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

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

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The Doctrine of the Eternal Progress of the Human Soul.

BY A CONTROL THROUGH MR. J. CLEGG WRIGHT.

What is eternity? Can the human mind put together the letters of its meaning? I cannot think it, even. Eternity is too big for my thought to get hold of. It has no extension, nor form. Consciousness can not touch it. In fact, I cannot set in order my ideas about the endless. It is because to know a thing I must see it in all its parts. I must see it all around. I must know one part as distinct from another; I must know its angles, outlines, curves, and dimensions; in short, I must figure it in the mind; the idea must take form; it is a word which covers an unthinkable succession of phenomena in nature.

The succession of sensations in my consciousness is time. A regiment of soldiers drawn up in file are in order; they present a picture in which all the units stand related to each other. Sensations and ideas in consciousness are the same units of thought, in orderly succession set forth; and the order of march is man's poor idea of fleeting and delusive time.

The experience of one man does not amount to much; of all men, in their succession and parade through this world, not much more. When, however, we see it in detail, it looks like something grand or otherwise. The past we know but little of, and daily we are forgetting; it is being swept by the whirlwind into the vortex, and what then? Is it silence? Much like it. We are going from the classic heroes of Greece and Rome. Their forms are but shadows to us now, film or mist, resting on the horizon—fast going of the photograph of memory. How much beautiful or deformed human effort lies in the irrevocable past, forgotten, we never can know. Time cannot help the mind to a definition of eternity. I employ the word when I get stuck in the interminable depths of philosophy, or the want of it. It is an unvoicable thought-avalanche, at the back of which I hide my finite inability to deal with anything but phenomena or experience. I cannot get behind phenomena. My poor ability stops in them; it will not go one inch farther. Beyond is darkness—the unthinkable. *Who knows?* That is to be the eternal unanswerable question surely. But that which is a mystery to me is ever pressing itself upon my attention. I cannot escape it, and the field of mystery is becoming slowly less. Science is mining in mystery. We are at work there too. We are always finding something, be it ever so little, and we must be pegging away at mystery. I know there is something behind this apparent world so beautiful; a still more real one, and the only real world some way. How, I cannot make out yet, but it is wonderfully related to my consciousness. I feel a profound sense of the immensity of nature—boundless—nobody can give me the meaning of that. Star depths—what are they? My objective faculties dominate my consciousness. We give eternity up now and for ever more as the unthinkable, which will be the counter-drum of philosophy onward. New facts are constantly being born into our consciousness through the outward and the inward sense. These facts are born when we are ready, not fill them; there is fitness in the order of succession in this poor world, as we always see. Nothing occurs by chance, but all by law—order, which is the same thing.

Eternity is not ours and never will be, for how can we get hold of the whole of it. What could come after eternity? When I talk about the eternal progress of the human soul, am I talking sense, or am I floating air balloons? Let us see. I cannot think that a living entity can die, or a thinking thing cease to think. Can thinking souls give up being thinking souls? I cannot think so. What would be their history after? Something cannot become nothing. If my thinker is an entity, a something, it must always be a something, an eternal something somewhere. Existence must be action; rest would be the same thing as nothing. Action involves change. Change and progress in some way mean the same thing, including organisms more perfectly balanced and fitted, and environments more truly adjusted to the spontaneity of change. Progress is but improvement of the individual organism. There is no terminus in the eternal. This endless process of adaptation is ceaseless. Well, that means a great deal, and every day means more to us. If existence does not involve change, I am wrong in saying the soul has a progressive immortality.

"I exist" means that I have always existed. What am "I"? I know myself better than I know anybody else. But what is true of me in nature, is true of all beings like unto me in nature. Things having the same qualities and parts amount to the same thing. If I speak correctly of myself, I speak correctly of beings constituted as I am. "I am." I have, and I have not always existed. There are some things which inhere in me which had a beginning; therefore they must have an end. Immortality has neither a beginning nor an end. The "I," the essence of me, never had a beginning, because it is in itself the real existing thing, the exponents of my environments alone are perishable, to-wit: the contents of my memory will change and be perishable wares. Thought is the changing relation of form in the same and in different soul relationships. Sensation is the cognition of form; an idea is the difference of one form from another. Consciousness has all its qualities immortal. That which sees the difference between two or more forms, which is a quality, is the understanding. The understanding is the totality of all the faculties of my consciousness. Memory is the retention of the vibration of thought forms, or objective and subjective thought things. Intuition is subjective perception.

Philosophy would be enriched by a good definition of the soul. We try hard to get one, and after a while we succeed. A definition which shall be complete in all its parts will help us to a satisfactory start in a science of the soul; as yet we have but been victims sent out to see how the ground lies. We after a while, shall be able to select and make a location. We must begin with the axiom of all truth that, "I exist." That is beyond all argument. I would not reason with a man who will not admit the reality of his own existence. I exist apart from any part of my body. The body is a part of my consciousness. I perceive, as much of a certainty to me as I exist. I perceive because I exist. I conceive as another distinct mental act. I conceive because I exist. Perception and conception are the potential attributes of consciousness. I cannot separate an attribute from the thing in itself. What would I be like, without the attribute of extension? I could not separate a quality, even, from the thing itself and conceive the thing after as existing. All things are made up of the parts, which constitute all things. When I have length, breadth and thickness before me, I have form. Length and breadth would define a shadow, but would not define a thing. Consciousness involves perception and conception; these attributes inhere in the essence of my reasoning consciousness. When mind ceases to perceive, it ceases to be conscious, as in sleep, or during a time of the prostration of the brain. Without power to conceive, the mind is not able to adapt itself to circumstances, or know the cause, or the relation of things. To be conscious, I must have these powers. When I am ignorant, I am constantly outraging the laws of nature, and bringing punishment upon me. There are beings and forces which I have not sensed, hence I cannot adapt myself to them intelligently, so that I may get out of them the advantages which I will, and will at a near, or at a remote date. I am first conscious of the existence of things, then of their qualities, and then of their relations to me, and their influence upon me.

I said there are some things in me, which have not always existed, and will not always exist. What are they? The ideal and the facts of experience; my ideal belongs to this one state of consciousness. The facts of my experience belong to this one state of consciousness. With the necessary change which comes upon the various faculties at the death of the body very important changes are introduced into the processes of consciousness, because the perceptive faculties stand differently related to phenomena. Indeed, a new order of phenomena impinge and provoke consciousness, so that the objective faculties are acted upon by a finer and more subtle class of forces than what they can be acted upon in their physical environments today; hence, the sensation will be peculiar to that class of forces, and the perceptions will be characteristic of that domain of natural action and being, making it to consciousness, a world to itself with the reigning law in all-powerful action of adaptation.

The sensations of consciousness and ideas are changeable. I may have a certain class

of ideas to-day, but not have them to-morrow. I may be excited to love some person or thing, which I can not be so excited to-morrow. With memory there are certain laws in force. The less we know of anything the less can our emotions be built up upon it. Love at first sight is but a will-o-the-wisp. The memory has something to do with the genuine development of the emotional nature, hence the value of religion to train the sympathetic and love nature. Religion belongs to the affections, perhaps, more than to reason. Dogmas are but the shell, the rubbish of religion. They can be dispensed with, but the training of the emotions can not. Any system of thought which leaves out this important part in the constitution of man cannot succeed. One of the great reasons why Roman Catholicism succeeds so well is that it provides food for the emotions. The bulk of mankind care nothing about a Baconian syllogism. Men as a rule do not reason. They are purely led by feeling. The age of reason is yet to come. Just now there are hundreds of men yelling themselves hoarse for Blaine and Cleveland. Probably not one of these men have reasoned, but are led entirely by feeling. A crowd of men is much alike the world over, swayed by feeling. Take the excited Parisian mob sweeping through the boulevards, the rabble of Cincinnati, or the unwashed of New York, and there is but little difference between them. Their feelings sway them one way and then another.

We are only coming to the age of reason. We have not yet attained it. Memory has a great deal to do with what seems to belong to us permanently. Memory is a most unstable thing in the mind. Let any man go and see an elaborate picture; let him look at it ever so well, taking in its form, shades, colors, and the striking figures presented in it—in one hour he can not fix it perfectly again in the mind. The mental photograph is incomplete in some particular. The vibrations of memory have dropped something. The scenes of life are the same. That soldier who marched to Richmond can not recall every incident which happened by the way, every object which made some thin line in his thought for a day, is now irretrievably perished—gone—never to be recalled. Will it be lost in the world to come? Will all the old forgotten photographs come back which are so dear now, when you walk the streets of the golden city? We say assuredly not. That which can not vibrate in the brain today, nor in any part of it, will not have a place in eternal consciousness. We have mostly been taught that, in the Spirit-world, every thing will come back again, to the vivid eye of memory, never to be forgotten. The fact is, we are always forgetting; the crowding events of life pressing one upon another, so much so that the strain can not be maintained, and we only recollect that which we, by our condition and circumstances, are often called upon to use.

Spiritual consciousness is always entering into new relations, so that the time present is throwing a deepening shadow upon the recollections of the past. The soul is always pushing its ideal forward, always something to love and hope for, some new enterprise to enter into.

Shall we forget our friends at some point in the endless future? Certainly when they are no longer wanted. Friendship is but one of the changing conditions of life. The law of evolution will push each man in the way that he must go. In the endless expanse of existence, a great many things will happen which will change what seems permanent today. Every thing is moving on. The old buildings of this great and fine city are coming down. The fine marble edifices which are being put up now, and which rival in beauty the edifices of the great builders of antiquity, will grow old and decay; the dust of which they are composed will be scattered to the four winds of heaven. The soul like some of these temples may be filled with one generation of people to-day; in one hundred years hence not one of these people will enter into them. The soul to-day is filled with the memories of the hour; in one thousand years to come, the things and the associations then will fill it, as it is filled with those of to-day.

