No. 3

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

CONTENTS.

FIRST PAGE.—The Miscarriage of Justice in the "Open Court." A Letter of Inquiry, and The Response

SECOND PAGE.—Questions and Responses. The Story Ilma. A Natural Bone Setter. A Woman's Protest.

THIRD PAGE.-Woman's Department. Book Reviews New Books Received. Magazines for March Received. Miscellaneous Advertisements.

FOURTH PAGE.—Spirit-Language—Thought-Transference Without Words. "Wanted-Facts about The Future." "Keep the Church and State Forever Separate" "The Devil." The Sawyer-Keller Hippodrome. The Butler-Ohmart Business. General Items.

FIFTH PAGE.-Believers in Spiritualism. The Vicissitude. An Important Forthcoming Book. The Devil. General News. Dr. Dean Clark's Advertisement, Miscellaneous

SIXTH PAGE.—A Prophecy of the Fate Awaiting Some of the Editor's Contemporaries. "The Tiger S.ep of Theocratic Despotism. J. Ciegg Wright in Vineland, N. J. "Signs of the Times" as seen by the "Light of the Way." The 31st of March. Superstitions of the Stage. A Delicious Slumber. A New Outer Body. If Not, Why Not. Wanted-Facts about The Future. Superstitons and Figures. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE .- A House Full of Chosts. Dead Millionaires. An Inquiry. Miscellaneous Advertisements EIGHTH PAGE. - The Response. A Series of Dreams and Visions. Spiritualism In Buffalo, N. Y. Miscellaneous

For the Religio-Philosophical Journal. THE MISCARRIAGE OF JUSTICE IN THE "OPEN COURT."

By John E. Purdon, M. D., Ex-Scholar of Trinity College, Dublin.

An article entitled "Spiritism and Immortality," over the initials of Dr. Paul Carus, the Editor of the Open Court, appearing in the issue of December 16th of last year, makes a very strong case against Spiritualism, to the minds of those who know nothing about the subject. As the great German poet and thinker puts it: "Understanding people are sometimes found erring; namely, in those things which they do not understand." After defining Spiritism as "the belief in spirits and the apparition of spirits," he proceeds to treat modern Spiritualism as if it were that and nothing more. The process of annihila-tion is an easy one. It depends for its success upon the proof offered that "the immortality of the ego stands and falls with the belief in a ghost-soul, the only scientific evidence for the existence of a ghost-soul being the supposed unity of consciousness." In support of the value of this assertion the names of Kant, and Ribot, the author of "Diseases of the Will," "Diseases of Memory" and "Diseases of the Personality" (all of them excellent books in their way, and which it would pay Spiritualists to read and digest), are brought to the front. This, coupled with the suppression of all the facts of modern Spiritualism, constitutes his argument. Let the reader judge for himself of the value of the following sentence: "All the most marvelous feats of mediums do not attain to that wonderful perfection for which our best performers in legerdemain are famous." The weight of this remark is lost by the omission of the logical addendum, the circumstances remaining the same, without which no parallel can be drawn.

It certainly has not been an ingenuous proceeding on the part of Dr. Carus to define Spiritualism as "that philosophical view which, in opposition to materialism, assumes spirit as the ultimate and universal principle from which the phenomena of the world are to be explained," and then to exclude Spiritualists from their own domain by foisting on them a name which they repudiate with the restriction thereby implied. Does he presume to assert that educated Spiritualists can not be philosophers as well as agnostics, or that monism and modern Spiritualism in its largest sense are necessarily antagonistic?

He says: "The worst thing about Spiritualism is its dearth of ideas. The spirits show in their communications an extraordinary lack of spirit. If the manifestations were as true and undeniable as daylight they would reveal a most pitiable state of spiritlife, 'sans teeth, sans eyes, sans taste, sans—everything.'" And then he adds: "It is impossible to convince a Spiritist of his errors simply by showing him that he has allowed himself to be duped—so long as he believes in the immortality of a ghost-soul." The writer has unbounded admiration for the versatile talents of Dr. Carus, but while acknowledging the good work he is doing in presenting philosophic conceptions in clear, albeit dogmatic language, he begs to state | data, though suggestive to him, yet not leadthat educated Spiritualists have gone just as ing him into a corresponding error in the far as himself in recognizing the distinction nature of his instrument. Just as Hamilfar as himself in recognizing the distinction | nature of his instrument. Just as Hamil- | degraded form, from the mathematical point | the use of imaginaries from the plane to between the formal and the material in the | ton's algebra—the science of pure time—is of view, the unmixed psycho-physical form | space." (Lectures on Quaternions, Dublin,

ble and invisible hold rational communication? not do the invisible communicate truth or supply rational information on all occasions. That is altogether a secondary question and one to which the disingenuousness of hostile critics gives undue prominence, and under cover of which they evade the more important one. That the facts of the mediums can and do on occasion stand the heaviest tests that can be imposed upon them, is so well known that it would be idle to say anything more about them than that the explanations offered to account for these facts are as varied as the facts themselves. All thinkers whose opinion is worth recording agree in regarding them as due to the operation of intelligence. The formal conditions under which the intelligence acts is a matter of extreme difficulty to be determined and calls for the highest exercise of human ingenuity. The conception, which it is necessary to put before the mind is that of "enlargement" of the field of its own operations when it wishes to form a symbolic picture of the facts which it studies, from the subjective side. In other words, it is only by the use of symbolic methods the mundane intelligence can hope to put itself into the place of one which is submitted to different formal conditions of thought.

Many Spiritualists have speculated in this direction, spurred on by that restless craving for the discovery of new truth in the explanation of the mode under which the old and familiar appears in the guise of the new and strange. Even if the exact explanation | truth to lie not so much in a theory of space of the state of the human intelligence and the operation of the human will in the extramundane state be not accorded in a philosophic revelation through the joint efforts fessor W. K. Clifford had generalized the which he operates, still all that is of value of four and more polar units, analogous to ditioned in a special manner empirically reis receivable since it is fact and not word which is of use as offering data for the true theory of human enlargement.

Let the reader contrast this view of Spiritualism with the parody of Dr. Carus in the Open Court. There are hundreds within the ranks of Spiritualism who have written well and clearly, not to say convincingly. It would be invidious to specify them by name. If Dr. Carus will take the trouble to inquire he will find an ample literature at his disposal. This fact he does not seem to be aware of, though he can hardly ignore the existence of some of the most distinguished men of science who are either openly spiritualists or in sympathy with the spiritual movement.

As Dr. Carus has recently treated in his paper certain subjects which appear to the writer to have a close bearing upon the true import of Spiritualism he ventures to draw his attention to some of his own ideas published in the spiritual press.

After seven years spent in the practical and theoretical study of Spiritualism, the present writer ventured with great diffidence to lay before the public some of his views regarding the import of mediumship, meaning thereby that power to affect others persons, or to be, in turn, affected by visible and invisible realities in an extraordinary manner. The alteration of formal relations was held to be the chief factor in such manifestations. With regard to matter and space it it was stated in the London Spiritualist: "It is, after all, matter which is to us tridimensional and not space; but to our experience matter is not permanent and continuous in the same sense that a geometrical curve is. It is the state of the feeling organism that puts matter out there, and keeps it there that is permanent and continuous. If there is as the ratio of two directed lines), to the bione lesson more than another that the educated Spiritualist ought to have learned, it is this:—the departure from the standard of the ordinary (as in manifestations) is invariably accompanied by departure from the physiological standard on the part of the medium." What plainer language than this could be used to express the truth that a medium is not only a passive agent for the transmission of spirit influence, according to the views of the dogmatic Spiritualist but that he is this through the alteration of the formal laws of his mental organization, with corresponding alteration of such material parts as in their changed conditions permit him to act the part of translator from one natural language into another? It was even sought to indicate the line of thought which ought to be adopted in casting about for some hypothesis sufficiently comprehensive to cover the nature of the formal changes occurring in the medium. It was hoped that the doctrines of the great Irish mathematician, Sir W. R. Hamilton, of Trinity College, Dublin, would be found fruitful enough when studied for that special purpose to supply the required method.

Hamilton's sciences of pure time and pure as could be used to illustrate the fundament-space were suggested to him by the internal al equations of either Hamilton's quaternions and external sense forms of Kant, and it would be something extraordinary if the without change of a symbol. powerful instinct and insight of that man of As above stated the idea of the external and internal senses, the barrier between them having been broken down in the world of fact and experiment; the Kantian distinction of external and internal sense forms founded on purely empirical

the conviction that space and its contents are real in the chronological order before time and its contents, the Ego and its affections (and so more comprehensive)—a fact used by Kant in his refutation of idealism. It was also remarked that it was "more than probable that theory involving the assumption of a sense form of four elements may yet play its part in the treatment of the recondite problems of clairvoyance, mesmerism, etc., but not in the manner objected to above." The restriction here conveyed was with reference to the objection which the writer had offered to the use of four dimensional space as a working hypothesis for the explanation of the physical phenomena of Spiritualism, about that time brought into prominence by the writings of the late Prof. Zöllner. This objection had been grounded upon the breach of mental continuity which the adoption of that hypothesis necessarily involved a specific product of the second continuity which the sadoption of that hypothesis necessarily involved. involves, since affairs in fourfold space are quite unthinkable, however suggestive the idea of an enlarged sense form may become in skilful hands. The writer had used long before that time the illustration of shadows cast by bodies apparently connected, but free in the third dimension, as in the case of a closed ring on an open spiral, to indicate by the method of analogy the existence of space of a higher order than that of the third, a fact well known to his Spiritualist friends, but he had never pressed the idea believing the as in that of sensation.

It may be proper to mention here that the writer was not aware at that time that Prolaternions of Hamilton by the employment article above referred to might never have been written, certainly not with the wording then employed. By a strange coincidence the writer had been for a considerable time at work upon a line suggested by some remarks of Hamilton in his first published paper on quaternions, but the intrinsic difficulty of the subject had prevented him from being able to offer himself a satisfactory explanation, which he did not obtain until he came into possession of Clifford's collected mathematical works some years afterwards, when all was made plain. Clifford showed that it was possible to regard Hamil ton's vectors, or directed lines in space of three dimensions, as the product of point elements, which in their multiplication obeyed the polar law, that is to say where ab = -baand not ab = ba as in ordinary algebra; this law of the multiplication of directed quantities being wholly and solely the discovery of Hamilton, though the fact is that the system of quaternions fits into and finds its place within the four corners of Ausdehunngslehre (i.e., theory of extension) of the German mathematician Grassmann. which was published in the year of 1844, Hamilton's first essay on quaternions baving been submitted to the Royal Irish Academy in the end of 1843. Clifford not only showed the full relation of Hamilton's quaternions to Grassmanns's algebra of extensive quantities, but he immediately extended the quaternion of ordinary flat space of three dimensions, (an eminently practical operation, by which one line having direction and length is changed into another having, generally, different direction and length, in consequence of which it may be defined quaternion or ratio of two screw quantities in curved space of three dimensions, the curvature being positive. This when understood appears very simple but it took the mind of a genius to effect it. Professor Clif-ford used four of Grassmanns's point units, and by the aid of the fourth unit multiplied into the binary products of the first three, from which he derived Hamilton's quaternion, he was able to show that a second quaternion resulted, the full expression for a ratio in that algebra being thus made up of eight terms, four for each quaterniform expression—hence the name bi-quaternion.
The writer here found the justification of

his reticence with regard to the adoption of fourfold space as a working hypothesis, for he had to his hand what was much better, namely, the mathematical representation of fourfold space in the positive curved space of three dimensions, which, the properties of which, were so lucidly indicated by Clifford, and the algebra of which was the above system of bi-quaternions. He further found that the purely formal expressions which he (the writer) had borrowed from Hamilton, each consisting of eight elements were such or Clifford's bi-quaternions, indifferently,

As above stated the idea of space of four genius guided him towards the construction dimensions was rejected as a working hypoof an instrument capable of dealing with thesis on account of the explanations which it afforded being only verbal; and it was mainly on the ground of its non-applicability to physiological and phychological considerations that it was deemed inexpedient. But the question arose: Is not that curved space of three dimensions, of which our ordinary three-fold flat space may be regarded as a study of natural phenomena. They can ap- | not necessarily the first stage in the discovery | (perhaps in its simplest aspect) essentially | 1853—page 62.) preciate the full value of a thumping lie rapped out by a table, or a tissue of nonsense series form (time) and its contents do not secribbled between two locked slates—so long as their production represents matter of tinction does not hold when the terms are fact. The question at issue is: Do the vi

suggest the idea of time, and the progress of on the relations existing between the creamodern psychological thought forces us to ture and the Creator, lays special stress upon ture and the Creator, lays special stress upon and draws the conclusion that they point to the existence of a wise Designer in nature. The full answer to this question it may well be presumed is beyond the scope of human thought, even to accept on the explanation of a higher being, but the careful use of well chosen analogies may yet assist us to grasp in some degree the symbolic representations

of things beyond our reach. Clifford in generalizing the algebras of spaces of any number of dimensions, flat and curved, showed that they were all reducible to the Hamiltonian form, so that if we conceive that a mind, the intellectual operations of which were analogous to our own, though not subject to the limitation of consciousness, employed a system of mathetrol the body of which it is the result and drawn in opposite directions normal to the not the cause. The true answer to him is surface. the surrender of consciousness, which is but the outward temporal and discrete presentation of the presence of a cause which is continuous and indiscerptible in the act of placover against itself its own activity con those employed by Sir William Hamilton. cognized as the phenomenal in time and Had he known that such was the case the space. If the spirit can condition itself as consciousness it is quite possible that it can those of sense consciousness; and if circumstances appear to indicate that it does so we are bound to believe that it does so, rather than belie the evidence of consciousness

> the editor of the Open Court has fallen, which is calculated to be misleading. It occurs in the last issue of that periodical. At prehensiveness of Grassmann's method:with his system in a new light." Unless the word anticipated in this sentence means is well known to those acquainted with the subject that Hamilton's great discovery of the physical algebra of space grew systematforward and backward; and pairs of moments being used to suggest a theory of conjugate functions, which gives reality and meaning to conceptions that were before imaginary, impossible or contradictory, because mathematicians had derived them from that | welcome light to one who had not been a ole bounded notion of magnitude, instead of the | to find peace and trust in creeds, although original and comprehensive thought of order in progression." And in a note he adds-"The author was conducted to this theory many years ago, in reflecting on the important symbolic results of Mr. Graves respecting imaginary logarithms and in attempting to explain to himself the theoretical meaning of those remarkable symbolisms.'

Sir William Rowan Hamiltion was justly jealous of his great reputation and while scrupulously exact in rendering to every man his full claim to originality was equally careful to maintain his own.

Hamilton concludes his essay on algebra as the science of pure time with the following words:-"The author hopes to publish hereafter many other applications of this view; specially to equations and integrals and to a theory of triplets and sets of moments, steps, and numbers, which includes this theory of couples." Ten years afterwards the triplet here mentioned developed into the quaternion.

Sir W. R. Hamilton himself makes special mention of the relation of Grassmann's work to his own, "which I did not meet with till after years had elapsed from the invention and communication of the quaternions." He adds that he (Grassmann) according to his own statement (under date of June 28th, 1844), had not then succeeded in extending

article entitled "The Old and the New Mathematics," the editor while controverting the symmetrical structure of animal bodies views opposed to his own on the subject of geometrical axioms shows that Euclid made a fundamental assumption in the case of parallel lines. He adds that the labor of geometers has proved that there are other kinds of space than that of Enclid: "This new geometry has been called that of curved space. and further investigations showed that there are two kinds of curvature, the positive and the negative. The positive may be represented as the convex surface of a globe, and the negative as the concave surface of a hollow globe. The Euclidian theorems now appeared as special instances of this geometry. They can be considered as constructed in a plane, the curvature of which is zero." There is here an entire misunderstanding of what is implied by the curvature of space. A surmatics, the units of which obeyed the polar laws, we must be prepared to accept the fact that results, which it was determined should space of three dimensions certainly be a ultimately emerge as quantitative relation sphere, but the corresponding surface in into consciousness, would follow a beaten what is called pseudo-spherical space would track from which they could not depart as certainly not be the hollow surface of a without violation of the order of nature and sphere. It would be something like the surconsequent disruption of the human mind face of a saddle or the surface of an anchor which is its mirror and index. The atheist | ring next the axis. The curvature is said to may say that there is no God or mind which | be negative, as since into the consideration fills the physical universe, or if there, as a brooding shadow, that it can exercise no more control over the forces of which it is product of the reciprocals of its two extreme the outcome than the conscious ego can con- radii of curvature, must enter two lines

A LETTER OF INQUIRY, AND THE RE-

DR. ELLIOTT COUES—Dear Sir: I have been impelled to write to you for advice on a new and indisputable experience I have been undergoing for some seven or eight place itself under other conditions than months past, and have as often refrained from asking of a stranger that "light on the past" which my experience and increasing conviction have not made plain.

Some months since I suddenly became conscious of audible communications, which It is well to correct an error into which I have since learned to attribute to purely elemental influences, using the Buddhist expression.

These audible communications soon ceased page 1472 he says with reference to the com- and were replaced by others which, I suppose, would be called purely clairaudient, and were 'Hamilton's quaternions and the significance | of a very different character, being elevating of imaginary quantities have been anticipated by Grassmann and appear in their connection an infinity of evolution of the soul and the universe, which I had not got from my past studies, although I have long had a convicneither more nor less than logically included, shown to hamanity sometime, and in some

Before I go any further, let me say that I had been up to this time a thorough disbeically out of the work begun long years be-fore 1844. In 1835 there appeared in the given it little or no attention. Moreover, transactions of the Royal Irish Academy, an | my experience related above all came to me essay by Professor Hamilton, then thirty before I read any writings on Buddhism, years of age, "On conjugate functions and on algebra as the Science of Pure Time." In the that time was the subject of debate between introduction he refers to his paper "as re- a medical friend and myself, who knew me moving (in his opinion) the difficulties of the | to be a tolerably clear-headed man, and one usual theory of negative and imaginary not liable to be led away by superstition or quantities, or rather substituting a new theevidence that was not conclusive. The only ory of contrapositives and couples, which he considers free from those old difficulties, and which is deduced from the intuition or original mental form of time: the opposition of the (so-called) negatives and positives being referred by him, not to the opposition of the operations of increasing and diminishing a suggestions in the called "Karma." I found some startling operations of increasing and diminishing a suggestions in the called "Karma." I found some startling operations of increasing and diminishing a suggestions in the called "Karma." I found some startling operations of increasing and diminishing a suggestions in the called "Karma." I found some startling operations of the called magnitude, but to the simpler and more ex- | me enough to induce me to read the work on tensive contrast between the relations of be- "Esoteric Buddhism" communicated through fore and after, or between the directions of him. I use the above expression intentionally as it is evident to the most careless reader that the two works are not by the same intellect.

I was surprised to find myself so receptive to the doctrine set forth there, as it was a surrounded by devoted Christian influence from childhood. I have since then read very little of the scientific doctrines of Theosophy. but have found a trust in the teachings of Buddha that has thrown a new light on the words of the Bible, and has brought a growing peace and belief that I have long yearned for, although I have not yet found

"the jewel in the lotus." Strange to say, I have not cared so much for an understanding of the scientific aspect of Theosophy, as for the religious teaching. It seems to me that the latter is the one the world is waiting for, and that, like the treasure which Buddha said was laid up in our fellow man, the stranger, the mother and father and child, the scientific light would come "of itself."

.That statement of my convictions being made, let me return to my own experience, on which I now ask your counsel and explanation. I don't go into society at all, nor have I made any theosophical or spiritualist acquaintances. I have not attended any seances or occult meetings, and have read but little of the current literature on Theosophy. I have read much of primitive Buddhism, both pro and con, and have tried to understand, first of all, the Buddhist doctrine of the greatest blessing, as taught in the Buddhist scriptures.

During all these months I have had stant communication through clairaudie with one who calls himself my Mahatm

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be tween the two worlds? 4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Flease state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

RESPONSE BY L. A. CLEMENT.

My parents belonged to the Methodist Church. They were Christians in the purest and best sense of the word. My father never used a profane word or a vulgar expression. I do not remember that a cross word was ever used in the family, or any faultfinding manifested. My parents lived in perfect harmony with each other. Their morning and evening prayers were short and evidently came from the heart. Their prayers were the expression of a soul reaching out and up

for aid or going out in thankfulness.
After my parents' death I found myself sorely tempted, and inclined to yield thereto. I joined the Baptist Church, but I had no sympathy with its doctrines, and the Church relation did not have the desired restraint upon me. I became a backslider and more wicked than before. Disgusted with myself I again joined the Church, the M. E. Church, and lived above criticism. This was the first church organized in the frontier neighborhood in which I resided, and was chosen for that reason. Changing my location, the Presbyterians were the first to organize, and I became a member, in 1870. Accidentally I happened at the house of a friend where a circle was being held, which I joined. The medium was undeveloped, and one control followed another in quick succession, —the negro with his song and dance, and the Irishman with his blarney. Soldiers came, and gave their names and told me of incidents that happened amid shot and shell, or when we lay in southern prisons. My mother came and told me of her watchings over me, reminding me of many things that carried me back to childhood. Masonic brothers came and with grip and word proved their identity. An orthodox minister came and warned us that we would all go to hell if we did not stop our unholy investigation. Talmage could not have been more vigorous than he in denunciation. His influence was followed by that of a Spiritualist, who told us of the beauties of this new religion. Then we had personations, and those in earthlife and in spirit life came and made themselves known, and in reply to our questions we gained just such answers as we might expect from them, were we talking face to face. I conversed with my wife who was in a distant State, receiving true answers to questions put, and I was hurried home by words of warning purporting to come from her, and found her in need of my presence. The influences described my distant home, told me truly who was working in my office, and what they were doing at that very hour. They left their work, turned down the lamp, went across the street, drank some beer and returned to their work, the influence said,

This experience did not convince me of the truth of Spiritualism, but it knocked out of me all of the orthodox religion, and led to years of investigation. I struck the fakirs of every kind: The materializing frauds, those who were tied with ropes and played musical instruments, those who spoke through trumpets, and those who read the past and foretold the future. My faith in the Christian religion was wrecked, and I was given nothing in return, so I went back to the Church again. I had taken off the brakes and was in danger of being led into all manner of dissipation. In taking me back into the Church it was understood that I did not accept the creed, but came for a Christian home, needing Christian help and sympathy, and on account of my children. I had again changed my location and became a member of the Episcopal Church.

ind I found it to be true.

The good minister, his wife and I formed a circle and sat for development, and very much came to us through impressions and automatic writing, his wife's hand being controlled to write. But misfortune came upon all of us, our fortunes being swept away and we were in dire financial distress, and sought more in that direction than in the spiritual line, and so the door was clos-

One evening the minister was in unusual distress. His little stipend from the missionary fund in the form of a draft was mislaid and could not be found. A search for hours failed to discover it. His good wife's hand was controlled to write, and told them where the draft could be found. Here was a test that we all accepted; we had no interest in deceiving each other.

