation, who had rooms directly over my store. Occasionally coming in, he noticed me conversing with others. One day he remarked that he thought I was a Spiritualist. I answered in the affirmative. He said he was not, neither did he believe in it or any other religion; but he and his family attended the orthodox church just for the fashion of it, but spurned the whole thing as being a fraud, and Spiritualism the greatest of them all.

A shudder ran through me, and I thought, "What can there be to set such a man thinking?" I gave it no more thought at the time. "Some days later a lady and gentleman (Spiritualists) called at my store and discoursed on "spirits." At the same time the broker made his appearance and called them frauds; but not in their hearing. He and I walked to where they were talking and listened to what they were saying for a few minutes. Finally the lady excused herself and departed.

We continued the conversation a short time. Suddenly I looked at the broker and said: "I see a spirit friend of yours leaning on your shoulder. Did you ever lose a brother by drowning?" He answered, "No."

"Then," I said, "He seems to be a particular friend or neighbor of yours."

"He answered: 'I never lost any one so connected by drowning.'"

I looked at him again and said: "Did you ever lose a relative or friend, a lady about four feet high, drowned? I see one standing in front of you, whose clothes are dripping with water."

"Are you in earnest, Mr. Dodge? Do you mean what you say?"

I answered: "What I have said, I saw and mean."

"Well," he said, "the gentleman you refer to was a near neighbor and one of my best friends. We thought everything of each other, and the lady you speak of was a girl fourteen years of age, a favorite of my daughter, who went to visit my friend, and while at his place went out in a boat on the pond. A squall came up and struck the boat. In the confusion the girl fell overboard, and he jumped in to save her, and both were drowned."

A few days after the broker was standing in my doorway, and I saw a ladder, or the form of one, leaning against his shoulder. I asked him if he ever had any one injured by a ladder. He said: "My father lived to be eighty years old. In going up a ladder one day to a haymow, by a misstep he fell to the floor and was killed."

I thought I might be a mind reader, therefore to try the experiment, I took him as the subject one day. He came into my very nervous, and I said to him: "You have been making a bargain with some one to-day, and it worries you."

He replied: "I let money to some parties awhile ago and they promised to pay me yesterday, but they haven't yet, and I wish to use it for other purposes."

I said to him: "When they pay you they will retain part of it. You will not get the whole of it." Yes, they will pay all of it for they are good, honest people."

I said to him that if I was in the habit of betting I would bet fifty dollars that he would not get the whole of it. I said: "Let me know when you get it." The next day he came in and said he had got it. Then I offered to bet fifty dollars that he had not received the whole of it. Then he acknowledged he had received all but four dollars, proving to me that it was not mind reading, for he was positive that he would get the whole amount and I thought that he would not.

But here is something still more wonderful. Going into my store in the morning, I would be impressed to state that we would take during the day a certain amount of money, say from seventy to one hundred and fifty dollars, and to my surprise, when footing up the amount, it would be exactly what I had stated. I tried the experiment for a week regularly, and out of the six days guessed right five times. My store was a common retail of fancy goods. Now, if any one is good at guessing, I would like to have him try the experiment; or by what law can he explain the phenomenon? J. S. DODGE, Boston, Mass.

Remarkable Manifestations.

A private séance was held a week or more ago with Mr. Husk at our house, when several of our friends materialized, among them "John King" with his brilliant light—who walked about the room; a very near relative, and thirty not less a one than "Christoper," whose likeness appears in this Medium. He is well known to those attending Mr. Husk's circle, and is a bright, cheerful, good-humored spirit, and a great favorite with all who know him. He has quite astonished every one by the rapid spiritual progress he has made during the last ten or eleven months; he is now one of the most prominent and useful of those spirits working under "John King's" direction. I consider that in three ways "Christoper" is invaluable at the séances. 1st. He proves beyond a doubt that one retains one's individuality and identity after death, for he is distinctly individual and possesses marked and interesting characteristics. 2nd. He has a ready wit, and this helps to reassure half-frightened skeptics and novices who attend the séances (they soon forget their nervousness in laughing at his sallies and repartees), while many a time we have left him happier and lighter-hearted by a long way than we came. 3rd. He is able and willing to give investigators tests and proofs of the truth of Spiritualism. He describes accurately any spirit friend standing by and sitting in the circle, he permitted my friend and myself to close the musical box, and place our hands on the lid; he then set it playing three bars of music, three notes, two notes and so forth. Again, no one out of my family was aware that I was taking his portrait; at our next séance, however, with Mr. Husk, "Christoper," in knowing manner, mentioned the fact. He has often disclosed to us small events, totally unknown to any one but ourselves, which have happened during the week in our household, thus proving he must have paid us a visit or two.

The most notable feature in "Christoper's" face is his thick, bristly beard, moustache, and, as he terms it, "fringe." At our circle he materialized twice, holding a luminous card in either hand, and walked round the room, visible to every sitter present. It is needless to give an account of his earthly life here; as most Spiritualists are acquainted with it, but I will just say in conclusion, that were "Christoper" to attend himself from Mr. Husk's Sunday circle, it would be a great loss to all of us, especially those to whom he has endeared himself by his quaint ways, his ready help, his kindly actions.—Marie Gifford for Medium, Ajda Daybreak.

AN OPEN LETTER

Of Inquiry Addressed to Messrs. Coleman and Morse and to Theosophists.

To WM. EMMETTE COLEMAN AND J. J. MORSE.

May you both be pleased to answer the following questions, not for argument, but for instruction: 1. What do you know practically of Spiritualism? 2. What do you know practically of Theosophy? 3. What do you know of good in either? 4. What do you know of evil in either? 5. What do you know of good or evil common to both?

