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

### VOL. XLIV.

### CHICAGO, APRIL 14, 1888.

Readers of the JOURNAL are especially requested to seng 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 organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incl sents of spirit communion, and well authenticated acsounts 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

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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 proposi-tions cannot be both true nor both false. In other words, of two contradictory proposi-tions, 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 folws 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 column or more the principles of logic lighein 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 ence 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 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 be-yond 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 y u/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 mindreading, 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 arready future available. 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, prognesticate 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 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, with buys heer and 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 be-lieve 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. do not see that God's foreknowledge inter feres 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 distinc-tion, 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 hyg 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 barque is drifting on the water, you may change 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 Delty 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 preroga-tive 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 manifesta-tion 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

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, meta-phorically 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, 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 burned without any dispensation for or against by God or Providence." Many times, hose things attributed to Providence are the result of Spirit Interterence. 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 fore-knowledge or foreordination. That question has puzzled me because foreordination makes God the author of evil; and His perfect fore-knowledge makes Him, at least, the permit-ter of evil, and thus, in a measure responsi-ble 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 b lieve. 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, both through the press and on the rostrum, but intended in the main to ssk 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 lati-tude 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 apsproval 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 ob-served [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 knowl edge is a logical necessity to account for the knowledge." [Schuleyr's Logic, p. 156.] But knowledge." [Schuleyr's Logic, p. 156.] But does that imply anything in regard to neces-sity 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 Influite, He sees before it gets to the turning point which way it will turn, but does not will it. Finite sees the heavenly bodies, the chemical changes in nature; these and many more things I could mention. He knows from time to vance. 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

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 vari-

ableness 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 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 materiretribution, of love or mercy, but the material essence of Divine Infinitude does not change a particle.

-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 cer-tain doctrines in which the orthodox world are very much divided,—often exactly op-posed to each other. For instance, you can not answer the question of forcordination 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

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 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 prog-ress 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 na-tionalities 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 as-sociations 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 po-sition 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 lit-tle; 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: Oberlia, 1830; Vassar in the sixties, etc. Our grandmothers did not have much chance ac-cording to Mrs. Sewall; still I have heard of some quite notable women among the grand-

mothers 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 kneaded 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 defact that the daughters of those women de-mand higher education to-day. The wonder-ful 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 grand-mothers; they were great women if they did not go to college. Among the speakers Treeder. not go to college. Among the speakers Tuesday evening was Mrs. Frances E. W. Harper (col-ored): "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 force of the child in a great measure, and it speaks volumes in force of the child in a great measure, and it speaks volumes in force of the child in a great measure, and it speaks volumes in force of the child in a great measure, and it speaks volumes in force of the child in a great measure and it speaks volumes. umes 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 thinking that too much stress is laid up on 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 play-ground 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 gourse 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 in-cludes 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 elo-quence; 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 satisfled 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 anarchy, especially speaks of "their 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." To the Editor of the Religio-Philosophical Journal

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

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; more than must be clothed and sheltered; more than that, he must possess a home, with all that sweet pame implies before his/spiritual nature gan find its fullest development. Hence the selution of the economic problems is of paramount importance. Under the capitalistic system no solution is possible. Under it the core are growing poorer the right right. 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 fear-ful game? Commercial statistics show that

over ninety per cent. of all legitimate busi-ness men fail during their life. "The majority of the men of wealth commenced poor," says Underwood. What a con-fession. 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 hireling sheet, from the obscure coun-try patent inside, which yelped after the big hounds, to the great subsidzied dailies, clamored for the blood of these men from the mo-ment of their arrest until their murder stained with deepest dye American jurispru-

You must have noticed with what unutterable coarseness and brutality the press, villified wife, sister, mother, 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 capital, by means of our financial and land system, will inevitably enslave the American ople, 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 police man, the revolver of paid assassins, and the bayonets of a hireling 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 Bonfield that he should discharge his reserves; that there was no cause for interference, and 'yet Bonfield 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 with 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 undeserved suffer-ing;" 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

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 e extent to wring from judge and prosecu-

tor 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 Otls Fovor into court when he knew that Fovor 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 raylow the case with its tarrible out. not review the case with its terrible out-rages 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 well the constant of the consta 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 publish this, and i with shoulder all responsibility.
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 physio-logical 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 must 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 "Physilogical Psychology" can scarcely claim to be an independent science, or even a definite branch of the science of psychology in gene ral, 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 convestigation all the phenomena of human convestigation." sciousness, 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 Mechansm, 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. deto the phenomena of consciousness. Part II. describes the various classes of correlations which exist between the phenomena of the hervous mechanism and mental phenomena. "Abnormal phenomena," such as those of insanity, delirium, hypnotism, somnambulism eestasy, mind-reading, Spiritualism and even of sleep and dreaming are "definitely excluded." Part III presents "such conclusions as ed." 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 as-sumption 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 ac-cessible 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 testimony of Mayor Haring was a peaceable one. Parwife and children with him.

was beginning to disperse. 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 ganglial nerves with a meager notice of their offices, and de-votes 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. early history no general recognition of the superior importance of the brain in this matrary of Pythagoras, however, regarded it as a meeting place of the senses; so too, did Hip-pokrates 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 Exuer 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 countenance is in pairs, and why not the brain? Yet as the two sides of the face when criti-cally 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 anthropologic 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 and pathological evidence do not warrant us in assigning such pre-eminence to the frontal lobes;" whereas small lesions in the peri-etal, 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 him-self 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 pre-scribed for limself. 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 marked its height of the contraction. 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." 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 quota-tion from Lotze: "The whole of our appre-hension 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 cor-relation 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 'time.' "On summing up the results of all the experiments hitherto made in psychometry, we can only reiterate what we began by saying: "Experimental research does not explain the origin or nature of our ideas of time and its relations, nor has it succeeded in establishing many new princi-

Ples 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 so 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 his 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 sum-mary: "The subject of all the states of consciousness is a real unit-being, called mind, which is of non-material pature, 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.'

Yet he does not accept the proposition that the mind is the builder of the body, fashion-ing to its own inherent constitution and uses the organs of the physical mechanism. He proceeds to argue the hypothesis which refers all so-called development of the mind to the evolution of the substance of the brain. under purely physical and mechanical

causes. 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 deifica-tion of impotency." Yet "the mind is absoutely 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-intellectuality, but simply non-manifestation, as an unbodied spirit may be conceived as having no means of making itself. ceived 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 realy act upon each other because of the obvious difference in the essential charactermaterial evolution; and some of its most im-

obvious difference in the essential character-istic of the two. Matter and mind, as being is it cot 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

ory of one essential substance under two heads. But the whole talk of forces inher-ent 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 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. activity; and it reminds him that this activ-

ity 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 mind believes as it does believe, because of the brhavior 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 the assumption that the mind is a real being. which can be acted upon by 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 unitbeing or what the Alexandrian philosophers would denominate a "whole," Prof. Ladd transcends the limits of physiology and en-ters the domain of the higher truth, metaphysics. He accordingly devotes his last chapter to answering objections and fortify-ing his position. Giving each opposing argument full scope he shows it to be incon-clusive. The brain as a mass is no better than any other similar soft and pulp-like bulk. It is the wonderful molecular constitution, atomic 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 beings. Moreover, they are hypothetical existences, or beings whose existence is inferred in an extremely roundabout way in order that we may 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" in that. Indeed, one to learn any thing, 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 itself 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 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 at-tributes, 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 enti-tled 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 "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 dis-embodied or unembodied mind, could per-ceive and feel, and think, and will, is a ques-tion toward the answer of which we can

make no beginning." The unity or wholeness of the mind is equally 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 at all."

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 corrupti-bility—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 and 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

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

### AFTER COURT.

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

To the Editor of the Religio-Philosophical Journals

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 ma-

I was greatly relieved of a load of soulwoe when I read the good Bishop's elucida-tion of the story of Jepthah 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. Jepthah simply forfeited his honor, and sent the child to a convent, thus cheating God out of a rich sacrifice. It has always been my intention upon reaching "the happy hunting ground," to find Jepthah 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,

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 combativeness 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 criticing the lack of bouffentness in the Sedem cising the lack of bouffantness in the Sodom style of overskirts, 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 sum-mer-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 eachis 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 revenante, crying at 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 truer lover, Antonio di Rondinelli, and sank fainting on the threshold, after she had cried aloud for help. > And Rondenelli, enlightened by love, recog-nized 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 love, and faith gained what fear had lost.

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;" they said. "If dey can't stop de fiah in dis worl, dey can't stop it in de nex'."