The constitution will remain in full possession of all the powers it possesses, and new faculties will in the future come forth, which are latent in the soul to-day, waiting for conditions to bring them forth.

What a future to look forward to! What an immensity of beauty! Worlds of changing phenomena to excite the soul to higher degrees of consciousness! These truths lie in the new religion and philosophy of modern Spiritualism, not yet fully seen; to be seen, however, by and by, as the darkness rolls away from the minds of men.

There is a vast bed of rock salt in the Colorado Desert, near Idaho, and the Southern Pacific Railroad in laying the track to the salt mine has been obliged to grade the road for 1,200 feet with blocks of these beautiful lumps of salt crystals. This is the first instance of a railroad road-bed being laid and ballasted on salt. The sea that once rolled over this place dried up, and left a vast bed of salt about fifty miles in length. The quality is superb, and supply inexhaustible. Grasshoppers of enormous size and giant centipedes have been pickled in this chloride of sodium, and are to-day, after the lapse of centuries, in full size and perfection of shape.

The Empress of Germany has not been able to walk for eighteen months.

OPENING ADDRESS

At the Second Anniversary of the Sociologic Society, at the Church of Our Savior, New York,

BY THE PRESIDENT, MRS. IDOGENE C. FALES.

The Sociologic Society was formed two years ago, for the purpose of studying the laws relating to social organization, and for the dissemination of co-operative principles. It holds that the present industrial system, which regards labor as a commodity to be obtained at the lowest market price, is unjust, and that the wealth derived from the joint action of capital and labor is not equitably distributed. It believes that the measure of reward should be based upon the productivity of labor, and not upon the law of demand and supply; that competition, inasmuch as it is tending to reduce the value of human labor to a point below which it is impossible to sustain existence, is exercising an injurious effect upon civilization, and that as a consequence of this warfare a critical social epoch, when the destructiveness of competition is being arrested by the power of combination; that in the disintegration occasioned by the outworking of a great natural law—the law of struggle and conflict—there is seen to be a new force, a new social power manifesting itself, which places a check upon competition and acts as its natural corrective—that of association or combination.

We hold that competition brings about a social condition where a higher principle naturally and inevitably supersedes a lower one; that whenever in a community competition occasions combination, however small, between any two trade factors, whether it be corporations, joint-stock companies, pools or syndicates, it has started a process that, sooner or later, is bound to replace the competitive system. The steps in the process are proportional to the mobility and inertia of the elements. Capital is the first to assume the co-operative form; second, government; third, benevolent institutions; fourth, distributive enterprises; fifth, productive agencies, and sixth and lastly those institutions pertaining exclusively to the land.

A stage has been reached by the more highly civilized nations in which the first three steps of the process have been passed; and the fourth and fifth just entered upon. There remains, therefore, only the thorough extension of co-operation through the distributive, and more particularly productive, enterprises of the world, to bring about the complete abolition of competition as a dominant social factor, and its replacement by co-operation. This will be effected by the organization of labor.

The Sociologic Society endeavors to show that the social organism, like that of the individual, has its laws of growth, which may be accelerated or retarded, but cannot be annulled; and that the development of the principle of associated interests, through the closer union of mankind, is part and parcel of an organic process of social growth.

The danger which more or less accompanies periods of transition is not overlooked. When old institutions, laws and customs have outlived their usefulness, have served their purposes and tend toward decay, while new principles, conditions and requirements have not formed a corresponding social environment, there is great danger that for a while at least, chaotic states will obtain, and disintegration of the elements of social life prevail over integration; dissolution over evolution. To avert this danger there must be a clear recognition of new social and political issues, and their translation into the accepted laws of social life.

While the Sociologic Society recognizes the great moral and economic advantages resulting from the Rochdale system of distributive co-operation, and continually points out the better way of conducting business, in order that companies may be formed and co-operation instituted, it is primarily with the application of co-operative principles to industries already existing, that the Society is concerned. The Society advocates such a union between capital and labor, that their interests may become identical; to insure this identity of interests, industrial partnership must be instituted, and labor allowed to participate in the net profits of the business; thus restricting capital to a fixed rate of interest.

This system is precisely the reverse of our present one, which gives to capital unrestrained and constantly increasing power, and holds to a stated but decreasing rate of wages, labor, the great productive power of the world. Finally, the Sociologic Society holds that the moral law of regard for the welfare of others, the law of mutual helpfulness, of identity of interests, is a law of nature, to which civilization, as it advances, must adjust itself, and that suffering results in proportion to the non-observance of a great moral and economic law.

Visual Hallucination in Hypnotism—Spiritual Light.

Mind contains a singular paper by Alfred Binet on "Visual Hallucinations in Hypnotism." It is a summary of a longer paper contributed by him to the *Revue Philosophique* of last May. The experiments were made upon five hysterical girls at the *Hospice de la Salpêtrière* in Paris. The objects of visual hallucinations verbally suggested seem to have been perceived under the same conditions as a real object. For instance, the subject perceives the imaginary object with each of the two eyes. If the patient has one eye color-blind, colored hallucinations cannot be

suggested to it. "One hysterical mad woman always saw at her left side a man dressed in scarlet. When this patient's right eye was closed, and her left eye, which was color-blind, alone remained open, the man in question appeared to her gray and enveloped in clouds." Again, mechanical pressure of the eye doubles the hallucination. A prism placed before the more normal eye of a color-blind person doubles the hallucinatory image and makes one of the images undergo a deviation in conformity to the laws of optics. A spy-glass removes or approximates the imaginary object precisely as if it were real. But this effect is only produced when the glass is properly focused for the sight of the subject. A mirror reflects the hallucination and gives a symmetrical image of it. For instance, if the hallucination of a profile face, turned to the left, is suggested; when the sheet of paper on which it is supposed to be placed before a mirror the profile appears turned to the right. If for the portrait written lines are substituted, the characters in the mirror appear reversed from right to left, or from top to bottom, according to the position in which the paper is held.

M. Binet further says that not all hallucinations can be doubled by ocular pressure. He believes that uni-lateral hallucinations, and those which move with the movement of the eye are of this class. This is the test usually applied, I believe, to hallucinations in general by the medical faculty. It would seem, then, that there are certain so-called hallucinations which do not respond to it, but are, on the contrary, so real in themselves as to fulfil every condition of test applied scientifically. An ordinary person may be supposed, for instance, to know that pressure on the eyeball will double an image, and therefore the suggested image might be expected to be doubled by the act of pressure. But these "five hysterical girls" can hardly be supposed to be acquainted with "the deviation in accordance with the laws of optics caused by placing a prism before the eyes." "A color-blind" patient, who had not been previously tested, would not naturally describe an apparition, which was of a scarlet hue to one eye, as gray to the other, unless she had been told of her defective vision. Nor would she know what to expect on looking at the object of suggestion through a double-refracting crystal. M. Binet's condensed account of his experiments does not enable me to see precisely whether he made trial of such a test as the following. But if he gave to his subject a number of crystals so cut as to refract variously, and if his patient described, with fair accuracy, the appearance that ought to be presented by the suggested object through each of these, surely we have a very curious and important fact to deal with. What would such results prove? They would seem to take the hallucination out of the sphere of imagination, in which the mind of the patient would supply the descriptions given, into another sphere altogether—from the subjective to the objective. Is then thought a substance, as spirits confuse us with saying? What is the exact outcome of these curious and suggestive experiments?

SPIRITUAL LIGHT.

As an instance of the power of spiritual sight which Highlanders so largely possess, I may give the following vision of the last Earl of Seaforth when a boy at school.

"W. a clever, promising lad, scarlet fever of a virulent type broke out in his school, and about twenty of the boys were attacked by it.

"All were placed together in one large room—the school hospital—and here young Lord Seaforth saw a vision which the Highlanders of course attributed to second sight. One evening, in the gloaming, the sick nurse had left the room when she was recalled by a wild cry. Hastening back, she found the lad flushed and trembling; he positively affirmed that a hideous hag had passed through the room, halting a moment beside each bed, and standing longer by some than by others. She had a wallet hanging from her neck, from which she took a mallet and some pegs, and, after gazing steadfastly on one of the boys, she bent over him, and drove a peg into his forehead. The boy never stirred, though Seaforth distinctly heard the sound of breaking bones. Then the hag passed on to another boy and yet another, and, Jael-like, drove in her dreadful pegs. On some of the sick lads she gazed long without touching them, and others she passed by without notice. At last she came up to young Seaforth, and handled both his ears. She seemed to feel for a nail, but after a pause she passed on, and disappeared from the room.

"Then the sick lad, who hitherto had laid spellbound, and unable to move or to utter a sound, burst forth in the cry of horror which had startled the nurse. Never, to the last hour of his life, could Seaforth forget the horrible agony of that moment when the hell-hag touched his ears. The nurse strove to soothe him, and told him it was but a fever-born dream; but when next the doctor came round he found this patient so strangely excited that the nurse afterwards apprised him of this circumstance. Returning to the sick-room the doctor bade the lad tell him his dream, and, while seeking to quiet the dreamer, he made notes of every detail. To his amazement and horror, he found that all those patients whom Seaforth pointed out as having received a special look from the hag became so seriously ill as to hover between life and death, while those into whose brows she had driven the peg died. Seaforth's life hung long in the balance, and finally the fever left him stone dead." "M. A. (OXON.)" in *Light*, London.

For the Religio-Philosophical Journal. From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER VII.

WILLIAM S. PRENTISS.

"Such was our friend. Formed on the good old plan, a true and brave, and downright honest man; his daily prayer, far better understood, in acts than words, was simply doing good. So calm, so constant was his rectitude, that, by his loss alone we know his worth, and feel how true a man has walked with us on earth."