The proponder of these questions, neither Spiritualist nor Theosophist, is only a neophyte, standing in the antechamber of mystery awaiting the guide who will conduct to light and truth within the temple. St. Louis, March 27th, 1888.

S. L. Answers solicited also from Theosophists.

The gentleman who asks these questions assures us privately that he does it in good faith, and we know him to be an earnest and candid seeker after truth. We do not, however, desire to open the JOURNAL to lengthy arraignments of Spiritualism or Theosophy, or long expositions of the merits of either. Let the replies be as brief as is compatible with perspicuity, and let contributors closely adhere to a judicial frame of mind in replying; no partisan heat is either necessary or profitable. The JOURNAL is willing to maintain an open court, but must ask that good fellowship, a kindly spirit, and the love of truth and justice govern all the proceedings.

Ohio has fourteen rock-ribbed islands all in Lake Erie.

The Apostle Paul.

To the Editor of the Religio-Philosophical Journal:

Prof. G. in his reply to a "Churchman," in your issue of March 24th, takes it for granted that the Apostle Paul speaks of "the natural body" in distinction from "the spiritual body," as if the spiritual body were not material at all.

This, however, is a mistake, though the English version reads thus, and though the church generally teaches thus, as it holds to the notion of "the supernatural" as distinguished from the natural. The term used by Paul, when anglicized, is *psychical*; and the passage properly reads, "There is a psychical body, and there is a spiritual body," both being natural. "Any one who will take the trouble to consult the Greek Testament will see this to be the fact. The question is, what was the apostle's meaning in taking it to be a body, or somewhat like this: There is a body in which being is first physically individualized and identified in the form of self-conscious intelligence—a psychical form—and there is a body in which afterwards being is spiritually manifested—a purely spiritual form. In other words, there is a material or animal body for the objective, personal identification of being; and there is a spiritual body for the immortal manifestation of being after the personal identification is effected."

I think Paul's idea was concerning a natural whole embracing both the psychical and the spiritual, and that supernaturalism really finds no support in this language of his. J. MERRIFIELD, Plainfield, Ill., March 24, 1888.

PROFESSOR G.'S REMARKS ON THE ABOVE.

I am greatly pleased with Brother Merrifield's view of this subject, and would like to add a word in defense of what the general reader, or at least the non-classical reader, will take to be a contradiction of terms. By giving my authority for it there will remain no charge of presumption against me, while it will serve to illustrate how unsatisfactory the very best translation is as compared with the original, in all dead languages, and that even those who can read the original must depend largely upon common sense and the context for its meaning; since Greek is only pure Greek to those whose mother tongue is Greek, the best linguists are in those languages like school children, and have hardly the facility that would be expected of a beardless youth to whom Greek was natural. Thus translators are like bright and intelligent children playing upon the literary lawn, but instead of the beautiful and enjoyable devices of modern times, they have a strong but very ungraceful old log wagon with which to amuse themselves. How the Greeks ever developed their high ideals of beauty, and reached such perfection in the fine arts, while they had such an awkward vehicle in which to convey their thoughts, is a mystery.

Referring to the Greek Testament, [Novum Testamentum Græce, Tomus Primus; Lipsiæ, G. J. Goshen, 1805.] I find on page 422, top line, the original of 1 Corinthians xv: 44, latter part of the verse, "There is a natural body and there is a spiritual body." Now the word that is here translated "natural," is the Greek word *psuchikon*, which, as it can be given to Roman letters in the French word "Psyché," meaning "soul," that which, in all ordinary usage in English and French, is as far from meaning anything material or physical, as the word "pneumatism," which occurs in the same sentence and is translated "spiritual." Indeed, from their etymology we should say that "pneumatism" (air or wind) is more material than soul or mind. And so the general reader will be apt to regard Brother Merrifield's use of the word "psychical" for "spiritual" as a contradiction of terms, and to think that psychical and spiritual, (or soul-like and spirit-like), are synonyms rather than opposites.

But now referring to the "Greek-English Lexicon based on the German of Passow," (Harper & Brothers, ed. 1881), page 1693, we find along with many other words that are variations on this root or stem, this particular word used by St. Paul in the text, and the following definition of it, including its particular uses: "The Greek word *psuchikon*, as a power, spirit or breath of life; *living, spiritual, mental, spirited, lively*." So far you might say, that don't help matters much. According to this (and it is in strict harmony with our English use of the word) Bro. Merrifield is as deep in the mud as St. Paul is in the mire. But now let me find something *idiomatic* to dig them both out. Having given the usual meaning of the word, the dictionary goes on to say: "But, also, 2. concerned with this life only, animal." This identifies Bro. Merrifield's "psychical" position, and clears St. Paul completely; since Paul never wrote a word of English, did not say "a natural body," but did say "the body which is concerned with this life only," and which should have been translated "animal" or physical body.

The fault lies with the translators, who, if they had been Spiritualists, would have made this and many other things agree more closely with the facts that the Apostles attempted to record. H. D. G.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The four Sundays of March have come and gone, and with them two of the best speakers that grace our spiritual rostrum, viz., Mrs. Lillie and Mr. Wright. During the two first Sundays J. Clegg Wright gave elegant addresses under control, showing marked improvement over those previously listened to; although it was more in the general line of his delivery, both as to quality of thought and ease and grace of utterance, that the change was noticeable. Mr. and Mrs. Lillie followed him for the last two, and again were we pleased to welcome another favorite speaker and listen to the singing of Mr. Lillie. Our audience was increased in numbers by old admirers of these two speakers, and our "Anniversary Day" was held a week sooner to avail ourselves of the services of Mr. and Mrs. Lillie. Three hundred people came out in the evening; and what with speaking, music and recitation to entertain and instruct them, had a pleasant and profitable service.