The Fortnightly Review.

### Woman's Conference.

LYDIA R. CHASE, HEADER. 2139 TEER PLACE, PHILADELPHIA, PENN.

### JUSTICE.

O bills, and dales, and laughing streams, Klassed by the Sun's enamored beams, Send your glad shout from sea to sea— "One Land on God's green Earth is free!"

Free? Think, Oh. man, in this giad hour, Doth woman share thy freedom's dower? Remember—God bestows His care Of sex regardless every where— All on the equal children—all Of Him who notes the "Sparrow's Fall." Must she who is thy counterpart--The suony side of every heart—
The part essential to the whole,
Not have a voice in self-control?
—Warzen Sumper Barlow's Voice of Prayer.

### Two Anniversaries.

It is significant and noteworthy that the two events of most vital importance to the world of women should have occurred in the

world of women should have occurred in the same month of the same year—the birth of the two great modern reforms known as Spiritualism, and Woman's Rights.

What the first tiny raps were to the religious natures of the spiritually minded woman of forty years ago—a quickening of the Holy Spirit within; the first movement to secure equal opportunities to woman in the world of work and public usefulness, was to her physical nature without; and the joint world of work and public usefulness, was to her physical nature without; and the joint sowing of the seeds of truth in two apparent-ly diverse soils is bearing an abundant har-vest to-day, and we may paint a new Easter motto to hang upon the walls of our churches and our homes, shaping its bright letters from the roses of hope and the lilies of peace, Woman is Risen. Woman is Risen.

The spiritual growth has been going on so silently every where that the plant is already budded for the blossoming before the masses budded for the blossoming before the masses are prepared for more than the branch and leaf; while the physical growth has spread its shoots to the "uttermost parts of the earth," and it has been deemed expedient to call a gathering of the gleaners from the four quarters of the globe. The International Council held in Washington at this time—partly to commemorate the fortieth year since the first awakening of woman to her rights, duties and responsibilities, and partly to organize more fully for future work and usefulness—is such a gathering, and it is almost amusing to note the great change in the tone of the conservative press, that has taken place since the movement has become so general as to demand respectful consider-

It is to be hoped that woman will never forget the women to whom she owes the lar-ger opportunities that are hers to-day but which were closed to her forty years ago; and which were closed to her forty years ago; and it is also to be hoped she will not/ignore the noble men who were not only willing to accord to her equal recognition with themselves before the law and in the State, but who have faced the sneers of their more self-ish and time-serving brothers, and stood side by side with the brave women who were plo-neers in the forty years ago. Lucretia Mott, Lucy Stone, Susan B. Anthony, Elizabeth Ca-dy Stanton—let all women speak their names

with reverence and affection.

To what an extent the silent working of the spirit forces have helped the intuitive but often weak souls of women to rise above and superior to old customs and conditions, will probably never be known; nor how far the message teachings of unseen but higher intelligences have aided in the gradual education and unfoldment of the mind and brain of the sex; but certain it is that wherever the philosophy of spirit intercourse has been received and accepted, woman has naturally stepped into and occupied her rightful and legitimate place in private, and even in pub-

To-day when woman's widening sphere has completed the circle of the globe, like those of water formed by dropping a stone into a lake, it seems fitting that a council should be held where the first stone was dropped, and that the woman interested in the advancement of the race and of their sex, should join in making it what it is -a notable event in the history of this country and of the world. An editorial of the Philadelphia Public Ledger, always so just and fair to the cause of woman, date March 29th, among many other good things of the council, says this: "The international character of the council is real and well sustained. From Norway's icy mountains to the dense jungle of East Indian prejudice, where the Pundita Ramabar has her home; from England's highbred Mrs. Ashton Dilke to the French superintendent of charities and corrections in Madame Boge-lot; and since we make treaties with our own Indians, to the Irepresentative of their alien privilege in Miss Alice Fletcher, the charities, the hospitals, the colleges, the pro-fessions, the organizations, the educational work, the redeeming missions are not only in evidence, but they have been presented in short reports, of equal directness and power. When Clara Barton talks of her Red Cross Order, or Frances Willard of Temperance, and Susan Barney on 'Police Matrons,' or Mrs. Cady Stanton on law-making (to give even a partial sketch of the topics allotted to the week), who shall say that woman is out of place (as ministering spirit) on a battle-field, or among the officers of law and order, or in regulating the traffic in degrading drink, or among the best intelligences devoted to the science of self-government?

Should the council treat other subjects on the programme in the same able and dignifled way, the sessions will have been an event not only at the national capital, but in our social-political history. For it shows the power, silent no longer, that, since forty years has been brought into economic politi cal and social conditions. It shows how lit-tle faith as well as scant wisdom have those who still seek to hold up inequality before the laws, or in opportunities, for the women of this country. By even the partial joining of justice and common sense already won, so much has been accomplished that forty years ago would have been deemed wild and vain to predict. Freedom has not injured the wemen of America in so far as they have pos-sessed themselves of it. It has rather build-ed a beautiful pedestal from which a great cheering light shines out to all the world.

### Mrs. Morrell.

DEAR MRS. CHASE.—I read with interest, in column of Woman's Conference the article, "One Noble Woman's Work," and I am proud to say I have met the woman mentioned. All honor to Mrs. Morrell for her kind heart and noble work. Would that the world had more of the same kind for the sake of the poor and forsaken. I could tell of a similar case with not so happy an ending for the poor fellow, unjustly accused, unjustly held for a crime committed by o thers, he being made the scape-goat, being unused to toil, privation and hardship, contracted consumption and diad in prison boning to the last test to be redied in prison, hoping to the last to be re-

leased in time to die at home. Spiritualists with their beautiful philosophy could be of incalculable benefit to those who, being convicts are consequently outcasts, by going among them and teaching the grand truths of Spiritualism. Ministers and priests attend the convict to give spiritual teaching and comfort, and why not the Spiritualist?

Jersey City Heights.

L. H. M. L. H. MACE.

### A Woman's Hotel.

Mrs. Candace Wheeler, through whose ef-forts the New York Exchange for Women's Work was founded some ten years ago, has a plan now for a woman's hotel in New York. She wishes to form a stock company, with a capital of \$200,000, to build a fireproof house so arranged as to give each occupant a room with an open fire. One hundred boarders at six dollars a week would make the hotel selfsupporting. Harper's Bazar says: "There is one suggestion of Mrs. Wheeler's which proves that she understands the people for whom the hotel is designed; that is, to have it managed like a club, with a house commit-tee of the inmates and the stockholders. The great trouble with the experiments that have been made in this direction is, that their rules and regulations have been made by outsiders who do not appreciate the position of the class of women for whom they are intended. Mrs. Wheeler's long association with art students and art workers, has shown her that they are young women to whom life is something more than play, who are infused with a serious purpose, and do not need to be treated with the restrictions of school girls.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHIL-OSOPHICAL JURIAL.

HEGEL'S PHILOSOPHY OF THE STATE AND OF HISTORY; An Exposition by George S. Morris, Professor of Philosophy in the University of Michigan. Chicago: S. C. Griggs & Co., 1887, pp. 306. Price \$1.25.

English students of Hegel especially will thank Prof. Morris for this clear and comprehensive ex-position of a great German thinker whose in-fluence has been profound and far-reaching. At fluence has been profound and far-reaching. At this time when so many are oscillating, speculatively at least, between anarchy and absolute individualism and State socialism, wide acquaintance with Hegel's political philosophy is very desirable. The chapters on Abstract Right, Morality and the Ethical World contain more well-reasoned thought on questions in regard to property, the family, the foundation and functions of the State, the reconciliation of public and private will, and kindred subjects than can be found in many voluminous works which discuss these problems. The sections on Civil Society and The State are especially valuable.

Hegel's Philosophy of History is wide and all-inclusive in its scope for it passes in review, and aims to

sive in its scope for it passes in review, and aims to show the motive and significance of the great drama show the motive and significance of the great drama composed of the narrative histories of different epochs and of the deeds and fortunes of different peoples. "The history of man," says Goethe, "is his character." Hegel sees in universal history a drama in which nations are the actors. To this great work the author gave many years of study—indeed the chief labors of his life were directly or indirectly a preparation for his lectures on this subject. Dr. Thaulow says that these lectures were not commenced until Hegel had in his studies gone through the whole of human knowledge and the totality of all sciences, and had systematically expounded them, consequently it is knowledge and the totality of all sciences, and had systematically expounded them, consequently it is obvious that all the works of Hegel are presupposed by his Philosophy of History." This work, however, throws a new light on many of the previous ones, and some thinkers have not hesitated to recommend it as the easiest introduction to the philosophy of Hegel. When we consider universal history as "nothing other than the development of freedom," and so a progressive realization of the spiritual nature of man, history becomes invested with a new interest and importance. "Universal History," says Hegel, "is the unfolding of spiritual belog in time, as Nature is the unfolding of the divine idea in space. Man as he advances acquires mastery over nature, but his reaction upon himself, his thinking, knowing and willing of himself are vastly more important than his subjugation of Nature. A high epiritual philosophy is this of Hegel.