But they give up their investigations because his standing in the Church would have been lost had he continued, and now in a o stant State he continues his work in the

I had found, however, that Spiritualism could not be tested by application to those who pretend to offer its truths and its comforts for sale, and in my search in that direction only confusion came upon me and disaster followed every time I stepped aside from the path of reason to consult with the familiar spirits, to be encountered through those who use the powers God has given them for purely mercenary purposes; but I also found that there is strength and comfort in the Spiritualism that springs up at the fire side, that Spiritualism which leads us to I continued my investigation through a series of years, accepting nothing as certainly

understand it, turning my back on the frauds and fakirs, avoiding them as the evil one is supposed to avoid holy water. At the time of the Gaiteau trial I was in Washington and called on a gentleman at the home of Mrs. Levy. Noticing the Religio-Риго-SOPHICAL JOURNAL on the table we entered into a conversation in relation to the subject, and Mrs. Levy being spoken of I sought an introduction to her. I had encountered

repose except to see and hear. I went be the proper of the

When under control the medium talked in a government officer, and my accounts were oath. not in shape to bear investigation through carelessness. My fault was pointed out and a warning given that proved of great value. When on the stand the opposing attorney had been interrupted, just as I was about to be called upon to give testimony that surely would have caused a sensation unless I perjured myself. I cannot say to this day what my answer would have been, for I would rather have been shot than to have told the truth which no one on earth but myself was hid from the invisible ones who are permitted to come into our atmosphere.

Whether I communed with soldiers and statesmen, with authors and inventors, with men of ancient times, and with friends of my youth and early manhood, with comrades who fell while fighting with me on the battle field, I'll not undertake to decide for others; but all the gold in the United States Treasury would not be accepted if in return I should be required to give up my belief in,

and my knowledge of, Spiritualism. Through this medium, after a dozen years of tireless investigation, I was convinced. I do believe in the life beyond the grave and in the return and communion of spirits. A thousand incidents occurred during this series of sittings, any one of which could not be explained except on the theory of intercommunication between the two worlds. Perhaps the most remarkable thing was this: I had a few things that belonged to my mother, but all I had in the world was burned in 1856. My sister was burned to death. I have frequently sat in circles with strangers where no one knew a word of my personal history, and the medium would be almost suffocated, and other sensitives would smell the smoke and be forced to cough as one would be on going into a room filled with smoke, when sister came for recognition; but this is not the remarkable incident I had in mind. Mother came one day and said she could come to me if I had something of hers that I could carry with me, and said she would try to find something. At another sitting she said she had found a lock of her hair. It was folded in a letter lying in the bottom of an old trunk in the lumber room of a house in which an aunt resided a thousand miles away. Search was made and the letter and lock of hair was found. The letter was the first written by her after my own birth, and told her sister of that interesting event. I have it now in my possession. I had reached man's estate without knowing that there was a line written by her in ex-

This in answer to the first four of your questions. Should this prove of interest I may undertake further reply to your other

THE STORY OF ILMA.

questions.

Translated From the German Sphinx by Mrs. Julia Dawley.

I attended the convent school until my fourteenth year. I became sickly at that time, suffered months from fever and afterwards from chlorosis. It was one winter morning in the city. I stood at the window and gazed at the actions of the people. Our cloister lay on the shore of the T,--opposite the renowned cathedral town of N. At that time there was no bridge between, but people crossed on a raft. So it was on this morning. Men, women, wagons, horses, all crowded to get over as soon as possible. All Man and beast sunk together in a mass between the cakes of ice into the water. I do that the nuns put me to sleep now and then for fun. I slept soundly and did not know what happened to me.

In the following year it often happened that my limbs suddenly became stiff. At such times, which lasted from ten minutes to an hour, I exerted myself in vain to move only a finger, or to make a sound. Toward the end of the attack, I had a feeling as if all the blood flew to my head and hammered there. After such attacks, which usually came in the night, I found myself extremely weak the next day.

In my sixteenth year the Lady Superior of the cloister invited me to join the order. I did not feel any special call to convent life, but as all loved me, and as I grieved to leave the quiet rooms in which I had lived from childhood, and it was my father's joy and wish, I consented.

The three years' novitiate were over. I received at last permission to pass a vacation at home. There I became acquainted with my cousin. He begged me not to return to the convent, for he loved me and could not live without me. Such language I had never heard. What shall I say more? I knew I was unhappy, for I loved him too. My father was beside himself when he heard of this intended alliance. Emerich besought me to go with him, but this I could not do without my father's consent. I went back to the convent broken hearted. The day of my investiture drew near. Stupid and indifferent, I spent the night in the chapel, but I could not pray. I went to the altar, not as a bride of Christ, but to carry a broken heart into the grave. The ceremonies were ended; it was to me as if I dreamed. Time passed. I learned to forget; if not, also to suffer. I was honored by the sisters, favored by the Superior. Then a blow came to me like a stroke of lightning from a clear sky and spoiled my

life from that time forward. Among the nuns was Sister Beatrice, the secretary of the Superior for whom I felt alguard every word, every act, every thought. | most a wicked attachment. I had considered her a pattern of all that is noble and good. She had been the teacher and guide of my true, rejecting nothing because I could not | youth! Ah! how I deceived myself. One evening we went from the refectory to our cells. I was going directly to rest when Sister Beatrice came in, with the request that I would help her with her work. I consented. We had worked until, perhaps, ten o'clock, when I began to grow weary. Then she said I might let myself be put to sleep, after which I could work easily again. I let it be done. I awoke with a feeling as if I was held in the back and could not move. With many mediums but in all my experience I force I tore myself loose and the pearls of have never met her equal. Had the Seybert Commission called upon this good lady in the swinging the cross of my rosary somewhere can not avoid. In this condition, the idea not; but I can set them, and you cannot." pairit manifested, they would have found and was held. In one hand I had an unfa- came into my head to dress myself in men's | She was acquitted amid great rejoicing. A | they first instruct the Ruler of the Universe, ident food for thought. I went day af- | miliar object. I would have cried out for | clothes and thus insure myself against pur- | lady of Venice whose daughter was suffering | and then patronize him for the knowledge he day absolutely without any particular | terror, but some one restrained me and pulled | suit. Thought, -done! Nobody would have | from luxation of the femur sent for Regina, | has learned from them. "O Lord!" they say,

cresy in regard to the events of the night. telligently on every conceivable topic. I was | Overcome with pity and surprise !I took the

She told me that for years she had passionately loved one of the bishop's hussars, and had always hoped some time to get possession of a large sum of money in order to fly with her loved one. As fate would have it this very day as she was going over the accounts with the Superior, the latter received a sum of money for the purchase of some real estate, which money she locked in the casket. Thereupon Sister Beatrice had taken charge of the inspection of the doors, and she reknew. The control, however, pointed out solved not to let this opportunity pass. But the exact truth, and said he did it in order she could or would not carry out her plan that I might know that no act, no thought, alone, and so resolved to use me for the completion of her crime. In sleep she led me in an unused corridor, of whose existence I was entirely ignorant. From there she pointed out the workroom of the Abbess, and bade me bring out the money-chest. If I had not happened to swing my rosary I should never have come to the knowledge of this mad deed. She counseled me to fly with her for I was not fitted for convent life.

As I saw this sister, who from childhood had preached to me of virtue and morality, whom I had taken for a model, kneeling before me now with such a confession, and saw her countenance disturbed by passion, a nameless bitterness came over me. She had destroyed for me the confidence in mankind, and in all that is good and noble.

The sight of this woman was exceedingly painful to me, for nothing could excuse her insane act. Was not I much younger than she? Did not I also love deeply and truly? But since I had assumed the garb of the orsin. In these bitter hours I learned selfcommand and knowledge of mankind. I grew old in those hours, old as the hills in

heart. Green turf now decks the grave of the woman who was guilty of such wrong, who rained my happiness and her own for life. After that what happened I knew not, how it was with me nor what to do.

It is time, in

The bell rung for mass. The sister went and said, "By the time I come back you will have reflected that I am right."

In fear I beked the door of my cell. I knew she could not return in less than an | hour, and I turned over in my mind what I should do now. I would gladly have carried the way and my rosary was a dumb witness

Go forth with the miserable creature, would not! I know not how the thought came, but I wished to see her also suffer who had made me wretched. She should not enjoy the fruit of her deed either. The window of my cell on the first floor opened into the garden. I seized the chest and sprang through the window. How long I lay I do not know. As I came to myself the "De profundis" came to my ear from the chapel. I Remarkable Operations By An Untutorknew the mass would soon be ended, and hurried forward gathering all my strength, I went into the kitchen, changed my nun's stole behind the chapel, waited till it was empty, crept up to the sacristy, laid the casket upon the altar where it was sure to be found. From there I succeeded in escaping and hurried on. The blood flowed over my face. I could hardly hold myself erect for excitement and loss of blood. I only remember that it seemed to me I plainly saw grimacing apes' faces, heard a wild leaping behind me, and frightful forms held a red cloth before my eyes. I ren always more swiftly pursued by the forms until I reached my father's house, where with a last effort I pulled the bell and fell senseless.

For weeks I hovered between life and at once the raft broke midway in the stream. | death. "Nervous over excitement and fever," the doctors said. Finally my strong constitution triumphed over sickness. After a long not know how it was with me at this sight. death-like sleep, I became physically well, was told afterward that I stood there like a | but in my spirit it was night for fully two statue for hours without giving a sign of | years. These two years are stricken out of life. The physicians who attended me often my memory. As though wakened from a heavy put me to sleep, and so I recovered. After dream, I believed myself to be still in the convent, and could not comprehend how I found myself in my father's house. Over and over I remembered that frightful night. I thought it had been yesterday. People

showed great forbearance for my condition. I knew with horror that my father and all were of the opinion that I had stolen the money, and then, seized with remorse, had laid it down in the sacristy. It cut me to the heart, but I let them believe so, for I had sworn to the miserable one to be silent! And Emerich also believed in my guilt; I saw it in him. Ahl I was nearly insane. I knew not that I had been the blind tool of a devilish woman.

Out of this flood of disgrace in which I was plunged, only a sea of love could save me. This love for me, he had not. He made me nearly frantic with his pity and his presence. Life seemed to me unendurable. Often I wandered by the shore of Th-wondering which was the deeper, my sorrow or the glittering water below; but the remembrance of the dear God held me back from my dreadful design. I could no longer endure the reproachful looks of my father and resolved to

go away. One day my father told me Emerich had asked for my hand. I felt that it was too late, for one thing stood clear before my soul, between us two happiness was impossible. True, in asking for my hand, he had put away from me the disgrace which would certainly have driven me to death; but he had not washed out those bitter hours. His doubts lay like a flood between us.

A few days later, my father set out on a business trip. I thought the time had come to carry out my plan. out I must have money! Under various pretexts I sought to borrow it from friends and relatives, but in vain. I could not help myself otherwise, so took from my father's safe six hundred florins, left a letter asking forgiveness and promising faithfully to pay him back the sum out of my mother's legacy when I became of age. I knew well what I lost as I left my father's

house. From that time, no one shielded me from sad experiences, from the view of the dark side of life. I felt in me, like many thoussuitable place as governess. Without recom-

her before the worry of the day commenced. to tell all if I would swear to preserve se- and became tutor to two dear little girls of seven and nine years. I remained two years in this place. They oved the quiet teacher with the maiden's fac. The woman of the house gave me distinct ly to understand that I might become more to her than a mere tutor. For this reason I left the house and resolved to go to Festh.

NOTE BY THE T'RANSLATOR.

Here ends the autobiography of this unfortunate girl. At Pesth she was once more led to commit theft while hyphotized, and finally came under the care of Drs. Lauferance and Jendrassie, who after many experiments with her, decided that hysteric catalepsy induced temporary unconsciousness and loss of power to reckon. The impression which she gained during her masquerade as tutor, roused in her an antipathy toward the male sex from that time while her naturally passionate capacity of loving, her entire inclination and resignation attracted to her sympathetic

The experiments with the patient described at length in the report of the physicians, proved that the hypnotic suggestion was allpowerful with her and altered her demeaner and character at the will of the operator, and serve, it seems to us, to show what a dangerous weapon such power of suggestion exercised over such passive organisms may become in the hands of unscrupulous and wicked

The lesson involved in the story of Ilma is obvious. No one who has watched the progress of events for the last six years especi ally, can have failed to note the instances in which some hysterico-cataleptic woman, under, even the thought of him seemed to me a | der real or alleged control of some spirit, has been the means of misleading and deceiving others. Many men, who are otherwise shrewd and sensible have been nearly rained in mind, body and estate by listening to, and being guided by, the utterances of such mediums, many of whom are themselves victims, like Ilma, of hypnotism of a stronger spirit

It is time, in view of the danger of having one's"demeanor and character wholly altered by suggestion" to call a halt in the so called "development of mediumship." Instead of the mad rush for phenomena, Spiritualists would do well to turn their attention to development of their own mental powers, and an understanding of the meaning and origin the money back again, but I did not know of each manifestation, never lesing sight of the fact that the psychological influence of one spirit upon another, embodied or disembodied, may be either a blessing or a curse, according as it used for beneficent purposes for the good of all, or selfishly, to gain wealth or power for the medium or prestige for the

A NATURAL BONE SETTER.

ed Woman.

Training—Her Ability to Successfully the Surgeons Jealous.

An interesting story of concern to Brooklyn people was recalled to mind the other

Anzonia is a little, picturesque village near Vittoria, in northeastern Italy, not far from the Austrian Tyrol. It is the home of a noted woman, whose fame has spread throughout all Europe by her skill to relieve human suffering. Regina dal Cin was born in the village of Vendenciano, near Conegliano, Venetia, April 4, 1819. Her parents were Lorenzo Marchesini and Marianna Saudonella, both of whom belonged to the peas antry of Venetia. Following the vocation of her mother. Regina, from early childhood, displayed a taste for setting dislocated bones.

At first practicing her art on chickens and animals, Regina's first operation, strange to say, was upon her mother. One day, as she was going to a neighboring village, the wagon upset and her leg was broken. Regina, who was now 9 years old, following her mother's direction, set the limb. Her mother was carried home and confined to the house for forty days, during which her daughter became her nurse.

THE DOCTORS ENRAGED.

A year later Regina went to live with he brother at Vittoria, where she began to see operations in the hospital and acquired her celebrated delicacy of touch. At the age of 18 she married Lorenzo dal Cin, a poor peas ant, and was shortly left a widow with one son, who became a priest. Among her early operations was one upon a poor fellow in the village of Alpago, who was confined to his bed by fractured legs. The doctors had ordered amputation when Regina, appearing at the time, declared she could save both legs, and in a short time the man was able to walk.

Doctors, enraged at being thus outrivaled had her arrested and taken before the tri bune for practicing without a license. Her advocate was the patient whom she had just cured. Regina was pardoned, but ordered to practice no more. Yet patients came to her day by day, declaring they would see no one else. The theory of her skill was the "reduction of the femur" A poultice of marshmallow and bran was applied and continued for a longer or shorter time, accordingly as the dislocation was new or old. When the bone had attained a certain softness the ma nipulation began and the dismembered parts placed aright, the force being used at the proper time, and unconsciously to the patient, all being done without chloroforn and without causing pain. It must be remarked, however, that she possessed an almost superhuman strength in her fingers equal to that of two men.

Another wonderful cure was in the case of Dr. Bellim, an invalid from hip dislocation, of twenty years' standing. Dr. Bellim was one of the physicians whose prejudice, twenty five years before, she had sought to overcome. From 1843 to 1868 she continued to ands with sad, tired hearts, the strength to live and do my duty. So I found resignation and finally also rest. I perceived that only means she always expected liberal compensations. an entirely new and useful life could make sation, but the poor she charged nothing. me well. My plan was to go to A. and seek a Again summoned before the tribunal at Vittoria for practicing without a license, she mendations or certificates I should be turned | was condemned to two months' imprisonaway. I read in the newspaper that my father ment. The case was carried to the higher was making search for me. Besides, I was | court at Venice, where defending herself

overnment case, and had my sitting with all that meant. She hesitated and promised a recommendation, went there, was accepted view, now each presented her with a certifical outgrowth of a radically false, indeed wil-

cate. Honors still awaited her. A. nida, a rich banker of Trieste, whose ter had suffered from infancy with the. disease, and who had consulted all the bephysicians of the great capital without finding any benefit, finally sent for Regina, who operated on the daughter, and in a short time she was cured. Operations began to multiply. Wonderful cures were effected. Regina was tendered an ovation. Surrounded on the streets and everywhere hailed with enthusiasm, she would smile and bid them "thank God, for it is to him I hold the gift." The municipality invited her to operate in the city hospital before a number of physicians, and she secured their warm approval, and they rewarded her with a certificate.

The mayor now gave her a grand dinner, at which were present the elite of the city and many physicians. They applauded her everywhere, as if she were Garabaldi or some other liberator of the country.

The day of her departure a deputation of patients, headed by Mr. Valerio, who had been cured of luxation of twenty years' standing, presented her with a magnificent album, containing over 4,000 signatures, including those of eighty physicians, beautifully dedicated in lines of gold. The municipality of Trieste presented her with 100 Napoleons in gold, one-half of which she distributed to the poor. The profession offered her 300 florins a year and a villa to remain. It was a fete day at Vittoria, when the Itallan government sent Regina a diploma allowing her to practice. Music sounded on the streets, national airs were sung. A young man whom she had cured of luxation of the femur wrote two poems, which were rendered at the theater during the afternoon and evening.

Mr. Isaac R. Robinson, of Montague terrace, Brooklyn, who was rendered lame from a sickness during infancy, while traveling abroad, sought her at her home and was benefited to the extent of being able to walk without the use of a high shoe. The cases cited are all cures, yet in some instances reluxation took place after treatment, as to which she said, "I only begin to cure; you must do the rest," meaning the continuance of bandages, etc. Incurable patients sought her door. Discerning their condition, a single touch telling her the condition of the bone, she dismissed them with a sweet smile.

often handing them a coin.

Though now 70 years old, day by day she is visited by Italians, Austrians, French. Prussians, Russians, Poles, Greeks and Turks. She shows no distinction to patients.— Brooklyn Eagle.

A Woman's Protest.

Fo the Editor of the Religio-Philosophical Journal:

Allow a women to thank you for your noble words in defence of her sex, against a monstrously untrue and overbearing position of a person named Rev. W. V. Turnstall, who professes to follow the meek and lowly Jesus. His God seems to have thought a She Was Entirely Without Professional woman good enough to bring him into this life and thereby permit him to be such an enlightened teacher of the Methodist creed. Treat Apparently Incurable Cases Made | Probably this is the only thing the Rev. Turnstall thinks a woman can do better than himself. I wonder he has never expostulated with the Maker of the universe about His confiding to woman such a sacred office as maternity, permitting her to shape the body, although unworthy to mold the character. Let us hope the person is better than his written creed. I can hardly imagine the depths of ignorance which a professional theologian may display until I come to read the construction he places on certain words in the New Testament, with whose letter and spirit he seems equally unfamiliar. No doubt he also thinks the world was made in six days, 24 hours long. Take this for example. The Rev. Turnstall says: "Under the New Testament she is only permitted to pray or prophesy, yet with her head covered, and this accounts for the wearing of bonnets in public to this day, to symbolize the subjection to the husband under the curse." Such nonsense seems almost too ridiculous for notice, but I will show the Rev. Gentleman the true meaning of the words he so strangely perverts after the fashion of many of his cloth. The words of St. Paul are these: "For this cause ought the woman to have power of her head because of the angels." Now, our translators could make no sense of this and concluding St. Paul should have said something else they put in the margin, "that is, a covering, in sign that she is under the power (or honor) of her husband." In the revised version, this much disputed passage reads: "For this cause ought the woman to have a sign of authority on her head, because of the angels;" and margin, "or have authority over." Other variant readings occur, which shows the perplexity of the theologians. As Laurence Oliphant remarks, by no possible contortion or license of words can the Greek word "exousia" be made to mean "covering." quote further from this author:

"Still less is there anything to justify an explanation which is in palpable opposition to the words of the text. There can be no better illustration of the pride and ignorance with which man, even to our day, insists upon woman's subjugation to him, than that he should presume to put in a marginal note, which in the minds of the ignorant has almost the authority of the text itself, in explanation of the words, 'for this cause ought woman to have authority on her head because of the angels.' This means 'a covering in sign that she is under the power of her husband.' Had women been the translators, the explanation would have been different. The true internal significance is, that woman is the connecting link between man and the angels, and that it is through her affectional union with them that a channel is formed by which alone the Divine Feminine can descend to man; and the reason why the apostles were divinely impressed to forbid the women to shave their heads was, in the inverse case, analogous to that which caused Delilah to shave the head of Samson when she wished to deprive him of his strength."

We will not now discuss whether this latter was an allegory or an actual occurrence, as I wish to take the Rev. Turnstall on the letter of his own theology; and if the rest of it is as actually untrue and as silly as the specimen of it he advances, he had better go to school and rub up his Greek before he makes any further remarks in public about 'gospel truth."

The trouble is with such specimens of people as the Rev. Turnstall, that they are too well satisfied with their own ignorance and thine, be done." That is, if we find it not

"agin," scripture.
Yet the Rev. Turnstall is but a product or

misunderstood of books, the Christian Bible. If this be "Methodism" as you correctly say, it is the more to be wondered and more to the glory of our sex, that out of it, as the fragrant lotus from its bed of mud can emerge like a pure flower, the noble woman to whom now is so widely felt that words like those of this Methodist preacher deceive but few. He simply wields the same weapon that Samson of old used against the Philistines. So history repeats itself, meanwhile we content our souls in peace.

MARY SMILY BATES COUES. Washington, D. C.

Woman's Department.

CONDUCTED BY SARA A. UNITERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

WOMEN ON THE DIVORCE LAWS.

Move the hour-hand on the dial of progress forward! Let the historian of to-day note a decided step in moral advance; women have at last been consulted as to the advisability of a new law under consideration! To be sure the law is one in which their interests; stincts. The prosecutions for polygamy have are vitally concerned, only a representative resulted in numerous convictions, and the few have been consulted, and even these few will not be permitted to vote thereon, and it is only the managers of a daily journal who ask their opinion, but never before have women, as such, been asked their opinion as to the passage of any law, however much that law had to do with the peace, comfort, happiness or honor of their lives and homes. But the fact that an influential city paper—one, too, which antagonizes woman's demand for suffrage—has thought fit to interview a dozen of the active, thinking women of Chicago, in regard to a proposed new law of divorce for Illinois; also asking their opinion as to uniformity in the marriage and divorce laws of the States, is in itself a decisive movement toward the political recognition of the sex.

prominent in charitable, suffrage, temperance, and other reform work, physicians, lawyers and writers, socialists, liberal religionists, Unitarians and strictly orthodox conservative church women. The questions asked were: "Do you think the States should have uniform divorce laws, and why?" "Do you think the present laws too stringent. or too lax?" "Are you in favor of the limitation of time in regard to divorced persons' re-marriage?" The answers given these questions by those interviewed were, as reported, highly creditable to the considerate reason, sense of justice, intellectual ability, and moral ideals of the represented sex. Want of space precludes giving these answers in sequence or detail, but I cannot refrain from quoting alty. a few of the more suggestive thoughts embodied in them.

Among those interviewed were women

Mrs. Holt who, while not advocating laxity of divorce laws, thinks they should not be made more stringent, for the sake of suffering women who seek freedom from brutal husbands, says "Nearly every woman will suffer indignity rather than endure the publicity of the courts, the odium of divorce, and the acknowledgment that her marriage is a failure." Dr. Stevenson declared: "If merely a question of happiness between husband and wife, I would never approve of divorce. No one is absolutely happy, and people might bear the results of their own mistakes. It is not a question of happiness at all, but a question of duty to others."