Mr. and Mrs. G. W. Kates, formerly of Atlanta, Ga., will occupy the rostrum through the month of April. The Conference, conducted by Mr. Frank Jones of the Peoples' Spiritual Meeting, New York City, held its anniversary exercises on the true birthday—Saturday, March 31st,—at the city and convention hall now occupied by them at 310 Livingston street.

Mrs. Stringham, a daughter of the late Capt. Duff, opened the meeting as an inspirational speaker and gave great satisfaction in what she said, coming as it did not only from a pure source beyond, but through a pure, true channel here. Mrs. Walton, a medium of over thirty years, followed with an interesting paper written under control. This lady furnished us with much matter of a really valuable character, but it is to be regretted that age has rendered her voice too low for us to get the full benefit of what is offered. Capt. Day next took the floor and did a little radical work in pulling down some of the old Bible ideas, when the ladies were announced as having provided refreshments for those present, so that without further delay they passed through the aisles and served sandwiches, cake, coffee and oranges to surprise and amuse over a hundred people, as this was Conductor Jones' first carrying out of his idea of a "Spiritual Love Feast."

After this part of our program was properly carried out, during which a gentleman sang some comic songs, Mrs. F. M. Holmes told how it took seven years to convert her to our cause and how firmly that experience had established its truths within her soul.

A purse of money was "materialized," as Mr. Bowen put it in presenting it on behalf of the ladies to Mr. Jones, the size of which was only limited by the "conditions existing." Mr. Jones has been instrumental in reviving our Conference, and the ladies either recognizing this fact, or that he was sufficiently aware of the importance of the gender sex in adding to the enjoyableness of the evening, or both; and so they showed their appreciation eddies, both as to the present given and the edibles served. W. J. C.

W. McConnell writes as follows from Montreal, Canada: We have a growing interest here in Montreal. From about a dozen who attended last summer, the room is now crowded, 100 or more being present last Sunday. The attraction is an inspirational speaker—a genuine spiritual man (so rare to find) named R. Keeschaw, lately from England. The discourses are simply grand.

W. Askin writes: When I change my mind, or turn my back on Spiritualism, I will then cease to take your paper; but otherwise you can count me a life-time subscriber.

For the Religio-Philosophical Journal.

Duties of This Life.

FANNY DEVILLO.

Moral duties, well understood and performed, are the bulwarks of a noble life; to be negligently in disposing good is the most dwarfing of all earthly conduct; to impoverish your own life by too early distributions, is again disadvantageous, crippling your resources, and delaying your own full development. Why mankind is so lily able or willing to help one another, is because their youth runs to waste, comforted and ill-fed mentally and morally they disperse, but garner not. Could the youth of our country—the world is our country—be made to realize the result of ethical culture during their early years, when indelible impressions are so constantly being made, what a vast advantage it would be to the human family, in comparison to the easily drawn draught of vicarious atonement, which is so carefully flattered and laded out to the receptive minds in Sunday school attendance. Rich young natures are turned aside from their free natural development and made to imbibe that which deadens all aspiration to personal excellence, withers the budding growth of sympathy and love. Oh! that such hideous mockery could be eliminated, with one fell swoop! but no, time must be granted that the children of men may grow strong gradually; to be bereft them suddenly of the darkness of their abode, would be as fatal as the noonday sun to the tender hot-house plant. Patience and love, with perseverance, are the only means that have firmly planted in our midst the illuminating standard of reason, and with these the march onward will continue gaining in force and power as it proceeds, leaving no devastation in its wake, but establishing a symmetrical normal state to take the place of this thing of cruelty and horror, this pestilence breeding theology, that so insidiously works its way almost everywhere.

One who stands as the scientific teacher before an ethical society of this city, remarked in a late Sunday discourse, "that the whole world should rot that a good man should cease to be." Continuing, he said that we only had to "open the lids of our Bible" to learn that the wheat only is to be saved, and the chaff destined to burn. Oh! what a travesty on ethical culture,—as though it were possible to give moral instruction with lessons of paramount selfishness and uncharitableness, the core and abomination of Christian dogmas! Rather, indeed, ten thousand times rather, would I be senseless and "rot" than to be a heartless angel. As we listened to the above discourse, how beautifully arose before us the tender, loving assurance that all evil is undeveloped good; that finally all will become pure, and mingle together in joyous harmony and unity. It seems difficult to believe that orthodox teachers can ever be happy without the knowledge that a vast number is suffering the pangs of eternal pain, but even that will, I believe, come to pass in the very distant future.

The Privilege of Being a Woman.

AN EPISODE OF THE HARVARD ANNEX.

Our Cambridge neighbors have lately been a good deal amused by a complication arising from prize dissertations in Harvard University. The "Bowdoin prizes" are the highest rewards attainable for English dissertations; and they range from \$100 downwards, being accessible to all students of the University, undergraduate or graduate. This, of course, excludes students of the so-called "Annex," which has no organic connection with the University; but a friend of the young ladies has for two years offered smaller prizes for dissertations by them, with precisely the same range of subjects, the prizes to be awarded by precisely the same judges. Last year no confusion resulted; but this year, by some accident, the two sets of dissertations were sent to the judges together, with nothing to distinguish their sources. Those who were assigned as judges for the historical essays—Prof. Torrey and Young—gave the first prize to one on "The Roman Senate under the Empire," which was so good that they recommended it for the rather unusual award of the full sum (\$100). On opening the sealed letter which accompanied it, they found the name of E. B. Pearson; but the class and department of the University were not designated, and as is required, and Prof. Torrey expressed some surprise that the author of so able an essay should not have complied with a provision so simple in default of the name of the author, and that the catalogue of the University for the name of E. B. Pearson; and, on their not finding it, somebody gave the suggestion that this person might be discovered in the Annex. On their inquiring there, the true fact came out; the author was a young lady. So the essay of Miss Pearson was necessarily ruled out of the list, and a prize of \$75 was awarded to a young gentleman instead; while Miss Pearson dropped at once to the rank of a second prize of \$50 to the humbler Annex prize of \$30, thus paying \$50 outright for the privilege of being a woman.