THE FLOWER PEOPLE. By Mrs. Horace Mann. New Edition, Illustrated. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co., 1888, pp. 176. Price

This pretty little volume contains sixteen fairy-like stories about flowers—the snowdrops, violets, hyacinths, tulips, narcissus, the roses, etc. The stories are told in a way to interest and instruct children and in capacity again moral lessons. They children, and to convey useful moral lessons. They first appeared some years ago, but they are well worth reprinting, in the fine form in which they are

### Early April Magazines Received Late.

The Century Magazine. (New York.) With this number The Century closes the thirty-fifth half-yearly volume. The first article is descriptive of the natural and other features of Palestine, and has a great number of illustrations. Theodore Roosevelt, in this number, describes that decidedly American institution, The Round-up? an illustrated article on Institution, The Round-up? an illustrated article on The American Inventors of the Telegraph, tells the inside of the story of the invention; the installment on the life of Lincoln is on The National Uprising; the article on the Russian Penal Code is the last of the introductory series and the first article in the main series follows in May, and Memoranda of the Civil War contains short articles.

The Eclectic. (New York.). This number surpasses in the variety of its contents the general average of the magazine. Prof. Huxley's opening paper is a brilliant application of the evolutionary theory. Islam and Christianity in India, reviews the conditions which have made Mohammed such a rival

theory, Islam and Christianity in India, reviews the conditions which have made Mohammed such a rival to Oriental missionary work; H. D. Traill contributes a most suggestive article in The Evolution of Humor; G. Monod writes about Contemporary Life and Thought in France; a clever writer discusses The Higher Education of Women, and the concluding paper on Cesar Borgia is published.

The Forum. (New York.) The April number of The Forum. (New York.) The April number of the Forum contains two notable political articles. Mr. John Foord maintains that Mr. Blaine could not carry New York this year, and Mr. Henry Watterson writes on the Hysteria of Sectional Agitation. E. P. Roe explains the secret of success in fiction; Dr. Meredith Clymer explains the fath-cure and similar methods of healing; John D. Champlin, Jr., writes on The Union of the English Speaking People; and Mr. Park Benjamin reviews the work done by Dr. Wm. Gilbert, in creating the modern science of electricity. From a scientific point of view—the most noteworthy article in the number, is an explanation by Dr. Brown-Sequard, of the location of the brain's various functions. various functions.

The English Illustrated Magazine. (New York.)
An article, with illustrations, entitled the Spanish
Armada, will find many readers; The Mediation of
Ralph Hardelot still continues in interest; Coaching
Days and Coaching Ways treats on the Dover Road;
Arundel Castle is pleasantly described in the series
Glimpses of Old English Homes.

The Chicago Law Times. (Chicago.) A portrait and biographical sketch of Ch. J. Oliver Ellsworth opens this number and is followed by The Higher Law; Early Judicial History of Chicago and Cook Co.; Marriage in the German Middle Ages; Department of Medical Jurisprudence; Editorial Department.

The Theosophist. (Adyar, Madras, - Inda.) A good table of contents is found in the March number of this monthly.

The Homiletic Review. (New York.) The several departments are fully up to the high standard this monthly has attained.

The Christian Metaphysician. (Chicago.) A. D. Crabtree, M. D. contributes the opening paper en-titled Healing of Bethesda; this is followed by arti-cles from well known writers. Also:--Free Thinkers' Magazine, Buffalo, N. Y.

Babyhood, Boston,

Mental Healing Monthly, Boston. The Unitarian, Ann Arbor, Mich. The Sidereal Messenger, Northfield, Minn. St. Louis Magazine, St. Louis, Mo. Our Little Ones and the Nursery, Boston. Horticultural Art Journal, Rochester, N. Y.

The Library Magazine, New York. Journal of the American Akademe, Orange, N. J.

New Books Received.

Forty Years on the Spiritual Piatform. By Warren Chase. Boston: Colby & Rich. Price, \$1.00.

Light In Darkness: or Missions and Missionary Heroes. By Rev. J. E. Godbey, D. D., and A. H. Godbey, A. M. St. Louis, Mo., and San Francisco, Cat.: Holloway & Co.

A Missionary's Complaint and Appeal to the General Assembly of the Presbyterian Church in the United States of America. By Rev. J. M. W. Farnham, D. D. Shanghai.

Work In China. Shanghai: American Presbyter.

Work In China. Shanghai: American Presbyterian Mission Press.

### Why Laura Lost Her Beau.

Laura once had an affluent beau. Who called twice a fortnight, or so, Now she sits, Sunday eve, All lonely to grieve, Ob, where is her recreant beau. And why did he leave Laura so?

Why, he saw that Laura was a languishing, deliwhy, he saw that Laura was a languishing, deli-cate girl, subject to sick headaches, sensitive nerves and uncertain tempers; and knowing what a life-long trial is a fretful, sickly wife, he transferred his attentions to her cheerful, healthy cousin, Ellen. The secret is that Laura's health and strength are The secret is that Laura's health and strength are sapped by chronic weakness, peculiar to her sex, which Eilen averts and avoids by the use of Dr. Pierce's Favorite Prescription. This is the only remedy, for woman's peculiar weaknesses and aliments, sid by drugglists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case or money will be refunded. See guarantee on bottle weapons. guarantee on bottle wrapper.

### dare Numbers of the Theosophist at Halt-Price at the Journal Office.

We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, and November 1884; May and September, 1886. Also supplements at 15 cents each as follows: March, April, May; August and November 1884.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at

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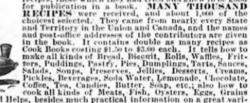


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CHICAGO, ILL., Saturday, April 14 1888,

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 agree ments 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 resurrec-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 heaven with such a body the absurdity becomes self-evident. Such an occurrence | for the defense of about every survival of 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

Leaving behind these gross and absurd orthodox notions, he says that the gospel reports "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 Spiritualismwith 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 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

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 pulpit.

Without bibliolatry, 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 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 Bemocracy 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 for secession it infused a rewhen it is asserted that He ascended into ligious zeal which it lost no opportunity to stimulate during the rebellion. It has stood would be not only subversive of universal [ 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 not do more to weaken the influence of the denomination than the union would to 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 natural faculty of all fifly developed human -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 | seducers of young girls.

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 erime in this country is the register of the failure of Romanism as 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 Romish Church has not had them under its in-

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 ter they have been discarded by disinterested belief, a belief quite as absurd as that of and sensible people. The clergy insisted 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, whother 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 procuress; 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 home, is unquestionably great. Of this no better evidence is needed than the reports The procuress finds her business extremely lucrative, and if she is detected in her work. money and secret influence come to her and, at once. The Woman's Protective-Agency is entitled to much credit for the valuable work malign influences against the family, and to secure the conviction and punishment of the

### 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 acquinted 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

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. Hutchinson.

May 6, "A View from the Labor Sanctum,"-Jos. May 13, "Socialism as a Remedy,"—Franklin Mac-

Veagh.
May 20, "An American Trade-Unionist's View of

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 JOUR-NAL 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 North-western 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 thelanguage 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 pastime 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 afapon 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 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

In a late sermon, Dr. R. Heber Newton, 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 scance, the music, lights flying about the room, the recipient bound in withes 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 exhausted. 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 hun- inently before the public, he held circles in ger after purity and to love their fellows. After his death, so the story ran, this divine of trials which occur in this city every day, 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 it has done in Chicago to overcome the many human heart has always craved was found. of hope and good cheer. His presence on This was the goodness which ran in quick | funeral occasions has a tendency to dispel electric thrills through the Roman world, waking at its touch the ancient hope of man." I around such places,

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 otherwise. 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 prace titioner 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. John 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 withher daughter, 269 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 require

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 afsense of the word are survivals; they belong | ford 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 last has been the best. We had Bishop A. Beals, 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 prom-Ganada, 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 any old orthodox gloom that may cluster

A Notable Meeting of the Mineteenth Century Club.