Fifty years ago William S. Prentiss, a young man from Petersham, Worcester County, Massachusetts, was a Cambridge College student. His health gave way and he consulted an eminent and sagacious physician, Dr. J. C. Warren of Boston. The medical sage learned his antecedents of parentage and vocation, and said: "Young man you can keep to your books and die, or fling them away, shoulder an axe and strike for the woods and live." This was a plain statement—the truth in few words. The books were put aside, the whole current of his life turned to new channels, and the autumn of 1832 found him in Michigan land hunting—not for speculation but for a farm. Going to the government land office at White Pigeon in Southern Michigan, he found what lots were for sale and struck off southward through the oak openings on horseback, compass and map in pocket, and his saddlebags supplied with food and clothing. After a few days search he was riding along the slope of a rise of land falling southward into a valley, and his horse sank into the soft ground among the trees where a spring moistened the earth. He got out of the bog with some trouble, found it was near noon, tethered his horse to browse among the grass and twigs, and seated himself on a fallen tree to take a lunch from the contents of his saddlebags. Rested and refreshed, his eye ranged over the valley and it looked pleasant. He explored hill and vale, found forest and spring, open meadow, a running stream, good soil and a cheery outlook, that gave a sense of heart warmth. He found the land was unsold, started back to White Pigeon at once, and secured a half section (320 acres) in La Grange county, Northern Indiana, and built his log cabin on that slope just below where he took that memorable lunch—the spring he then found giving water for house and barns to this day. In a few years a comfortable farm house stood in place of the cabin, and his patient and sturdy labor had helped to transfigure the wild forest into blooming orchards and waving harvest fields. The year of his arrival he married a school teacher, Jane Mary Clark, from Sheffield, Massachusetts; daughters and sons grew up to honor them, and their wedded life for over forty years was full of cares, yet full of cheer. He was grave, earnest and practical; she was sparkling, merry, and full of quaint fancies. He was of solid and strong frame, capable of great physical labor; she was lithe, healthy and active. As he used to walk down the path from the house to the barn to finish his chores at night, she would catch her milk pail, slip behind and spring onto his broad shoulders to ride in this queer fashion, to her waiting milky herd. It was a fortunate variety that made unity and harmony. Under her sportive gaiety and under his grave sedateness, was a vein of clear common sense, and each bore a lover's share of the other's burdens.

Indians were plenty, in early days, and would sometimes sleep on the floor of their cabin by the score. They were troublesome, but never dangerous, and always kept good faith, as it was always kept with them. Wolves were plenty too. Mrs. Prentiss told me of her first night alone in the cabin. Her husband went away on business and left her with not a white person within five miles. The dozen sheep—precious to them, when the fleeces, sheared, carded, spun and woven by their own hands, were their main dependence for clothing—she drove into the cabin from their pen and barred the door and windows. A hungry horde of wolves howled outside and grew so eager that they pawed under the door and pushed their noses through its wide crack above the threshold. "Were you not afraid?" I asked. "No," said she laughing, "the door was strong, I had a good axe. It didn't worry me;" and I do not think the brave woman feared at all. Few men did so much hard work as he, and a competence, honestly won, was his reward.

His superior education, solid judgment and stainless honor made him a man of mark and weight. Widows and orphans trusted their all to him; the weak clung to him as to a strong support. He was urged to take public office, but shrank from it, loving home life and the society of his pioneer neighbors, whose toils he had shared and for whom he had a sincere affection. Once only an office was almost forced on him. For a short time he was County Judge, and the title stuck to him—for titles stick like burrs in our republican land. He was decided in his likes and dislikes; those he disliked he never wronged, but let them alone most studiously.

For thirty years he kept up a correspondence with his college classmate and room mate, Rev. Dr. Putnam, a Unitarian clergyman in Roxbury, Mass., but they never met after he left Cambridge. Hon. J. B. Howe and his accomplished and sensible wife, and their brother James, came from Boston early and settled in the neighboring town of Lima. Between these families a cordial friendship was kept up, the intimacy giving some glimpse of the polished and cultivated society of days long gone in the East. James Howe nursed Mr. Prentiss in his last illness, and his presence was like that of a beloved brother, their attachment being singularly tender.

I went to Brushy Prairie, in 1858, and made my home with the Prentiss family for a week, giving lectures in the vicinity. One evening, at his house, the neighbors met and started a plan to build a free hall—open to all religious opinions, and for all decent uses—and the next year the hall was dedicated. It is still open the way for others. It was a place to be at home. I can see him, in his old arm-chair, by his desk in the corner of the plain and ample sitting room, near the open fire place which they always kept. There he sat, and read, and talked, his sagacious comments on men and things always worth hearing. His life for forty years on that farm was a gospel of honor, faithfulness and industry, inspired by a good will steadfast and true. For twenty-five years he was a Spiritualist. His judgment fully convinced and his soul lighted up with a new warmth. When the change came, after a brief illness, there was no fear or gloom, for he had looked beyond and the way was plain. On his seventy-fourth birthday, Sept. 4th, 1872, the funeral service took place, and a life worth living came to its earthly close.

The wedded pair who cultivate a farm, or follow any honest industry, make a happy home, win a modest competence, and send out sons and daughters with good mental and moral education, and industrious habits are successful;—a success that helps hold the

world together and keep it moving in upward grooves. Beyond this, whatever of wealth or fame may come is blessing or bane as there is wisdom or unwisdom, love or selfishness in its use. Let us honor the successful men and women. William S. Prentiss lived the word of the poet.

"View that day lost whose low descending sun, sees by thy hand no worthy action done. For a half century he never lost a day! (To be continued.)"

Florentine Flummery Re-examined.

To the Editor of the Religio-Philosophical Journal:

In your laudable endeavor to set to rights your Florentine correspondent, I fear you have allowed your usually clear intellect to become somewhat mystified. I admire your candor and liberality, but I suspect you and men like you are a little presumptuous in attempting to climb up among the "infinities," with the expectation of spying out the secret motives of omnipotence, or in justifying them on principles of mere human reason; but, inasmuch as you have invoked logic with a view to the settlement of transcendental ethics and reconditio theology, suppose we see where you will land if you persist.

It is quite possible you have failed to grasp the conception as your correspondent has it; at any rate, making allowance for unguarded generalization strictly construed, his thesis, in my judgment, does not bind him to assume that: "The felon or the prostitute, as such, has claim to special rewards;" nor that the Almighty approves vice and wrong-doing generally, in themselves considered; but rather, under the conditions he has ordained, he accepts as means to ends, evils, which under other circumstances he might not approbate or permit. Not that these sinners have claims because of their vices, but because having become necessary to the integrity of the divine scheme, they are made the indispensable victims; and in this sense only can we recognize the "antecedent necessity" for them. And they are "wanted" simply because of this necessity. The exigencies of Government sometimes employ agents whose office is reputable—a spy for instance; and in such case, the requital is commensurate, or should be, with the degradation imposed. I trust this distinction is apparent; hence, making the above mentioned allowance, I differ from you in seeing anything obscure in statement or any change of base on the part of your correspondent in handling his subject. On the contrary, I thought his several points happily put, and, from his standpoint, followed out to their logical conclusion. Allow me to restate them:

1. That a principle involving opposites or contrast, underlies the constitution of things in this world of ours, seen, not only in the play of the physical forces of nature, but in the operations of the social and moral factors which go to make up life as we have it.

2. That as an inevitable result, good is associated with evil, pleasure with pain, vice with virtue, social and moral purity and elevation, with depravity and disgrace.

3. That justice requires another world where, in some sense, in some form, the unfortunate, the wronged and the lowly, the degraded and vicious, shall be placed under conditions for the attainment of happiness more favorable relatively to the opposite classes, than was their lot here. This does not imply, as you construe it, "That the last in character shall be first in reward." This, indeed, were monstrous. The doctrine simply announces that the conditions favorable or otherwise, as they affected the winners and losers here, shall be reversed there to the end and extent requisite to make amends for the inequalities and disabilities incident to earth life. To this end, justice may not withhold one iota of reward due the virtuous. Nevertheless, in the new race for development and happiness, though the vicious will start lowest in the scale, yet under conditions of vantage intended to enable them to recover their lost standing, and reverse, in some sense, their former relative status as members of the great human family; and this consistent with the purification and continued elevation of all, until strict equity is finally attained. As thus stated, I see nothing of which to complain. The parable of the laborers in the vineyard who received each a penny, is sufficiently in point for illustration.

Your correspondent maintains that "vice and virtue must co-exist." You say: "He offers for this no proof that you can discover, except the assumption that every thing must have a contrast." It is singular that you should have overlooked what to my mind, was evidently intended to supply the very article you demand, as for instance: "Light and shadow, good and evil, pain and pleasure, beauty and ugliness, virtue and vice, truth and falsehood, etc., must co-exist, else none would have a meaning." This I understand you concede, that is to say, as a postulate growing out of mental necessity. To us humans, all there is of good and evil, virtue and vice, is what we conceive of them. And if it is impossible to conceive of the one without the other, it is idle to dispute or deny that the other exists. Again,—"Good and evil, virtue and vice, are entities, without which our life would be a blank." You do not controvert this proposition. It allowed to stand, most people, I suspect, would call it proof. True, it is essentially a restatement in different terms, of what had just been affirmed. But, surely, if our life would be a blank, without the coexistence of these things, it seems to me we hazard nothing in admitting that they exist as veritable realities. The reason "such thoughts" are not "dangerous," of course is their limited acceptance as you suggest. Undoubtedly they would "create alarm" if the necessities of society did not override the logical outcome of its creed. Atheists and Agnostics may find a way of escape from self-stultification in this particular, but I do not see that we can. We stand on theistic ground. Here, for one, I prefer to remain. My object in penning this communication is not so much to defend another, as to get relief from certain difficulties of my own, for which it may be you are in part responsible; in that I fear I am more skeptical now than before I read your review. The fact is, your critique editorial set me to thinking and observing; and as you courteously, but with the sangfroid of a practiced vivisectionist, proceeded to lay bare the living tissues of that infidel hybrid, from Italy, I watched, you may be sure, the sharp point of your scalpel as it threaded the anfractuosités of the monster, essaying ineffectually to sever this and that connection, till I fancied I felt the keen edge in the seat and center of my own consciousness, as if I were the victim. Not being benighted by the operation, but rather made worse, it is simple justice to make known the reason.