The crowning fact which makes the situation amusing is that the venerable Prof. Torrey is one of the few professors who have disapproved of the Annex from the beginning, he having held that neither the brains nor the bodies of women were quite equal to severe study.

The successful essay was read by Miss Pearson before the fellow-students of the Annex and the ladies of the Governing committee on Wednesday afternoon, March 14th.—Christian Register.

Tests of Spirit Identity.

To the Editor of the Religio-Philosophical Journal:

A double test of spirit identity occurred during a sitting with Dr. Henry Slade on his first visit to our town. My husband, Mrs. K. (a friend of ours) and myself called on Dr. Slade, and after the usual preliminary manifestations—accordian playing, rapping, etc.—we carefully examined and cleaned a slate and held it under the leaf of a table. At first the doctor and myself held it, and the name of my mother was written thereon. I remember we were all complete strangers to the doctor. Then Mrs. K. asked me if I saw any one, and Dr. Slade requested me, if I saw any spirits, to tell him, as he seldom heard from his spirit friends, every thing being for others instead of for him. Then Mrs. K. and Dr. Slade held the slate under the table leaf, and I immediately passed into the clairvoyant condition (an always conscious). Very soon the walls of the room seemed to pass away, and outside of the house I saw an old gentleman. He came into the room, and up to the table, and picked up one of those tiny bits of slate pencil used for the independent slate writing, and commenced to write. We could all hear the writing plainly. The table did not seem to be any hindrance to the hand in reaching the slate and I could see how the lines were written. He wrote his name, and then gave three raps as is usual when the communication is finished. Then I said quickly, "Do not move the slate. I wish to describe the spirit that has been writing." I gave a very minute description of the man, as I could see him as plainly as though he was clothed with a mortal body again, and Mrs. K. exclaimed, "Why, that is father K." Then they took the slate from under the table, and the communication was directed to Mrs. K. and her father-in-law's name in full was written, and I never either seen him or heard a description of him, and he had been in spirit life several years previous to our acquaintance with Mrs. K. After that we had no more slate writing, but the doctor said that my descriptions of friends were so good that he identified them positively. I wish to say that I am not giving sittings, or using my clairvoyance for the public, only in making diagnosis of disease. To me it is the greatest comfort, and I know it, robe the death of its greatest sting, and the victor of its victory. Rochester, N. Y. MRS. MARY PARKHURST.

Cassadaga Camp.

To the Editor of the Religio-Philosophical Journal:

Cassadaga Camp is already showing signs of activity, in preparation for the coming season. There has been a large amount of building since last summer, and more will be done this spring. A hall for the purpose of supplying a lecture and séance room, library and reading room, is to be built.

The hotel is to be furnished throughout, and put in the best of shape for the care of guests. The grounds of the association were last fall extended by the addition of twenty acres, a portion of which is to be cleared and planted this spring. Lots are in great demand, and a fine real estate on the grounds is now a good financial investment.

The Association is in excellent working order, and the coming season will surpass all previous ones in the number and variety of its attractive features. The famous Northwestern Band, of Meadville, Pa., has been engaged for the entire season. Prof. Peck will have charge of the vocal music. Among

the able speakers already engaged, we note the following: A. B. French, J. Frank Baxter, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Colby Luther, Rev. Samuel Watson, Mrs. H. S. Lake, Mrs. W. H. Barn, Walter Howell, Mrs. E. L. Lake, Mrs. W. H. Barn secured for the "June Picnic," which comes on the 8th, 9th, and 10th. Hon. A. B. Richmond, who has made such a stir by his able "Review of the Seyerb Commissioners' Report," is much interested in Cassadaga, and will visit the camp during the season. Cassadaga is the largest camp west of New England, and its prospects of growth and usefulness are second to none. And so the good work goes bravely on, and a slow but steady gain is noted all along the line. GHAFFRO, Meadville, Pa.

Mrs. H. N. Hamilton of Port Huron, Mich., writes: The 40th anniversary of modern Spiritualism was celebrated by appropriate exercises in this city at Macabee hall and Hamilton hall, a full house at both places; Mrs. Bader of Capac was at Macabee hall; spiritual intelligences manifested through my organism.

Notes and Extracts on Miscellaneous Subjects.

There are 292,160 persons in New York City who do not speak English.

Vermont annually produces 25,000,000 pounds of butter, 10,000,000 pounds of maple sugar, and 7,000,000 pounds of cheese.

Dried shark fins are sold in every Chinese provision store in New York, and are esteemed such a delicacy that they bring nearly \$1 a pound.

The potato harvest is now in progress in Southern California, and the crop sells for about \$1 a bushel. Two crops may be taken from the same piece of ground inside of a year.

The body of a squirrel burned to a crisp was found inside a glass globe of an electric lamp at Springfield, Mass., the other day. The query is, how did the squirrel get into the globe?

A French remedy for burns is to allow the contents of a siphon of seizer water to flow slowly over the affected parts. It quiets the pain speedily and expedites the final cure.

A faith cure healer at Salina, Kan., tried to cure a case of small-pox by the laying on of hands, and now the doctor and his patient are quarantined in a suburban blacksmith shop.

His friends say of William Shirley, of Ontario, that he fought under Wellington at Waterloo, that he walks two miles to church each Sunday, and that he is one hundred and three years old.