At the Editor of the Religio-Philosophical Journal

There was a notable gathering in this city on Tuesday evening the 27th inst., at the as-sembly 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 Gure.

The Nineteenth Century is one of the fashionable clubs of the city. Mr. Courtland Palmer, its able and accomplished president. has through his great wealth and enthusias-tic energy, succeeded in pushing radical thought into expression from the somewhat affomalous center of a fashionable club; the crowded rooms and call for tickets, which was much larger than could be met, registers how strong an interest has been awakened upon this mystic subject. Every seat was taken. Both ladies and gentlemen were expected by their invitations to appear in full dress, and they did so appear, repre-senting all grades from the full ball dress décolleté to the more quiet evening dress with high-neck and long sleeves, and all without bonnet or veff. The gentlemen all in dress suits, barbered and linened in the most approved manner.

Before this gathering of fashion and beauty, Miss Bell was invited to expound the mythical mysteries of modern metaphysics. A survey of the fluttering laces, flashing jewels, rustling silks, snow-white necks and arms; and before the assembly was called to order, and listening to the busy hum of voices attuned to the humming key, of fashion-able gossip, and ordinary small talk of such occasions, the command of holy writ, "Cast not your pearls," etc., was suggested to the thoughtful mind, even before the evident reason for such advice became apparent, in the manifestations of an almost hilarious mirth which appeared after the reading hegan.

Miss Bell's paper was an exceedingly able one, taken from metaphysical premises.—It was a lofty theme,—The Existence of Spirit, its all Persuasive Nature, its Supremacy over Matter, over all Forms of Expression in Time and Space, and its possible Applica-tion to Physical Ailments, to the Art of Heal-

ing, Now and Here.
It sounded very much as if Spinoza might be elaborating his philosophy to students who had advanced somewhat on such lines of thought; or Kant discoursing on the a priori knowledge of man, with a dash of more modern spiritual philosophy now and then, that tied it to more common modes of

Telling points were made on the ordinary habits of the times, in discussing sickness as topics of conversations in drawing rooms, street cars, hotels and boarding houses; and testimons of cures of both the sicknesses discussed, and the habits of talking about them, offered.

There was so much earnestness, sweetness of spirit, and love of the truth for the sake of the truth, in Miss Bell's words, that in spite of a dramatic, almost tragic man-ner of delivery, faults of bad elocution-ary habits, she quelled the hilarious demon-strations which several times broke into rudeness from her fashionable heafers; and compelled rounds of applause at the close of

Then followed Alice Bryson in opposition to mind-cure, including a thrust at all super-sensual manifestation, and she read a paper written by Dr. Jean Hazzard on "The Sin of Dyspepsia," etc., which brought down the house, in ringing sounds of applause. The fair M. D. is a charming personality, unaffected, and perfectly at home on the rostrum. She said what she had to say in a manner that would win her hearers almost in spite to meet any of the views of Miss Bell's papers, but gave a charming fling at the absurdities and surface inconsistencies of the subject

After the enticing Dr. Alice, came the burley obese Dr. Hammond. The learned Doctor of nervous diseases said that he was greatly at a loss what to say. He came there with certain views as to what was claimed to be mind cure, but the orator of the evening had dispelled the illusion. He confessed hel knew nothing about it. He did not see how he could answer or criticise the lady's paper because there was nothing logical about it: no head, nor tall, nor middle that any one could get hold of, "Soul!" said the Doctor, "I don't know any thing about a soul. You can prove a mind in a court of justice. We are proving mind every day in court, diseased minds, and no mind; but no one can prove a soul. We may believe in a soul, but cannot prove one. If you destroy the brain, you destroy the mind. Knock a man on the skull, and let a piece of the same press upon skull, and let a piece of the same press upon the grey matter of the brain, and the man has no power to think, and never can think again until that piece of bone is removed; let the surgeon lift that and lo! the mind ap-pears again." The common sense of man-kind, he declared, was outraged by the claims of this super sensual nonsense, and closed by offering to place a thousand dol-lars in the hands of the worthy president of the club, if the speaker of the evening or any one also would furnish three subjects for one else would furnish three subjects for him to operate upon, by injection of poisons under the skin, and if in each case certain symptoms did not intervene he would give the thousand dollars to establish a mind-

cure hospital.
With this to him overwhelming shot the learned doctor gave way to the lawyer of the Medical Society, of New York, whom they employ to act in the interest of the medical profession in obtaining legislation at Albany in the interests of said profession—Mr. Pur-

rington.
It is difficult to see what relevancy this gentleman's remarks had to the discussion of the evening. It is common enough for corporations and private enterprises to send men to the legislature, both national and state to lobby for legislative privileges, but when such work is done it is not talked about; scarcely confessed to themselves; they call their efforts by some respectable name, and hedge it about with a decent respect for the opinions of men, by silence. But here is a spectacle of a man who publicly pro-claimed before that large audience that he was sent to Albany to obtain legislation to prevent the free choice of the individual in choosing what kind of a doctor he shall em-

It has been claimed by the friends of this legislation, that it was called for by the people, and protection for the dear people has been the object; but when have private societies, trades unions of any nature, been generous enough to pay emissaries to go to Albany and work for legislative protection for the public? If there was needed proof of the corrupt means used to obtain the medical laws that disgrace our State legislation,

this man gave it.

Mr. Purrington 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 Two strange presentiments were brought to

ploye, 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. This clause was asking too much even of an Albany legislature; but encouraged by the success already secured. much even of an Albany legislature; but en-couraged by the success already secured these doctors will, no doubt, continue to thunder at the doors of committees, and be-siege individual members for protection against the ignorance of quacks—heaven save the mark!—until air awakened public indignation against such machinations shall indignation against such machinations shall demand that not only shall such laws not be made, but that the present disgraceful medi-cal law shall be repealed. Mr. Purrington made no allusion to Miss Bell's paper, or to mind cure, only to assure his hearers he never paid his attention to things so small as to require a microscope to discern them; and it was a cause of wonderment, as I before said,

was a cause of wonderment, as I before said, to see with the natural eye, what relevancy his remarks had to the evening's discussion. Miss Bell was given fifteen minutes in which to answer her critics; and, in whatever she may have failed in her first effort was more than made up for in her reply.

"My critics," said she, "have not touched my papers and I do not see that I have any thing to answer. They confess their inability to understand it, and I perceive that this is very true, and knowing well that spiritual truth must be discerned by the spirit, you will have to grow in spirit before it can be understood. We have no controversy with you. I do not wish to compare inimically you. I do not wish to compare inimically the systems of medicine with our practice. When the locomotive was discovered, there was no dispute with the stage coaches that took themselves off to the rural districts and mountainous regions; so will the systems of materia medica, when better methods are

"In regard to organic disease, I can call from this audience several persons who have been so cured—if," "said she, smiling, "the diagnosis of learned medical experts is worth

anything."
While Dr. Hammond was speaking he drank water continually, and excused himself for so doing because he had taken twenty grains of quinine that day for ma-larial fever. Miss Bell tellingly called at-tention to this evidence of a doctor unable to cure himself.

The fifteen minutes was filled with well The fitteen minutes was filled with well made points against her critics, and she closed by telling her audience that she was willing to stand by the test, "By their fruits they shall be known." "It is no subject for amusement to fill a passing hour, it has a serious meaning," said she. She told them she did not seek a hearing; she came because the way irvited and she came because the way irvited and she came because she she was invited, and she came because she knew she had something good to tell them, and she was happy in knowing that there were those present who would get good, and that she was glad to have been able to present the thought, and sweetly thanked

them for the privilege.

The notable thing worthy of attention in all this, and the lesson it seems to teach, is the possibility of this subject being invited before such an hearing. The fact that Mr. Courtland Palmer should have been brave enough to relate in a very neat little speech introducing Miss Bell, that a young lady ac-quaintance of his, who after seeking for cure hither and thither, from this doctor and that one for many years, was restored to perfect health through the application of mind cure; and there was sufficient interest in the subject to bring out an audience of fashion and wealth to hear a paper on the subject, no matter if it was too soaring for many of them to follow or understand. There were many there who did understand, and the cause of spiritual truth, the calling of attention to it, and away from the materialistic tendencies of the time, will be aided by this discussion. 58 W. 55th St., N. Y. HELEN DENSMORE.

### Haverhill and Vicinity.

the Editor of the Religio-Philosophical Journal-

The fortieth anniversary of modern Spiritualism was celebrated in this city by the First Spiritualist Society in connection with the Ladies' Aid Society, on March 31st and April 1st. March 31st a grand supper and entertainment under the auspices of the Ladies' Aid was held in Lincoln Hall, 158 Merrimack street, about five hundred persons participating; one of those old fashioned suppers our good ladies know so well how to prepare, was served in the Banquet Hall, from 6:30 P. M. until 9 o'clock, nearly three

hundred persons discussing the edibles.