Dr. Dickinson said: "So long as men and women were taught different standards of morality, lack of harmony must result." A majority were in favor of uniform divorce laws, but Ellen A. Martin, attorney, thought such laws would need to be very carefully and wisely framed, since "different parts of the country hold different views, and advanced communities would not wish to go back to old-fashioned ideas."

Many of the interviewed expressed them-selves as decidedly of Mrs. Woolley's opinion that "the laws should interfereas little as possible with the individual."

It is true that easy divorce laws, with no limit as to re-marriage after divorce, open the gates to rash-headed people, to the unprincipled who follow no guide but their own selfish desires and passions, to the crafty and shiftless who could thus evade undertaken responsibilities, and to the fickle-minded who fly in the presence of momentary hardship or disappointment in search of new pleasures or escape from present pain. But with the most stringent divorce laws, such as these would doubtless find some other, if less lawful mode, of breaking the bonds that bind and chafe them, while the law-abiding wives of brutal husbands—of shiftless men who care for their wives only as wage earners to support them, and the children born to them; and the husbands and wives tied to partners who taint and defame their names, who recklessly break hearts, and shame homes, are shut off from their only earthly escape from misery, by such too stringent laws. Law cannot regulate or control human nature, it can only step in as arbiter or defender of the rights of the individual in behalf of the general rights of the communinity. It can follow but not educate public morality. So long as humanity is so weak and defective as it is, in spite of all the progress made, so long will it be impossible to frame laws of marriage, divorce, or anything else relating to the human passions which will prove infallible cures for the ills they seek to remedy. Reform in all laws must be the result of moral and intellectual evolution in the law makers. It is doubtful whether that evolution has arrived at the point where a uniform law of divorce throughout the United States would be practicable.

As the intelligence and the moral and social condition of the people become more uniform, the reason for uniform divorce laws will be greater, and public sentiment will probably lead to the enactment of such laws. Such uniformity must be secured either by State or national legislation. It does not seem necessary that the States should relinquish their right in favor of the general government to make needed laws respecting marriage and divorce. This belongs to the province of the States, and the laws should be an expression of the peoples' wants and wishes through the State Legislatures. The principle of local self-government should not be disregarded merely to bring about uniformity in social matters. It had better come as to the constitution which unites them under utes a thoughtful article on Industrial and Social the protection of a common flag—is too important to be surrendered. For one woman, I am not too anxious for any change in our letters at noughtful article on industrial and Social Effects of the Sewing Machine. Embezzlers and Defaulters, by John Habberton, gives some characteristics of this class of criminals. marriage and divorce laws, until the sex Greely. (Boston.) This Journal of Natural Science which is most nearly concerned in those laws has reached its third number and has a varied table

ly pervertou system of religion (save the ed standard-bearer, Elizabeth Cady Stanton. mark!), which has sprung up fungus-like when lately interviewed on this subject by from the dead letter of the law of that most a reporter of the Omaha, Nebraska, Republican. said: "We should have a national law on the question of marriage, but when we come to this point I want women to have an equal voice in its adjudication. Thus far we have had the man's idea exclusively. Now let us see what the united thought of men and woyou speak. Woman's influence fortunately men could suggest by way of improvement. ... We will never have marriage on an equal basis until women have something to say on the matter. We practically have nothing to

> say now." Apropos of this subject, I quote one more remark from Mrs. Stanton during this interview: "Mr. —— speaks of divorce as the foe of marriage. He makes this mistake throughout his sermon. One might as well speak of medicine as the foe to health. Divorce is not the foe to marriage—adultery, intemperance and licentiousness are its foes-and from these enemies to a pure married life, a woman would fain escape."

PROGRESS IN UTAH.

Polygamy in Utah will soon be practically, as it is now legally, a thing of the past. The Gentile element is increasing in numbers and influence, and the young women, however rigidly brought up in the faith of "the saints," are becoming every day more opposed to relations which are condemned by a growing public sentiment and contrary to law as well as to their own womanly inabsence from their posts of the Mormon leaders who are serving their sentences in the penitentiary, or keeping out of sight on "the underground railroad," does not tend to strengthen the idea that polygamy is a Godordained institution, among the ordinary prosaic people. The Mormon girls show a readiness to marry the young Gentiles(Jews even are called (Gentiles in Utah) in the Territory, and indeed among the rising generation of Mormons there is little disposition to favor polygamy which Brigham Young did his best to make an inseparable part of the Mormon system. Although still practiced to some extent, clandestinely, of course, it is under the ban of law and of the better public sentiment, and, except in the more ignorant communities away from the lines of travel and communication, the change of the women in their attitude towards polygamy is very perceptible. They have been taught that God requires them to enter plural marriage and that by sacrificing their womanly feelings to the demands of religion, they will secure future happiness hereafter, but this part of the Mormon faith is discredited already by the more intelligent Mormon women and must soon disappear. It wouldn't be a bad idea for the Mormon leaders to get a new revelation, forbidding polygamy in the future and enjoining obedience to the laws of the United States, toward which, in their comparative isolation, the Mormons have shown a spirit of defiance rather than of loy-

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the Beligio-Pello SOPHICAL JOURNAL.

SKETCHES OF SEVEN SUMMERS ABROAD; or, Outdoor Life in Europe. By Edward Payson Thwing, Ph. D. New York: Hurst & Co. Price,

James Freeman Clarke says: "I have read books of travels where the journey led through a charming country, and a curious society; but the traveler saw nothing of it. His book was full of personal annoyances: how he lost his dinner here, and ate a bad one there; how he was cheated at this inp, and could find no soap in that. He judges the country, its customs, its people, its laws, by the habits of his own village in Connecticut or England; so he sees nothing and learns nothing. He began his journey with a full purse and empty head; he has emptied the first without filling the

"He who really sees a thing, really possesses it. I once lived in a city which was supremely and eminently ugly. I ought to add that it has grown very pretty since; but when I went there the houses were ugly, the streets dirty, the horses starved and there was a half-finished and slovenly look to everything. I suffered much from the sight of this deformity. At last it occurred to me that what was not beautiful might yet be picturesque; so I ceased looking for beauty, and sought for pictures. Then, at once, all things became interesting. The ragged negro boys munching their apples under a cart made groups like those of Murillo, a dirty and lean dog, sitting to a close brick wall to keep himself warm in the sunshine, became a desirable object from an artistic point of view. I had found the right handle by which to take hold of these deformities, and afterwards derived a certain satisfaction from their study. Then I saw what was meant by those who say that everything depends

upon your point of view."

Washington Irving walks through England, the bee hive of civilization, and tells us of happy homes and good cheer; Mary Russel Mitford walks about one small village, and "Our Village" will always remain a glimpse of Paradise to all her readers, whose only regret is that they could not have loitered along those lanes and hedge rows, with Mary and "May-flower." Lady Florence Dixie rides "Across Patagonia," and Lady Annie Brassey sails around the world on a "Sunbeam." Charles Darwin spends five years in the "Beagle," each and all of them in eager search for the good and the beautiful, and re-turning so full of joy and happiness, they cannot help telling their stories with such enthusiasm, that the reader falls not to catch their spirit, and traveling with them, seeing with their eyes, finds far more than he could have done, had he made the journey himself.

With a large capacity of both ability to see, and facility to describe just those things we wish to know, the Rev. Edward Payson Thwing, Ph. D., in his Sketches of Seven Summers Abroad; or, Outdoor Life in Europe, reveals new beauties in the British Isles, gives us fresh glimpses of French character, new peculiarities of the Dutch in Holland, and the German in his Fatherland; finds fresh items of interest in quaint and independent Switzerland, and new pictures in sunny Italy and Spain; adds another chapter to the mystery of the land of the midnight sun, with a peep at Finland, Russia, and

New Books Received.

English Life. By T. C. Crawford, New York: Frank F. Lovell. Price, 50 cents. Les Origines et les Fins. Cosmogoine sous la Dictee de Trois Dualites Differentes de L'Espace. Paris, France. Price, 2 francs.

Solar and Planetary Evolution. By Garrett P. Serviss. Modern Science E-sayist, No. 3. Boston: New Ideal Publishing Co. Price, 10 cents. Profession of Faith of a Savoyard Vicar. By Jean Jacques Rousseau. New York: Peter Eckler. Hermetic Teachings. Arranged by W. P. Phelon, M. D. Chicago: Hermetic Publishing Co.

Magazines for March Received.

The Chautauquan. (Meadville, Penn.) The valuthe United States, and Ernest Ingers

riven a voice in framing them. Our rever- of contents.

St. Nicholas. (New York.) Joel Chaudler Harris opens the March number with a characteristic story. The Sun Sisters is a Lappish Fairy Tale, freely rendered. Washington as an Athlete, and the Routine of the Republic are good articles for boys and girls, as is also a Youth of Ancient Rome. Other good articles, poems and jingles complete the table of

The Atlantic Monthly. (Boston.) History is the strong point of this number, there being a paper on those two brave Scote, The Keiths, and one of Mr. Fisk's papers upon Ticonderoga, Bennington, and Oriskany. Mr. Frank Gaylord Cook writes an article upon Some Colonial Lawyers and their Work, while a theme of a more recent day is treated in Personal Reminiscences of William H. Seward. Mr. James's serial, The Tragic Muse, abounds in studies of personality, and Passe Rose is as absorbingly interesting as ever. The poetry includes Mr. Whittir's The Christmas of 1888.

The Popular Science Monthly. (New York City.)
A variety of reading is included in the March issue of this popular monthly. New Chapters in the Warfare of Science is pungent throughout. The three methods of making window-glass are described in Prof. Henderson's A Pane of Glass. Prof. Ira Remsen gives a view of The Chemistry of To-day. In Competition and Trusts Mr. George Iles takes the ground that trusts have reduced the costs of business. J. M. Arms, contributes an article of a practical bearing on Natural Science in Elementary Schools. Two notable departures from the accepted way of looking at things are shown in The Foundation-Stones of the Earth, and The Aryan Race: Its Origin and Character.

The Forum. (New York.) In the Forum for March, Prof. J. G. Schurman, describes the resources of the Canadian half of the continent. Mr. Isaac L. Rice points out as the primary cause of railway demoralization the habit of borrowing and buying proxies. Among the religious and educational discussions is an unfavorable review of our publicschool system by Cardinal Manning. Kate Stephens writes a record of the advancement of education of women during the last fifty years. Prof. St. George Mivart, one of the earliest critics of Darwin, points out how some of the most distinguished evolutionists have receded from their original position. The part that dreams have played in literature, is described in a literary essay by James Sully, the psychologist.

Freethinker's Magazine, Buffalo, N. Y. The Homiletic Review, New York. St. Louis Magazine, St. Louis, Mo. The Boston Christian Scientist, Boston.

How Intelligent Women Decide. When the question has to be met as to what i the best course to adopt to secure a sure, safe and agreeable remedy for those organic diseases and weaknesses which afflict the female sex, there is but one wise decision, viz., a course of self-treat ment with Dr. Pierce's Favorite Prescription. I is an unfailing specific for periodical pains, misplacement, internal inflammation, and all functional disorders that render the lives of so many women miserable and joyless. They who try it, praise it Of druggists.

The Voice.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES' exceedingly useful, enabling them to endure more than the ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as boxes.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

The whitest, worst looking hair, resumes its youthful beauty and softness by using Hall's Vegetable Sicilian Hair Renewer. Try it.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-ad-dressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Among other distinguished endorsements, John

Burroughs writes: "I wish it were in the hands of every intelligent reader in America." Rev. Charles Voysey, the noted London preacher says: "I am simply fascinated with the work; its splendid logic and beautiful arrangement." Price, \$1.75. For sale here. FREE Sample Dr. A. STONE'S BRGNCHIAL WAFERS. Low Rates to Preachers and Teachers. Agents Wanted. STONE MEDICINE CO., Quincy, Illinois-

PIUM HABIT Painlessly cured in 10 to 26 Days, Sanitarium or Home Treatment. Trial Free. No Cure. No Pay. THE HUMANE REMEDY CO., La Fayette, Ind. In all the world OPIUM Habit. The Dr. J. I., Stephens there is but one OPIUM Remedy never fails, and no sure cure for the More than 10,000 cases. No other treatment ever cured one case. NO PAY TILL OURED. Remember this, and write to the J. L. Stephens Co., Lebanon, Ohlo.

Dr. Seth Arnold's COUGH KILLER is the best ever used. is the best Cough Cure I

Wm. A. Myer, Weston, III. Druggists, 25c., 50c., and

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPHEEPSY or FALLING SICKNESS a life-long study. I we trant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.



SPECIAL OFFER. One of the largest and best Weekly Papers THE

WEEKLY BEE, Toledo, O. gives its readers 8 large pages of 8 col-umns each and in one year, a column of reading matter a mile and a quarter long.

To all subscribers

either new or even old, we will send the RELIGIO-PHILOSOPHICAL JOURNAL AND WEEKLY BEE

both one year for \$3.00, and if you want the finest Cook Book ever published, add 50 cents more and you will receive by mail, post-age paid, the Weekly Bee Cook Book, 300 pages, 700 recipes, all indexed, elegantly bound in cloth and worth, alone, fully One Dollar and Fifty Cents. Send remittances to Weekly Bee, Toledo, O., or you can remit direct to JOHN C. BUNDY, Pub. Religio-Philosophical Journal, Chicago, Ill.

The Law Department of Northwestern University.

JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate. Hon. Harvey B., Hurd, (late revisor of Illinois Statutes). Prof. Common Law, Pleading, Evidence and Statute Law. Hon. Wm. W. Farwell, ex Chancery Judge Cir. Ct. Cook Co., Professor of Equity Jurisprudence, Pleadings and Practice. Judge Marshall D. Ewell, LL. D., (author of Leading Cases on Disabilities incident to Infancy, Coverture, Idiocy etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. Davis, M. D., LL. D., Lecturer on Medical Jurisprudence. Diploma, granted in two years' attendance, admiss to the Bar of this State. Attendance a less time is credited to applicants for admission on examination before Supreme Court.

PRIZES .- HORTON prize for best thesis or brief, \$50. Fac PRIZES.—HORTON prize for best thesis or brief, \$50. Faculty prize for thesis second in excellence \$25. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50 The fall term begins Sept. 19th. 1888. For Circular or information, address.

HENRY BOOTH, Dean, Chicago. Ill

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN. By Dr. W. Pratt.

This is considered a valuable work. Price, pamphlet form 25 cents.
For sale, wholesale and retail, b. the Religio-Philosophi-

"A New Man Made out of a Rheumatic Wreck."

LYDIA, S. CAROLINA, Jan. 13th, 1889.

ATH-LO-PHO-ROS



Enclosed please find \$5, for which please send by express 6 bottles of Athlophoros to Mr. Oliver Parrot, Darlington, S. C. I have taken 3 botties of Athlophoros, and am about cured of Rheumatism. I have one more bottle to take which I think will effect a permanent cure, and make me feel like a new man made out of a rheumatic wreck. I am 50

years of age.

Mrs. Oliver Parrot is 70 years of age, has been in months, and under the treatment of the most skilful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your Athlophoros and is now on her feet again with a fair prospect to get well. Surely your Athlophoros is not a "quack," but a Godsend to relieve suffering humanity. Yours respectfully,

REV. J. K. McCAIN.

Sold at all Drug Stores at \$1.00 per bottle, or direct from NO MORE RHEUMATISM FOR ME THE ATHLOPHOROS COMPANY, 112 Wall Street, New York.

THE CHICAGO WEEKLY TIMES

HALF PRICE, TO ALL

WHO SUBSCRIBE NOW.

The regular price is One Dollar a year,--It is offered at half price, namely,

ONE YEAR FOR 50 CENTS,

(Postage Prepaid,) TO ALL WHO SUBSCRIBE NOW.

A large, handsome, well printed, interesting, readable, able

NEWS AND STORY PAPER,

the result of growth and unanimity of senti- able series of articles on Greece, by J. P. Mahaffy ment. The right of the States to regulate are as interesting as they are instructive. Prof. their own domestic affairs—subject of course of Amherst discusses the Commercial Relations their own domestic affairs—subject of course of the United States and Ernest Ingersell contributions.

Subscribe first for your local paper, then in order to keep posted on what is going on in the great world of wnich Chicago is the center, take the CHICAGO WEEKLY TIMES. Send your subscription to the CHICAGO WEEKLY

Jan,1st 1888. Less than, 20,000.

CIRCULATION:

A REVIEV

Seybert Commissioners'

WHAT I SAW AT CASSADAGA

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; # AU "LEAVES FROM THE DIARY OF AN OLD LA "COURT JAND PRISON." "DR. CROSBY'S VIEW FROM A LAWYER'S STANDPOIN "A HAWK IN AN EAGLE'S NEST," ET

This able and comprehensive work should be read thoughtful man and woman who has heard of the Bequest.

thoughtful man and woman who has heard of the Bequest.

After a happy and appropriate introduction ject, with all needful explanations concerning the of Mr. Seybert, the author gives in the first U. "Open Letter to the Seybert Commission"; Chapter V. treef the Bible on Spiritualism; Chapter V. treef the Bible on Spiritualism; Chapter VI. has for "In my Father's House are Many Mansions"; VII. contains C. C. Massey's Open Letter on to Professor George S. Fullerton; Chapter VIII. idcident which took place in 1854 at a meeting of the ican Association for the advancement of Science, remarks made on that occasion by Professor Rober etc., Chapter IX. consists of the "Report London Dialectical Society," made in 1869; Chapter XI further testimony from two witnesses; Chapte "Summary," and the Proscriptum, close the volume. "A Review of the Seybert Commissioners' Report Strong book, and will be read; it will throw light disputed questions, while it cannot fail o bring out relief the puerileness as well as the unfairness of the of the Seybert Commission. Its clearness of staten unanswerable logic, its scholarly style, at once origi forcible, its abundant wit and fine sarcasm, with h there an exquisit touch of pathos, its vigorors mand, above all, its loyalty to the highest principles and justice—all combine to make this work a value dition to the advanced thought of the day. dition to the advanced thought of the day.

12mo, cloth, pp. 244. Price\$1.25, postage For sale, wholesale and retail, by the RELIGIO-P CAL PUBLISHING HOUSE, Chicago.

SYNOPSIS COMPLETE WOR

WILLIAM DENTON.

THE GEOLOGIST.

Postage 7-per cent. extra. If sent by Express, charg Soul of Things; or Psychometric Researches and Dis-What Was He? or Jesus in the Light of the Nine teenth Century.

Radical Rhymes,.... Radical Rhymes,
Radical Discourses.
Is Darwin Right, or the Origin of Man,
Is Spiritualism True.
Man's True Savior.
The Deluge, in the Light of Modern Science,
Be Thyself.
Sermon from Shakspeare's Text,
Common Sense Thoughts on the Bible.
Christianity no Finality, or Spiritualism Superior to
Christianity,
Orthodoxy False, Since Spiritualism is]rue
What is Right.

What is Right.

The God Proposed for Our National Constitution,
The Preconcilable Records of Genesis and Geology, Garrison in Heaven, a Dream.....

The above works are written in a scientific, plain For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

JUDGE WAITE'S HISTORY

THE CHRISTIAN RELIGIO

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete expose of the Christian records of the first two centuries bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spirituz manifestations. A number of the leading newspapers of : country concur in declaring that it is the most thorough (hibit of the records and doctrines of the Christians of the fi two centuries, and calculated to give theologians more trov than any work ever published.

Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLISHING HOUSE, Chicago.

PRACTICAL INSTRUCTION

ANIMAL MAGNETISM

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

By J. P. F. DELEUZE.

Translated from the French by Thomas C. Hartshorn.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best,—in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely printed and bound.

ed and bound.

The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to shun the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are toiling in the field of Philosophy."

529 pp. extra cloth, price \$2.00, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPE.

RELIGION,

AS REVEALED

BY THE MATERIAL AND SPIRITUAL UNIVERSE By E. D. BABBITT, D. M.

This work presents not only the sublime scheme of the universe as wielded by Deific power in connection with angelic and human effort, but comes down to every day realities and shows by multitudinous facts how beautiful life and death shows by multitudinous facts how beautiful life and death may become by aid of the Spiritual system as compared with the same under the old religions. It also reveals man's wonderful destiny in the future life, unfolds a broad world's religion and places it side by side with the gloomy orthodox opinions of the day. It is a triumphant vindication of the Spiritual Philosophy, and, being given in a kindly manner is especially adapted to opening the eyes of the people.

OPINIONS. "Certainly a most beautiful and glorious gospel..... If all should believe its doctrine the world would become infinitely better than it is under the present creeds and dogmas."—Dr.

"The work above named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and reverential, well stored in secular knowledge, sentific, logical, apt at illustration, fluent and perspicue." in style of communication."—ALLEN PUTNAM.

365 pp., 12mo. Cloth stamped in black and gold with 50 elegant illustration. Price, \$1.50, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOLCAL PUBLISHING HOUSE, Chicago.

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner.

Price 10 cents.

For sale, wholesale and retail, by the Religio-Philosophi-CAL Publishing House, Chicago.

Philosophical Journal

WEEKLY AT 92 LA SALLE ST, CHICAGO.

By JOHN O. BUNDY.

1S OF SUBSCRIPTION IN ADVANCE.

opy, 1 year,.....\$2.50. 6 months,.....\$1.25. GLE CÓPIES, 5 CENTS. SPECIMEN COPY FREE. ITTANCES should be made by U...ted

Postal Money Order, Express Company Order, Registered Letter or Draft on eitmer ork or Chicago.

" IN ANY CASE SEND CHECKS ON LOCAL BANKS. ters and communications should be adand all remittances made payable to C. BUMDY, Chicago, Ill.

rtising Rates, 20 cents per Agate line.

ing Notice, 40 cents per line. d & Thomas, Advertising Agents, 45 ph Street, Chicago. All communications e to advertising should be addressed to them-

ered at the postoffice in Chicago, Ill., as 1-class matter.

SPECIAL NOTICES.

RELIGIO-PHILOSOPHICAL JOURNAL desires it to be tly understood that it can accept no responsibilto the opinions expressed by Contributors and ondents. Free and open discussion within cerlits is invited, and in these circumstances writers one responsible for the articles to which their are attached

langes and individuals in quoting from the RE-PHILOSOPHICAL JOURNAL, are requested to dis-1 between editorial articles and the communica-

rmous letters and communications will not be . The name and address of the writer are reas a guaranty of good faith. Rejected manucannot be preserved, neither will they be te-, unless sufficient postage is sent with the request. n newspapers or magazines are sent to the AL, containing matter for special attention, the will please draw a line around the article to he desires to call notice.

OR FIFTY CENTS this paper will be sent any address in the United States or Canada ELVE WEEKS. ON TRIAL.

CHICAGO, ILL., Saturday, March 9, 1889.

irit Language—Thought-Transference Without Words.