Among the Japanese engravings which are now exhibited in London, one which shows a little boy exposing his body to the attacks of flies, quitoes, so that his parents may be spared the bites.

In order to cure whooping cough in Warwickshire village, England, they cut a piece of hair from the nape of the child's neck, chop it very fine, and spread it on a piece of bread and give it to a dog.

Officer Orguello, of the Los Angeles police, carries a lasso, and he finds it of great assistance in catching tramps who may desire to evade him and the jail which awaits the captured tramp in that city.

The other day at Fresno, Cal., a ewe gave birth to three lambs, two white and one black as the ace of clubs. When the mother saw this off-color offspring stamped on and butted the poor little fellow until it was dead.

A Baltimore firm has a till-tapper in the shape of a Maitess cat. When one of the firm opened the money drawer one Tuesday morning out jumped a \$20 note and two \$10 notes, and other notes were damaged by the cat's teeth. Tabby is accused of having appropriated the money.

Several weeks ago the physicians of Marysville, Cal., assured J. O. Cousins, of that place, that he was undoubtedly afflicted with leprosy. He said if it was so he didn't want to live longer, and, though carefully guarded by his friends, he made five attempts to kill himself, and at last succeeded with a bottle of laudanum.

Several years ago the Rod and Gun Club, of Portland, Ore., imported a few Chinese pheasants and set them loose on Protection Island. The pheasants have since multiplied until the island is well stocked with them. The birds are about the size of a common prairie chicken, with a long tail, and their plumage is remarkably beautiful.

Twenty-two years ago Evander Cameron, of Toltion, Tenn., wanted to marry Mary Baynes, and she wanted to marry him. He was thirty and she was twenty. Papa Baynes said, "No," and so the faithful lovers waited, and waited, and a few days ago the old man relented, and Evander, aged fifty-two, and Mary, aged forty-two, were married.

An elegant Indianapolis mansion is empty and is offered for rent at a very low figure. The owner vacates it because he is tired of the racket kicked up by invisible midnight visitors. Furniture is turned upside down and the piano played by unseen hands. A ghostly finger appears and traces on the mirror tables of the color of blood, spelling out the word "Beware."

The rapidly with which distance can be annihilated in these days of rapid transit was illustrated recently by Charles W. Parker, of the firm of Macular, Parker & Co., had a business engagement in London. He breakfasted with his family March 1st, he took his supper with them on the 23d of March, and in the interim he had crossed the ocean, visited London and returned.

A Maine fishing schooner, the Josephine Swanton, while anchored off New Ledge the other day, was struck by a big black whale. It was seen first some distance from the vessel, and evidently saw the schooner for it dived, and shortly afterward came up with a crash against her bottom, raising the stern six feet clear of the water, knocking down the crew who were on deck and shaking everything up in a very startling fashion.

Dr. James G. Hyndman, of the Ohio Medical College, says that a Catholic priest of Cincinnati came to him to be treated for throat trouble. The doctor advised him to let his beard grow. He did so, and the throat trouble ceased; but some of his superiors objected to the idea of a priest wearing a beard, and so he was obliged to lay his case before the authorities in Rome, with

A Natural Gas Sprite.

The Indianapolis Journal solemnly relates the following: A young man in the North End, somewhat given to scientific pursuits, remembering...

On the first trial he entirely surprised himself. He found that when he exerted himself about as much as in ordinary running, his strides were over sixty feet each, and a regular "half-hamton jump" covered over 198 feet.

He is waiting for warmer weather to experiment further with his suit. Besides that, he says he is not willing to keep his discovery any longer a secret for fear of danger to himself.

Medieval Methods.

That was a faithful conceit which endeavored to draw parallels between the gradual civilization and the savage and the life of a man. Though the idea of making the small boy contend with the savage and predatory era does not appear to be so very far-fetched, both having one thing in common, a desire to cut their names or achievements on rocks, trees, etc., evidently realizing fully that pictures, however rude, easily convey ideas.

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Practical Occultism.

A Course of Lectures though the France mediumship of J. J. MORSE.

With a Preface by WILLIAM EMMETTE COLEMAN.

PROLEGOMENA. I. The France as the Doorway to the occult. II. Natural and Spiritual forms of Induction. III. Mediumship: Its Physical, Mental and Spiritual conditions. IV. Magic, Sorcery and Witchcraft. V. The Natural, Spiritual and Celestial Planes of the Second State. VI. The Soul Worker: Its Health, Health and Evolutions. VII. Life, Development and Death in Spirits-Land. APPENDIX - Answers to Questions.

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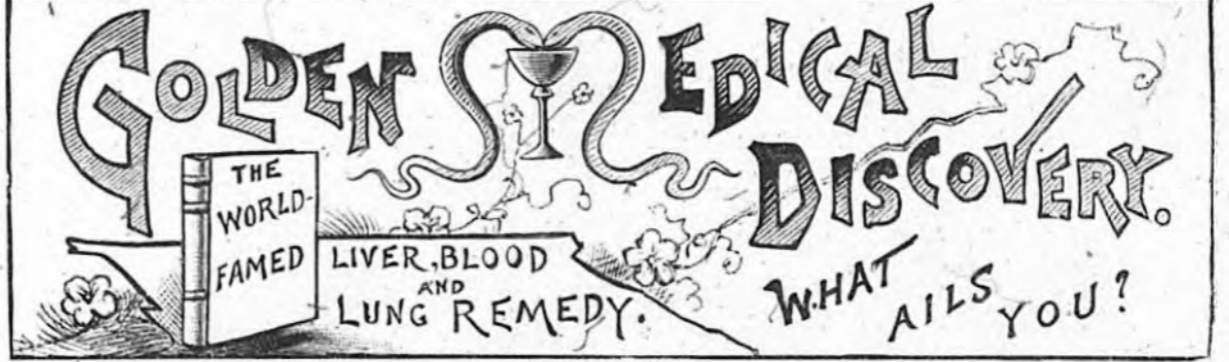
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International Council of Women.