Your failure, as I view it, to explode that infidel sophism, to which you called attention, is what particularly bothers me. If you had acquitted yourself here as well as you usually do, I might not have felt called upon to trouble you with these remarks. You decline to take either horn of the dilemma the infidel's logic presents for your

acceptance, and argue the Permission of sin does not involve the desire of sin "on the part of God. It may be there is a little confusion of thought here; but I do you injustice, permit me to quote a paragraph entire:

"But God permits sin." "It may be rejoined," "does it not follow that he must desire it?" "By no means. The old dilemma on which so much Atheism has been built is a very weak fabric, though it may seem smartly put. 'Either God could prevent all sin and wouldn't, or he would do this but couldn't.' In the former case he is not good; in the latter, he is weak. In either, no worthy God. 'On neither horn is it necessary to hang. God, pure and perfect, may, nay must, regard all wrong doing as repugnant thoroughly to his own nature, and can in no instance desire it, but he may prefer its permission to such a modification or abandonment of the best system of government possible, as might be necessary to prevent it. This is not to prefer its commission in any instance. He never desires his creatures vice rather than their virtue. No imputation could be more grossly dishonorable to him."

Ah! The best system of government possible! But how do we know this? It will not do to beg an essential point in the discussion, and then move for a snap judgment, or change of venue, as is so often done when pushed into close quarters. If we assume the system of government is all right, argument is foreclosed, and any criticism unfriendly is impertinent. We have carried the day by a coup d'état. God did prefer to permit sin rather than abandon his plan. This you concede. But could not God so have modified his plan as to avoid moral evil? If he could not, the infidel has us. God is constrained by the necessities of the case he has voluntarily assumed. Whether in fact he could or could not have so modified it, no one can tell. We simply know that he did not. And if God preferred to create a world subject to sin, certainly he preferred the sin, rather than forego his intention. I see no escape from this. That God desires evil per se, may not be true; but that he prefers it, all things considered, is undeniable.

The ever recurring craving for satisfactions is clogged with a prohibition which begets sin. The tree of knowledge of good and evil, with its enticing fruitage, is placed before us, but we are forbidden to reach forth and partake. The bowers of Paradise are beset with snares of the Almighty, in which, if we are entrapped, we are cursed. The resources of omnipotence are taxed apparently to their uttermost in evolving from nervous pulp in our organisms, susceptibilities of enjoyment, whose fruition is bliss, and—damnation! All around us are the allurements which beget sorrow. The tree of life is hedged around with chevaux de frise that no man may pass; but broad and free is the road which leads to destruction.

When the fiat went forth, "Let us make man," Did our good Father know where his children would land?

God, foreseeing the end from the beginning, of his own good will and pleasure, ordained to call into existence the multitudinous forms of sentient beings which inhabit our world; some, like the pitiful worm, to be trodden under foot of man and beast. Some, like the cobra de capello and its congeners, in whose vital current, God has distilled as a normal product, the insidious venom which knows no mercy, and serves no purpose, save to exalt a favored reptile above its fellow, and increase its chances for life and capacity for harm. Some, like the carnivora, instinctively thirst for blood and carnage, out of which go up to unite with the music of the spheres the everlasting wail of slaughtered victims—to a plan! the only explanation of which intelligible to mortal man is: God would have it so! Some, and their name is legion, claim God as their Father, wearing his image, crowned with immortality (?) instinct with the holiest affections and the vilest passions; now a saint, now a devil; clothed in the livery of heaven and the meretricious trappings of hell; and around all and over all, the ever present menace of inexorable nature—the convulsive throes of subterranean forces, the malign agents of death and destruction, deep in the bowels of the earth, impatient of restraint; and the blind fury of flood and tempest.

We would fain kneel before an immaculate shrine, and offer up the pangs of a grateful heart to the spirit within crying, "Alleluiah, Alleluiah! We give thee thanks, O Lord God Almighty, true and righteous are thy judgments!" But the shriek of babes, of lovely women, of noble men, as it comes from you island, from your plain, from your city, stricken of an earthquake, of a cyclone, disturbs our devotions.

It may be and doubtless is true, that all this is as it should be; but we cannot prove it, and in an inquiry calling for certainties and demonstration, it is illogical to assume it.

I cannot agree with your correspondent in his final conclusion, however much I might desire to. I fail to see how the transference of human activities to another world is going to help matters. If we go there with present passions and appetites, or anything corresponding thereto, we shall be in the way of temptation as here; and, if to avoid sin, God bestows a will power and motives in that other world, adequate to resist solicitation, why did he not do so here? On the other hand, if to be shorn of our propensities is needful in order to enable us to avoid transgression, why postpone the operation till we get there? If faculties for enjoyment, we are exempt from temptation to sin, await us in the world of spirits, leaving our personality and identity intact, what should prevent such transformation here? Does God learn from experience? And is he wiser now than on that eventful day when the morning stars sang together, and the sons of God shouted for joy?

The great, nay, the overmastering problem is and ever has been, to so devise a scheme of human motives—of hopes and fears, of rewards and punishments—that shall effectually restrain the selfishness, appetites and passions, while at the same time it leaves the moral freedom of the agent untrammelled and enjoyment unimpaird. Certainly God has not provided such a government here, so far as we know. If he is just, it is felt there must be another world in which this imperfection shall be rectified and amended made; but, if God has failed hitherto to accomplish a perfect work, upon what ground are we to expect perfection hereafter? We can judge only from what we know; and in thus judging the evidence is against essential melioration in the future. I fear the infidel has us as in a vise. If you, Mr. Editor, or any of your correspondents, can release us from this pressure, pray speak out. I would make a pilgrimage if needs be, or pay tribute to all the shrines under heaven to be able to breathe free on this subject. WM. B. HART. Greenwood, Ill.

Dakota's tribute to the New Orleans Exposition will be a pumpkin weighing 186 lbs.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

Amid the noise, smoke and din of a most exciting political campaign in our city, the friends of Spiritualism have returned from the camp meeting, the mountains and the seaside, and are getting down to hard work. Never in the history of the movement has there been such a deep interest, or such an earnest inquiry among skeptics and members of Christian churches as there is now in our city. This earnest desire also brings to the front a certain class of charlatans and impostors, who seek to impose upon the public with their "materialization shows." One J. Mathew Shea, whose local reputation in Chicago was somewhat abruptly terminated by the exposure in your city, last spring, and the capture of his implements of trade by the police, has been here for a few weeks, chaperoned by one "John Oakley" whose other materializing medium, Alfred James, came to grief in Brooklyn a few years ago. Shea, Oakley and a Dr. Van Horn from the West, are running a meeting in Central Hall Sunday afternoons, to advertise Shea's séances, and Van Horn as a magnetic healer. Spiritualists in Brooklyn who read the JOURNAL will, of course, give this trio a wide berth.

A veteran Spiritualist in Brooklyn, who attended Shea's first show here, said he was disgusted with the barefaced fraud practiced by him. Other materialization shows are in full blast here, and have been characterized by careful and intelligent Spiritualists as rauds. How long are we to be cursed by such persons who receive a quasi-indorsement by some so-called Spiritualist papers, and by persons who claim to be intelligent and careful observers of phenomena.

The church of the New Spiritual Dispensation has entered its fall and winter work under favorable auspices, and has done more in its two years of existence in our city to give tone and character to the movement here, than all the work done for ten years previous. This is largely due to the earnest, unselfish labors of Hon. A. H. Dailey and wife, who are always ready with open hands and purse to forward the good cause. This church has been peculiarly fortunate in securing the services of Mr. and Mrs. J. T. Lillie until July next, and their earnest work has already shown germs of promise of the harvest that is to come. This church has leased a building formerly known as "Lockwood's Academy," very centrally located on Adelphi street, between Greene and Fulton Avenues, and on Sunday evening, Oct. 19th, dedicatory services were held. The room was packed full by an intelligent audience who, in the three hours services, were deeply interested. The singing was under charge of Prof. J. T. Lillie, assisted by the Messrs. Coons, Miss Shephard, and Mrs. Martin.

The opening services consisted of a rather unique christening of a babe by Mrs. Lillie—beautiful in thought and very impressive! Hon. A. H. Dailey made one of his best off-hand addresses, setting forth in eloquent language the aim and purposes of the church. Mrs. J. B. Stryker, now of New York City, was the next speaker who was entranced and spoke with force, giving an outline of the task that the Spirit world was attempting to accomplish, and prophesied its success.

Mr. F. O. Mathews was the next speaker, and he argued that the work of this church was not antagonistic to other forms of faith, and he urged upon all a tolerance of opinion, one towards another.