In intelligent correspondent is at a loss to reconcile the often repeated stateat that words are not necessary to conmatter, after repeated attempts to utter a prayer in thought, without the formula of words, it is useless to try to connect ideas without words, and the more I study upon it the more I am convinced that consecutive ideas cannot be expressed unless formulated in known terms. I cannot think without language; and knowing no other than the English tongue I have to think in English. This may be a fault of my mental conformation, and I would like know if any one can address in thought, any conation to a spirit without the form of words.

his correspondent repeats the ideas of ax Muller, the eminent comparative philoligist, who has broached the theory that thought itself is dependent on language, without which there could be no accumulation of ideas, and mental progress would be impossible. His theory is that the word came first, and then ideas afterward. This correspondent's conclusions would logically and to the same results, for if he cannot

ink without words, then until words are quired there are no thoughts. He would dly be willing to accept that dilemma. Going back to childhood, we come to a time when the babe has no words at command, yet we cannot for a moment believe that it is without thought; we know to the contrary. When the little child just able to walk, yet scarcely able to articulate a few words, leads his mother to the door to have her open it, or to the pantry for food, although he has not spoken a word, he manifests complexity of thought. If at that age the child be placed in a German family he will soon express these thoughts in the language of that household, and as has been illustrated by sad examples, if placed where it hears no spoken word, it remains in the instinctive child-stage. While this shows that behind the word which represents the thought, thought exists, it also shows the intimate blending of the idea with its verbal expres-

sion; so intimate that it is difficult to say to

which belongs priority. ' The habit of thinking in words is acquired and thoughts clothe themselves in phrases. If acquainted with only one language the thoughts are clothed in the words of that language. If in after years another language is learned, a double process is carried on when speaking. The thoughts are, as a rule, clothed with the words of the mother tongue, and then translated into the foreign. When two persons speaking different languages wish to convey their ideas to each other, they are compelled to resort to the primitive sign language; no words are spoken, vet thoughts are conveved. To this it may be said in reply: although not articulated, the words expressive of the ideas are thought in one language, and are by gesture and pantomime reproduced in another in the receptive mind. True, but in the savage. half of whose language is gesture, and in the child before the use of words is acquired. this objection does not hold good. This reproduction of ideas by gesture language, in words familiar to the recipient, is a beautiful illustration of the methods by which critual beings convey their thoughts to

1 other. One may understand English, reproduced in the words of his own tongue, conversation, or read from selected works nounced her as a leading medium enjoying Philadelshia where she has been called to a spirit will find far more difficulty in im- ly and in a receptive mood, awaiting the the further fact that several correspondents dents of mental healing. Mrs. Gestefeld is pressing words, as names, dates, etc., than results demanded by our correspondent. Be who have seen the accounts as published in an able exponent of the doctrines she teach ideas; and this inference is sustained by satisfied with small beginnings until greater i the daily press are anxious for the facts about es, and worthy of attention wherever she facts. Often skepticism is awakened by the i are obtained. Do not expect angels will ap- her. The woman never had any standing I goef

failure of the sensitive to satisfactorily answer so-called "test" questions. Really such demands show profound ignorance of psychic laws.

However intimate the connection between thoughts and words,—so close that by habit we confound the two, as the materialist confounds the spirit and the body because of their seemingly inseparable dependence,—by deeper insight we learn that thoughts must exist before the words which express them. A word is an articulation which has no meaning, except that which the mind stamps upon it. It is merely a symbol of an idea. It is not logical to argue that the symbol and the idea for which it stands are one and inseparable; still less that the symbol creates that for which it stands.

There is conclusive evidence of the conveyance of thought from one mind to another without words. When the sensitive magnetic subject is made to read the thoughts of his magnetizer, the result is the same whether the two understand the same language or not; and the same may be said of impressibility to spirit influence. The fact of such impressibility demonstrates the existence of thought free from the limitation of words; and if we seemingly cannot think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding we readily comprehend the great and almost insurmountable difficulties a spirit must meet in speaking in a language not known to the sensitive or medium. It is possible for this to be done, as many facts corroborate, but it implies exceed ing sensitiveness on one side and thorough knowledge of spiritual laws on the other. In such instances not only ideas must be impressed but the words also, and the latter being arbitrary sounds must be impressed by what may be called, for want of a better term, more or less complete "control."

"Wanted-Facts About the Future."

In another column, under the above heading, a correspondent voices the thought of a great multitude, made up of materialists, agnostics, Spiritualists, and even a host of church members, who feel the old landmarks passing away, and the foundations yielding beneath their feet. Science, which has dissipated the clouds of superstition from ey the thoughts of spiritual beings. He says: one side, has not cenetrated beyond the bor-According to the opinion I have formed of the | ders of sensuous matter. Doubt is in the air, and even Reason, the final court of appeal, is distrusted. "Reason, unsupported by facts is not a true guide." For conclusions to be correct, it is absolutely essential that data be true. The inquisitor burning the heretic. satisfied himself by reasons that were logically drawn. If a man unconverted is destined for the fires of hell, is it not a kindness to compel him to renounce his false ideas, even if by the fagots, which lasts but for the passing home?

> The churches are rapidly shifting their grounds of evidence, conforming to the demands of science, and those who enter their doors are not closely questioned as to belief in the creeds, on which eternal salvation, a few years ago, was believed to depend. There is a demand for a new order of evidence in the line of modern thought consonant with science; Spiritualism, as the philosophy of life, proposes to supply this demand. It claims to give "actual evidential answers to these questions." But here comes the salient point in the communication under discussion. The writer says of theology that it 'lulls the mind into false repose....and hope and apathy do the rest." Too true, yet does he not show that in regard to Spiritualism, he stands in exactly the same relation of apathy and rest? It is the position of a great majority, outside of, and even within, the ranks of Spiritualists. They look upon spirits as beings foreign, and outside their lives, whose business it is to come to them with convincing facts and instructive messages. This correspondent admirably expresses in the last passage of his article this constant prayer, "Come, then, happy spirits, if you do exist. Rescue us from this gloomy suspense-this dismal, blind agnosticism."

> Something more than desire is needed however useful that may be, as one of the conditions of success. It should be understood that Spiritualism is not a proselyting power, acting independently; we are not to ask it to come to us, but must meet it by our own efforts. If we invite our spirit friends to come and convince us, we must furnish the means. There was a short time ago an eclipse of the sun, which furnished the opportunity for the more complete interpretation of hitherto partially observed appearances. Did astronomers demand that the eclipse should be visible where they chanced to be, or did they without regard to difficulties or expense, place themselves in the path of the moon's shadow? As spiritual manifestations are desired, the means must be furnished, and the conditions of the phenomena be complied with. How, by calling on this or that public medium? This is not advisable, although we have no words other than of praise for those who with honest purpose devote themselves to public medium-

To all who feel the need of such manifeshaving them are ready at hand. Form a cir-! stamp the character of the exploit; and no ther German, but their thoughts in what- cle of a few interested and harmonious per- allusion would now be made but for the fact ver language, in the recipient's mind are | sons; hold the seances regularly; engage in | that the associated press dispatches an-It will be inferred from this statement that on Spiritualism, and sit for an hour hopeful-

pear bodily before you, nor be disappointed if they do not. Remember that there are difficuling that there are spiritual beings,—one's friends attempting to communicate must be quite as disappointed at failure as are the sitters. One may stand waiting a lifetime and there will come no sign. One may visit the most famous mediums and go away in disconvinced, one must take the means into one's own hands, and make the subject a careful study.

"Keep the Church and State Forever Separate."

The Journal is unalterably opposed to "the Blair bill" and to all other bills, the object of which is to Christianize and sectarianize this government. The government of the United States was by its founders intended to be secular. In a letter published in the Massachusetts Sentinel of Dec. 5th, 1789,—one hundred years ago,—addressed to the Presbyterians of New Hampshire and Massachusetts (who had complained of the omission of any acknowledgment of God in the Constitution) beorge Washington said that religion was left out of that document "because it belonged to the churches and not to the State." "Religion," said Madison, discussing the same question, "is not within the purview of human government." And Benjamin Franklin, in a letter to R. Price, Oct. 9, 1780, wrote: "When a government is good I conceive that it will support itself and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend of its being a bad one." Mr. Justice Story the most distinguished jurist that this country has produced, said: "It was deemed advisable to exclude from the national government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, may sit down at the common table of our national councils." A treaty adopted between the United States and Tripoli. Nov. 4, 1796, recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion.' This treaty was signed by George Washing-

The duty of every citizen, irrespective of attempts, under whatever name they are made, to secure an official recognition of any Grant at Des Moines in 1875 should never be forgotten: "Keep the Church and State forever separate."

"The Devil."

The columns of the Journal are open to every body who has anything to say, provided the writers are respectful in tone and condensed in statement. An article appears elsewhere, which complies with both conditions. It is unique, however, in this: It | cultism and be beneficial to the truth and is a defense of "The Devil." We have had considerable to say in these columns about his majesty; in fact, we have been fighting him for years in the shape of disorderly spiritism. To our experience and vision he has assumed many shapes, and we had supposed infernality of some phases of modern Spiritualism. If we did not know that our esteemed correspondent never puts his pen to paper without a serious intent, we should say he was trying to perpetrate a practical joke. The suggestion that John D. Rockafeller of the Standard Oil Company had, within the last fifteen years, demonstrated how the whole commercial world can be and | 824 every day; 3,739 every hour, 60 every min is being re-organized in the interest of a higher civilization, is one of the startling announcements of the age. That he is the incarnation of the devil many believe. We the corporation of which he is President was we shall have to withhold our assent. Our friend promises more; and we are willing that he shall have his say so that our readers also of seeing what defense can be made of the Modern Devil.

The Sawyer-Kellar Hippodrome.

A week ago last Sunday evening one Carrie M. Sawyer, a white haired old woman whom the Journal has repeatedly exposed for a period of nearly twenty years, gave an exhibition at Dockstadters Theatre in New York under the management of Harry Kellar. the prestidigitateur. She contracted to expose the tricks of mediums for physical mancare not to fully expose her own game. This did not wholly satisfy Harry, who insists on her giving away the whole business. We made no reference to the affair last week because we supposed the notorious reputation

among Spiritualists. A few psychomaniacs, whose morbid appetites can only be sated ties in the way of manifestation, and grant- with spiritistic offal have patronized her hell-broth shop. When she landed in New York several years ago with a male annex named Burke, whom she picked up in St. Louis, she was made much of by that other fraud known as the Spiritualist Alliance, of which ex-Judge Nelson Cross was one of the gust. If one desires to know, and become chief promoters. She appeared before the Alliance as a lecturer; and Cross has spent much time at her psychic opium joint. It is said he has now got enough. It is to be hoped he has.

The Butler-Ohmart Business.

The Journal is in receipt of a printed cir cular from the Esoteric Publishing Company of Boston, defending "Prof." Hiram E. Butler against the grave charges made against him. in connection with one Eli Clinton Ohmart, alias Vidya-Nyaika, by the daily press of Boston and New York. The circular asserts that Mr. Butler is a man of pure character. that the alleged exposure is the product of a conspiracy. Full details are promised in the March Esoteric, which will be late in publi cation. The JOURNAL has always been favorably impressed as to Mr. Butler's character. This impression has come from those somewhat acquainted with him, and from his picture. The Journal had supposed him to be a harmless sort of an enthusiast, inspired by good motives; it is with reluctance therefore that this opinion is now suspended. awaiting further developments. The charges made against Butler in connection with Ohmart are of a nature which if not true oblige him to proceed against the papers which published them without delay. No explanations outside of a court-room will ever convince the public of his innocence. If what is alleged against Butler and his Boston associates is untrue then is he entitled to heavy damages, and the libelers cannot escape the severest penalties in a criminal suit The courts of Massachusetts and New York are the arenas in which Mr. Butler must fight for the restoration of his good name.

Mr. W. Q. Judge, "General Secretary American Theosophical Society" writes to the JOURNAL as follows:

"Permit me to say, that at the request o many Theosophists, I have made a careful examination of the records of the Theosophical Society and find that Mr. H. E. Butler never was a member of the Society, and never made application to join it. Readers of your pa per should never confound the Boston scheme with our society. Whatever confusion has religious system. The memorable words of arisen is due to the fact that the Butlerites allowed it to be supposed that they were The-

> The JOURNAL is informed by those who claim to know that "Butler is the dupe of Ohmart, not a fellow conspirator." It also comes to the Journal from a source entitling the statement to attention, at least, that Madame Blavatsky is determined to ruin Butler. However disastrous the turmoil may eventually prove to individuals, it will unquestionably purify the atmosphere of Octhe public. The interests of the public and of the truth are what the Journal stands for.

"There are," says the Golden Argosy, "3,064 languages in the world, and its inhabitants profess more than one thousand religions. that his last lodgment was in the present | The number of men is about equal to the number of women, The average of life is about thirty-three years. One quarter die previous to seventeen. To 1,000 persons only one reaches one hundred years of life; to every 100 six reach the age of sixty-five, and not more than one in 600 lives to eighty years. There are on the earth 1,000,000,000 inhabitants; 33,033,033 die every year; 91, ute, or one every second. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short freely confess to having shared this belief, ones. Women have more chances of life in taking what we supposed to be the fact, that | their favor previous to fifty years of age than men have, but fewer afterward. The number a terrific engine for crushing everything of marriages is in the proportion of seventywhich came across its path. We are not yet | five to 1,000 individuals. Marriages are convinced that we are wrong. May be that | more frequent after equinox, that is, during our correspondent will succeed in making the months of June and December. Those us a convert to his theory; but at this writing | born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day, also deaths. The number of men capable of bearmay have an opportunity of judging; and | ing arms is calculated at one-fourth of the population."

A public debate is announced to take place at Cleveland, O., March 21st, 22nd and 23rd, between B. F. Underwood and Rev. Dr. C. S. Bates, rector of St. Paul's Episcopal Church on Euclid Avenue. Dr. Bates was president of Gambier College, and ranks high in his denomination as a thinker, scholar and preacher. He will affirm in the debate: (1) That the Bible contains a series of revelations from God to man; (2) That the miraculous is both possible and probable. Mr. Unifestations, but when the show came off took | derwood will maintain that some of the teachings of Christianity are detrimental to the welfare of mankind. These propositions were suggested as the basis of the discussion by Dr. Bates. The character of the disputants can hardly fail to attract large autations, and who does not? the means for of the disreputable creature was sufficient to diences and to make the debate one of more than ordinary interest.

> Mrs. Ursula N. Gestefeld left this week for the confidence of Spiritualists generally, and give a course of instruction to advanced stu

General Items.

43,000,000 copies of the Moody and Sanky "Gospel Hymns" have been sold in the United States and England.

Dean Clarke has entered upon his third month's engagement at Denver, Col. He is greeted with appreciative audiences.

Senator Coke of Texas is a firm believer in Spiritualism, and is fully convinced that the dead and the living can communicate with each other.

The Queen of Roumania (Carmen Sylvia) has accepted the presidency of a library to be established in Paris, in which only the writings of women are to be admitted.

Miss Lottie A. Campbell, President of Caldwell College, and Miss A. M. Hicks, President of Clinton College, are among the most successful college presidents in Kentucky.

A person styling himself "Prof. E. S. Scribner, trans-speaking medium," is reported to the Journal as infesting the town of Ludington, Mich. He is a man to be avoided.

Lyman C. Howe has just closed a month's engagement in Buffalo, New York, and reengaged for October, 1889. He is now at his home, Fredonia.

The "Series of Dreams and Visions" related in another column we believe to be truthfully told. The writer is known to us and is a "sensitive," and probably a medium.

A Winnipeg telegram tells of a remarkable fulfillment of a "thirteen" superstition. Thirteen people attended a dinner one night lately and on the following day one of the guests dropped dead of apoplexy.

The annual convention of the American Section of the Theosophical Society will meet in this city April 28th instead of 21st as announced last week. The mistake in the date was not made by the Journal.

The Religio-Pilhosophical Journal congrātulates its Unitarian contemporary, Unity, on its enlargement and increased virility. May it grow in breadth and depth of thought, and may its heart furnish blood enough for its superabundance of brain.

John Schmidt, an uneducated boy of fourteen, living near Jeffersonville, Ind., is the newest discovery in the boy preacher line. He is conducting a series of revival meetings, and his eloquence and Biblical knowledge are said to be remarkable.

Mr. and Mrs. W. A. Rowley of Cleveland have our thanks for five dollars to aid in sending the Journal to the worthy poor. Mr Rowley, it will be remembered, is the medium for independent spirit telegraphy. We constantly hear reports of the good work doing through his mediumship.

Mrs. M. A. Perry, a well known lady of Denver, dreamed in 1864, that No. 23 would be the lucky number in a raffle for a house and lot. Three hundred tickets were sold at ten dollars each. Mrs. Perry bought number twenty-three, which actually won the prize. She has held the property ever since, and the other day sold it for \$18,000.

J. E. Briggs, the oft exposed trickster against whose pretenses the Journal and Banner of Light have for years warned the public, and who fooled the people of the Pacific Coast with the aid of the Golden Gate. has turned up in St. Paul. He should be arrested as a vagrant and sent to the workhouse; if he comes here the JOURNAL will have it done, too.

Hermann, the well known prestidigitator, was cleverly outwitted by a Spiritualist in Newark, New Jersey. Hermann was explaining how messages from so-called spirits were produced on slates. The Spiritualist, who went on the stage from the audience, stole the slates from Hermann and substituted clean slates several times without being detected; and the prestidigitator was unable to "get in his work."

Augustus Day a peripatetic gas factory of Detroit is a well-to-do widower. He has for several years been seeking some woman who is good natured, handsome, and silly enough to become his wife. He has no trouble in finding those who are silly, but they don't handsome enough. Matrimonial agencies have tried to help him out, and now he allows himself to be interviewed on the matter by a reporter of the daily press.

Rev. W. I. Gill passed through Chicago, last week, on his way to Minneapolis where he has engaged to give a course of lectures on mental healing. Mr. Gill is an educated man of broad views. Some years since he came into a knowledge of the facts of Spiritualism and voluntarily left the Methodist pulpit. We commend him to the good offices of readers in St. Paul and Minneapolis.

Mrs. Ye Sang Jay and Mrs. Kong Sin He, the ladies of the Corean Legation at Washingtor, have made a good impression upon society at the capital. The former is twenty four years old, the latter nineteen. They are pretty, petite, and do not look as though they had seen more than sixteen summers. They are not over four feet six inches in hight. Their faces are pale brown in color, their hair is jet black, and their features are delicate and pleasing. They dress becomingly.

The Christian Register quotes Max Muller on bookless religions and some of their advantages and adds: "The doctrine of an infallible bible is responsible for a good deal of the skepticism of the present day. The Protestant church has sought to build its religion on the bible instead of regarding the common method of evangelical revivalists to hold up their bible as an antidote for skepticism. But this is unavailing unless there goes with it a free, rational interpretation of the bible and unless the foundations of religion are put upon a more solid ground '

Believers in Spiritualism. [Pittsburg Times.]

The New York Press prints a full page of letters from a number of leading cities showing the extent to which Spiritualism is believed in by leading citizens, together with accounts of experiences by different persons. The Washington letter says that "There are many public men at the capital who believe in Spiritualism, but there are few of them who can be made to acknowledge it." This is doubtless true of nearly every city, and is a fact worthy to be noted. Senator Coke of Texas, is an avowed Spiritualist and among the most prominent in Washington, although he is about the last that would be suspected of entertaining the belief. He is the uncle of the wife of Count Eugene Mitkiewicz, who negotiated Wharton Barker's Chinese concession. He says he received the "tip" through the spirits. Senator Plumb of Kansas, is a believer. So is Senator Stanford of California, who is deep and devoted in the faith. A number of other senators and members believe, but make few professions. Bishop Newman is a believer, so is Dr. Lincoln, as well as Professor Elliott Coues. It is asserted that President Arthur held seances in the white house and communications with his wife, whom he adored and whose memory he ever cherished.

In other cities the array of believers in Spiritualism among leading scientists and men of culture and influence is said to be considerable and increasing. We believe it may be said in this respect Pittsburg is not an exception.

With regret we mention that while the Press account covers reports from most leading cities including Chicago and Boston, the RELIGIO-PHILOSOPHICAL JOURNAL is the only paper the reporters speak of. The JOURNAL is spoken of in complimentary terms. The Press account of Senator Stanford's attitude is rather equivocal. The Senator and Mrs. Stanford are both Spiritualists in so far as a belief in the continuity of life and the ability of spirits to manifest goes, however.

The Visitation.

Under the above title which gives no idea of the subject matter, the Journal will next week publish a poem from Hon. A. H. Dailey. This fine production was written after reading Poe's celebrated poem, The Raven. It was rendered by Judge Dailey at several of the camps last season with great éclat; it has been highly commended by several expert critics and its publication solicited by at least two of the leading magazines; but the author very kindly decided in favor of the Journal. Those desiring extra copies should order immediately.

sensation has been caused by the supposed knowledge of the existence of a haunted house in Mallett's Bay, a small village on the Vermont side of Lake Champlain. A Frenchman named Billings, who inhabited the house, claims that about six months ago
while he was living at Colchester Centre, in a house in which a suicide occurred several years ago, he first heard mysterious rappings which annoyed him and his family so that he moved. The raps, however, moved with him, and he then moved to the house where he now lives. The spirits became reinforced, and are more turbulent than ever before. The family are unable to procure much sleep at night, and are terribly frightened. At night the raps are loud and the bed clothes are often taken off the bed. People flock to the house to hear the knocks, and the house is always full. One of the visitors relates that the knocks come from different parts of the house, and when the spectators ask to have them louder they always increase in force.

There is a little pond known as Silver Lake four miles west of Casey, Iowa. Several nights ago an apparition there frightened a farmer's team, which ran away, tipping over ness from absolute anarchy and destruction. the buggy, and nearly killed the farmer's He worked out such a success financially as wife. The husband procured a shotgun, loaded it with buckshot, and then lay in wait for the "ghost" four long nights, getting frost-bitten in the meantime. One night organized. lately he filled the "ghost" full of buckshot. It cried: "My God, don't shoot any more," and fell prostrate. The "ghost" was carried home by the shooter and cared for. No one | tion we will have the association of labor but the attending physician has seen him and he refused to give any name. He is sus pected to be a land-seeker who wished to scare the owners and buy the adjoining land

The Rev, Wong Jack Sang, who presides over the leading Chinese temple in New York is disposed to teach a lesson in hospitality to the enlightened Christian ministers and deacons of that city. He invites all wayfarers who can not get seats in Christian churches to walk right into the joss-house, where they will be made heartily welcome. "Religion," said this simple-minded heathen, "is about the cheapest thing we have among us. Why should we deny it to anybody."

The Methodist Episcopal Church now has 2,154,237 communicants, against 2,093,935 last year, indicating a net gain in 1888 of over 60,000. The value of church property, including parsonag's, has reached the enormous sum of \$97,5/3,515—an increase for the year of about \$4,825,000.

An Important Forthcoming Book.

Science," by Hudson Tuttle.

To the Editor of the Religio-Philosophical Journal: I wish to draw the special attention of all is known throughout the world. The readers of the Journal are acquainted with the | single copies, 10cts.; 11 for \$1.00; 25 for \$2.00 well equipped for elucidating the great hot cakes." The two poems contain over problems in a domain of nature but imperfour hundred lines that are clear, and sucworld needs all that Hudson Tuttle can

give it. This work ought to be in the hands of every person who wants to get a clear view of 'orado.

the great subject of mind and its constitutional relation to organization and the environment of life. I am sure that the author merits a warm success. He has done a great work. His book ought to have a large and an immediate sale when published.

Those who wish to subscribe in advance for the work may address Mr. Tuttle at Ber lin Heights, Ohio. Price \$1.00.

For the Religio-Philosophical Journal, THE DEVIL.