They were building around the working girl a wall of protection. "She was a child of God." The Knights demand not revolution but reform, and to that end the best feelings were to be cultivated.

This letter is already too long, and I have not commenced to touch upon many important matters discussed. In regard to some I can hardly credit some of the statements made, such as this: "In Massachusetts the wife has not even a right to a place in the family lot in the cemetery. Quite a number of laws just as senseless were reported, but they must have been forgotten by most people I think."

Friday morning was devoted to "Social Purity," and was discussed with closed doors. Those who would like to know more of the efforts now being made to promote this object, the bottom plank of civilization, should read the reports in the Woman's Tribune a paper edited by Mrs. Clara Colby.

Saturday morning was a great time for the older ladies concerned in the movement. Mrs. Stanton, Mrs. Stone (Blackwell) and Fred Douglass were the principal speakers, while old John Hutchinson of the family, once famous through the country for their singing, appeared and sang a new song composed by himself. Mr. Douglass' speech was good, but too long. It is hard work to sit all through a long morning and listen to speaker after speaker, each one of whom has something striking to say. The theater was a large one and some of the speakers found it difficult to make themselves heard, but on the whole they did well; "angels could do no more," and we may pronounce the Women's Council a success. Mrs. Stanton has a good voice and spoke distinctly so every one could hear her. The Indian lady was dressed in an immense quantity of white, nun's veiling, which fell around her in folds, while the shawl-like garment which was worn over the shoulders, gave her the appearance of being dressed in a Justice's gown, except that it was white. She has a little mark on her forehead. I was not fortunate enough to find her in, or would have asked her what it meant. She seemed to have some difficulty in finding the right words to express herself, and was naturally scornful of the male sex and says that the prince who built the wonderful Taj to the memory of his favorite wife, built it because "she made some verses in praise of her husband." I cannot give the tone and air with which this was said; it brought down the house; but this talk must come to a close, so I rest here.

Washington, D. C. ELIZABETH.

Another Correspondent's Account.

To the Editor of the Religio-Philosophical Journal: Washington, for the past week, has presented one of the most wonderful, stirring and educating spectacles ever seen in the world since the dawn of modern civilization.

The International Council of Women not only brought to this capital some of the most famous and progressive women from every State in this country, but reaching welcoming hands across the ocean, drew learned and eloquent women from Great Britain, France, Germany, Scandinavia, India and Italy, to proclaim by word and deed that a new era had dawned upon the earth, and that "Woman's Cycle" had begun.

Through the power of organization, dignity, eloquence and learning the Council has achieved in one week what years of unassociated efforts have failed to accomplish. It has captured the public, conquered the press, disarmed the pulpit, set the frivolous woman thinking, the thoughtful woman working, silenced ridicule, won renown, paid expenses, and covered the cause of woman with a mantle of glory. Every day during its sessions Albaugh's Opera House, one of the largest halls in the city, has been crowded from pit to dome; every night standing room only.

Honor to whom honor is due. To the women at the head of The National Woman Suffrage Association belongs the credit of convening this great and noble body of women, representing every branch of woman's work, and so directing and controlling their eloquence and exercises, that the Council has reflected honor and beauty upon all the women of the world in public and private life.

Papers were read and speeches made upon Philanthropies, Temperance, Industries, Professions, Organizations, Legal Conditions, Social Purity, Political Conditions and Religion. The papers were all interesting, none dull, and some were scientific, scholarly and profound. The speeches were amazing in their eloquence, fluency and force. The Council has proved that women are natural orators, and that in the executive and administrative ability needed in managing large conventions, entertaining delegates, preventing friction, attending to the finances and promoting harmony, they are not only the equals, but the superiors of men.

A master mind was seen in the manner of the general treatment of the various subjects under discussion. Sentimental gush, vituperative abuse of men and institutions, rambling and moralizing, were conspicuous only by their absolute absence from essays and speeches. These women told with clearness and force, supported by solid and satisfying statistics, the wondrous story of woman's work in peace and war, in industries and professions, in factory and on the farm, for the past forty years. Learning and logic, not religion and ranting, were daily offered to the dazed apprehension of press and pulpit. Facts, not fancies, were what these women gave the public.

This Convention has not only been remarkable for what it has done, but for what it has not done. The members did not quarrel, get drunk, swear and smoke in halls or committee rooms, or hotels, lobby or bribe for offices, or serenade each other with brass bands, after the manner of their brothers when in solemn convention assembled, political and otherwise. They devoted one session and one only to personalities and mutual admiration.

Take note, gentlemen! These women understand law, medicine, finance and government. No power on earth can long bar any avenue to place and power for them, when they unite to demand an entrance. This is the beginning of "Woman's Cycle." I warn all men to look to their peculiar possessions and privileges. Strange things will happen before the end of this century. Some of us are Gnostics. We know! This is only the beginning of the "Woman movement." Every day but the last two the weather was atrocious. It rained and drizzled from dawn till dark, but delegates, visitors and listeners defied the weather and crowded the hall. Nothing could withstand the invincible cheerfulness and indefatigable industry of the workers, and nothing surpass the amiability and en-

thusiasm of their audiences. At night the gentlemen came in increasing numbers, but in the morning the audiences were mostly women; thoughtful, refined and dignified women, who are just beginning to realize what this Council has done to advance and elevate the cause of their sex. Reporters and editors have not only been just but generous. Praise, attention and glowing editorials have been showered upon these women—the New York press excelling the Washington press in commendation and congratulation.