Mrs. J. T. Lillie gave the closing address, filled with words of cheer to those who had taken upon them the burdens of the cause. To skeptics and Christian believers present, she showed that Primitive Christianity and Modern Spiritualism were identical, and she urged them to come frequently to "The little church around the corner," to hear what our faith is, and to receive, as we have received, the "baptism of the spirit," and "the ministry of angels," who were ever ready to demonstrate the continuity of life. She made an earnest appeal to Spiritualists to cease contributing to the support of orthodox churches and also urged them to strengthen the hands of those who were bearing the burdens and responsibilities of the work. She said that there was a debt of \$500 incurred in fixing up the building, and she requested material aid. Subscriptions were taken up and also a collection made, and a considerable sum was realized. To all Spiritualists who have retired from active work, but who still have a deep interest in the cause let me say, "As ye have freely received, freely give," and send your contributions to Hon. A. H. Dailey, 16 Court St., or to Col. John D. Graham, 416 Adelphi St., Brooklyn. I can safely promise that such funds will be wisely used to help this church in its efforts to elevate and instruct humanity in its search for spiritual truths. Much praise is due Mr. and Mrs. J. T. Lillie, Col. John D. Graham, Mr. and Mrs. A. H. Dailey, Mr. F. O. Mathews, Mr. Geo. Middleton, and others for their efforts to repair this permanent home in such a short time, and so pleasantly furnished—all prophesying a successful future for the church. The Ladies Aid Society resumes its work, and will meet in the parlor of the church every afternoon. The Psychic Fraternity, which did such efficient work last winter in the development of mediumship, will shortly be reorganized.

At the afternoon meeting it was voted to hold the regular services of the church at 10:45 A. M., and 7:30 P. M., and also that a Conference would be held at 3 P. M., every Sunday, and the writer was elected as its chairman. He cordially invites all the old members of the Fraternity and all earnest Spiritualists, skeptics and Christian believers, to meet with us in the spirit of fraternity to consider the problems which are now interesting humanity as never before in the world's history; not to meet in acrimonious debate, but let each one bring his best thoughts and kindest spirit, that we may know "the way, the truth, and the life." Brooklyn, N. Y. S. B. NICHOLS.

A Florida Mystery.

The Ghost of the Everglades and the Legend of Bowlder Pool.

A few weeks since there arrived in an eastern city from St. Augustine, Fla., a gentleman who had been traveling in the interior of that state, despite the hot weather, on important business, which led him in the vicinity of that well-known section, the "Everglades." Fortunately for the gentleman in question, he remembered that an old friend had bought land near the route he was taking, and had there planted an orange grove, and it occurred to him that here was an opportunity for enjoying Florida hospitality, which had hitherto only reached him through the familiar means of hotels.

His friend's orange grove covered about one-half of a five hundred acre plantation called "Millamont," and after he had got within the boundaries of the sparsely-settled region where it was he had no difficulty in finding it. Indeed, it was a very old place,

though only within the last ten years planted in oranges. From the last town he had taken horses for himself and servant, and the dozen miles or so which lay between were rapidly ridden over in the late afternoon. Mr. Cannaday, the gentleman in question, and who now tells the story, reached "Millamont" just before dusk, and after riding through a long, shaded avenue reined up his horse in front of a broad, two-story dwelling, evidently an old-timer, while his friend, Mr. Romayne, came down from a group of persons with whom he was conversing on the piazza to greet and welcome him. Introductions followed, and it became evident to the guest that something more than common was disturbing the minds of his host and family, about whom there was a curious air.

Mr. Romayne either perceived this fact or was himself so full of his subject that he could not keep his secret, for he observed, as they were enjoying their wine after dinner: "You came in good time to witness a sensation, Cannaday."

"I had the impression from your manner there was something stirring. What is it?" "Well, in brief, it is a ghost story. Several of us are going down into the Everglades to-night to inspect for ourselves certain mysterious phenomena—a of a supernatural character which are said to make their appearance every ten years at this time."

"You surprise me. Have you any idea of the origin of the story?" "Yes; I know the story and will tell it later on. The occurrences happened about thirty years ago, and every ten years, on the 11th of August, which is to-night, they say that startling scenes occur near a deep, black pool, where we shall go presently."

The party, as made up, consisted of three or four of Mr. Romayne's neighbors, himself and Mr. Cannaday, and at about 10 o'clock the same night they started from the house, guided by an old negro, who, Mr. Romayne said, had lived with Mr. Millamont when the scene had occurred which it is supposed had given rise to the ghostly appearance.

Taking lanterns, the party moved in single file through the plantation, and, guided by the negro, struck into a path which, after an hour's careful picking of steps over hummocks, among vines and underbrush through the swamps of the Everglades, brought them to the side of "Bowlder pool," as it was called, from an immense mass of rock which stood on its margin. The pool was about half an acre in extent, difficult of approach, and Mr. Romayne said, very deep and muddy. Beside the bowlder was a dry spot, large enough for a party to huddle together upon it; and there, having first extinguished their lanterns, they seated themselves in various cramped positions and waited silently. Through the dense masses of foliage above their heads the stars could be seen shining, reflected in the black waters of the pool. Occasionally the croak of a frog or the sharp cry of some aquatic bird could be heard, but, save that, it was still, damp, and generally a lugubrious situation. It was about midnight when the silence was suddenly broken by a shriek, so awful as to fairly curdle the blood. It was repeated in a moment, and then there was a rush through tangled forest as though of some one escaping from pursuit. It drew nearer and nearer, and presently stifled cries and the panting of a person in hot flight were heard distinctly. The gentlemen had risen to their feet, and, standing with their backs against the huge bowlder, peered into the darkness in the direction whence the sound proceeded. Nearer still, and now the deep bay of a bloodhound pierced the night, and again that awful shriek—plainly that of a woman, startled their ears and froze the blood in their veins.

The noise of crashing through the underbrush, the heavy breathing of at least two persons, and the low, savage barking of the dog were now so near—in sound—that the watchers gazed in momentary expectation of the appearance of the fugitives. And this is what happened: Six credible witnesses aver that suddenly a sheet of light, coming from no one could tell whence, illuminated the scene, and there burst from the forest the figure of a young man, half dragging, half supporting a girl clad in white, her hair disheveled, her clothes torn by the brambles, and who even as she appeared sent forth again that terrible shriek. They passed within a few rods of the stunned and bewildered group of spectators, and in a moment were followed by a bloodhound, panting and growling, and behind him, by a large, powerful man, who carried in one hand a heavy whip. The bright light vanished—to reappear above their heads,—and as Mr. Romayne, pointing upward, directed the attention of the others to the top of the rock against which they had been leaning, they saw the young man standing upon it, with the girl clasped in his arms. Meanwhile the dog bayed fiercely below, and then the man who had been following them reached the summit. The whole situation was plainly visible. Springing upon the two, who stood locked in each other's arms, the elder man tore them apart, the girl falling at his feet. Then there was a fierce struggle and in a moment the stronger man seized the other about the waist, and, with gigantic strength, hurled him into the pool. They heard the splash, saw the waters close over his form with a sluggish ripple—and then something white flashed through the air, there was a last bubbling cry—and instantly darkness came again, and there was neither dog nor man, nor anything but the black pool, as still as ever, the dense forest, and the great bowlder.

With one accord the parties lighted their lanterns and hurried from the spot. Arrived at the homestead, Mr. Romayne called for spirits and food, and, indeed, all seemed in need of them—a more pallid, scared party never returned from anywhere. "There is no story to tell," replied Mr. Romayne to a question from his friend. "You have witnessed it all—exactly as I have had it described to me over and over again. The old man was Mr. Millamont, who owned this place and built the house; the girl was his daughter, the young man the son of a neighboring planter, who was her lover. Her father forbade his visits, and, finding them together, chased them with his dog, and when they climbed upon the rock to get away from the bloodhound followed them, and in his rage threw the young man into the pool. Then she plunged after him, and both were drowned. Mr. Millamont left the country before he could be arrested, and was reported to have been drowned at St. Augustine.

The next morning Mr. Cannaday left for St. Augustine, and now the story in various forms is being circulated through the south. This is his version of it, as an eye and ear witness. And he believes his eyes and his ears.—New York Telegram.

Horsford's Acid Phosphate.

IN IMPAIRED NERVE FUNCTION. Dr. C. A. FERNALD, Boston, Mass., says: "I have it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

THE EDELWEISS.

Far up on sterner Alpine crests, Where the winds of tempest blow, They say that all the morning rests A flower upon the snow...

MISCELLANEOUS.

Mrs. Julia Ward Howe has been selected by the managers of the world's fair that is to be opened in New Orleans in December, to preside over the department of woman's work.

Mrs. Ole Bull, accompanied by Miss Longfellow and Miss Annie Longfellow, sailed from Liverpool last week for Boston. They have been passing the summer at Ole Bull's old home in Norway.

Miss Ida Hultin, of Sherwood, Michigan, has accepted a call from the Unitarian society at that place, and begins her work in October. She enters into the labor so well begun by Miss Safford.

Miss Mary A. Currier, professor of elocution at Wellesley College, has resigned her position as teacher at the Girls' Latin School, in that city, in order to devote her full attention to the college work, which has much increased this year.

The National Woman Suffrage Association held their annual convention at Buffalo, N. Y., on October 8th and 9th. Among the speakers were Caroline A. Bassett, Mrs. Blake and Caroline A. Huling of the Saratoga Sentinel. The latter was Secretary of the convention.

Mrs. Gen. Hancock has just completed the music for a centenary ode for the hundredth birthday of Sir Moses Montefiore, the Hebrew philanthropist. The occasion will be celebrated all over the world by Sir Moses's friends, and it was in compliance with the wish of many of his admirers in Baltimore that Mrs. Hancock, prepared the original music. It is arranged for a full orchestra.

Frances E. Willard, when about seventeen years of age, took a prize offered by the Illinois Agricultural Society for the best essay on "The Embellishment of a Country Home." It was a silver cup. Miss Willard says: "How proud and grateful I was when that prize came to me. I think I shall never—in this life—know another moment quite so full of fresh, upspringing joy." That cup she now gives to the W. T. C. C.