"The evil of the devil springs from his inability to gain his own ends.—the lover of self and the world-without damage to the interest of other people; but when, by the evolution of a true social life, the interests of all others are made freely to harmonize with his own, he is perfectly delivered from his own evil, and becomes overtly what he has always been covertly, the pledge and purchase of a true divine order on earth." this: "The Infinite creative love towards the human race contents itself with nothing short of the rescue of our despised, dishonored nature, so that the once divided, but now united realms of heaven and hell fall beneath it and equally attest its will or if not equally, who knows whether what is last in rank may not as heretofore be first in use." (Henry James in "Society, the Redeemed Form of Man.")

Henry James is the only writer, so far as we know, who has undertaken the ungracious task of vindicating the claims of the devil and of giving him that place in human history he has so justly earned. The above extracts give the clue to his thought, page on page, in this direction. Boehme and Milton have evolved the Luciferian conception. Boehme hints the devil's uses in keeping the Christian stirred up to his duties to his God. The Church in all ages has taken the life out of human effort in making saints minus the devil. Goethe made him the "unknown quantity" in German metaphysics. He was the universal negative, having no tangible existence in the mind of the race (Faust). ·He was simply an exhausted sensualist, with no power even to help Faust in the solution of his problems for the good of man. He was, however, the universal obstacle, in over-

coming which Faust found his God. James only has had the wisdom to show us who the devil is, and how to use him. He shows him to be the great world renovator the force that runs all our material concerns. He is called "Progress." He runs our governments, our pulpits, our banks, our railroads, our newspapers (of course the Religio-PHILOSOPHICAL JOURNAL is excepted), in a word, all of our external concerns. If we would stop talking our irrelevant piety and sentimental nonsense about social reforms, brotherhoods and sisterhoods for saving men and women, and, let the devil do his sharp and business-like work, humanity as a whole would advance more rapidly, and God Himself to rest from h The Albany, N. Y., Argus states that a great | weary unknown agony; for until the devil is manumitted one side of God stands unmanifested—unrevealed.

> Let me shock the sentimentalist by a suggestion. The world has hoped for the millennium through the operation of what it calls Christianity, although Christianity, the

brought us this kingdom. The age teems with plans for the amelioration of all the classes that suffer: Mazzini, from an ideal in the heaven of his own mind; Fourrier, St. Simon, Louis Blanc, Owen, and latest, Thomas Lake Harris, have each in their way sought to bring peace on earth and good will to men by "Association," "Brotherhoods," "Phalanxes," etc., etc. The latter especially has not only exhausted his own store of humanity but has called to his aid the unseen lovers of the race to help solve the problem. Each and all have failed. Has the great God of evolution given up the ship? No! The one who quieted the tempest yet lives, although men think him still asleep. Whilst his silly disciples have been talking and posing as martyrs and promising to save the world, one man, silent, persistent, to some arbitrary, has quietly solved the whole commercial and social problem. Fifteen years ago he organized what has since been known as the "Standard Oil Company." "E Pluribus Unum," was the form of his idea. In five years this saved the oil busito make not only himself and associates wealthy, but he has shown the commercial world, which is the substrate of all societary existence, how commerce may be re-

The "Standard Oil Trust" is the same idea carried into federative form, and from its conception proceeds the "trust system" which is to unify capital, and after its unificaadjusted to it. Thus the devil-who is the divine man in the practicalities of lifehas demonstrated through his servant—John D. Rockafeller—the solution of the world problem. Gould, Stanford, Huntingdon, Sage and others, chiefs of the new realm, are following up the thought of the one man who first solved the riddle of the commercial

Here is something for our sentimentalists to think about. We shall have more to say in this direction hereafter.

Dr. Dean Clarke's Advertisement.

Parkersburg, W. Va.

o the Editor of the Religio-Philosophical Journal: Knowing that you are ever ready to help good efforts, as well as to expose fraudulent ones, I wish to say to your many cultured readers that I have just published a compendium of our philosophy in the form of two Anniversary poems. The first was published in San Francisco six years ago, and commended by Rev. Samuel Watson and many others, as the best synopsis of Spiritualism that had been published. I have, at the urgent solicitation of many friends, just republished it, together with another containing eighty-eight lines, which I regard as my masterpiece of poetic com-"Studies in the Out Lying Field of Psychic the entire ground of our didactic philosophy, condensed into a most succinct and attractive form; and they make a pamphlet that will do most efficient missionary work if put in the hands of all philosophic investigators. persons interested in psychic studies to this orthogonal work. Hudson Tuttle's name readers so that they may have it to read at the coming Anniversary, Mar. 31st. Price, mental features and the inspiration of this | Any good reader who will read either poem man. His mind is scientific and critical and at any public meeting can sell them "like feetly trodden, even by leading thinkers. The cint as well as sententious. Every investigator in the world ought to have a copy. Please send orders immediately to Dr. Dean Clarke, No. 26 West 10th Avenue, Denver Col-

The Merchants' national bank at Des Moines has closed its doors.— A slight earthquake shock was felt at Bloomington, Ill., last Saturday night.—George Burcham, a millionaire citizen of Milwaukee, died recently of pneumonia.—A young Seminole In-dian went crazy recently and killed seven of his tribe near Okeechobee, Fla.,—Thirty girls employed in the silver-plate works at Aurora struck last Saturday because of a 30 per cent. reduction in wages.—The wife of M. A. Farloin, a farmer living near High Bridge, Iowa, died three weeks ago, and recently her body was stolen from the cemetery.-L. B. Eaton, an old farmer who died recently near Fremont, Ind., left 1,000 acres of land to be used for the benefit of friendless women of good character.-Mrs. Samuel Future, wife of a farmer, was burned to death recently near Columbus, Ind., by the accidental ignition of her clothing while she was standing before a grate.—Maggie Mitchell, the famous actress, is suing for a divorce from her husband, Henry T. Paddock.-Sylvester Grubb, who was sentenced to be hanged at Vincennes, Ind., April 19, for the murder of Gertie Downey on the Princeton fair ground last fall, has escaped from jail.—The strike of Knights of Labor limestone qurreymen at Carbon and Hillsdale, Pa., is assuming a serious aspect. A dozen families have been ejected from houses owned by the company. -The United States grand jury at St. Louis has ordered the arrest of ten colored men who are charged with colonizing and voting two hundred of their race in the November election.—The body of the Madrid suicide was identified as Pigott, the forger of the Parnell letters.—In the Canadian Parliament a motion to continue the modus vivendi in force for another year was defeated—yeas, 65; nays, 108.—The French Chamber of Deputies voted approval of the Ministerial order suppressing the Patriotic League.—The German Government decided to prevent Dr. Peter's expedition from proceeding into the interior of Africa.—The Pope celebrated his seventy ninth birthday.

Last Excursions to the South at one Fare for the Round Trip, via Illinois Central R. R.

The last cheap Excursions to the South this season via the Illinois Central R. R., will leave Chicago on Tuesday, March 12, and March 26. Rate only one fare for round trip, tickets good to return within 60 days, and good for stop-over privileges at any point south of Cairo. Bear in mind on these special Excursions the Illinois Central R. R., will sell Excursion tickets at one fare for round trip to all stations on its line in Tennessee, Mississippi and Louisiana, also to Welch Crowley's, Jennings and Lake Charles, La., via New Orleans. For through rates and tickets apply to nearest Ticket Agent and for further infomation and pamphlet entitled "Prosperous Northern Settlements in Tennessee, Mississippi and Louisiana's apply to F. B. Bowes, Gen'l Northern Pass. Agent, 121 Randolph St., Chicago, Ill.

Test your cows or your milkman's cows. How? You can do it with one of Brown's Improved Cream Testers advertised in this paper. Let your milkman know you have one. Those who keep the tester get the test milk. Sent post paid for 35 cts., by the Sumner M'f'g. Co. 37 Franklin St., Chicago, Mention this paper. The ad will not appear again at once.

"The Canopiletta,"—What is it?—Why the New 1889 Cornish Organ. Just completed and now to be obtained from the manufacturers who advertise it specially in another column of this paper. Write to Messrs. Cornish & Co., Washington, N. J., for full particulars. It is a beautifut Or, an of special purity of tone and has several novel features.

City of Mexico Special.

The beautiful Pullman Palace Hotel Car "INTER-NATIONAL" will leave Chicago for the City of Mexico. March 12th. 9 A. M., via Chicago & Alton R. R., on its second trip to the City of Mexico. Stops will be made at Austin and San Antonio, Tex., Zacatecas, Agues Calientes, (Hot Springs), Leon and Silao, Mexico. Cost of the trip, including railroad fare both ways, meals and Pullman accommodations for eleven days, \$150.00. For maps, time tables, etc., call or address, R. Somerville, City Passenger and Ticket Agent, Chicago & Alton R. R., No. 89 South Clark St., Chicago, Illi.

THE FINEST TRAIN IN THE WORLD!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath rooms, barber shop, library and dining cara palace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

There is more experience, time, and brain work represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects. Give

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultations and lectures in the vicinity of Chicago.

CORNS cured in five days. No pain, Mailed for 25

L. O. SHAFFER, Altoona, Iowa. COME TO THE LAND OF

mains green during all the year U.S. census report shows Oregon healthiest State in the Union. Rich lands cheap. end stamp for an Illustrated Pamphlet BOARD OF TRADE Salem, Oregon

WHY YOU SHOULD USE **Scott s Emulsion**

or Cod Liver Oil with HYPOPHOSPHITES.

It is used and endorsed by Physicians because it is the best.

It is Palatable as Milk.

It is three times as efficacious as plain

Ccd Liver Oil. It is far superior to all other so-called

Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer. It is the best remedy for Consumption. Scrofula, Bronchitis, Wasting Diseases. Chronic Coughs and Colds.

Sold by all Druggists. **BCOTT & BOWNE, Chemists, N.Y.**

VIEWS OF OUR HEAVENLY HOME. ASEQUEL TO

A STELLAR KEY TO THE SUMMER-LAND. By ANDREW JACKSON DAVIS.

In cloth binding, 75 cents, postage 6 cents; ir 0 cents, postage 5 cents. For sale, wholesale and retail, by the Religi LOSOPHI-AL PUBLISHING HOUSE, Chicago

GENERAL NEWS.

command careful attention. If you have not "wintered well, if you are tired out from overwork, if your blood has become impure from close confinement in badly ventilated offices or shops, you should take Hood's Sarsaparilla at o ce. It will purify and vita ize your blood, create a good appetite,

and give your whole system tone and strength. Spring Medicine

"Early last spring I was very much run down, had nervous headache, felt mis-rable aud all that. I was very much benefited by H od's Sarsaparilla and recommend it to my friends." MRS. J. M. TAYLOR, 1119 Euclid Avenue, Cleve-

N. B. Be sure to get Hood's Sarsaparilla.

Hood's Sarsaparitla is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well known vegetable remedies, by such a peculiar combination, proportion and process, as to secure the full medicinal value of

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

100 Doses One Dollar



SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 32c-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OID CO.. 73 Randolph St., Chicago. Price. 50c.

What's Your Cow Worth? For beef just what she weighs. But what's she worth for cream? Oh! She's, a good one. Do you like to buy or sell with no better understanding than that of her value? No.

Then send 35CTS, and get Brown's Improved Cream Tester and know her value for cream production as surely as by the scales you know her meat value. If you want to sell, it will pay. If you want to buy, it surely will pay. Sent by mail.

SUMNER MFG. CO. 37 FRANKLIN ST., CHICAGO.



IOWA, MINNESOTA, KANSAS. NEBRASKA AND DAKOTA.

Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement, is offered for sale on easy terms, at low prices and with clear titles, by

FREDERIKSEN & CO. 181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Chesp Excursions, etc.

Angel Whisperings

Searchers After Truth.

BY HATTIE J. RAY.

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings," Price, ornamental cover, \$1.50; gilt edezs, \$2.00; postage, 17 Cents.

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

FOR SALE AT A BARGAIN. Five small Brick Houses in Vermontville. Mich. Will sell for low cash price, or exchange for Chicago property. Address

J. HOWARD START, 45 Randolph St., Chicago,

JUST ISSUED

By the Religio-Philosophical Publishing House,

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

This narrative, confined exclusively to incidents occurring in the spheres of spirit life, is one of the most fascinating i-tic press. It abounds in striking incidents, which are well calculated to inspire lofty emotions and aspiration, leading one to a higher standpoint on the material side of life.

CHAPTER I. Conducts the reader through the change called Death, presenting in vivid language the nature of that transition through which all must pass.

CHAPTER II. Portrays the Resurrection—the final arrival in climes elysian, the greetings of darling children, the saluations of friends, the language of flowers, etc. CHAPTER III. Alludes to "The Day of Judgment," and

the "House not made with hands," presenting a lesson strung with pearls of wisdom. CHAPTER IV. Gives an interesting sketch of two who mismated on earth—their experience with each other the final result. The marriage relation as it exists

CHAPTER V. Brings the reader "Into the Depths," trating in vivid language the conditions of those whose on earth was missuent or addicted to licentious habit. This chapter should be carefully read by those whose life i

ot characterized by upright conduct. CHAPTER VI. Treats of "Work, Device, Knowledge ar Wildom," depicting t e method whereby inspiration is material side of life enriched with the treasures of heaven.

CHAPTER VII. Details the visit to a mortal just crossing the River of Death. A sad scene in the "realm of pure in-tellect and self." Extenuating circumstances. CHAPTER VIII. Gives a picturesque and highly interesting account of the tide of immigration to the spirit side of life. CHAPTER IX. Relates a visit to a circle on earth, and the

CHAPTER X. Is full of words of wisdom. Pamphlet, 161 pp. Pric , 25 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SCIENTIFIC RELIGION

HIGHER POSSIBILITIES or LIFE and PRACTICE through the OPERATION of NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

The American Edition of this celebrated work is now ready and may be read with profit by thinkers and students, fo on nearly every page will be found helps to higher ground. Price, \$2 50, postage 16 cents.

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

Joices fromthe Leople. INFORMATION ONVARIOUS SUBJECTS

A Prophecy of the Fate Awaiting Some of the Editor's Contemporaries.

the Editor of the Religio-Philosophical Journal: This is a funny world, isn't it? Leastwise it is to some of us who can see the humorous side of things even when we are worn and perplexed by the petty annoyances and graver cares of life. I've often contrasted your vigorous, independent course, hewing to the line regardless of where the chips may fall, with that of your milksop contemporaries, Whose aim seems only to be to play successfully the Good Lord—Good Devil role so that no friction may come to their dear souls. I am sure you must sometimes feel as though it were hardly worth while to contend longer. I therefore commend to your attention the moral contained in the following dialect poem written by S. W. Fose and published in the Yankee Blade. Fossibly some of your "charitable" brother editors may be able to see the point.

NICHOLAS PENNYSNYKLE AS A JOURNALIST. He wuz a reg'lar angel, this ere Nicholas Penny

. snykle. Er fittin' chum for Gabriel, er twin brother to St Michael: Folks said how he wuz lost on earth—a stray ox

roamin' round. An', like other lone, stray critters, should be locked up in the pound.

Gol! he wuz good, outrageous good, and didn' have Wich made him taste erbout as flat as taters ithout salt.

We useter watch him w'en he walked, to see him

We kinder hoped to see his wings sprout thro' But he went and bought a paper, called the Metro-

pol'un Hornet.

With fourteen soots fer libel, an' a double morgige An' he said: "I'll make a paper that shall please the wide world over, That shall fall like dews er Hermon on a field er growin' clover.

"I'll excite no anermosities on the part of any Spread sweet honey on each local, plarster salve on every leader; All bitterness, blame an'abuse I'll carefully elim-

An' fling roun' praise an' taffy, puffs, an' sichlike indiscrimernate."

But they said he was the stupidest, the dumbest most eternalest. The woodenest, an' crankiest, outrageous kind' er

iournalist! An' the hull town streamed out in crowds, as if the fates had yanked 'em. With var'us kinds er knives and clubs, an' cent-

red at his sanctum. The Dimmercrats was angry, and at once begun to An' a mighty Mugwump athlete cum in one day to

Once a Presberterian deacon smote him with a furnace clinker, An' the nex' day he wuz mangled by an infidel free thinker.

An' one day he was peppered by a huffy milk inspector, The same mornin' he was horsewhipped by a 'piscopalian rector

He was fired at by the butcher, he was whitecapped by the baker, An' his vertebra was broken by a meek an' gentle

An' he whispered with his dyin' breath: "A manwhat runs—a paper tries-to tickle-all markind-hain't cut-the

proper caper!" he died, this reg'lar angel, this ere Nicholas Pennysnykle. A fittin' chum for Gabriel, a twin brother to St.

"The Tiger Step of Theocratic Despotism."

To the Editor of the Religio-Philosophical Journal: How much we desire to thank Brother Hudson Tuttle for so touly naming the insidious efforts being made among certain classes of our citizens, to obtain an entering wedge whereby to turn our free country into a Theocracy:—to cast aside the wisdom of our fathers that was bought by so much of suffering and experience; to turn from the vomit of the ages and crawl again in the slime of law-supported bigotry and intolerance. Brother Tuttle's notice in the JOURNAL of Feb. 16th, is most able and timely, revealing the true situation that some of us have seen and felt for many months.

It is time to cease sneering at its impossibility. It will be impossible if the wise and liberal minded of our citizens,—those who have kept pace with the growth of truth in our own day,—will arise and do their duty, and not sit supinely by and see the world set back again—as has often happened before, to again pass through the fires of purification, as unworthy to know and enjoy the glorious liberty that truth gives to her followers, to those who are wise and willing enough to work for the fruitage ever

ready for the gathering. I want to see "The Tiger Step of Theocratic Despotism," published in a pamphlet form and circulated broadcast throughout the land. It is needful and should be done. We will do our share in Hockessin. Who will join with us in the effort? is through the Spiritualists, largely, that the blatant bigots must be checkmated. Let them be up and doing. Row much we now need your Publishing House as an engine for just such work. Think not, brother Spiritualists, that the "Spirit-world" will protect us from oppression unless we aid them with a will. They have never done it in the past, and will not do it now, unless we earn their help by active earnest work. That is what we are here for and I beg we may not deceive ourselves by acting J. G. JACKSON.

kessin, Del. agg Wright in Vineland, N. J.

Editor of the Religio-Philosophical Journal:

On Thursday evening, Feb. 21st, J. C. Wright, de ered an interesting lecture to a good audience in teland, N. J. His remarks were centered on his estern Experiences." He gave his views on the ian question and expressed great sympathy for Indian, and hope of the future greatness of the

On Friday morning Mr. Wright officiated at the aneral of Mrs. Keith. There was a large attend-nce of Spiritualists. His closing remarks were: The qualities of body and soul are infinitely conrasted. Matter obeys life, and life is the servant of the soul. This body that you see is the remnant of the dear mother of these children. The mind which had its dwelling place in that body is gont elsewhere. We cannot see it. It is hid in the mys teries of existence. Nature presents evidence of the existence of the soul, that we cannot deny. It would be absurd to believe the contrary. mother's soul lives in an empire of nature which we shall see sometime. In forty years most of us will be where she is. The grave is not the thoughtless paradise of endless sleep and the extinction of joy and hope. She has entered into real life and taken with her her memory, care and her love. Spirits are better than we are, as heaven is more glorious than earth. Around her loved ones she will hover, an angel of light. As a wife and mother she did her duty. Her home was the abode of affection and virtue. If death impart to her no added glory, she is good enough for an angel. We shall not see her again. She will be silent. Spirits are at bome in heaven. We shall meet her there. There we shall see her. Over the voctex a voice may come. She may inspire her children with virtue and hope, ody will be silent, and vanish. vancing to the same end. Every soul stands for are trained to wear snow shoes. After an animal out the whole mass; so much so that no other spiritwhat it is worth. Twenty years hence these young children will look through the mist of years, with tears in their eyes, upon their mother's last look, and | that distance in a week without them. The shoes | love her with a great love, but not so great as the ove she has for them to-day. The legacy of a virnother. She will never forget you."

"Signs of the Times" as Seen by the "Light of the Way."

Signs of the Times from the standpoint of Science. An address delivered at the First Methodist Church, April 26, 1888, under the auspices of the Western Society for Psychical Research. By Prof. Elliott Coues, M.D. Chicago Religio-Philosophical Publish-

ing House. Pamphlet, 44 pp. Price, 15 cents. Prof. Coues occupies an enviable position among the scientific writers of the age. Perhaps not the least interesting of his published works treat of Theosophy and Psychical Research. His "Biogen Series" were most valuable contributions of the spiritual literature of the century. The term spiritual, when applied to Prof. Coues' writings, should be used in its highest sense, and not as too often used in connection with much of the trash that goes under that name. The lecture before us is refresh-

ing, encouraging, and uplifting.

Among the Signs of the Times are mentioned:
First, "The Woman Question"; Second, "Spiritualism, well named the 'Mainstay of Religion and the Despair of Science;' and third "Psychical Research, to which we turn wistfully for light upon the deeper problems of life."

Upon the Woman Question we find Prof. Coues standing with those noble women who composed the International Congress of Women. "Think for a moment of these things: concentration of will power, the fixed, firm, if you will, grim determination of the great women who have led their cause for a life time....It is a grand result that we see to-day. It is all abroad, it is in the air; the birds are carrying the news, the flowers are nodding the tidings to one another, that woman's rights are secure in America." As we follow our author we find ourselves gradually slipping from the Woman Question into Spiritualism. For "that problem is widened in a still broader one." And "that broader problem is not merely political or social or even worldly; for it is also spiritual. It is no other than Spiritualism. We wish that we had space to quote all that he says upon Spiritualism, but must content ourselves by selecting a few brief sentences: "Men who thrill to a thought and seek the skies have most need to take their bearings well when they 'hitch their wagon to a star,' as Emerson advises." "No wonder the Church hates Spiritualism more than it does the devil. The levil is useful to the Church. Spiritualism is worse than useless. For, to prove a creed to be true to kill that creed to all creedal interests and for all priestly purposes. Belief and dogma both rest on the evidence of things unseen: that is, upon ignorance of the facts in the case." Speaking as a Scientist, "accustomed to cool, critical, skeptical, yet unbiased, examination of any question that comes up;" Prof. Coues says; "I smile at the conceit which pronounces the thing 'impossible,' because that decision presumes to have discovered everything that is possible." In speaking of the phenomena of Spiritualism, he declares "that the alleged phenom ena of Spirtualism are true, substantially as alleged." Yet he would not be misunderstood, and quoted as saying "that everything in Spiritualism is true, or that all the instances of alleged phenomena are genuine, far from that!" Granted that most of the public exhibitions are "fraudulent," that most of the rest are "obscure," and others are "illusory and de-lusive,"—"the residuum, not thus set aside, is a vast array of inatural phenomena which cannot be put aside, cannot be accounted for as yet, and have not yet been explained to the satisfaction of science or of average every-day common sense. In a word we do not know what these phenomena mean, unless, indeed-a tremendous admission again-they mean what they say." How to handle this great subject "with safety, if not with advantage," comes within the domain of "Psychical Research." This part of the lecture is of a highly interesting character, and filled with information of great value to the student of Psychical Science. Our limited space forbids our making further quotations. And we close our refeeling that we are doing a great injustice to the gifted author of this most valuable contribution to Spiritual science. If our readers desire a copy of this lecture, it would be a pleasure to us to order the same for them from the publishers at the price given above.