At eight o'clock, President C. E. Sturgis called the meeting to order in the large hall, and in a short but appropriate address, he stated the object and purpose of the anniversary, and bade all a hearty welcome: Before the entertainment was allowed to commence, your scribe having received extra copies of the Religio Philosophical Jour-NAL and other Spiritualist papers, an honorable mention was made of them all, and then distributed to the audience; the only trouble being we did not have enough to go all round.

A well selected programme was then mag-nificently rendered and rapturously applaud-ed. Encore upon encore was called for, but the extra length of the programme forbade

the extra length of the programme forbade but few answers.

Mrs. S. R. Stevens's remarks were upon the "Outlook of Spiritualism," and were to the point, and well received. The exercises were continued through the day, Sunday, in Music Hall, Winter street, services being held at 10:30 A. M., 2 and 7.P. M.

Mrs. S. R. Stevens spoke at 10:30 A. M., and was followed by Mr. E. W. Emerson with platform tests of spirit presence; congregational singing was indulged in during the morning service, which was enjoyed by all. At the 2 P. M. service, the Home orchestra was present and favored the large audience with a half-hour concert of fine instrumental music, to the delight of all. After sing-

al music, to the delight of all. After singing by the choir, Mr. Emerson made a short address, and then under control of his famil-iar spirit, Sunbeam, he gave a successful sc-

ar spirit, Sanbeam, he gave a successful scance, nearly every name being recognized.

At the 7 P. M. service the Home orchestra again favored the audience with a line concert, and after selections by the choir, Mr. Emerson read a poem, and then gave the entire evening to giving tests. It was surely one of those good times when all were expecting their spirit friends to report. Many did report, and were welcome guests among did report, and were welcome guests among us. At the close of the scance the choir sang the Good Night Hymn, to the tune of Auld Lang Syne, and the President pronounced the benediction; thus terminated the most successful anniversary of modern Spiritualism we have ever held in this city. Haverhill, Mass, W. W. CURRIER.

At the Keith & Perry mine, Mo., twentyone men lost their lives by an explosion.

was not due to the generosity or good sense of the Medical Society or himself as its emthat 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.

> Cella writes as follows with reference to the Young Peoples' Progressive Society: "This society still continues to hold very interesting meetings in its hall on the South Side. During the past four Sunday evenings Mrs. Ahrens has delivered some eloquent discourses before very fair audiences. Hon. Joel Tiffany's classes also are very interesting and profitable indeed to those who attend them. Next Sunday the services will be held as usual, Judge Tiffany continuing at 3 P. M. and Mrs. Ahrens at 7:45. All are invited; meetings free."

> Mrs. Mary B. Willard, an amiable and accomplished lady as well as superior teacher, has been for two years at the head of a "Home School for American Girls" in Berlin, Germany. The success of the enterprise has been flattering; the next school year opens September 18th, and Mrs. Willard is now in America visiting among her innumerable friends and attending to matters connected with her enterprise. Those desirous of placing daughters or wards in a foreign school where they will receive all the care and advantages of home life, together with the allvantages of foreign study, can not find elsewhere so favorable an opportunity. Mrs. Willard may be addressed for the present at Evanston, Illinois.

Enlarging the Scope of a Magazine.

Rev. B. Fay Mills, the well-known evangelist, has Rev. B. Fay Mills, the well-known evangelist, has been-engaged as an associate editor, with Rev. Dr. Geo. F. Pentecost, of "Words and Weapons for Christian Workers," a monthly magazine published at 251 Broadway, New York, devoted to religious work. Mr. Mills has been engaged in pursuance of a plan to make "Words and Weapons," the most unique and distinctive organs of the evangelistic and all the aggressive Christian work in this country. It will contain each month reports of meetings conducted by all the tried evangelists, and also confri ducted by all the tried evangelists, and also contri-butions from the most successful pastors and laymen. It will also contain a large number of pointed illustrations, drawn from incidents recently occurring in the inquira room. The magazine in its new form will appear about April first.

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 upon Practical Occultism. They are worthy the careful study of thoughtful readers. Price, \$1; postage 5 cents.

How to Magnetize, or Magnetism and Clairvoy-ance, by James Victor Wilson. A practical treatise on the choice, management and capabilities of subjects, with instructions on the methods of proce dure. Price 25 cents ..

Animal Magnetism by J. P. F. Deleuze, is one of the foremest works on this subject and supplies a great public want, and we take pleasure in calling the attention of the public to it. Revised edition, with an appendix of notes by the translator, and letninent physicians and others. Price, \$2; postage 15 cents.

Gibbon's History of Christianity is having an enormous sale, and those who have read it do not wonder. It comprises all that relates to the progress wonder. It comprises all that relates to the progress of the Christian religion in the History of the decline and fall of the Roman Empire, and a vindication of some of the passages, with a life of the author. Robert G. Ingersoll says: "I know of no book that contains more real and valuable information upon the Origin of Christianity." Price, \$2.

Prof. J. W. Cadwell has just published a new and revised edition of his full and comprehensive in-structions How to Mesmerize, with an account of Ancient and Modern Miracles by Mesmerlsm, also Is Spiritualism True? Price, 50 cents.

The above works are for sale at this office.

### A Flat Contradiction.

Some one has told you that your catarrh is incurable. It is not so. Dr. Sage's Catarrh Remedy will cure it. It is pleasant to use and it always does its work thoroughly. We have yet to hear of a case in which it did not accomplish a cure when faithfully used. Catarrh is a disease which it is dangerous to neglect. A certain remedy is at your command. Avail yourself of it before the complaint assumes a more serious form. All dangeries. more serious form. All druggists.

Catarrb, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with catarrh. This disagree-able disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

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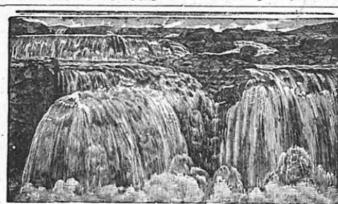
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### Joices from the Leonle. INFORMATION ON VARIOUS SUBJECTS

### 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; n all that time of hopes and fears I've failed my dearest wish to gain; I see full well that here below Bliss unalloyed there is for none, My prayer will ne'er 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 Five 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 Carcissonne,
I do not know fair Carcissonne,

The Cure's right; he says that we Are ever wayward, weak and blind; He tells us in his homily Ambition ruius 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 sees beyond his reach-From chilhood to his journey's end. My wife, our little boy, Aignan, Have traveled even to Narbonne, My grandchild has seen Perpigan, And I have not seen Carcassonne And I have not seen Carcassorine!

So crosned, one day, close by Limoux, A peasant, double bent with age. "Rise up, my friend," said I "with you Pil go upon this pilgrimagé."
We left next morning his abode,
But (H-aven 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 pur-poses for which it was formed have been accom-plished. Next, it is apparently impossible for a medium to sit regularly in promiscuous circles with-out his physical, intellectual, or moral forces being depleted. So evidently is this the case that it is an depleted. So eyidently 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 mailum may be presented and out, that a public meilum may be prosecuted and severely punished in England, even if he be alto-gether 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 themleng. "Phenomena have been sought for them-selves, not for the laws that they revealed. It caunot be depled that the result has been bid.

not be denied that the result has been bid."
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 gitts are at the disposal of any who will pay for their exhibition, and who must and does become saturated with the various, incompatible prepared in the property of th ble, perhaps vitlated and diseased psychical influen-ces of which he is the receptacle. This is one in-evitable 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 terrible temptator that exists to provide influence 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 depend on a sultry air, a passing thunderstorm, an ill-constituted circle, an untimely 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 suc-

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 permanency." We are disposed, however, to think a permanency." 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 profitably be presented to inquirers in this way. Some of the elementary phenomena may safely be evoked and studied thus by persons who have no man of access to organized and successful private circles. There will always be a running stream of the control of the profit 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 com-fort 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!

Leave the door ajar for the angels! Jersey City He'ghts.

H. Eastman writes: We like the bold stand that you have taken for the truth at all bazards. 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 valuble JOURNAL, and he comes back to us with such words of cheer that it binds up the bleed-ing wounds of our short separation.

### Why I am a Spiritualist.

to the Editor of the Religio-Philosophical Journal

In 1882 I became acquainted with a gentlemat 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

A shudder ran through me, and I thought, "What a shudger 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 talking and listened to what they were 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?"