The twelfth annual meeting of the Association for the Advancement of Women, is announced at Baltimore, on the 29th, 30th and 31st days of October, with the following program:

TOPICS FOR DISCUSSION.

The Education and Training of Indian women, Miss Alice C. Fletcher, New York. Reform in Journalism, Mrs. Elizabeth Boynton Harbert, Illinois.

How to Broaden Society Women and how to Elevate Women of the Lower Class, Mrs. Julia Ward Howe, Rhode Island.

Our Kitchen Interests, Mrs. Emma P. Ewing, Illinois.

The Unity of Science, Lelia G. Bedell, M.D., Illinois.

The merits of Women as Educators, Miss Mary F. Eastman, Massachusetts.

Reformatory Prison Work for Women, Mrs. Rhoda Coffin, Indiana.

The Meteorological and Astronomical Phenomena of the last few years, Prof. Maria Mitchell, New York.

The Temperance Training of the Young, Miss Frances E. Willard, Illinois.

Specialism in Education, Mrs. Emma Mont McRae, Indiana.

The Brahmo Somaj Movement in its Relation to the State, Mrs. Edna D. Cheney, Mass.

A Study of Hegel, Mrs. Ellen M. Mitchell, Colorado.

"The Annex," says the Boston Traveller, "has passed its stage of experimental experience, and has entered upon that of recognized value among the higher colleges for women. It now enters upon its sixth year, and it offers to women something more nearly resembling the Johns Hopkins education that admits women. As a rule, the annex students are not school girls; they are young women who have in many cases graduated from Ann Arbor, Vassar or Cornell, and some of whom have even been for years engaged in independent and self-supporting labor. From this fact it will be seen that they are students who come with a serious purpose. A woman of twenty-five or thirty years of age does not resume study except with a very definite idea of her aims and her requirements, and a clear understanding of what she is about. The standard of scholarship here is very high and the class of students who seek annex instruction make it possible to maintain this standard. There is a wide and increasing demand for these young women as teachers in colleges and high schools. One of them went last year to take charge of the observatory of a college in the West and to teach astronomy and mathematics. Another has gone this year to Wheaton College in this State; one to Bradford Academy, and one to the famous Brearley School for young ladies in New York. The annex is fortunate in that it is not a money-making affair. The high rank of scholarship is insisted upon, and the Harvard certificate redeems its full face value for all it promises."

"We are apparently in the midst of an epidemic of embezzlement," says the St. Louis Post-Dispatch. "Defaulters, forgers and swindlers of all kinds abound, and dishonesty among trusted employes is beginning to shake our confidence in human nature."

"There is a partial remedy, which is worth trying. This is to employ women as clerks, and to let women handle the cash."

"Young women have not the temptations of young men. They do not smoke and drink and haunt billiard rooms. They do not spend money on hack rides and on frail companions. They do not know how to bet; they have no chance to gamble."

"Women who are so fortunate as to be given a chance to earn their living are regular in their habits. They are honest, sober, industrious, accurate, decent and safe."

"A great many women are already employed in all departments of business and in all capacities. We doubt whether there is a case on record of one of them turning out a thief."

"The more generally women are employed in positions of trust and confidence, the fewer will be the cases of embezzlement."

Young women who are blessed with health, intellect and energy, but not money, can acquire an education through their own labor. Lucy Stone, in the Woman's Journal, tells how, thus wise:

"One student of Boston University waited on the tables of a restaurant three hours a day. This paid her board and lodging. Another did copying. One, a good printer, set type between times and during vacations, and so paid her bills."

"But perhaps the best arrangement for women of limited means is made at Oberlin. There is a large building conveniently adapted to the purpose, where young women students have rooms and board themselves. They do their own washing, ironing and cooking, thus saving all but the first cost of the food. There is a matron who is the good house-mother, and under her sheltering wing these students have a sense of homelikeness, while they study and work."

"One woman went to Oberlin with just seventy dollars. If her money was scanty, her health and courage were abundant. She cooked, washed and ironed for herself, and worked at odds and ends, by which she got a little money. She taught classes in the Preparatory Department in term time, and country schools during vacations. She took the full college course, graduated with honor and with good health, got her degree, and has now a life all the more useful for her experience in college. Her food had not cost her more than fifty cents a week. It consisted of potatoes, rice, beans, milk, eggs, salt fish of various kinds, and bread, which she knew how to make. She had always the sauce of a good appetite. Her clothes were simple, and did duty as long as possible."

The New York Sun says: "The best legal newspaper in the United States is edited by a woman. And at the bar, the most difficult of all professions and the one most difficult to the feminine characteristics, a number of earnest and well trained women are earning respect and winning success. Women are admitted to practice in most of the States, and now at last Congress has voted to admit them to practice before the Supreme Court. This last achievement deserves special notice, not because many women will be directly affected by it, but as an indication of the wonderful change in the status and acquirements of the sex in this country. It is the striking of the clock. It marks the progress of a social evolution of the most important character, and one which will lead to vast and beneficent results hereafter. In this democratic republic not only have the masses been lifted up and the slaves liberated and enfranchised, but woman is finding her true place and taking her place by the side of man in working out the vast problems of civilization and realizing the purposes of Providence. The end is not yet, but every step towards it is in larger liberty and better opportunity and more ameliorating conditions for all classes."

For the Religio-Philosophical Journal.

"Backing Up" a Baptist.

BY THOS. HARDING.

The pastor of the Baptist church at Sturgis, a short time ago, was Elder Snyder, and when a spiritualist lecturer had an appointment to lecture there, this Baptist clergyman announced the fact from his pulpit and advised his congregation to attend, assuring them that they would be well entertained and truthfully instructed, which they did in fact. I think this fact is sufficient to prove that our day and generation are a great improvement on those of the past. Subsequently I attended a lecture by Rev. Mr. Snyder, in the Baptist church, on the subject: "The Good old Times," in which he proved, almost to a demonstration, that when it is supposed that "old times" were better than the present, it is but distance that "loids enchanment to the view" and that the present time, viewed religiously, politically or socially, is about the best that the world has seen; and I may add that the independence and liberality of Mr. S., in announcing a Spiritualist lecture from his pulpit, is a circumstance which tends to establish the fact. Mr. Snyder, though strictly orthodox, has a point-blank way of expressing his convictions which people generally admire, and which has done much to secure his popularity with his church, and however strange it may appear, I feel that I am on the right track in backing up this Calvinistic Baptist minister.

With a view to show what these "good old times" were religiously, I shall quote from the Christian Register. In a letter which appeared some time ago under the head, "Days of our Fathers," a writer says: "As I have lately noticed several expressions of regret in the Boston Record, and some other orthodox publications, about the decay of the religious spirit that was prevalent in the days of our fathers, I have been induced to make the following extracts from the writings of distinguished Calvinistic divines of the days referred to. They follow extracts of which I give but three:

"God took the sin of Adam and squeezed out the quintessence of it into the human nature, to propagate into the world."—Rev. Mr. Mather of London.

"God takes delight to see the wicked sin, as one that sets himse to kill rats, looking through a keyhole to see the rats eating the ratsbane, knowing that it would kill them; so God looks at the wicked through his fingers, knowing that it would kill them."—Ib.

"Christ was the greatest sinner in the world, as he was surety for the elect. No sin was charged on them, out all on him. To repent is not their duty, for God looketh to their surety to suffer for them. David's murder and adultery were not his sin, but Christ's, being charged to him alone as surety."—Rev. Dr. Cripp.

"This was religious teaching in the 'good' old times. In the year 1673, President Oates, of Harvard University, in his election sermon said: 'Liberty of conscience is the great Diana of the libertines;' and he further observed: 'I look upon toleration as the first born of all abominations.'"

The Calvinistic preachers of our time, Mr. Snyder included, are a decided improvement, I think.

The following was a decision of the Westminster Assembly of Divines, and if I am not mistaken, it stands good yet:

"Any one who shall controvert the deity of the Son or of the Holy Spirit, or the equality of Christ with the Father, shall be declared a felon." In those "good" old times Henry VIII. held a controversy with a man named Lambert, but Henry's final argument was conclusive; he burned poor Lambert at the stake.—See Hume iii: 64. Reformers in ours don't reform people by burning them. It may be that those who bemoan the good old times, would like to get back to them or get them forward to us; but they can't very well do either until they first get God in the constitution and educate the people by passing doctors' laws, and in every way prepare the public mind for the change.

Thanks to Spiritual knowledge, which set

people free from the old time superstitious dread of "death" and the future; there is no immediate danger; the people would now do battle for those rights which free speech and a free press have made them conscious of possessing. The dissemination of the truth of spirit communion has caused sensible people to arise from mental thralldom and cast away many of their chains; they are now beginning to see that Humboldt is a true philosopher, and that the universe is governed by law and not presided over by a tyrant.

Everything under the sun is comparative. The people of those old times thanked God for their "privileges" as fervently as their children do to-day. It is only when men possess a higher aspiration, that they become dissatisfied with their lot; a superior man finds it hard to reside in a hovel. Women and men who possess a higher knowledge and a grander hope than the majority, live in advance of their time, and which connect the continents of the dark past and the bright future; they are called the Saviors of the race, because they are the general agents of progress; but the world fails to perceive their true character and crucifies them.