THE 31ST OF MARCH.

The Views of Two Prominent Spiritualists.

LETTER FROM MRS. LEAH FOX-UNDERHILL. to the Editor of the Religio-Philosophicai Journal:

The article in the JOURNAL, headed, "What Day Shall we Celebrate?" strikes me very unpleasantly.
What day can we in truth and honesty celebrate, if not the thirty-first of March? Mr. Boynton admits, that "no doubt exists that the first spirit rappings were produced through the mediumship of the Fox children." He thinks the "burden of the Fox scandal is too great a load for Spiritualists to bear." Spirit manifestations of every form were known and investigated in my family long before my mother was married; but intelligent answers to questions were never known until the thirty-first of March. 1848. Mr. Boynton is weak; perhaps his back is not fitted to the burden. Poor man, I pity him!

My brother, David S. Fox, whose unimpeachable

character is well known, and my sisters, Mrs. Stephen B. Smith and Mrs. Osterhout, their families and other members of the Fox family, by far too numerous to mention, where do they stand? How have they sacrificed their time and money for the truth? Mr. Boynton mentions Judge Edmonds as the greatest among the investigators. Well, I could mention thousands as great as he, sober men, too, who knew exactly what they were about at all times; and now, last but not least, I mention my husband, Daniel Underhill, who has stood by me and the cause faithfully for over thirty years. It may not seem to be my place to eulogize him as I am going to do, but I am quite indifferent to criti-cism, and I feel sure he is so well known that my words will be received everywhere. In honesty he can have no superior. He is now President in the same office where he has been since he was a mere child. The fourth day of March it will be fifty-two years since he entered the office he is now in. give this to my long trusted true friend, E. W. Capron, who has done his duty faithfully, to enclose to you with any remarks he may see fit to add. New York City.

LETTER FROM E. W. CAPRON.

When Judas Iscariot is said to have betrayed Jesus for thirty pieces of eilver, did any one pretend that for that reason Jesus should be abandoned, and for that reason some other name or person be substituted for those who believed in him? Or, when Benedict Arnold proved to be a traitor, was it any reason why the men of the Revolution should change their designs and abandon their old leaders? This would seem to be the conclusion of Mr. Boynton.

The Fox Sisters were as good mediums as were ever developed for that class of manifestation; and they were as true in the early manifestations. It was not until their fall into intemperance, to which they were tempted by popular applause and corrupt society, which encouraged them in the use of stim-ulants at tables and on all social occasions, that they fell. In this condition they continued for many years, notwithstanding the efforts of friends to save them from total wreck. It was the influence of a corrupt society and a designing church that contributed to the fall.

I hold that there is no excuse for them more than others, and they must take the consequences of their own downward march. Spiritualism is certainly weak if it cannot stand such moral delinquencies. If they will stand boldly forward and resist every effort of those who display immoral tendencies, making no excuse for such on the plea that the spirits induced them to act as they did, we shall be gainers by it. A spirit who is immoral has no more business to be encouraged than a human body which has not reached the spiritual stage, and we should not encourage them in any place or stage of

So far as the celebration is concerned I heartily agree with Mrs. Underhill, for I know as well as any one, the trials of the first mediums of modern times, and what they suffered. We are passing along, and shall soon be beyond the sight of mortals; but we want to see the early days properly commemorated and know of no better day than March 31st. New York City.

The horses on some of the stage router becomes used to them he can travel four or five miles an hour where it would be impossible to go nous life is precious. Children never forget your long heel calks, which go through the snow shoes hearts of stualists to sustain and strengthen it X. X. | and prevent their slipping going up and down hill. | and help s

SUPERSTITIONS OF THE STAGE

Macbeth Music and Yellow Clarionets Sure to Bring Bad Luck to Actors.

A Mail and Express writer was waiting the other night in the rather spacious green-room attached to the Fifth Avenue Theatre, lumbered up as it is now with the odd-looking furniture which forms part of the mountings of "Macbeth," when one of the company with shaggy wig and shining armor, passed him on his way to the winding stair which leads to the dressing rooms above. He whistled as he went a bar or two of somber melody, when an old and wellknown actor, who is also in the cast, seized him by the arm and exclaimed: "Stop that infernal air. Do you want the theatre to be burnt?" The youngster did not seem to take the outburst amiss, but stopped his whistling, and continued on his

way.
"Why did you stop him?" asked the reporter of the veteran. "Didn't you hear?" said he; "he was whistling the 'Macbeth' music. Locke's music, you know."

'Well what of it?' "What of it, sir? I need hardly tell you we actors are a superstitious race. In this particular instance, you are doubtless aware the incidental music, which for generations has been used by the producers of 'Macbeth,' was composed by Matthew Locke, and is considered to be very fine and appropriate. All the legitimate actors of the old school firmly believe that he or she who sings the 'Macbeth' music off the stage or when not actually engaged in the performance of the play will meet with a tragical fate. So deeprooted is this aversion that of late years Locke's music has passed into innocuous desuetude among many stars. Mrs. Langtry, for instance, whether from this cause or some other, has relied on Mr. Puerner to furnish the incidental orchestration for

this revival of the tragedy.

"Have you ever heard of the yellow clarionet? Well, that is the queerest as it is one of the most widely spread superstitions of all I remember, in my younger days when traveling through the country One night in a little Pennsylvania town we actually had a house more than half full and I was congratulating myself on being able for once to pay our board bills, when the youth who acted as call boy, property man, and baggage man came to me with long face, 'De cump'ny's struck," says he; 'dey won't go on no how.' 'Why, what's the matter?' I asked, do they want their salaries in advance?' 'Wurs nor that,' he said, 'dere's a yellow clarionet in de orchestry and the Dutch leader he won't turn him out,' and this I found was the real cause of the strike. The clarionet player of the local orchestra was tooting away on a yellow instrument, when one of the company, who was sizing up the house through a hole in the curtain, spied him and bore the ghastly tidings to the rest of the actors. A messeuger was sent to the leader, but he did not understand the meaning of it and flatly refused to weaken his band of five by dismissing the clarionet player for no apparent cause. Eventually I managed to effect a compromise and a black ribbon was twisted around the offending instrument in such wise as not to interfere with its being played upon and then my company consented to allow the curtain to be rung up."--Mail and Express.

A DELICIOUS SLUMBER

With Only an Occasional Wakening For Refreshments.

While the general public has been occupied with a multitude of absorbing topics, a local physician has been quietly perfecting a scheme which offers peculiar attractions to those who would withdraw for a time from the cares and perplexities of this world. The principles upon which the treat-ment which produces this result are founded are not new, but it is claimed that new results have been obtained.

After four years of unceasing effort Dr. J. H. Mc-Cartney of this city has succeeded in artificially producing profound sleep. This is different from a state of coma, as the sleeper may be aroused by external impressions, and as in ordinary sleep, there is a state of complete unconsciousness, so far as external phenomena are concerned. No ordinary impressions upon the organs of sense are either felt or perceived, although an extraordinary impression, or even an habitual one upon which the attention has previously been fixed, occasions a renewal of sensorial activity. The awakening sensations are again immediately and indefinitely postponed by the operator. Thus it is proposed by Dr. McCartney to take cases of nervous prostration and resulting insomnia and dyspepsia, and hypnotize them immediately after a full meal of easily digested and nourishing food, and keeping the patient in a suspension of functions of the cerebral and sensorial ganglia, bring about restoration of nerve nutrition and vital force. The remedy is intended particularly for brain working people. A person suffering from nervous exhaustion of any kind is thus given a practical mode of entering a delicious slumber for a definite or an indefinite time, with an occasional wakening for refreshments.

This novel system of treatment is being patented and when it is put into practical operation will doubtless prove a boon to many. It will be an improvement for the tramp, upon the present method of applying at the police court in the fall of the year and requesting to be sent to the penitentiary for six months, so that he may come out in the balmy springtime without having undergone the winter's blact. A hundred other obvious advantages would be placed within reach of the public, and still greater possibilities would doubtless be revealed to the inventor. To be able to be shelved for eight weeks or six months, with an attendant to wake and feed one once in ten days or so, is one of the possibilities of the near future.—Herald, Rochester, N. Y.

A New Outer Body.

The relation of the newly budding life of thought and aspiration to the old belief is clear. Every organism has an outer body of partly dead matter, whose function it is to guard and preserve the vital process. In the living organism, this matter, when wholly dead, is disposed of variously. In some creatures, the outer scarf-skin or shell is cast off at crisis periods, as the snake sloughs off its skin, as the crab drops its shell. Man sheds his scarf-skin by degrees—is continually slipping off this outer body. In crisis periods, man, too, well nigh completely sloughs off his outer skin, and the vital forces grow a newer outer body. It is the analogy of this physical process which we see going on in the intellectual movement of the Church to-day. The traditional popular theology of Protestantism,

which is but the traditional popular theology of Catholicism, handed on, is embodied in the Confessions of Faith and Creeds which date from the Reforma ion. These constitute the outer body of dogma, a skin, a shell of theology, whose life has well nigh gone out of it, but which serves thus to guard the growth of an inner, finer life of thought. While this outer body of dogma was not wholly dead, there was no need of its extrusion. Now, however, it is so well de-vitalized that it has become a burden to the body, whose plastic life it cramps, restricts and restrains from growth. It is the effort to get rid of this outer body of nearly dead theology which causes the commotion in the organism of today. This effort is the sign of a crisis period in the Church. If the effort is successful, the Church will find herself free to grow a new outer body of popular theology, within which to conserve her more vital faiths. There can be no question, to him who reads the signs of the times, that this effort will be successful. It is already practically successful. The scarf-skin is peeling rapidly away. The shell is cosening fast from the organism.-- Rev. Heber

Wm. S. Clark write: Spiritualists seem to have as unyielding a grip on the dollar as people in the churches. Among the millions who believe in Spiritualism, how small a proportion weave its divine teachings into their daily life and make it a religion to live by. The majority, perhaps, are wonder-seekers, mere test hunters, or gullible patronizers of mountebanks and tricksters; but there are thousands of grand exceptions among noble men and women. All honor is due to the RELIGIO-PHILOSOPHICAL JOURNAL. Its course tends to edual paper, perhaps not all others combined, is so warmly commended by the liberal clergy, the secular press, and all other seekers for truth, as the uncompromining stanch old Religio-Philosophi-CAL JOURN May the higher powers open the it on.

It Not, Why Not.

In an editorial on "Prison Reform" in a recent issue of the Christian Union, is given the concise presentment of the senior editor's views in regard to the right treatment of criminals:

"The prison should be a place of discipline, but of discipline for the purposes of redemption, not for the purposes of retribution. It should be a place of labor, but the labor should be adjusted, not with reference to making life burdensome to the prisoner as a penalty for past misdeeds, but with reference to developing a purpose of industry and a habit of industry. The prisoners should be kept under strict law, but law contrived, not to making him wretched because he has done wrong, but to make him strong to resist temptation and to do right in the future; and the term of his imprisonment should be adjusted, not with reference to the sin which he has perpetrated in the past, but with reference to the protection of society in the future.'

These are admirable words that will meet the approbation of right-thinking men; but let us apply them to the sinner in the hands of his Maker, and take the orthodox hell as his place of punishment. In the light of the humane intentions cited above in their scope intended to embrace the most hardened and depraved criminal, is not the story that for sins committed in the short space of man's life, un-repented of, the helpless being shall be cast into outer darkness and ceaseless torture through all the eons of eternity, with no hope of redemption, no more chance for repentance or slightest opening for a newer and better order of life, the most monstrous injustice and cruelty it is possible to conceive? Why does this leading expounder of the law of a God of love assume to himself the right to be more just and merciful than the divine Father of all human kind? The criminal against the laws of a country has the privilege of setting himself free from those laws if they do not suit him, by taking up his abode in an-other; but the other hapless sinner, thrust into being with no consent of his own, weighted with the weaknesses of his parents and the original disobedience of Adam, surrounded by endless temptations and adverse circumstances, is bound by iron fate to his condition, with no power of decision whether he will fight the hard battle of life or not.

Why, with the same pertinence and justice, may it not be said in every orthodox arraignment of man's liabilities and future condition: "Hell should be a place of discipline, but of discipline for the purpose of redemption, not of retribution. It should be a place for character building, but the character building should be adjusted, not with reference to making the sinner's existence burdensome as a penalty for past misdeeds, nor with reference to making the endless torture an engine of fear to sinners yet on the earth plane, and a means of extorting money in aid of priestcraft, but with reference to developing a character of noble aims and purposes and habits of right conduct. The sinner should be kept under strict law, but law contrived not to make him wretched, but to make him strong to resist temptation and to do right in the future; and the term of his imprisonment should be adjusted, not with reference to the sins which he has perpetrated in the past, but with reference to the well-being of one of his heavenly Father's children, and the full accomplishment of a benign and allwise creator's design in his development."

If this would not be equally just and righteous with the other, why not? Is it not the acme of presumption for finite beings to set up the claim that the only right purpose of punishment is to reform, while giving to the God of love the attribute of vindictive revenge that can cut off all chance of repentance and continue a hapless being's torture of the following the followi all eternity, Batter cast away such an iron creed of savagery and accept the infinitely better teaching of our beautiful spiritual philosophy, that just as we sow, so shall we reap, and that moral punishment, like physical pain in guard of the body, is wisely and mercifully appointed in love to lead us aright, so adjusted as to impel every sinner to the line of progress that will ultimately bring every living soul to the sweet condition of well-ordered existence through the full development of spiritual harmony. North Dover, O. W. Whitworth.

Wanted---Facts About the Future.

to the Editor of the Religio-Philosophical Journal:

Reason, unsupported by facts, is not a true guide; for reason by itself brings the best minds to entire-ly different conclusions. The support afforded reason by citation of facts said to have occurred years ago is unsatisfactory and negative; for history is full of lies and exaggeration, speculations and conclusions from the biassed views. Reason has in one case produced a firm, dogmatic believer in a Deity and a future life. In another case, as acute a reason has brought its possessor to the belief that nothing exists but what the senses can apprehend.

Go to the dead man's body. See it rapidly decay. Can you, without revelation say, with any sense of conviction, that that is not the end? But revelation, so-called, does not satisfy every earnest mind; for, although it is true that invisible forces are the only motive power of the universe, yet all such forces with which we have any direct sensuous dealing are, with the exception of the vital force, in a state of dispersion. They have no coherence into spe-cific form, but tend to spread and extend as far as inherent energy and combating forces will permit. The vital power of the animal or vegetable is the only force we know of which is confined to a specific form and individuality. All the rest, such as electricity, light, heat, magnetism, vibration, etc., are absolutely formless. They constitute one vast reservoir, so to speak, each of its kind, and any separation of a portion is accompanied by a tendency of that portion to join the whole again. It is well known with what eagerness electricity "escapes," and all the other forces tend continually to this dead level of oneness.

The animal or vegetable body seems to be the only thing which for a while confines vitality in a specific form, thereby producing individuality and consciousness. When this is disrupted, who can say, without sensuous testimony, that the vital force does not follow the same law which coerces the other forces? Will it not then be dispersed and lost as an individual, conscious force? If so, our fond dreams of immortal consciousness are vain and illusive. Actual, tangible evidence is needed for all of us, that we may know the truth on this question: "Will my life power, which I seem to hold firmly now, but which my visible body seems to be the only real continent of, be dissipated at death, as that body will be, and as all other forces are? If not, what can hold that vital power together after the visible vessel in which it is now confined shall be disrupted, and its elements have gone to join their kindred gases and earths?"

Spiritualism claims that it can give actual, evidential answers to these questions. Let it come forward and do so. Theology lulls the mind into a false repose on this subject, till a man thinks be knows all about it, whereas he knows nothing at all; he has merely been told; and hope and apathy do the rest. So that to bim, individually, Heaven is but an El Dorado, which may have no existence, and the sweltering carcase may be the last of him, as far as he knows.

Come, then, happy spirits, if you do exist, rescue us from this gloomy suspense, this dismal, blind agnostici-m; collect around you once more, if you can, such atoms of matter as are freely scattered in space, so that you may be tangible to these poor, weak, bodily senses. Show us, oh, blessed ones, that you are not dies pated into thin air, or swallowed up in the boundless ocean of combating forces, but that your vital powers are contained in immortal though invisible vessels, and that you are still conscious, loving men and women. Then shall our joy be as that of a man awaked from a terrible nightmare. Then shall we know what it is to live, and our whole being will thrill with the glorious consciousness that life is unending, and we shall indeed live! live!! live!!! So let it be.

Superstitions and Figures. Virgil tells us that the gods esteem odd numbers.

Miraculous powers are supposed to be possessed

by the seventh daughter. There were seven wise men in antiquity and seven wonders of the world. Nine grains of wheat laid on a four-leaved clover

It is an ancient belief that a change in the body of man occurs every seventh year. Falstaff says: "They say there is divinity in odd numbers, either by nativity, chance or death." In the Faroe Islands there is a superstition that seals cast off their skins every ninth month and as-

The number three was the perfect number of the

sume the human shape.

Pythagoreans, who said it represented the

ning, middle and end. Among the Chinese heaven is odd, earth is end, and the numbers 1, 3, 5, 7 and 9 belong to heaven, while the digits are of earth earthy.

The Siamese have a regard of odd numbers, and insist upon having an odd number of doors, windows and rooms in their houses and that all staircases must have an odd number of steps.

Notes and Extracts on Miscellaneous Subjects.

Growing and shipping oysters is becoming a lively business at Pensacola, Fla.

The Nevada assembly passed a bill prohibiting the sale of intoxicating liquors to women. The latest craze among actresses is the hand and arm photograph. They spend no end of money for

The rabbit pest is again making headway in Australia. The means taken to eradicate it have proved insufficient.

George Davis, a Newark man, felt so bad about signing his will the other day that he went out and shot himself.

Southern papers are discussing the possibility of establishing a negro reservation on the principle of the Indian Territory.

A much abused man in Palatka, Fla., wrote to one of his enemies, cailing him an ass, and thought-lessly signed himself "yours fraternally."

A novelty in a timepiece is a silver dog. The clock is set in his side, a real tongue wags in his open mouth, and his tail ticks off the seconds St. Louis has no less than seventy-eight Chinese laundries, and pays out over \$100,000 annually to

Mongolians to have its washing done. It has been circulated that not less than 20,000,000 of meteors, each large enough to be visible as a shooting star," enter our atmosphere daily.

A farmer at Hartford, N. Y., has been indicted by the grand jury for neglecting to remove and destroy some diseased peach trees that were in his orchard. John C. Ropes, the lecturer of Cambridge, possesses the finest portrait of Napoleon now in existence. It represents the emperor at the battle of -Arcola

Wedding rings were used by the ancients, and put upon the third finger, because of a supposed connection of a vein in that member with the

An Arkansas man who bears the name of Jerusalem John Johnson wants it changed to John the Baptist Smith in order that he may inherit ten acres of land.

Maine has grown ice eleven inches thick up to this date, which is only about one-third of the thickness of her average winter crop. It's cold, though, and that consoles her.

St. Louis has half a dozen or more professional clock winders. They each have a list of timepieces which they are to wind on certain days. One of them says he attends to 200 clocks a day.

The decline in land values still continues in England. A farm of 340 acres at Sheppey, which was bought for £16,000, is now offered for £3,400, and a farm of 200 acres near Chelmsford can be purchased for £1,820. A woman who became insane from religious ex-

citement and was admitted to the asylum at Staunton, Va., in 1828, has just died, having been an inmate of the institution for sixty years. She was ninety-two years old. A New York street car conductor complains that

ladies take especial pains to pay their fares in coppers, and that if he gives them change in the same coin he is greeted by an angry glare that makes

In Greece it is not yet recognized that women have their privilege of working. An enormous petition has been addressed to the house asking for secondary education for women and for the foundation of lyceums for girls. During the Presidential campaign a Harrison and

Morton flag was hoisted over the office of the Imprenta Americana at Baranquilla. It has been forwarded to President-elect Harrison as a "souvenir of the campaign in the tropics." The Paris Academy of Science is just now excited over a plant called Colocasia. This plant of-

ten exhibits a trembling or a vibrating motion without any apparent cause, and as many as 100 or 120 vibrations have been observed in a single minute. The custom of tolling the bells of steamboats while passing Grant's grave on the Hudson River has been adopted by a few boats in imitation of the

custom among steamboatmen on the Potomac when passing Washington's grave at Mount Vernon. The women of Denmark, to the number of 20,-000, have petitioned for the right of suffrage. A 'social and political" school for women has recently been opened at Copenhagen, where modern history,

constitutional and moral, and psychology are taught. The idea of the cost of fighting the teredo on the Pacific coast can be gained from the statement in a California journal that "248,000 gallons of creosote will be required to cort the piles for a new wharf at San Pedre. The creosote was imported from Germany."

train by running a chain through one of the wheels of the engine and fastening it to the track. After a while be was convinced that he had no right to stop the United States mails and the train was allowed to proceed. The Maine Farmer tells of a needy family for whom kind friends took up a contributiou, raising

A sheriff in Georgia actually attached a railroad

\$25 in money. The recipients were grateful for the aid, and the whole family went to the photographer and had their pictures taken to send round to those who had befriended them. The meanest man in England is said to live in the town of Woodbridge. Some one was about to present his daughter with a sealskin sacque, but he re-

fused to let her accept it, on the ground that it

would cost too much to buy camphor to keep the moths from it during the summer. A court train worn recently by the young German empress was six yards long, and of the finest white Lyons silk, magnificently embroidered in gold and silver. The price of the material was about \$1,500, and the embroidery was done by twelve young girls, who were working at it for two

The Congregationalist learns that the trustees of Andover Theological Seminary not only are paying Professor Egbert C. Smith, removed June 4th, 1887, his salary right along as though nothing had happened, but having actually directed the treasurer to cash no orders from the board of visitors for their expenses in the pending litigation.

months.

The medical editor of a certain London paper, who advocates a vegetarian diet, has undertaken to live for an entire month on nothing but whole meal and distilled water. This meal he grinds himself, mixes it with cold distilled water into a batter, and bakes it for an hour and a half. He allows himself one pound of meal and two pints of water

The Bangor Commercial has the courage to relate that two fishermen at Pushaw Lake, who baited a line with shiner and put it through the ice, noticing a great commotion presently, took it from the water, when it was found that a white perch weighing about half a pound had just swallowed the bait, and then an enormous pickerel had swallowed both the perch and its prize. It is said that the goods were produced to youch for the story.

An improbable report emanates from London that King Humbert is willing to concede the pope's demand for a restoration of his temporal authority if he will relinquish claim to the £120,000 set apart yearly by the Italian government for his support, but which he has refused to accept, and which now amounts to an enormous sum. This decision is attributed to the financial wants of the government.