The brilliant young humorist of the daily will now be forced to seek fresh fields and pastures new for his devouring sarcasm. Along with the mother-in-law and the book agent he has lost Susan B. Anthony.

The Susan of the reporters, of prejudice, persecution and lies is dead! But the Susan of Reality, Reason and Truth is very much alive, and may her shadow never grow less! Far down the mists and myths of years swings Susan—she of the sharp voice and sharp bone, umbrella, spectacles and cork-screw curls—Aggressive, republican, quintessence of vulgarity and angularity she is dead! Rising from her ashes, behold a new Susan, beautified, glorified! The same Susan, but clothed with the magic of success and power, and seen in the shining light of Truth. Susan made such a presiding officer for a great convention as some men have equalled, but none have ever excelled. Gentle but firm, dignified but witty, serene and sweet, womanly, eloquent and noble, her tall figure was draped in magnificent silk, her shoulders adorned with a beautiful and brilliant scarf, and her clear cut, refined features beamed with benevolence and happiness. She has certainly now her reward for all her patience under abuse and suffering. Every just and sympathetic soul in that vast audience must have rejoiced with Susan. I, for one, felt that those who had helped to wound her with "the slings and arrows of outrageous criticism," and scourge her with sneers and slurs, were not worthy to kiss her feet!

Among the delegates who appeared on the platform every day were many women famous all over the world. In the front row with shining white hair, beautifully dressed in silk and lace and jet, dignified and sweet, sat the pioneers and promoters of woman's work for—to these many years—Elizabeth Cady Stanton, the idol of the convention, whose every word won applause. Susan B. Anthony, the grand presiding officer; Matilda Josely Gage, who moved all to tears and thrilled the house; Lucy Stone, friend of Lucretia Mott and pioneer of all—full of dimples and reminiscences; Mary A. Livermore, majestic, magnificent, with the logic of a lawyer and the eloquence of the born orator—her paper on "Industrial Gains of Women" was one of the gems of the convention and it should be printed for the benefit of women everywhere; Julia Ward Howe, the poet and writer, the scholar and critic, the beautiful and elegant woman of the world, beloved at home, famous for manners, mind and heart—the throng greeted her with her own noble hymn,—"Rising and singing 'The Battle Hymn of the Republic,'—a sudden spontaneous tribute to her genius and grace. It would take columns to even mention the numbers of famous, accomplished and earnest women that were there and the work they have done and are doing.

Clara Barton with her breast covered with medals and orders told of her work of help and succor to the wounded and suffering on battlefields and in hospitals. Frances Willard won all hearts to the cause of temperance in the convention, and nearly converted the wicked city outside.

Aristocratic, elegant and conservative sisters from Sorosis, the finest woman's club in the United States, were there in force, led by gentle Mrs. Louise Thomas, who charmed all with her account of the labors and success of that famous and wealthy society. Lita Barney Sayles read a profound and earnest paper on Co-operation, as a delegate from the Sociological Society of America. The Knights of Labor sent two eloquent, stirring women to represent the power and rights of woman in their order, and wonderfully well they did it. Miss Hulda B. Loud, and Mrs. Leonora Barry—these delegates from Labor's ranks made speeches so full of fire and force, so replete with pathos and pleading, that every heart was touched, and they were applauded beyond all other women there. These new and unknown women were congratulated, admired and praised by the elder and more famous ones, and all rejoiced in their eloquence and success. Miss Hulda B. Loud was immediately asked to address several other meetings, and both won glowing tributes from the press. When the Knights of Labor entrust the settlement of vexed questions of strikes and boycotts to women, like Miss Loud and Mrs. Barry they will gain in the confidence of the public.

The great and conspicuous lack among most all the women essayists and orators was wit, and a sense of humor. They were too serious—they told no funny stories. They indulged but little in laughter and sarcasms, and created but little laughter among their listeners. This is a peculiarity, and I think, a falling of the feminine mind. The greatest orators are always witty, often funny, and abound in effective and telling anecdote. Learn to tell good stories, ladies. Give more play to sarcasm and humor.

The only two exceptions to these criticisms appeared doubly brilliant from the variety of their gifts. They were two famous and successful women journalists, Laura C. Holloway and "Grace Greenwood." Laura C. Holloway spoke without notes on "Woman in Journalism," and captured the house with her wit, sarcasm and self-possession. I had long known that she was wise as a theologian, writer and editor, but I did not know that she was also an orator and a wit. Grace Greenwood read a bright and humorous paper, and recited an original funny poem with great effect. Susan B. Anthony was also occasionally witty and often gently sarcastic, and she sought to organize a society for the promotion of wit and humor among women, and make Mrs. L. Holloway and "Grace Greenwood" officers at once. Such a society is sadly needed.

Dr. Sarah Hackett Stevenson read a paper on "Woman in Medicine"—strong, scientific, radical and rich with learning and truth. It seemed to me one of the most valuable contributions presented at that "feast of reason." I felt proud of Washington that it would not let that grand woman take her seat, till every word of her wisdom had been heard. Her time was up; her essay unfinished, but deep and learned as it was, they applauded and called till she returned and completed her address. The world is ready for the goddess who sweeps through the halls of science, gathering knowledge and power to strengthen and elevate the womanhood and motherhood of the world!

Anna M. Worden gave a graphic and most entertaining account of "Women in the Grange." Only those who know the narrowness and sad isolation of women in farm life, could appreciate the truth and pathos of her

pictures. Esther L. Warner, a soft-voiced, sweet little woman, gave the brighter side of the life on the farm, and delighted every one by announcing herself as a successful farmer. Go west, young woman; take a farm and improve your acres and your manners by taking lessons of Esther Warner.