"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 sald: "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

"Are you in earnest, air. Dodger 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 the said of the said while who want to visit my friend and while speak of was a girl fourteen years of age, a ravolue 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 confu-sion 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 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 store very nervous, and I said to him: "You have been making a bargain with some one to-day, and it worries you."

with some one to-day, and it worries you."

Hersplied: "I ist 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

I said to him: "When they pay you they will re-tain part of it. You will not get the whole of it"
"Yes, they will pay all of it for they are good, hon-

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 not mind.

edged 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 semething 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.

### Remarkable Manitestations.

A private séance was held a week or more ago A private scance 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 thirdly not less a one than "Christopber," whose likeness appears in this Medium. He is well known to those attending Mr. Husk's circle, and is a bright, cheerful, goodhumored spirit, and a great favorite with all who know him. He has quite astonished every one by 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 "Christopher" is invaluable at the scances. 1st. He proves beyond a doubt that one re-tains 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 re-assure half frighten-ed skeptics and novices who attend the scances ed skeptics and novices who attend the scances (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 friends standing by the sitters, and once, as a test, 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 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 seance, however, with Mr. Husk, "Christopher," in knowing manner, mentioned the fact. He has often disclosed to as small events, totally unknown to any one but ourselves, which have happened during the week in our household, thus proving he must have naid us a visit or two.

must have paid us a visit or two.

The most notable feature in "Christopher'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 earth-life here; as most Spiritualists are acquainted with it, but I will just say in conclusion, that were "Christopher" to absent himself from Mr. Husk's Sunday circle, it would be a great loss to all of its, especially those to whom he has indeared himself by his quaint ways, his ready help, his kindly actions.—Marie Gifford in Medium and Daybreak.

### AN OPEN LETTER

Of Inquiry Addressed to Messrs, Coleman and Morse and to Theoso-

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? What do you know practically of Theosophy?

What do you know of good in either?

What do you know of evil in either?

What do you know of good or evil common to

The propounder of these questions, neither Spirit-ualist nor Theosophist, is only a neophyte, standing in the antechamber of mystery awailing the guide who will conduct to light and truth within the temple.

L. H. F.

St. Louis, March 27th, 1888.

P. S. 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 elther, Let the replies be as brief as is compatible with perspiculty, 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.

Ohlo has fourteen rock-ribbed islands all in Lake

### The Apostle Paul.

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 dis-tinction 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 next. The term used by Paul, when anglicized, is psychical; and the passage properly reads, "There is a psychical and the passage properly reads, "There is a psychical body and there is a spiritual body," both being patural. 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? I take it to be about this, 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 lauguages; 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 lauguages 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 I am greatly pleased with Brother Merrifield' strong but very ungraceful oil 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 Tes

amentum Gracce, Tomus Primus; Lipsic, G. J. Gos-chen. 1805.], I find on page 422, top line, the orig-inal of I 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 "nat-ural," is from the Greek root which, as near as it can be given in Roman letters is the French word "Psyche," meaning "soul." That word, in all ordinary usage in English and French, is as far from meaning anything material or physical, as the word "pneumaton," which occurs in the same sentence and is translated "spiritual." Indeed, from their etymology we should say that "pneumaton" (air or wind) is more material than soul or mind. And so

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 "physical" to be 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. 1884), 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 participles, etc.: "Of the soul or life; as the 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 Bro. Merrifield is as deep in the mud as St. Paul is in the mire. But now let me find something idiom-atic to dig them both out. Having given the usual meaning of the word, the dictionary goes or to say:
"But, also, 2. concerned with this life only, animal, natural." This justifies Bro. Merrifield's mat, natural." This justifies Bro. Merriheld's 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, wh they had been Spiritualists, would have made and many other things agree more closely with the facts that the Apostles attempted to record.

### 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 finish 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. Lilite. Our audience was increased in num-bers 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 profit

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 birth-day,—Saturday, March 31st,—at the cosy and convenient hall now occupied by them at 310 Livings

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 inmedium of over thirty years, followed with an in-teresting paper written under control. This lady-furnishes us with much matter of a really valuable character, but it is to be regretted that age has ren-dered her voice too low for us to get the full benefit of what is offered. Capt. Dey next took the floor and did a little radical work in pulling down some of the old Bible ideas, when the ladies were an-nounced 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 surprised audience of over a hundred people, as this was Conductor Jones firs carrying out of his idea of a "Spiritual Love Feast."

After this part of our programme 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.

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 old Conference, and the ladies either recognized this fact, or that he was sufficiently awase of the importance of the gentler sex in adding to the enjoyableness of the evening, or both; and so they showed their appreciation practically, both as to the present given and the edibles served.

W. J. C.

W. McConnell writes as follows from Mon-treal, 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. Kneeshaw, lately from En-gland. 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 Religie-Philosophical Journal. Duties of This Life.

FANNY DEVILLO.

Moral duties, well understood and performed, are the bulwarks of a noble life; to be ulggardly in dis-pensing 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 develop-ment. Why mankind is so illy able or willing to help one another, is because their youth runs to waste; neglected and ill-fed mentally and morally they dispense, 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 flavored and ladled 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 ding 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 reft 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 per-severance, is the power that has 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 devas-tation 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 Sun-day's discourse: "Better this whole world should rot than that a good man should cease to be." Continuing, he said that we only had to "open the lide 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 pos-sible to give moral instruction with lessons of para-mount selfishness and uncharitableness, the core

mount seminates and uncharitableness, the core and abomination of Christian dogmas! Rather, Indeed, ten thousand times rather, would I be senseless dust, "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 har-mony 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 En-glish 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 excludes students of the so-call-d "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 indeed for the historical Those who were assigned as judges for the historical essays—Profs. Torry 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, as is required, and Prof. Torrey expressed some surprise that the author of so able an essay the beauty of the research lead with the surprise that the surprise some surprise that he author of so and an essay should not have compiled with a provision so simple. In default of it, they looked through all 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 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 from the Bowdoin prize of \$100 to the humbler Annex prize of \$30, thus paying \$70 ontright 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

the brains nor the bodies of women were quite equal

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

### Tests of Spirit Identity. To the Editor of the Religio-Philosophical Jour

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—accordion 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 and myself held it, and the name of my mother was written thereon. 4 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 immediatly passed into the clairvoyant condition (am 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

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 claimed, "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 signed. I find 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 asy that I am not giving sittings. tively. 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 robs death of its greatest sting, and the grave 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 half-for the purpose of supplying a lecture and scance 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 grounds of the association were last fall extended by the addition of twenty acres, a portion of which is to be cleared and platted this spring. Lots are in great demand, and 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. Fränk Baxter, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Colby Luther, Rev. Samuel Watson, Mrs. H. S. Lake, Charles Dawbarn, Walter Howell. Mrs. E. L. Watson has been 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 Seybert Commissioners' Report," is much interested in Cassadaga, and will visit the camp during the season. Cassadaga is the largest camp west of New Eng.

Cassadaga is the largest camp west of New Eng-land, 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

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

### 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 provi-

sion store in New York, and are esteemed such a delicacy that they bring nearly \$4 a pound. The potato I arvest is now in progress in Southern California, and the dop 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 Springfielt, 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 sellzer 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 is one in which is shown a lit-tle boy exposing his body to the attacks of mos-quitoes, so that his parents may be spared the bites.

In order to cure whooping cough in Warwick-shire 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 off-spring she stamped on and butted the poor little fellow until it was dead.

A Baltimore firm has a till-tapper in the shape of a Maltese cat. When one of the firm opened the money drawer one Tuesday morning out jumped a cat b-longing to him. From the cash were missing a \$20 note and two \$1 notes, and other notes were damaged by the cat's teeth. Tabby is accused of having appropriated the money. 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 that 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 landanum.

bottle of laudanum. Several years ago the Rod and Gun Club, of Port-land, 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 com-mon prairie chicken, with a long tail, and their plumage is remarkably beautiful.

Twenty-two years ago Evander Cameron, of Toulon, Tenn., wanted to marry Mary Baynes, and was twenty. Papa Baynes said "No," 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 plano played by unseen hands. A ghostly finger appears and traces on the mirror letters of the color of blood, spelling out the word

The rapidity with which distance can be appihilated in these days of rapid transit was illustrated re-cently. Charles W. Parker, of the firm of Macullar, Parker & Co., had a business engagement in Lon-don. He breakfasted with his family March 1; he took his supper with them on the 23d of March, and in the interim he had crossed the ocean, visited Lon-

don 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 Obio 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 cause before the author-ities in Rome, with a detailed statement from the doctor, and then he was permitted to wear his

R. J. Tenny recently died in L6s Augeles, Cal., and this is the story the California papers tell of him: "He was living with his grandmother in East Galway, this State, and went West to better his condi-tion. He got work in Los Angeles, slept on a bench in the shop to save rent, and went without sufficient food in order, to save enough money to send to his aged and hypless grandmother in the East. He denied himself too minch, and died the other day of actual starvation.