Chili is maintaining her reputation as the most enterprising nation in South America. Her latest progressive move was to contract for 10,000,000 ties and a large quantity of timber from the region about Puget Sound. /This material is to be used in constructing a transcontinental railroad through Chili and the Argentine Republic, and for building several new lines in a mining region and one up the coast into Peru. To make sure that the work will be done the government is said to have engaged a number of American civil engineers and practical contractors. When the new lines are completed they will connect the silver mines of the Andes and the business centers of Peru with the principal

paths of South American commerce.

and Unearthly Sights observed in a Deserted Residence.

r years (says a dispatch from Charleston, S. C.,) years the house of the Trummonds, in the e branch neighborhood of Barnwell county, has known as "the haunted house." The story goes on dismal, rainy nights the ghostly visitations manifest by the house being suddenly brilliantly iminated by an unearthly light. Doors are mmed and clanking chains proclaim the presence an invisible visitor who treads heavily about the use, but never troubles the inmates except by the

The illuminations proceed from the hearths. ithout an instant's warning fire blazes in empty eplaces and throws a weird light that gives the rindows from the outside the appearance of huge oxomotive headlights. This always occurs in the lead of night, between 12 and 2 o'clock, never lastng but a few seconds. No member of the Trumnond family ever died a violent death. Two genrations of the family have lived there. These charges against their abode are partly admitted by the family but they never talk upon the subject when it can be avoided.

On last Saturday night the mystery of years was teepened. A wagon load of colored folks returning rom a meeting passed the house at midnight. They were singing a campmeeting hymn, when, as they passed directly in front of the house, an unearthly glamor shot from the windows athwart their terrorstricken forms. The mule attached to the vehicle darted toward darkness, carrying his shricking and praying load swiftly from the scene. The yells of the frightened colored people awoke every one for a half mile about them. Soon a sheet of flame shot skyward apparently from the chimney of the Trummond residence, wavered for an instant and vanished. The air was damp and the sky cloudy, but no rain was falling, and the atmospherical conditions were not as favorable for the ghostly flame as on occasions when it had appeared in a less striking degree. The flame was intense, and rendered the smallest objects in the vicinity distinctly visible. No one approached the house that night, although the inmates remained inside. The family were ignorant of there having been a ghostly illumination of more than usual brilliancy. Doors had slammed

that night and lights appeared.

This story, as improbable as it seems, is vouched for by persons of the utmost trust-worthiness. D. L. Perkins, a prominent farmer, who lives near the haunted house, says, that he has frequently seen the flames. The story was published by the Sun this afternoon, and telegraphic inquiries from Barnwell bring the answer that it is correct in all essential facts.—Dispatch. Pittsburg, Pa.

Dead Millionaires.

People who read the public prints will see nowhere any expression of regret or sorrow over the death of Flood, the multiple-millionaire. The same apathy on the part of the public attends the demise of all this class of men. When John Jacob Astor died the effect on the world was one of total indifference, unless it may be that there was a grim satisfaction in the reception of the information. The two Vanderbilts left the earth unregretted. Stewart, the dry goods man, was so disliked in his life that the intelligence of his death was in the nature of an universal gratification.

It would be a good thing to know what these millionaires do when they pass over on the other side of Jordan. They haven't a nickel, a diamond, nor fast horses, nor palaces, nor any of the sources of enjoyment which they possessed at their death. What can they do over there? It must be dull, monotonous, wearying. They can engineer no corners; they cannot perpetrate any swindles in stocks; they cannot pile up bank balances; in fine, they cannot perform a single act for which they had sympathy in life.

If it be true that the dominant tendencies in life accompany men into the regions of immorality some of these old millionaires are going to have, do have, grievous experiences over there. Fancy lishment, and ge. "a none: Vanderbilt frantically hunting through the phess for railways that he could "gobble up," and Flood ranging through eternal space in search of mines that he could use to equece investors, and all of them everlasting

baffled in their efforts. In this world they had everything; in the other they have nothing. It may pay to be a bloated millionaire in the sense of eatables, potatoes, wearing appearel, precious stones, and the like—although deprived of the respect and affection of the worldbut there is nothing in the beyond that compensates for what they lost in this life.

Poor old ghosts! They wander in limitless spaces: they mutter and gibber, and swiftly hurry through the shadows, without finding occupation or rest.— Chicago Herald.

An Inquiry.

To the Editor of the Religio-Philosophical Journa: The writer would like very much to have the address of a Mis. Emory, a healing medium and trance speaker, who formerly lived at Creston, Iowa, and who was referred to in a late issue of your Journal as performing a wonderful cure at Osceola, Iowa. Our recollection is that she moved afterward to somewhere in Missouri. By giving her address any one will greatly oblige me. D. LOOMIS. Garden Plain, Kans.

Will some one who knows the address of the lady mentioned, inform the writer of the above?

Beauty Without Paint. "What makes my skin so dark and muddy? My cheeks were once so smooth and rudiy! I use the best cosmetics made," Is what a lovely maiden said.

"That's not the cure, my charming Miss," The doctor said—"remember this: If you your skin would keep from taint, Discard the powder and the paint.

"The proper thing for all such ills Is this," remarked the man of pills: "Eurich the blood and make it pure— In this you'll find the only cure. Dr. Pierce's Golden Medical Discovery will do

this without fail. It has no equal. All druggists. "Mrs. Winslow'. Soothing Syrup for

Children Teething," softens the gums, reduces inflammation, allays pair, cures wind colic. 25c. a

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my semedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on the subject is always interesting. The History of Christianity is out in a new edition,

price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Gles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress om Poverty an answer to Henry George's Progress and overty. This work has run through several editions nd is in great demand, price, cloth, 50 cents; paper

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying er, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in returning my old complaint."—Ernest A. Hep. Inspector of Public Roads, Parish T re Bonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children adults." — Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to uso Ayer's Cherry Pectoral, and, before I and finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever.' - Rodney Johnson, Springfield, Ill.

Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass Sold by all Druggists. Price \$1; six bottles, \$5

If you want the best Garden you have ever had, you must sow

There is no question but that Maule's Garden Seeds are unsurpassed. Their present popularity in every county in the United States proves it, for I now have customers at more than 31,000 postoffices. When once sown, others are not wanted at any price. My new catalogue for 1889 is pronounced the most original, beautifully illustrated and readable Seed Calalogue ever published. It contains among other things, each prizes for premium vegetables, etc., to the amount of \$3.500. You should not think of purchasing any seeds this spring before sending for it. It is mailed free to all probability steps for the probability of the probabili

losing stamp for return postage. Address WM. HENRY MAULE. 1711 Filbert St. PHILADELPHIA. PA.

F. H. HAGHERTY, PRES'T.

J. A. PAULHAMUS, SEC'Y.

KEYSTONE MORTCACE CO. ABERDEEN. DAKOTA. Eastern Office-Keystone Bank Building, 1328 Chest-nut St., Ph ladelphia, Rev. Orr Lawson, V-Pr. & Mgr.

CAPITAL - \$250.000. 7 per cent. Semi-Annual Farm

Mortgages Guaranteed. These mortgages are secured by the five-t farms in the James River Valley, Dakota. We also allow six per cent, per annum on all money left with us for six menths or longer, and issue certificates of deposit for same Abor-

deen, our Western headquarters, is now the leading city in Dakota, Railroads radiate in seven directions, and four more will be built inside of eighteen months. We offer choice investments in Ab rdean city property and Dakota farm lands. Address us for full information. THE PSYCHOGRAPH,

DIAL PLANCHETTE This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correct-ness of the communications, and as a means of developing ness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumis tic gift, have after a few sittings been able to receive aston ishing communications from their departed f feuds. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends even from the old settlers whose grave stones are moss grown in the old yard. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications have given my heart, the greatest comforcommunications have given my beart the greatest comfor n the severe loss I have had of son daughter and their

Dr. Eugene Cr well, whose writings have made his name Dr. Eugene Cr well, whose writings have made his namefamiliar to these interested in psychical matters, wrote to the
inventor of the Psychograph as follows:

DEAR SIR: I am much pleased with the Psychograph you
sent me and will thoroughly test it the first opportunity I
may have. It is very simple in principle and constructior
and I am sure must be far more sensitive to spirit power
than the one now use I believe it will generally supersede the latter when its superior marks become known sede the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Ad "The Psychograph is an improvement upon the planchette, having a dial and 'etters with a few words, so that very little 'power' is apparently required to give the communications. We do not he tate to recommend it to all who care to test the question as to whether 'spirits' can return and communications.

Giles B. Stebbins wr es: "Soon after this new and curious instrument for getting spirit messages was made known I obtained one Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and tro, and the second time was done still more readily."

PRICE, \$1.00.

For sale, wholesale and retall, by the Religio-Philosophical Publishing House, Chicago. Great Reduction in Price!

SPECIAL IMPORTATION.

HANDSOME DEMY 8VO Being an Autobiographic Narrative of Psychic Phe-

nomena in the Family Circle spread over a period of nearly Twenty Years, By MORELL THEOBALD, F. C. A., of

Loadon, England. A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English bound edition can be supplied in

The book is a large 12mo of 310 pages handsomely print ed on fine heavy paper from new type with fancy initial letters and c apter ornaments. The original price was \$2.40 postnaid. It is now reduced to \$1.50, postpuid. portunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena.

For sale wholesale and retail by the RELIGIO-PHILOS-PHICALPUBLISHING BOUSE, Chicago. JOHN C. BUNDT

1 or sale, wholesale and retail, by the RELIGIO-PELLOSOPHICAL PUBLISHING HOUSE, Chicago.

which I will sell at one-half regular prices for a limited time At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for loca-

TALLAPOOSA is growing very fast. Its natural advantages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as

Lot 5, Blk 9, and lot 153, \$150,00, ½ reg. comp'y rate
... 8, ... 9, ... 153, 200 00,
13, ... 9, ... 153, 150.00,
... 15, ... 9 ... 153, 125.00,
... 18, ... 9. ... 153, 200.00, Lot 18 Blk 161. L'nd l't 123. \$175.00, 1/2 reg. comp'y rate 18. 160, ... 128, 150.00, 12182. ... 128, 160.00 ... 14, ... 153, ... 128, 62.50, ... 16, ... 153, ... 1 8, 62.50, ... 10, ... 163, ... 128, 190.00, ... 164, ... 128, 260.00. ...

These are part of the lands of the "ALLAPOOSA LAND, MININFG & MG. COMP'Y. For further information address

45 Randolph St. CHICAGO.



GREAT ROCK ISLAND ROUTE (C., R. I. & P. and C., K. & N. R'ys.) West, Northwest and Southwest. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVEN-PORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVEN-WORTH, KANSAS CITY, TOPEKA, COLORADO SPRINGS, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas

prosperous cities and towns—traversing vast areas of the richest farming lands in the west. SOLID VESTIBULE EXPRESS TRAINS

Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COLORADO SPRINGS, DENVER and PU-EBLO. Similar magnificent VESTIBULE TRAIN service (Laily) between CHICAGO and COUNCIL BLUFFS (OMAHA), and between CHICAGO and KANSAS CITY. Modern Day Coaches, elegant Dining Cars (souving delicious meetls at moderate RANSAS CITY. Modern Day Coaches, elegant Dining Cars (serving delicious meals at moderate prices), restful Reclining Chair Cars (seats FREE) and Palace Sleeping Cars. The direct line to NELSON, HORTON, HUTCHINSON, WICHITA, ABILENE, CALDWELL, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and Texas. California Excursions daily. Choice of routes to the Pacific coast.

Choice of routes to the Pacific coast. The Famous Albert Lea Rouce Runs superbly equipped Express Traits, daily, between Chicago, St. Joseph, Atchista, Leavenworth, Ransas City, and Minneapolis and St. Paul. The popular tourist line to the scenic resorts and hunting and fishing grounds of the northwest Its Watertown and Sioux Falls branch traverses the great "WHEAT AND DAIRY BELT" of Northern Iowa, Southwestern Minnesota and East Central Dakota.

The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Cifice, or address E. ST. JOHN, E. A. HOLBROOK, Gen'l Manager. Gemi Tkt. & Pass. Agt.

CHICAGO, ILL. BABY CARRIAGES! We make a specialty of manufac-turing Baby Carriages to sell di-rect to private parties. You can, therefore, do better with us than with a dealer. We send Car-riages to all noints within 700 miles of Chicago tree of charge. Send for catalogue. than wiringes to an infragranges to an infragrange of Chicago tree of Chicago

From the Standpoint of a Scientist

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF TEE

Western Society for Psychical Research

Prof. ELLIOTT COUES, M. D. Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of Six Hundred Years The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One Thing Indespensable. The Spritualistic or the Theosophic Explanation? Animal Magnetism and it-dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science The Biogen Theory. The Astral B dy. The Better Way. Natural Magic. The Oppley

This Address has attracted more attention and a wider reading in America and Europe than any other upon the Spirit Workers Home Circle the same subjects. It should be read by all-Spiritualists Theosophists, Christian Scientists, Materialists, Evangelical Theosophists, Christian Scientist., Materialists, Evangelical Christians, and Liberal Christians should study it. It may be considered as a

GATEWAY TO PSYCHICS And an invaluable stimulant and guide to the Novice in THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT. Pamphlet. Price 15 cents. One Hundred copies, \$10; Fifty copies, \$6; Twenty Five copies \$3.25. Special discount on orders for Five Hundred copies. Religio-Philosophical Publishing House,

CHICAGO.

WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author, M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago

I have selected a few CHOICE LOTS by my own agents, at The Most Fascinating Book of the Year.

D. D. HOME.

His Life and Mission,

—ву— Madame Dunglas Home.

"La raison ne prescrit jamais; élle éclaire"

Thisbook is by all odds the most valuable addition to Spiritualist literature that has been seen in some years. Its value as evidence in support of the phenomena of spiritualism is very great, as the vast mass of incidents of spirit pres-

ism is very great, as the vast mass of incidents of spiritualence and manifestation crowded into its pages will prove to
every reader. The testimony therein setforth can not be
impeached, weakened or ignored; and the host of names eminent in state-craft, science, society which are introduced
strengthen the interest of the recital.

The phenomena witnessed through the mediumship of
Home were truic remarkable both for their nature and
variety and above and beyo d all because of their certitude.
No question of deception, delusion or error is admissible or
will be suggested by any candid reader. A concise history
is given of the results of experiments made with Home by
Prof. Crookes. The scientific tests applied by Prof. Crookes
are lucidly detailed. The testimony of perjeant Cox is given:
reference is made to the eighty scances held by Viscount
Adare, including the medium's transit through the air at a
height of seventy feet from the ground, a phenomenon with
nessed and vouched for by Lord Lindsay, Lord Adare and
Capt Wynne.

nessed and vouched for by Lord Lindsay, Lord Adare and Capt Wynne.

The confirmation of Crookes's experiments by Prof. Von Boutlerow is given. A witness testifies that Home refused an offer of \$10.000 for a single seance; always declining to sell his gifts, money was no temptation Seances with Empress Eugenie, Napoleon III., Alexander II, Emperor of Russia, Emperor William of Germany, Robert Dale Owen. William Howitt and a host of others are concisely given, Home's acquaintance wit Alexander Dumas and other historic characters, his expulsion from Rome; the early friendship and continued confidence of Bishop Clark of Rhode Island—extracts from whose letters to Home are given—of Mr. Frank L. Burr of the Hartford Times whose testimony to astounding phenon ena is repeated, together with a kaleidoscopic view of his struggles, success, marriages, freedom from guile, altrulam, devotion, faith and goodness and his importance as a factor in the Modern Spiritual Dispensation, "Il combine to runder the book both fascinating and inspiring as well as paramently valuable.

Within the compast of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be realized.

The work is a large 800 of 428 pages printed from

The work is a large 8vo of 428 pages, printed from large type on fine heavy, super calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low Price. \$2.00, Gilt top, 2.25, postage free to Journal subscribers, to all others, 17 cents

For sale wholesale and retail, at the office of the Religio Philosophical Publishing House, Chicago.

STARTLING FACTS

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

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

N. B. WOLFE, M. b.

The book makes a large 12 mo, of over 600 pages; it is printed on fine, calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in After comprehensively epitomizing the "Startling Facts"

contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says:

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

Price \$2.25. Postage Free. Mailed in a fine box so as to reach the buyer in perfect order. For sale, wholesale an settail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE (Phicago)

A RATIONAL VIEW OF THE BIBLE!

The Truth between the Extremes of Orthodoxy and Infidelity The Bible—Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

CONTENTS: L-F undation of the "Authorized" Version of the New Testament. II —The New Version Basis (1881) of the New Testament. II —The New Version Basis (1881)
III.—Cauonicity of the Scriptures. IV.—Custody of the Scrip
ures. V.—Miracle, Prophecy, Martyrdom, and Church Infallibility. VI.—Internal Evidence. VII—Probable Origin
of the Old Testament. VIII.—Probable Origin of the New
Testament Books. IX.—Probable Origin of Certain Dogmas
found in all Religions. X.—Is the Bible strictly Historical
or mainly Allegorical? XI.—Were the Jewish and Christian
Semptures Written Before or After the Pagen Bibles? XII.— Scriptures Written Before or After the Pagan Bibles? XII.—The Summing-Up. XIII.—Interlocutory.

EXTRACTS FROM THE PREFACE. "This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genuine religion. It is not intended to weaken the feundations, but to enlarge and strenghten them. False pretence and imposture must sooner r later fail. Truth does not need falsehood to support it, and God can take care of His cau e without the treacherous help of lying prophets. The heart cannot be set right by deluding the understanding. It is a deliberate indement that infidelity can only be checked is a deliberate judgment that infidelity can only be checked by presenting more rational views of the Bible and of relig-

"The Bible as a help to religion is invaluable, but to claim for it such full supernatural inspiration as secures absolute infallibility is to place it in a false position." One Volume. Cloth. Price, \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicage

BEYOND:

A Record of Real Life in the Beautiful Country over the Price 50 cents
For sale, wholesale and retail by the RELIGIO PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

JESUS AND THE PROPHETS PAUL.

BY ALSHAH. Their teachings are placed side by side in this pamphlet and will be found interesting. Price 10 Cents per Copy.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPES-CAL PUBLIFYING HOUSE, Chicago. THE GREAT

SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS "Our family think there is nothing like the positive and Negative Powders"-so says J. H. Wiggins, of Beaver Lan.

Wis., and so says everybody. Buy the Positives for Fevers, Coughs, Colds, Bronchittasthma, Dyspepsia, Dysentery, Diarrhea, Liver Complain Heart Disease, Kidney Complaints, Neuralgia, Headach Female Diseases, Rheumatism, Nervousness, Sleeplessness nd all active and acute diseases. Buy the Negatives for Paralysis, Deafness, Amaurosi Buy me regatives for Paralysis, Deamess, Amaurosityphoid and Typhus Fevers. Buy a bex of Positive and Negative (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box. or six boxes for \$5.00 good money at our risk by Registered Letter, or by Money 1988.

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

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

. With a Preface by WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS. PROLEGOMENA

I. The Trance as the Doorway to the Uccuit Its Magnet ic, Natural and Spiritual forms of Induction II. Mediumship: Its Physical, Mental and Spiritual con

III. Mediumship (continued): Its Foundation, Develoment, Dangers and Advantages. IV. Magic, Sorcery and Witchcraft.

V. The Natural Spiritual and Celestial Planes of th Second State. VI. The Soul World; Its Hells, Heavens and Evolutions.

VII. Life, Development and Death in Spirit-Land. APPENDIX.—Answers to Questions The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cai. during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons.

Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cent For sale, wholesale and retail, by the RELIGIO-PHILOSUPHI-CAL PUBLISHING HOUSE, Chicago.

AFTER DOGMATIC THEOLOGY,

WHAT? Materialism, or a Spiritual Philosophy and Natural Religion.

GILES B. STEBBINS. Editor and Compiler of "Chapters from the Bible of the Ages,"

and "Poems of the Life Beyond and Within." FIVE CHAPTERS. CHAP. 1.—The Decay of Dogmas; What Next?

2.—Materialism—Negation, Inductive Science, External and Dogmatic.

3.—A Supreme and Indwelling Mind the Central Idea

of a Spiritual Philosophy.

4.—The Inner Life—Facts of Spirit Presence
5.—Intuition—The Soul Discovering Truth. "5.—Intuition—The Soul Discovering Truth.

Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritua! Philosophy with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient state of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clair-voyance; to show the need and importance of psycho-physiological study, and of more perfect scientific ideas and methods, to emphasize the inner life and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

Cloth, 50 cents: postage, 5 cents

Cloth, 50 cents; postage, 5 cents. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

ITS LAWS AND METHODS

JOSEPH RODES BUCHANAN, M. D., Journal of Man, and Professor of Physiology and In-stitutes of Medicine in four Medical Colleges,

Psychometry and Sarcognomy. Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery--A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future

successively from 1846 to 1881; Discoverer of Cerebral Impressibili-

ty, and of the Sciences of

for Humanity? The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. Today there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hepe that these these than the property of the educational systems. great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental na tions, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS. I. The Essential Elements of a Liberal Education.

II. Moral Education.

Evolution of Genius.

XII. Ventilation and Health.

IV. Ethical Culture. V. Ethical Principles and Training.

VL Relation of Ethical to Religious Education. VII. Relations of Ethica! to Intellectual Education. VIII. Relations of Ethical to Practical Education.

IX. Sphere and Education of Women. X. Moral Education and Peace. XI. The Educational Crisis.

The Pantological University.

The Management of Children-by Mrs. Elizabeth Cloth, \$1.50, postage 10 cents.

For sale, wholesale and retail, by the Religio-Philosophi-al Publishing House, Chicago. MRS. M. M. KING'S

Inspirational Works.

PRINCIPLES OF NATURE. In 3 volumes given inspirationally. This work is an exposi-tion of the Laws of Universal Development Physical and Spir-icual. Vol. L Treats of the Evolution of Matter from Primeval Substance, and the formation of Suns and Systems, the Solar System and laws and method of its development. The order in time of the birth of each planet, the causes of their revolu-tions in their orbits and on their axis. Why their matter is of such variable specific gravity. Why moons are developed by some and not by others, the present condition of each and whether inhabited, etc., etc.

EARTH. Its history from its first cometic stage through all its co-Its history from its first cometic stage through all its cortions up to its planetary stage.

Vol II., commencing with the first planetary stage of e gives its history through the Geologic Eras. The laws an of the Evolution of Life, Species and Man. The Law of and Force is clearly stated and illustrated by examples; ing the relations of Spirit and Matter, God and Natur, and a brief history of Pre-historic Man, his Civilization ernment, Religion, Decline, the Deluge and early histor.

Vol. III. treats of the laws of

MAGNETIC FORCES. Material and Spiritual, the laws of Spiritual Manifestations through gross matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men. The Spiritual Planes and Spheres; their Origin and Construction; where Located and how Arranged; their connection with physical spheres, by magnetic currents which flow from each to the other, how Spirits traverse these.

SPIRITUAL LIFE. How sustained, and how spent. Society in the Spirit-world. Change analogous to Veath in Spirits passing from Sphere to Sphere, etc.
8vo. Vol. I., 327 pp.; Vol. II., 268 pp.; Vol. III., 261 pp. Price per vol. \$1.50. The 3 vols. to one address, \$4.00. postage 11 cents per volume.

REAL LIFE IN THE SPIRIT-LAND.

Being Life Experiences. Scenes, Incidents, and Conditions Illustrative of Spirit-Life, and the Principles of the Spirit

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with a firm conviction to at it is a necessity to by the author, with a firm conviction to at it is a necessity to educate the people to a knowledge of the future state by everymethod that can be devised by their teachers in spirit-life. Now that the 'heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit-life, nothing can be more appropriate than for them to receive instruction as to the methods of life in our future state, and the principles which underlie those methods. Price 75 cents, postage 8 cents. For sale, wholesale and retail, by the Religio-Philosopm-CAL Publishing House. Chicago.

THE SOUL.

{BY} ALEXANDER WILDER.