Each one lives in a little world of his own, and that is largely what he makes it; and certainly we can do more to improve the world outside, than our fathers could, because we are free from many of the restraints which had been imposed upon them. Our time and our free institutions are favorable to progress; but let us be vigilant lest the thief should come in the night; let us husband our resources and avail ourselves of opportunities to improve the present, and thus hasten the good time coming, when human beings will be neither hammer nor anvil, oppressor nor oppressed, but stand as brethren and equals in opportunities, in fact and in truth, as they now only do on paper. There is much yet to be done; but in the might of truth, liberty and progress, let us advance until the women and men of our day and generation can perceive the darkness and depth of the pit from which they have been dug, and perceiving this, permit neither person nor thing to cloud the clear prospect before them.

Sturgis, Mich.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

FIFTH ANNUAL REPORT OF THE STATE BOARD OF HEALTH OF ILLINOIS.

The State Board of Health was organized by a stringent "Doctor's Law" expressly for the purpose of elevating the standard of medical practice in the State, and also that of medical colleges. Undoubtedly it has worked hardships to some, but it must be remembered that Spiritualists themselves are to blame for that condition of affairs which has made the term "doctor" almost synonymous with that of quack and pretender. The cry went up that the law was for the express purpose of persecuting healing mediums, when they were not thought of by its framers, except as in the category of frauds, which it were profitable to suppress. The declared object was to weed out the incompetent and unworthy. Had Spiritualists come forward and said: "These healers are outside of the regular practice and must be excluded; the rights of the people are invaded; their doubt but their petition would have met with favor. They did not, however, attempt anything in this direction. They joined those who opposed the law, on the general grounds that it infringed on the liberties and freedom of the people. Their argument was parallel with that of the advocates of the freedom of the press for the dissemination of obscene literature, the rights of the people were invaded, and the State failed to stand the one themselves, making the distinction, and the law places all on the same level. This is to be regretted, and they should set themselves right before the world.

But, however the organization of the State Board of Health may be regarded, it has assuredly done good work in the field to which it is assigned. It has elevated the standard of medical knowledge, and weeded out the pretenders and charlatans who fasten on the ignorance of the community, compelling medical schools to make their diplomas mean something to their recipients. These who have practiced and have no diploma are compelled to pass exactly such an examination that they would before a medical college. Ten questions are asked in each of these branches of science, and eight of these must be correctly answered and a certificate granted. Sixteen applicants were examined and six were successful.

The great value of this report is in the exhaustive manner in which it treats of the small-pox epidemic in the State in 1880-82, in its relations to vaccination. There has lately in some quarters been a strong reaction against this method of staying the ravages of the epidemic, and in some quarters the process has been most bitterly denounced. It would seem that the investigation was made without prejudice, in a thoroughly scientific manner, and the results have great value in relation both to science and the health of the community. "Nearly 500 individuals, comprising attending physicians, and municipal, town and county officers, have contributed each his views on the subject, and in some instances as to the introduction of the contagion, its mode and extent of propagation, the measures resorted to for its suppression and their result, the cost, actual and constructive, and other noteworthy features; in like manner, the vacinal history of 301,836 public school children,—based upon physicians' certificates of vaccination,—has been furnished by over 8,000 teachers. 493 physicians have reported the results of 187,223 vaccinations at all ages, and the vacinal status of 18,708 inmates of public institutions, private and parochial schools, colleges, academies, etc., has also been given, making an aggregate of 510,517 individual vaccinations and re-vaccinations, concerning which the details of results of different kinds of virus at given ages and in each sex; individual experience of vaccinating physicians, of the relative merits of human and of bovine virus," are given in most painstaking detail.

Small pox invaded 77 counties in the State, causing an aggregate of 8,895 cases and 2,978 deaths. When it became known that there was really an epidemic, the Board set vigorously to work, and in twenty days had it under control, and within twenty days there was a decline of 59 per cent. in the number of cases. The number of cases carefully examined and reported were 1,381. Of these, 1,080 had been vaccinated and 65 died; of the 140 doubtful 50 died. Of 1,081 cases studied in reference to the value of vaccination before and after exposure, of 690 vaccinated before exposure, 643 recovered and 47 died; of 325 vaccinated after exposure, 305 recovered and 18 died; of 44 vaccinated both before and after exposure all recovered.

"Only 65 cases of the disease out of the total of 1931 cases tabulated, occurred among those who had been vaccinated, both before and after exposure, and all of these recovered." Whereas in 710 cases unvaccinated 345 died, or almost one half.

It may be asked: If vaccination is such a certain preventive, why do the epidemics occur? To this it is replied that in 1881, such was the prejudice, negligence or ignorance, that of the school population of Illinois, numbering 713,431 children, 490,000 were unprotected, and of the remaining population twenty-one per cent. was unprotected. Under such circumstances there is always material for the spread of the contagion when once introduced.

The report presents an overwhelming mass of testimony in favor of vaccination and ought to convince the most prejudiced. In commenting on the evidence, Aiken says: "It is thus clearly demonstrated how vaccination has thrown the Aegis of protection over the world; and how ample, how great, how efficient that protection may be! It has been shown to diminish mortality generally, and the mortality from small-pox in particular, both in civil and in military life, and has been shown to be as efficiently performed. It has been shown to diminish the epidemic influence; it has been shown to preserve the good looks of the people; it has been shown that it tends to make small pox a mild disease compared with the same disease in the unprotected; it confers an almost absolute security against death from small

pox, and lastly it has been shown to have exerted a protecting influence over the health of the community generally."

In reference to the propagation of disease by vaccination, the statistics and research have been conducted with great care, and it is claimed that in 200,000 vaccinations made with humanized virus, not a single instance of any other disease than true vaccine virus was propagated. While it is granted that the blood or serum from a vaccine vesicle of a syphilitic subject may produce that disease, it is shown that the virus itself is incapable of propagating only vaccine.

The best effects of vaccination are shown to be the result of ignorance of the vaccinator, in regard to the condition of the patient, or in selection of the virus. Unless exposure compels vaccination, it should not be performed unless the patient is in a healthy condition, and the virus should be taken from a well-developed, eighth day vesicle, if the human be employed. The volume is an exceedingly valuable contribution to medical science. HUBSON TRVTTA.

Magazines for November Just Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Relations between the Mind and the Nervous System, by William A. Hammond, M. D.; German Testimony on the Classics Question, by Frederik A. Fernald; Origin of the Synthetic Philosophy, by Herbert Spencer; The Future of the Negro in the South, by J. B. Craighead; Pending Problems of Astronomy, by Professor C. A. Young; Drowning the Torrent in Vegetation, by S. W. Powell; What is Electricity? by Professor John Trowbridge; Chilian Volcanoes, active and extinct, by Dr. Karl Oehsenius; The Chemistry of Cookery, by W. Mattien Williams; Domestic Arts in Damaraland, by Rev. C. G. Battner; Old Customs of Lawlessness, by Herr M. Kulischer; The Oil-Supply of the World, Sketch of Professor James Hall; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: What Dreams are made of; The Sense of Taste; Personal Reminiscences of Charles Reade, extending over Twenty Years; Fiddlers Three; English Supremacy in the East; A Bihar Mill Song; Voltaire's last visit to Paris; Protection from the Workman's point of view; The Conflict with the Lords; The Darwinian Theory of Instinct; Rhodes; Sea Christianity; Modern Mysticism; War and Christianity; Ancient Rock-Hewn Edicts; German Tramps; Prophecies by a Highland Seer; The Marquis of Diet; Literary Notices; Foreign Literary Notes; Miscellany. This number as usual sustains the high reputation it has enjoyed. The selection is good giving the reader a pleasant alternation of light and grave matter.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Vedder's Accompaniment to the Song of Omar Khayyam; The Old Sedan Chair; The Rise of Silas Lapham; The Chinese Theatre; In November; The Principles and Practice of House Drainage; The Song of the Barmaid; The Lost Mine; Sculptors of the Early Italian Renaissance; An Acquaintance with Charles Reade; The Battle of Ball Run; Recollections of a Private; A Phase of Social Science; Free Joe and the Rest of the World; How shall we elect our Presidents? A Tale of Negative Gravity; Reminiscences; Topics of the Time; Open Letters; Briefs; Brac. This number begins the fifteenth year of this popular magazine and is also the beginning of the recently announced series of papers on the Civil War.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; Francesca to Paolo; Mistrals' Nerts; The Embury of a Commonwealth; in the Haunts of the Mocking-Bird; Crude Science in Arvan Cuts; Birchford; Mill; Malta; Malice; Stephen Dewhurst's Autobiography; The Consuming Fire; The Last Stand of the Italian Bonhommes; De Senecute; Alpacofsky; The Song of Silenus; The Lakes of Upper Italy; Grass; A Rumination; The Negro Problem; Knox's United States Notes; The Contributors' Club; Books of the Month.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "The Bath at Home—Cairo"; "Betwixt Tavern and Tavern"; A Painter on Composition; The American Salon; Head-Gear in the Fifteenth Century; By Stream and Chase; "Prince Henry before Judge Gascoigne"; Hellas at Cambridge; Old English Painters; French Furniture; "The Two Orphans"; The Chronicle of Art; American Art Notes.

AMERICAN COUNTING-ROOM. (29 Warren Street, New York.) The present number is filled with interesting matter.

Magazines for October Not before Mentioned.

THE WOMAN'S CENTURY. (Frank E. House, Brattleboro, Vt.) Contents: Frontispiece; Mary Russell Mitford; The Bound Girl of the Mill-House; The Angel Whisper; Intellectual Women; A Glimpse of Spain; Phenie's Guard; Ian Angel; A Silk Culture Story of Long Ago Over the Sea; Women are Honest; Faith Songs; Pansy; The Woman's National Anti-Polygamy Society; "Broilder Work"; Women's Department in the Institute Fair; Women Evangelists; Home Science; Editor's Notes.

THE PAINTER. (100 Canal St., Cleveland, Ohio.) An illustrated monthly devoted to Painting and Decoration.