A new kind of glass has been invented in Sweden. It contains no fewer than fourteen substances, whereas the common kind of glass contains only six. Phosphorus and borax are included, and they are not to be found in any other glass. The result is, according to those who believe in the new invention, that, whereas the highest power of an old-fashioned microscopic lens reveals only the 1-400-000th part of an inch, this new glass will enable us 000th part of an inch, this new glass will enable us to distinguish 1-204,700,000th part of an inch.

A citizen of St. Andrews, Fla., recently dug up in his garden an image, which is evidently of very ancient origin, older than any specimens of Spanish art found in the State. It is a bast, made of materart found in the State. It is a bust, made of material like that used in the pottery of the mound builders. A description in a Southern newspaper says that the head is perfectly shaped, the symmetry of its contour being remarkably true to Indian phre-nological development. The ears are large, the forehead broad, the nose sharp and prominent, the eyes rather close to each other, the chin short, the neck full and the cheet tapering to promising proportions. The relic is as hard as flint and well pre-

Judge Foster, of the Maine Supreme Court, who lives in Bethel, Me., was awakened by a large crash in his kitchen the other night. He hastily and scantily dressed and ran into the kitchen to find the dishes and other things disarranged and some broken. He looked around to ascertain the cause of the trouble, and saw the dog in one corner of the room trembling with fear. Judge Foster immediately selzed him, administered a severe thrashing, and then retired to bed again. The next day when the Judge went down street every one he met asked him if he felt or heard the earthquake last night, and on comparing time he found it was precisely and on comparing time he found it was productions the time the dog was whacked for upsetting things.

### A Natural Gas Sprite.

The Indianapolis Journal solemnly relates the following: A young man in the North End, somefollowing: A young man in the North End, somewhat given to scientific pursuits, remembering Frank Stockton's negative gas story in the Century some years ago, has put the Hoa into something like practical use. He has made a suit of rubber cloth, the inside of which fits him skin-tight. It is all in one piece, and is of two layers. The outside, when the suit is inflated with gas or air, stands away from the skin-tight layer at the distance of about nine inches, and the two layers are fastened together, air tight, at the ankies, wilsts, neck, and along the seams on the inside of the legs. When fully inflated he seems to have a body eighteen inches in diameter larger than usual. At a convenient point on one of the arms of the suit be inserted a valve, to be used in filling or as an outlet for the gas, as occasion rein filling or as an outlet for the gas, as occasion required. Over this he puts a Mother Hubbard gown of white flannel. He weighs 130 pounds. When inflated with natural gas from one of the Broad Ripple Company's high-pressure mains his weight is only nineteen pounds, such is the lifting capacity of this cas.

this gas.

On the first trial he entirely surprised himself. He 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-hammon jump" covered over 198 feet. One night he started to Broad Ripple, up Illinois street, after the streets were deserted, so as not to frighten horses, and reached the bridge there in just twenty-eight minutes after crossing Fall Creek. In the road opposite Jacob Eldridge's house, near Crown Hill, he overtock a pedestrian who was trying to sing "We won't go home till morning." With one spring he jumped over the footman, landing in his immediate front. "D—1! Damn Kissel" and by this time the "natural-gas sprite"—this is what he calls himself—was too far away to hear any more from the scared reveler. At the sprite"—this is what he calls himself—was too far away to hear any more from the scared reveler. At the Ripple he sprang across the river, near the railroad bridge, in two jumps, using a partly submerged log in the middle of the stream as a landing spot. Seeing the story about a ghost having been seen at the Ripple lately, he supposes that some belated resident there saw him as he was crossing the river at the rolar indicated.

dent there saw him as he was crossing the river at the point indicated.

He is waiting for warmer weather to experiment further with his suit. Besides this, he says he is not willing to keep his discovery any longer a secret for fear of danger to himself. Several evenings since he was out practicing late at night when he was suddenly chased by a large dog. In order to escape the animal he gave a powerful side jump and inadvertently landed on a perch roof. Some persons inside the adjacent chamber raised a great outcry and a window was raised and a pietol fired, and he was thoroughly frightened. Soon after that it was reported that a peeping Tom was around in that neighborhood. So he will have to give up his fun or familiarize people with his appearance. fun or familiarize people with his appearance.

### Medieval Methods. [Chicago Inter Ocean.]

That was a fauciful conceit which endeavored to draw parallels between the gradual civilization and decay of nations and the life of a man. Though theidea of making the small boy correspond 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. avidantly realizing fully that nictures. a desire to cut their names orachi vements on rocks, trees, etc., evidently tealizing fully that pictures, however rude, early convey ideas. In days when to be able to read was considered so great an accomplishment as to place a man above all laws excepting ecclesiastical, those who wished to inform others of their wants or waters were compelled to do it by the laborious bellowings of the public crier, or by standing at their store door and cying: "Good people what do you lack?" After a while one of these lazy persons to whom the world has been indebted for so many improvements, to save his lungs, painted what he had to sell on the outside of his house. Then to distinguish the different dealers in the same goods the heraldic devices of the nobility and gentry were used to signify that they were the patrons, and, goods the heraldic devices of the nobility and gentry were used to signify that they were the patrons, and, no doubt, from that sense of gratitude which is a lively sense of favors to come, until by the middle of the eighteenth century the streets were reberred absolutely-dangerous by reason of the immense and expensive sign-boards. Newspapers were then in their infancy, and the advertisements in them were more like those of the "want" column of the present day; it was not until the duty was taken off paper that advertising in newspapers—become the enormous business that it now is. The demand creates supply, and men hampered by other business were supply, and men hampered by other business were only to glad to be able to transfer the work of placing advertisements to agents who have now become so important a factor in the business transactions of the world. Chicago naturally has an agency of her the world. Chicago naturally has an agency of her own which, if not actually the largest, is certainly one of the largest in the world. We allude to Messrs. Lord & Thomas, with branch offices in New York and St. Louis. A visit to the head office at Nos. 45, 47 and 49 Randolph Street bids fair soon to become as much a part of "doing" Chicago as Lincoln Park and the packing houses. It is extraordicary to witness the rapidity with which any one of the 14,000 papers in the country can be produced owing to their system of wire files. We can with confidence recommend any, one of our readers who wish courteous treatment or who need the benefit of the courteous treatment or who need the benefit of the twenty years' experience possessed by this firm, to call on them and see for themselves how easily this most complicated business can be managed by com-

He ate green cucumbers; They made him quite sick; But he took a few "Pellets" That cured him right quick. An easier physic You never will find Than Pierce's small "Pellets," The Purgative kind. Small but precious. 25 cents per vial.

petent men.

A marriage license was recently granted to Burt Kingsley, aged twenty-eight, and Einnie Caldwell, twenty-four years of age. Both are deaf and dumb. John Sherman, who made an affidavit that there John Sherman, who made an allidavit that there was no legal impediment to the marriage, is also a mute, and told his story to the deputy cierk with his fingers. He claims to be a cousin of Senator John Sherman, of Ohie. He has a wife and two children, one two-and-a-haff years old and the other seventeen months. They, too, are deaf and dumb. All the parties live in Portland, Ore.

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"Ayer's Sarsaparilla and Ayer's Pills are the best selling medicines in my store. I can recommend them conscien-tionsly."—C. Bickhaus, Pharmacist, Roseland, Ill.

"We have sold Ayer's Sarsaparilla here for over thirty years and always recommend it when asked to name the best blood-purifier."—W. T. McLean, Druggist, Augusta, Ohio.

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DAVID G. Lowe, Esq., of St. Agathe, Manitoba, 1

BILIOUS ATTACK. DAVID G. Lowe, Esq., of St. Agathe, Manitoba, Canada, says: "Being troubled with a terrible billous attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

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Mrs. I. V. Webber, of Yorkshire, Cattaraugus Co., N. Y., writes; "For five years previous to taking 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my right side continually; was unable to do my own work, I am now well and strong."

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Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all states of the powerful purifying, and bodily health and vigor will be established.