Pamphlet form, price 15 cents.
For sale, wholesale and retail, by the Religio-Philosophi-AL Publishing House, Chicago.

or anduiry and the Response. (Continued from First Page.)

have been explained or discovered either in the Buddhist scriptures or the Bible, in subsequent study.

Lately, however, another voice has come to me clearly, telling me to look unto God, and not unto Buddha. This either is or claims to be the voice of my mother, now dead some 30 odd years. This has all tended to indirection or misdirection, and I now ask

you for direction and explanation. I pregume this discursive letter is unneces sary, as by your mystic powers you can probably learn all that I have told you and much that I have left unsaid, but I feel that I need some human guidance just at this time. Before writing this letter, and even now, have been and am told to write you, and not to write you, so you see the quandary I am in.

One of the first communications I had was, "You are elected to learn that your heart was not given you for your understanding, but for your knowledge." It was a long time before I knew what those words meant.

There is a beautiful and trustful path that leads to peace, wisdom and helpful love; there is a religion that shall be for the 'healing of all nations;" there is a knowledge of Divine help and love yet to come to humanity; there is a truth whose light shall disperse the shadows of dogma, ignorance and selfishness, and shall fill the universe with its brightness. Can you help me to that confidence and knowledge that shall make me willingly one of the light-bearers?

Fraternally Yours. Boston, Massachusetts, Feb., 2, 1889.

The Response.

...... Laitor of the Religio-Philosophical Journal

The foregoing letter is a type of many that I receive. It is absolutely sincere; the writer is in earnest, and such sentiments command respect. I undertake, with reluctance, to say a few words in public by way of reply, believing that if I am anywhere near the truth my words may be of use to others than my correspondent.

The process which he describes as an actual and veritable one which has gone on in himself, is, I think, not at all a singular experience. Many persons could tell a similar story, should they bare their hearts with equal unreserve. It is the growth of the "sixth sense"; it is the awakening to consciousness of the sixth principle, which exists only as a rudiment or embryo in most persons, incapable of making its existence known to its possessor till it has grown like a plant from its seed. In those whose "intuītions" are large this germ of wisdom often makes itself felt, and as it gains in strength it gradually dominates the Fifth Principle.or ordinary intellect, making reason quite subservient to the higher faculty, and tending to merge the merely human into the more nearly divine being. The process of growth of the embryo "Buddhi" is not unattended with dangers of its own, threatening both mental and physical integrity unless the tender sprout be firmly rooted in Reason, and carefully guarded from Passion.

The use of the sixth sense, especially for one who comes into its possession rapidly rather than by a process of very gradual unfoldment or evolution, is against all the world, the flesh, and the devil, and its vigorous self assertion is likely to react unfavorably upon bodily health and mental peace. There is always some disturbance of the nervous system when voices can be heard and forms can be seen, that have no objective or material counterpart. The nervous shock of the awakening is apt to extend to other bodily functions, and often becomes a case for medical treatment. Therefore, I should say, the first and most imperative need is special attention to the ordinary laws of hygiene, in eating, sleeping, working, or rec-

If a man is to live some years after his psychic faculties have come into operation, it is essential for their proper and useful manifestation on the physical plane to have a good sound body through which they may operate. Not necessarily the most robust, muscular, bone and sinew mechanism, but a thoroughly well organized, pliable and "vivid" apparatus of relation between the soul or astral body and the world or material things. Otherwise a person becomes like a superheated boiler, or one in which steam is too suddenly generated, and the danger of an explosion is immanent. It is often a question, whether a person in the state in which I judge my unknown correspondent to be, shall go on to safely grow a splendidly effectual astral organism whose faculties shall se adequate to the discernment of the substance of things unseen, or whether he shall become the prey of the elementals which will infallibly seek to fasten themselves like vampires upon his astral organism. If the former, he becomes a theosophic adept, a seer of eternal truths, a doer of divine deeds; if the latter, either a practitioner of black magic, should his courage be equal to that, or else a mere wreck on the fatal rocks of so-called

"mediumship." The most important practical point, next to the care of the bodily health is concentration of the will. By that I mean, a firm, fixed determination, never vacillating, never wavering, never doubting, to know the truth, and to use this knowledge for the good of others,irrespec-

ive of consequences to self-hood. This is a sitive moral power, without the operation which on the astral body the latter never uires real true effectual organization, cale of withstanding in the end the shock hysical dissolution. For the souls of bad

ons, however strong they seem to be e and now, find their strength fictitious and evanescent as soon as they are deprived of physical support; and black magicians are no exceptions to this rule. They may flicker about in Kama-Loka for awhile, especially if they can feed upon the vitality of persons in the flesh whom they succeed in obsessing for the gratification of their un-hallowed, unsatisfied desires; but their end is the murky smoke of a snuffed-out candle.

Since the concentration of the will, of which I have spoken, has for its purpose and motive the attainment of true knowledge, or wisdom as distinguished from worldly erudition; and since the soul that is troubled with desire (using that word in its broadest scass) can reflect but distorted images, it follows as a matter of course that the Fourth | being in this diseased state, she was not able Principle or middle nature of man, must be held thoroughly in hand, under the rigid mastery of the reason, or Fifth Principle, itself a willing instrument in the hands of the still higher principle, the Sixth, the

spouse shall seek and find the soul. rative language. I have been speaking of actual processes which may go on in the something has happened in Aunt L's fam diving into a trunk, from which she drew substance of the soul, of the real nature ily." She lived but a few miles north of our forth a small bible, and on the inside of the of which it is not permitted me to more town. In the evening about nine o'clock a cover was pasted a photograph, which was a

but, strangest of all, they are never told. They only need explanation to those for

whom they are inexplicable. "First find thyself; then know thyself; then, be thyself." Strange words—meaning-less jargon! Nevertheless, "as above, so below;" and the two are not two, but one.

Wishing my unknown correspondent a prosperous voyage of discovery among the finer particles of his being, I beg to subscribe myself with respect,

A PSYCHIC RESEARCHER.

A Series of Dreams and Visions.

NUMBER I.

When a girl about sixteen years of age, I dreamed of being in a subterranean chamber, spacious and lofty. I found myself seated upon a sofa and near by sat a young man, a stranger. No words passed between us. soon felt another presence. I was influenced to look upward. I discovered a long flight of steps with a round aperture at the top, through which the light was streaming. What was my shrprise to see an old greyhaired man, an uncle of mine, descending and holding in his hand a bunch of beauti ful, wax-like, transparent, white flowers, which closely resembled our common white lily. He came directly to me. gave me the flowers and said: "A reward for virtue."

The next morning at the breakfast table, related the dream, accompanying the narration with this remark: "I guess Uncle Sam is dead, for it is the only decent word or act I ever heard him say or do." (I thoroughly disliked and feared him.) I had scarcely finished speaking when the door bell rang. Up on answering the call, I received a telegraphic message containing these words: "Mr. A-. died at 3 o'clock A. M. Funeral Tues-

This Mr. A. was the same uncle of whom dreamed the night before.

NUMBER II. I dreamed of being in Mr. V's. parlor occupied only by ladies, with the exception of a venerable old gentleman (one with whom I had recently formed a very pleasant acquaintance) who was seated on the sofa or lounge. and seemed waiting for quiet to prevail. At this juncture his daughter approached him with the open Bible and laid the book on his

It now occurred to me that we were to join in family worship, but hearing no sound I looked up and noticed that Mr. V.'s face was

The flushed countenance caused me to remark, "I fear we have said something which has offended or annoyed Mr. V. "No response, and still his face grew redder. Just at this moment his head drooped, and he leaned over on the arm of the sofa. Upon going to him his daughter said, "He is dead!

My dream was so vivid that immediately upon awaking, I related it. Shortly after breakfast I went to the postoffice and among other mail matter was a wrapped paper. Upon opening it, the first item which met my gaze was: "Death of an aged citizen." The account tallied with my dream in every particular, except the paper stated his family had assembled for morning worship; whether they were all women I do not know.

Within a few years two dreams occurred which were of so personal, sacred and agonizing a nature, and so entirely verified that I cannot give them to the public.

NUMBER III.

A lady friend came to visit me, and when the hour of retiring was announced she insisted I should sleep with her. I was annoyed, and refused; but she appeared so very nervous and afraid to sleep alone that I finally consented.

She awakened me in the night to tell me that I was "groaning and crying at a fear-ful rate." I told her I had a horrible dream, and related it to her. I dreamed that a large field of tall waving grass stretched out before my gaze. I soon noticed that the grass moved in such an undulating manner that I imagined something must be passing through it, and almost immediately a huge serpent came in sight and began to wind about me. I was in terrible dread of being struck by its fangs, and thought I must rid myself of this terrible reptile in some way. I seized it about the neckand pressed so hard that its head fell upon my shoulder and I knew I had killed it. I turned to look at it. It was the face of my friend then sleeping with me. I screamed, "Oh! I have killed her." As before stated, I then told my friend the dream. The next day being the Sabbath, we attended service. She was taken quite sick and had to leave the church, came back to the house and consulted a physician. The next day we took her back to her home. She was sick two or three weeks with heart trouble. She suffered such excruciating agony that her friends were relieved when release came, and all was over.

NUMBER IV. My sister's little daughter being quite unwell, her mother requested me to sleep with them, so that if the child should not rest well I would be near to render assistance. I awoke during the night and finding my sister awake also I related this dream to her:

I dreamed of seeing and talking with a friend who lived a long distance from my home. She was crying bitterly, and told me that her husband was dead, and yet it seemed to me as if it was she herself who was not living. I told her so. She thought not, but, at any rate, it was perfect confusion with her. She insisted that it was her husband who had gone, while I still believed that it was herself who had passed over. The evening of this same day I took up our daily paper, and note my surprise when my eyes fell upon a notice of the death of this lady's husband (Mr. B.); of course we talked the news over and thought it must have been sudden, etc., for we had not heard of any sickness in the family; and now for another surprise. When we opened the morning paper it contained a corrected notice, and her death was announced, which fulfilled all the conditions of my dream.

I think that this confusion of ideas and imperfect knowledge of identity can be accounted for. A day or two later we learned that my friend had died at an insane asylum. and had been hopelessly insane for several months (which I did not know). Her mind to convey to me an accurate impression.

NUMBER V.

I dreamed of seeing an aunt walking around what seemed to be an enclosed grove. She was dressed in deep mourning, was cry-"Christ." And if haply this victory shall be ing, and kept saying, "I must go to him," rewon in the battle ground of life, the divine peating the sentence several times, but to 'Christ." And if haply this victory shall be was dressed in deep mourning, was cry'Christ." And if haply this victory shall be won in the battle ground of life, the divine spouse shall seek and find the soul.

Let none hastily suppose I have used figurative language. I have been speaking of the morning, and made this remark: "I think rative language. I have been speaking of the morning, and made this remark: "I think remarks a match and discovered her the scene to a lady friend who occupied the scene to a lady friend who occupied the bed with me, and before I could finish she began climbing over the foot-board calling out, "Get a match quick." I could not imagine what had happened, but of course struck a match and discovered her remarks a

they are unspeakable. Many know them; pearance but this same aunt, although it was scribed: impossible to get into our town from her her own beautiful golden-paired boy whom place at that time. Of course we were surprised and she, crying, told us that she had been visiting her son in K. City and only the night before had received a telegram summoning her home; her brother had just pass ed into the great beyond. Her son thought she had better not return so soon as she had come a long distance to visit him, but she insisted saying, "I must go to him," meaning her brother.

> For several years I taught school and my grade, she died of consumption. This happened about two years ago. I had heard nothing of the family from that time on un-til last summer I dreamed of seeing Mamie

head her message. In the morning paper appeared an item which to my mind explains the dream; it was the notice of her brother's death. He had died during the night of my dream.

make me understand but I failed to compre-

NUMBER VII. A few months ago I dreamed of being in a very beautiful park, and but a short distance from where I stood a stately mansion came into view; a long, broad flight of steps led up to the entrance. While I stood talking with an old and very dear school-mate, one whom I had not seen for years, two young men suddenly approached, both strangers to me. In the hand of one of the young men was a sheet of paper closely written, which I took to be a letter. I made a motion to read the same, but he withdrew it from my gaze and said: "I never read my letters." I was impressed with the remark. In the morning I related this dream to my mother, saying: "I am going to see or hear something from this old school-mate," but during this day and the next I could hardly think of anybody but a dearly loved Sunday school teacher who taught my class when I was but ten years old. I could see her name on every paper, or piece of paper, that I took up. The queer part of it all was that it was her maiden and not married name that appeared. I

verse upon some other subject. Two or three days after my dream I saw an item in the daily paper to this effect: "Sad ending of a strange life." It told of a young man who had had a sun stroke in the streets of Washington and had died from the effects. It seemed he was then going under an assumed name, and had enlisted in the regular army to escape detection and punishment for the crime of murder; also a comrade testified that he never wrote or read one of his letters during his term of enlistment or service. Then the account went on to give his real name. He was the only son of the above mentioned Sunday school teacher, of whom I had so constantly been talking about for the past two or three days. I will relate a little incident which will more clearly define the point I wish to make:

talked so much about her, wondering what

had become of her and her only child, a boy,

that my family asked me as a favor to con-

her class and on the following day, which rest. was Monday, this very intimate school girl Fre friend, whom I have spoken of in the above dream, and myself called at the house of our teacher to learn the cause of her absence. Hearing our voices she called us to her room and when we asked her why she was absent she laughingly replied, "Look here and see the cause!" and turning down the clothes she showed us a wee baby boy. This baby and the young man who died from the effects of a sunstroke were one and the

I have filled quite a chapter with accounts of my sleeping moments; I will now relate what has happened twice during my working hours. Will not some one explain the following? I suppose the solution will be found in the domain of psychic law,-perhaps thought transference:

NUMBER I.

When quite a young girl I stood at the window gazing idly down the street; soon a woman's form appeared upon the scene. She gradually approached the house, and I recognized her as Mrs. B., one whom I was not well acquainted with. I remarked to my mother, "Here comes Mrs. B., and I think she is coming here." Mother seemed surprised and said: "She would have no occasion to come to our house." I insisted that she was coming to our house. At this juncture my mother rose to look from the window, saying, "Why! I see no one. What is the matter with you?" I then told her just where Mrs. B. was, and described her bonnet, black, and trimmed with red roses. Mother was quite disconcerted, and again said: "There is no one in sight." I turned to her to affirm my statement, and when I looked from the window again, surely there was no one in sight. I could not account for this. went out of doors to look down the street, but no one to be seen. This happened a short

time before dinner. In the early afternoon a summons from the bell called me to the door. Upon opening it, who should confront me but Mrs. B. I was almost too astonished to speak. After she had made known her errand I asked her if she had not been up this way before to day. She replied that she had not been out of the house until she came on this errand, but stated that just before dinner a lady had called to ask her if she would see me and ask me to take part in some tableaux to be given by the church, and assign to me the character that had been selected for me. During her friend's call, the conversation was chiefly concerning me. I then said that I could not but think she had been up our way, for her bonnet was a counterpart of the one I saw. She informed me that the bonnet was new, and had never been worn before. It was purchased Saturday. Sunday was very stormy and Monday, to day, was the first occasion she had had to don it.

NUMBER II. Just after retiring one night not long since, there suddenly appeared to my astonished gaze a beautiful lawn. It seemed as if the wall between myself and out of doors had vanished. In the distance was a woman sitting in the window, and running across the lawn toward the house was a light-haired little boy pulling by its collar a dog. I described the scene to a lady friend who than hint. These things may be known; but hack drove up and who should put in an ap- perfect representation of the scene I had de-

she had lost a few years ago.

Spiritualism In Buffalo, N. Y.

To the Editor or the Religio-Philosophical Journal: Spiritualism, like all other light, moves in waves and is divisible into qualitative degrees, and varying intensity. The lowest grade usually makes the strongest impression upon the common mind, but the higher waves touch deeper and work more lasting results. among my pupils was a colored girl of whom In Buffalo, N. Y., there is an upward move-I was very fond. About a year after leaving ment that promises much. The past year has been one of general awakening, and the press has contributed liberally to its growth by publishing adverse criticisms, as well as some things favorable. Recently Mr. Garridistinctly and naturally. She called me by son and Willard J. Hull sent a proposition name, and said she "had something to tell to the Scientific Association to investigate She seemed very happy and anxious to the subject thoroughly, offering to pay all expenses for mediums, etc., and the Society only to contribute the necessary time and labor to make a thorough scientific investigation and report according to the facts, whether favorable or unfavorable, without fear or favor. It was understood that the proposition created quite a stir in the Society and sharp discussion, but at last accounts no answer had been received. Rumor has it that some of the members opposed the proposed investigation because assured that there are facts that the Society could not explain, and if after a thorough canvas they were obliged to report favorable to the claims of Spiritualists as to the genuineness of the phenomena, the effect would be injurious to the Society in public estimation! The end is not yet. The Spiritualists have reorganized and raised about \$1,100 by subscription for the incoming year to push the work more vigorously than ever.

I have enjoyed a very pleasant stay in Buffalo, and engaged to return to them for another month in October, 1889. My stay was made restful by the kind and cordial spirit extended to me from all and by the hospitable entertainment given me at Miss Haffords, and at the pleasant home of Dr. A. A. Hubbell. The Doctor and his estimable companion generally attend the Unitarian Church, a large portion of which is made up of spiritualists, but they always attended my meetings and gave in a hearty moral, as well as financial support. Spiritual meetings, properly conducted, will draw the best elements from all Churches, as well as the agnostic inquirers who love truth more than dog natic negation. Brother Hull, our President, was unable to be with us last Sunday on account of illness, and we missed him much; but in his place Mr. Garrison served as well as chairman. Our audiences increased steadily each Sunday to the last, and a manifest earnestness and interest prevailed. A public circle is held each Sunday afternoon, in which a good many take interest and varied mental phenomena occur.

H. L. Green, editor of the Freethinker, was present on two occasions, I think, but I fancy our talk was not quite to his taste, though as a freethinker he is consistent enough to hear all sides and tolerate all shades of thought. Materialists come into Spiritualism reluctuantly and under protest, but they While a member of the Sunday School and | must all come sooner or later. Their tardi under the instruction of the lady alluded to | ness and resistance are needed inertia to above, much to my surprise, having seen her balance the world. It moves. I reached but the day previous, she was absent from home on the 26th, for a short visit, work and LYMAN C. HOWE.

Fredonia, N. Y., March 1, 1889.

keep Your Blood Pure.

There can be no healthy condition of the body un less the blood is rich in the materials necessary to repair the waste of the system. When the blood i pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

Hood's Sarsaparilla is the very best medicine to ake to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the

system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

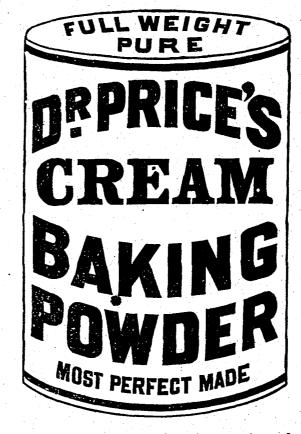
A Flattering Testimonial.

Of W. G. Morris, whose advertisement appears n The Interior of this week, the Farm, Field and Stockman recently said: "W. G. Morris, of No. 90 Fifth Avenue, whose ad-

vertisement appears regularly in the Farm, Field and Stockman, is a responsible wholesale dealer in watches, jewelry, silverware, diamonds, cutlery, etc He has been in Chicago many years and is justly reaping the results of a long course of honorable business. We know him to be fair in all that the word implies, and our readers can deal with him by mail with the same confidence, that they would feel f personally trading at his store."

Take Ayer's Sarsaparilla, in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore healthy tone and vigor to the whole physical mechanism. Remember that quality, not quantity, constitutes the value of

By its mild, soothing and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases of nasal catarrh, also "cold in the head," coryza, and catarrhal headaches. 50 cents, by druggists.



5230 A MONTH. Apents Wanted. 90 best selling articles in the world. 1 sample Frea Address JAY BRONSON, Detroit Mich.



May. In either case it will bloom in about 4 weeks and make a most beautiful show. For only 10 cts. I will mail a paper of seed, to ether with my elegant Catalogue and a new Everlasting Flower FREE. Catalogue will not be sent unless asked for as you may already possess it. Our Magnificent Illustrated Catalogue for 1889 is the finest ever issued. Profusely illustrated with fine cuts and colored plates. In it is offered all sorts of FLOWER and VEGETABLE SEEDS, BULBS, PLANTS, NEW FRUITS, Etc. Look to it for many GRAND NOVELTIES never before offered. Price 10 cents per copy. None sent free except to those who order the above Satin Flower Seed. Send at once as this offer will not appear again. Address May. In either case it will bloom in about 4 weeks JOHN LEWIS CHILDS, Floral Park, N.Y.



Magee's Emulsion

PURE COD LIVER OIL Extract of Malt, and Compound Syrup of Hypophosphites (Lime and Soda)

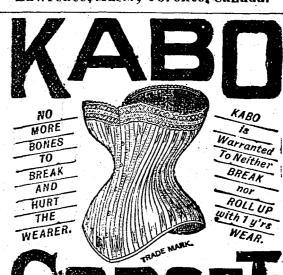
A RELIABLE REMEDY FOR Consumption, Coughs, Colds, Bronchitis, Dyspepsia, Scrofula and General Debility.

Very easy to take, Does not produce Nausea, and is easily ssimilated.

Thousands of Physicians are prescribing it in their regular practice and many assert that it is

THE BEST EMULSION IN THE MARKET. Ask your Druggist for it and take no other.

A. MAGEE & CO., Manufacturers, Lawrence, Mass.; Toronto, Canada.



BALL'S CORSETS are Boned With KABO

FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO and NEW YORK.



For three weeks I was suf fering from a severe cold in head and pain in temples. After only six applications of Ely's Cream Balm I was relieved. Every trace of my cold was removed.—Henry C. Clark, New York Apprais-

PIANO FORTES

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO.. Baltinore. 22 and 24 East Baltimore Street. New York, 112 Fifth Av. Washington, 817 Market Space.

A. REED & SONS, Sole Agents, 136 State Street, CHICAGO.

TOBACCO HABIT Quickly cured by using NOTO-BACCO HABIT using NOTO-BAC. 10 days' treatment for \$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted: exclusive territory given. Particulars free. The Universal Remedy Co., Box ' LaFayette, Ind.

"ERADICATOR."

The wonderful preparation for removing "superfluous hair" from the face, neck, and moles instantly, Positively no pain, scars, or blemish. Send 50c for sample package and ciruclars. INTERNATIONAL TOILET CO., 382 Wabash Ave., Chicago.

WANTED
A live man to every township to sell our popular books and bibles. Big inducements to active agents. Energetic men can make from \$50 to \$150 per month. Experience not necessary. It will pay you to write for circulars and terms. We also publish the best selling book ever issued for lady agents. Address L. P. MILLER & CO.,

159 La Salle Street, Chicago, Illinois.

SPIRITUALISM AT THE CHURCH CONCRESS.

The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, express, \$1.60, by mail, \$1.75; 25 copies by mail, \$1.00; copies by mail, 50 cents; 5 copies, 25 cents; single copies, cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago

"The most certain and safe PAIN REMEDY"

Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your cold; with a sharp dose of Rac way's Pills you will sleep well and be better in the mor Seedirections. Sold by Dr uggists. 50 cts.