Among the younger delegates and workers in this convention, who were conspicuous, and admired for able essays, brilliant speeches, and untiring labor and amiability, were first and foremost Clara B. Colby, May Wright Sewell, Rachel G. Foster, Laura M. Johns, Rev. Annie H. Shaw, and Prof. Rena A. Michaels, besides many others. As I cannot do them justice I leave them to the successful future that surely awaits them. Elizabeth Boynton Harbert made a most graceful offer on several occasions, won gratitude for her executive ability, and drew constant attention on account of her gracious, commanding presence, fine voice and elegant style. The West was nobly represented, and the great leaders of the future will come from the West. I cannot attempt to do even partial justice to the foreign delegates for they deserve a whole chapter.

Even fashionable society recognized and entertained these women of strong minds and radical views. President and Mrs. Cleveland gave them an especial reception, and the convention decided that Mrs. Cleveland was possessed of the divine right of queens to do exactly as she pleased, because nature has given her the triple crowns of Beauty, Sweetness and Grace.

Senator and Mrs. Palmer gave the delegates a magnificent reception and supper. Senator and Mrs. Stanford lavished flowers and hospitality upon them.

The capital city proved her claim to liberality and culture by honoring and appreciating these wise and noble women.

Washington, April 3, 1888. S. E. H.

For the Religio-Philosophical Journal. BUDDHISM vs. CHRISTIANITY.

A. — C. — F. T. S.

An article recently published by Dr. C. Perrin, entitled "Buddhism vs. Christianity," was read at a meeting of the Baptist Clergy in this city, and the manifestly unfair comparison between the two merits a reply. In the first place the Rev. Dr. gave a list of analogies "that was most startling"; truly to one who has compared the two religions the analogies are most startling, showing that one or the other is to a great extent a plagiarism. As Gautama Buddha lived and promulgated his theories 600 years before Christ was born, I fail to see how any one can for a moment assert that "they had borrowed many of their excellences from Christianity"; rather would any one but a minister say to the contrary. He says Buddha's life affords many parallels with that of Jesus. Truly so, but the similarity between Buddha and Jesus is not half as great as between Jesus and Christna, who was said by the Brahmins to have lived 7,000 years ago. As the attempt to squeeze cosmogony into the Biblical record of 6,000 years has utterly failed, the date given by the Brahmins can not be denied on any tenable ground. Christna was born of a virgin, and crucified. The similarities during their respective lives were so great that I here place them side by side. The account is taken from "Isis Unveiled," 2nd vol., p. 537. Let thinkers reflect on this, but possibly the clergy will also assert that Christna's narrative was borrowed from Christianity!

CHRISTNA.

Epoch: Uncertain. European science fears to commit itself. The Brahmin calculations fix it at about 6,978 years ago. Christna descends of a royal family, but is brought up by shepherds; is called the Shepherd God. His birth and divine descent are kept secret from Kansa.

An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna.

Christna is persecuted by Kansa, Tyrant of Mathura, but miraculously escapes. In the hope of destroying the child, the King has thousands of male innocents slaughtered.

Christna's mother was Devaki, or Devanagiri, an immaculate virgin (but had given birth to eight sons before Christna).

Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmins, and descending to the lowest regions (hell), liberates the dead, and returns to the paradise of Vishnu. Christna was the God Vishnu himself in human form.

Christna creates boys out of calves, and vice versa. He crushes the serpent's head.

Christna is Unitarian. He persecuted the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary—the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree) nailed to it by an arrow. The best scholars agree that the Irish Cross a Tuam, erected long before the Christian era, is Asiatic Christna ascends to Swarga and becomes Nirguna.

Dr. P. says that Buddhism is atheistic, that it knew nothing of a deity who is pleased or displeased with the acts of men. Truly it does not. It does not believe that the Supreme Power is anthropomorphic, that it demands to be conciliated by flattery and to be

fawned upon for fear of eternal damnation. It has no use for a God who has "The cruelty of a Fijian god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared to the cruelty of a god who condemns men to tortures which are eternal. . . . The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence." ("Religion.") The above description is the orthodox God of to-day.

As to Buddhism being atheistic T. Inman says: "To my own mind the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing man for his sins, . . . yet for the son of Suddharma, there was a supreme being." ("Ancient Faiths and Modern," p. 24.) "Few writers are as bold and outspoken as Inman, but small as is their number, they all agree unanimously that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism nor feticism." ("Isis Unveiled," 2nd vol., p. 533.) The assertion that the goal of Buddhism (Nirvana) being nothing or annihilation, is unwarranted by a close study of the subject. Max Muller (contrary to his former opinions however) says in a lecture at Kiel in 1879, "he distinctly declares his belief that the nihilism attributed to Buddha's teachings forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation. Nirvana is the state of absorption into the Universal Soul, or union with God's complete purification from matter. The Doctor says also that Buddhism is powerless to elevate the race. Does not he also say that "its ethics were the highest of all religions"? Then is it the fault of the religion, or of some occult law in the progress of nations, that the nations embracing Buddhism are not members of the community of civilized (?) nations? Let readers reflect, however, that in so-called civilized countries there is more crime to the square rod than there is to the mile in heathen countries, and the distinguishing feature of our present civilization is a frantic and merciless battle of man against man.

Does Christianity have the egotism to think that it will be the last and best religion on this earth? Let history answer, and show that "religions come and religions go, and civilizations come and go, and naught endures but the world and human nature."

We can now furnish "The Perfect Way; or, Finding of Christ," for \$2, postage 15 cents, extra. (Former price, \$4.) This is the American reprint of the new revised and enlarged edition. A remarkable work. The Perfect Way is an occult library in itself; those desirous of coming into the esoteric knowledge and significance of life, will be well repaid by its perusal!

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OF THE

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WHAT I SAW AT CASSADAGA LAKE

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