Golden Medical Discovery cures all states of the powerful purifying and good digestion. The powerful purifying are compared by this powerful purifying and invigorating medicine. Great Eating Ulcers rapidly heal under its benign infludicers. White Swellings," Goitre, or Thick Neck, and Enlarged Glands.

A medicine possessing the power to cure such invoterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all skin and blood diseases, for none are more obstinate or difficult of cure than Salt-rheum.

SALT-RHEUM

SALT-RHEUM

AND

RHEUMATISM.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery'. An elderly lady replayed of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the Joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter, months had to have her hands dressed daily. The pain was quito severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced faking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and, the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from suit-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

Respectfully yours. Respectfully yours, F. W. Wheeler, 182 21st St."

## CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD. Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak the severest coughs, it is a sovereign remedy. While it

CONSUMPTION.

Solomon Butts, of North Clayton, Miami Co., Okio, writes: "I have not the words to express my gratifude for the good your office. She was taken with consumption, and after trying one does not refer another I finally gave up all hope of reliet. Being very poor and having but one dollar in the world. I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

GOUGH OF
FIVE YEARS'
STANDING.

Mrs. N. W. Rick, of Newfane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my



WORTH \$1000

A BOTTLE.

W. R. DAVIS, Esq., of Bellville, Florida., writes: "I have taken your wonderful 'Golden Medical Discovery' and have been curéd of consumption. I am now sound and well, and have only spent three dollars, and I would not take three thousand dollars and

be put back where I was.' Discovery \$1.00, Six Bottles for \$5.00; by Druggists.

GAINED 25 POUNDS.

Wasting Disease.—Watson F. Clarke, Esq., of (Box 104), Summerside, Prince Educard Island, Can., writes: "When I commenced, taking your Golden Medical Discovery," I was not able to work and was a burden to myself. At that time I weighed 122 pounds, and to-day I weigh 147 pounds of the prince WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propr's, No. 663 Main St., BUFFALO, N. Y. International Council of Women. Continued from First Page.

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. Mrs. Loud said that the Knights wanted woman on account of her tact, and claimed that since the admit-tance of woman into the order, rum and tobacco had been banished.

This letter is already too long, and I have not commenced to touch upon many impor-tant 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 ob-

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. Stanten, 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 comsinging, appeared and ang 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.

ELIZABETH. Washington, D. C.

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 form Great Britain, France, Germany, Scandanavia, 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, dig-

nity, eloquence and learning the Council has achieved in one week what years of unas-sociated 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. Everyday 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 belongs the credit of 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

Papers were read and speeches made upon Philanthropics, Temperance, Industries, Pro-fessions, 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 fi-

preventing friction, attending to the fi-nances 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, vitu-perative abuse of men and institutions, ram-bling and moralizing, were conspicuous only by their absolute absonce from assays and by their absolute absence from essays and speeches. These women told, with clearness 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 wo-

men 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 commit-tee 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 admira-

tion. Take note, gentlemen! These women understand law, medicine, finance and govern-ment. 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 Guostics. We know! This is only the beginning of the "Woman movement." Every day but the last two the weather was atroclous. 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.

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 what this Council has done to advance and elevate the cause of their sex. Reporters and editors have not only been just but gen-erous. Praise, attention and glowing edi-torials have been showered upon these wo-men,—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 corkscrew curls—Aggressive, repellant, 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. Gen-tle 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 outrag-ious criticism," and scourge her with sneers

ious 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 sitk and lace and jet, dignified and sweet, sat the ploneers and promoters of woman's work for—lo these many years—Elizabeth Cady Stanton, the idol of the convention, whose every word won applause. Susan B. Anthony, the grand presiding officer; Matilda Joslyn Gage, who moved all to tears and thrilled the house; Lucy Stone, friend of Lucretia Mott and ploneer of all—full of dimples and reminiscences; Mary A. Liverdimples and reminiscences; Mary A. Liver-more, 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 conven-tion 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 hespitals. Frances Willard won all hearts to the cause of temperance in the convention, and nearly converted the wicked city outside.

Aristocratic, elegant and conservative sis-ters 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 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 plead-ing, that every heart was touched, and they were applauded beyond all other women there. These new and unknown women were 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 failing of the feminine mind. The greatest orators are always witty, often funny, and abound in effective and telling anecdote. Learn to tell good stories, laties. Give more play to greasen and homor

Learn to tell good stories, laties. 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 theosophist, writer and editor, but I did not know that she was also an orator and a wit. Grace Greenwas also an orator and a wit. Grace Green-wood read a bright and humorous paper, and recited an original funny poem with great effect. Susan B. Anthony was also occa-sionally witty and often gently sarcastic, and she cught 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

Dr. Sarah Hackett Stevenson read a paper 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 wisem 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, and nothing surpass the amiability and en- | 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 of a Fijian god, who, represented as devourone by announcing herself as a successful farmer. Go west, young woman; take a farm and improve your acres and your man-ners 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 success-ful future that surely awaits them. Elizabeth Boynton Harbert made a most graceful officer on several occasions, won gratitude for her executive ability, and drew constant at-tention 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

entained 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, Sweet

ness 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 Journa BUDDHISM vs. CHRISTI ANITY.

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 com-parison 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 bor-rowed many of their excellences from Chris-

tianity"; 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! Epoch: Uncertain, European science fears to commit itself. The Brab-manical 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

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

Christna is persecuted by Kansa; Tyrant of Ma-dura, but miraculously escapes. In the hope of destroying the child, the King has thousands of male innocents slaught-ered.

Christna's mother was Devaki, or Devanagui, 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 descend-ing to the lowest regions the lowest regions (bell), liberates the dead, and returns to the para-dise of Vishnu. Christna was the God Vishnu himself in human form.

Christna creates boys out of calves, and occ-cosm He crushes the serpent's head.

Christna is Unitarian.
He persecutes 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, Aljuna, never deserts him to the last. There are credible tradideserts him to the last. There are credible tradi-tions that he died on the cross (a tree) nailed to it by an arrow. Theb st scholars agree that the Irish Cross a Tuam, erected long before the Christian era, is asiatic. Christian ascenda to Swarga na ascends to Swarga and becomes Nirguna.

JESUS OF NAZARETH. Epoch: Supposed to be 1888 years ago. His birth and royal descent are concealed from Herod the tyrant. Descends of the Royal family of David. Is worshiped by shep-herds at his-birth, and is called the "Goo'l Shep-herd."

An incarnation of the Holy Ghost, then second person of the Trinity, now the third. But the Trin-ity was not invented upity was not invented un-til 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first mira-cles there. (See Gospel of

cles there. (See Gospel of Infaner.)
Jesus is persecuted by Herod, King of Judea, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massecuted in a conductor in the conductor is a conductor. sacre of innocents, and 40,000 were slain. Jesus's mother was Mar iam, or Miriam; married to her husband, yet an

immaculate virgin, but bad several children behad several children besides Jesus. (See Matthew XIII., 55, 56).
Jesus is similarly endowed. Passes his life
with sinuers and publicans. Casts out demons
likewise. The only difference is that Jesus is
charged with casting out
devils by the power of
Beelzebub, which Christna was not. Jesus
washes the feet of his
disciples, dies, descends
to hell, and ascends to
heaven, after liberating
the dead.
Jesus is said to have

the dead.

Jesus is said to have crushed the serpent's head, agreeably to original revelation in Genesia. He also transforms boys into kids, and kids into boys. (Gospel of Infancy.)

Jesus rebels against the old Jewish law; denounces the scribes, and Pharisees, and the synagogue for hypocries and dogmatic intolerance. Breaks the Sabbath, and defies the Sabbath, and defies the law. Is accused by the Jews of divulging the secrets of the Sanctuary.

Is put to death on a cross
(a tree). Of the handful
of disciples whom he had
converted, one betrays him, one denies him, and the others desert him to the last, except John— The disciple he loved. Jesus, Christna and Budd-ha, all three Saviors die, either on or under trees and are connected with crosses which are sym-bolical of the three-fold powers of creation. Jesus

ascends to paradise.

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

It has no use for a God who has "The cruelty of a Fijian god, who, represented as devour-ing 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

.... 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 abhor-rence." ("Religion.") The above descriprence." ("Religion.") The above descrip-tion 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 un-supported. 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 Suddhama, 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 fetichism." (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 1819, "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 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

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

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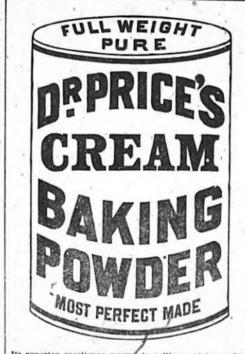
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