THE CHROMATIC ART MAGAZINE. (J. Henry and Sons, Philadelphia.) A quarterly in the interest of the Typographic and Lithographic Arts, the Manufacture of Paper, etc.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

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

CHICAGO, ILL., Saturday, November 1, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Our Reviewer Reviewed.

We print in another column a communication entitled "Florentine Flummery Re-examined," in which our recent editorial comments on the flummery are reviewed; but we have done this with some hesitation, for the article is unnecessarily long, travels beyond the record and is open to other objections.

He charges us, for instance, and "men like us" with "attempting to climb up among the infinities with the expectation of spying out the secret motives of Omnipotence, or in [of?] justifying them on principles of human reason."

This he, as a logician, should see we have not done. We have not attempted to state the motives of Omnipotence in the permission of sin, or in any other matter. Our editorial will be searched in vain for any such position. Our suggestion was simply what may be, for aught we know, his reason.

We regret that our "usually clear intellect" should seem to you to have "become somewhat mystified;" to "have failed to grasp our correspondent's conception," and to "see where we will land if we persist," etc. Yet we are comforted by several letters from very intelligent correspondents commending the clearness and justice of our article.

Sin—if there be any such thing—is disobedience to the divine will. Yet he desires it in every instance in which it takes place! That is to say, in every such instance his will is for it and yet against it. Sin is at the same time an evil and yet a good. Desirable and yet not desirable. Offensive to God and yet pleasing to him.

"But could not God," you reply, "have so modified his plan as to avoid moral evil? If he could not, the infidel has us." How so? If he could not wisely, for aught we know, the infidel's grip is very weak.

In short, that sin—its commission, mark, not its permission—is in any case the necessary means to the greatest good is more than you know or than any man knows. You are not warranted in asserting or assuming it. That, though unqualifiedly undesirable in every point of view its permission may be unavoidable under the best possible system, is what no man can disprove.

Here is where you say "there may be a confusion of thought" in our editorial. Well, think it over and you may change your mind.

Once more. In restating our Florentine correspondent's position for him, and, as you say, "making allowance for unguarded generalizations, strictly construed"—for which there is occasion enough, if you mean by this phrase simply allowing for a confusion of ideas—you not only disclaim for him the doctrine he plainly taught and the only one to which his illustration of the prostitute and the thief point, (why did he not say the poor, the ignorant or the unfortunate, if he meant only such, and not the vicious?) but you change your base with him and argue the necessity of sin on another ground.

The further statement of our Italian correspondent that "without virtue and vice our life would be a blank," which you deem so important that you say "if not controverted it would with most people pass for proof"—of something, you do not say what, but we suppose—of the desirableness as well as necessity of sin; (for who would wish his life a blank?) did not strike us by any means as so important. Our life "a blank" here without vice to fill the void. Well, we know of no family, school, church, town, state, or other form of society that regards vice or misconduct among its members as desirable for any reason; or considers it needful to save itself from the dreadful "blank" of good behavior.

But we must stop. And yet not before we add that it strikes us as singular—we will not say as disingenuous—that while professing to write from a theistic standpoint you should urge only atheistic or agnostic arguments, and then take the liberty of putting "us"—the theists—fast and helpless in the infidel's "vice." There you, Doctor, may possibly be held. But there we are not.

On the problem of evil at large we may at some time venture a few observations; and when we do, we will welcome your comments, if terse.

We regret that our "usually clear intellect" should seem to you to have "become somewhat mystified;" to "have failed to grasp our correspondent's conception," and to "see where we will land if we persist," etc. Yet we are comforted by several letters from very intelligent correspondents commending the clearness and justice of our article. So do our poor human intellects, Doctor, seem to differ.

"Personals," a Source of Profit and Misery.

A quite important source of income to the very respectable proprietors of certain great daily papers, is the money received from thieves and libertines who buy advertising space wherewith to decoy their prey. That untold misery may come to patrons through reading these advertisements never troubles the newspaper proprietors. A sad case has just come to light at Shelbyville, in this State. It seems that a young woman accepted the invitation held out by one of these advertisers and opened correspondence. This finally resulted in marriage with the rascal. He took her on a wedding tour and on reaching Kansas robbed her of several thousand dollars and left her penniless in a strange land. In the trial for divorce brought by the victim it transpired that the advertising patron of the Chicago Daily was an old offender, having repeatedly married and deserted other confiding women. Seventy-five cents placed in the money drawer of a daily paper brought three thousand dollars to the man who knew the "power of the press." The poor silly woman has been ground to dust by this "power of the press"; and yet the grind must go on, that grist may come to publisher and libertine.

The Dishonest National Liberal League.

OUR readers can bear testimony to our earnest and persistent opposition to the foolish efforts of the National Liberal League to secure the repeal of the postal laws against the transmission through the mails of obscene books and pictures. We have maintained that the government, with such powers only as are delegated by the several States, has no constitutional right to allow the mails to be used for scattering broadcast moral filth, the circulation of which is made a criminal offense by the laws of all the States, and has no moral right to give aid to the publishers and vendors of a sort of literature designed to arouse the passions and corrupt the morals of youth.

We are glad to be able to announce now (to quote from The Index which has faithfully stood by us in this fight), "the total collapse of the repeal movement." The secretary of the League declares officially "that the League is not now committed to the policy of repeal." The leaders of the League see the uselessness and the folly of attempting to convince the American people that the government should encourage and aid vendors of nastiness in the work of poisoning the youth of the land, and now abandon the agitation. Many of them under the influence of Bennettism, are still in sympathy with the "lost cause;" but the League was so completely wrecked, and reduced to such numerical and moral insignificance in defending it, that a disoriental incoherence of the agitation was seen to be necessary even to the existence of the organization.

But the League although it ignored the repeal issue and declared the Nine Demands of Liberalism to be its present and future basis, and then elected for President, Col. Ingersoll, who resigned his position as Vice-President three years ago because of the resolutions, passed in favor of repeal (and in whose place was immediately elected the free-lover, Juliet Severance) yet at its last congress the League did not have the consistency or the honesty to rescind the "repeal" resolutions, which still, so far as language can, commit the League to the policy which the present secretary says has been abandoned.

In trying to meet this difficulty and thus to secure the support of those who have opposed or stood aloof from the League in consequence of its folly, its secretary writes to The Index:

"It is objected that there was no rescinding resolution at the late Congress; and, because one Congress has declared in favor of repeal, therefore the League is permanently committed to this policy. This is not so. The voice of one Congress is not the voice of a succeeding Congress; and unless the resolutions of a previous Congress are reaffirmed by a succeeding Congress, they do not stand as the voice of the League. This is the express declaration by resolution of the League itself. It says that resolutions heretofore or hereafter passed by the annual Congress of the League are no test of fellowship in the League, but simply express the sentiments of those voting for them, and of the particular Congress of which they are a majority."

To this Mr. Underwood replies in words which so clearly express our own views that we transfer them to our columns:

"The spirit manifested by some of the members of the Cassadaga Congress toward the active opponents of the repeal policy, and the fact that the League is yet to some extent controlled by those who are in actual sympathy with that policy, shall not prevent our rescinding, although with no thanks to them, the practical failure of that agitation which the League, its present leaders declare, has abandoned, nor prevent our noting the official announcement that in future the League will confine its efforts to the original objects of the organization. At the same time, we must say that consistency and honesty demanded the rescission of the repeal resolutions passed at previous congresses of the League. Resolutions are supposed to be expressive of the views and purposes of an organization until rescinded or rendered null and void by subsequent resolutions, or by circumstances which make them inapplicable to a changed condition of affairs. The League, in its desire to adhere to the repeal policy, and yet to secure the co-operation and support of those opposed to it, has, at several congresses, done some strange things not to be explained upon any logical or rational principles. This is the particular resolution Mr. Putnam quotes, which was not re-affirmed at Cassadaga, to be regarded as expressing the views of any other congress than the one that passed it? If not, why is it cited to prove that the League is not bound by the resolutions passed previous to the last Congress? If it is to be regarded as expressive of the League through all its congresses, how is it that this one resolution, which is a part of the constitution, can bind all the congresses held subsequent to its passage, when all other resolutions, and even the Nine Demands of Liberalism, in order to continue as a legal expression of the League's position, have to be reaffirmed every year?"

Nobody with any knowledge of parliamentary usage or the proceedings of deliberative bodies, will hesitate for a moment to characterize the statement of the secretary of the League as mere evasion and subterfuge. If the ridiculous resolution he cites has any validity, it restricts its own application to the particular Congress that passed it, in which case only dishonesty or stupidity could have led the secretary to cite it. Yet because in the past proceedings of the League, which have been marked by every species of inconsistency and folly, a certain resolution is found (which by its own terms could apply only to the Congress that passed it) it is quoted as though it were a part of the constitution. At the same time it is assumed that the "repeal" resolutions and all other resolutions, even the Nine Demands of Liberalism, in order to be effective, must be re-affirmed! Why did not the National Liberal League come out in an honest and straightforward manner, and declare that the "repeal" policy was abandoned, and that the resolutions which had expressed its policy at previous

conventions, should be regarded as rescinded and of no further effect?

But this is not the only objection we have to urge against the present attitude of the National Liberal League. It invites all—Christians and non-Christians, Spiritualists and Materialists—to join it and co-operate with it. Yet its secretary declares that he and Mr. Watts, one of the vice-presidents are ready to commence a campaign to propagate "secularism," and are ready to give to the dying "the noble consolations of our secular faith." Mr. Watts is an Englishman, a materialist of the cruder sort, who has just come to this country, having failed in England, where Bradlaugh, one of the leading secularists, excluded even his name from the National Reformer, and where Holyoke, the founder of secularism, declined to contribute to Watts's paper, owing to its coarseness, and its not keeping secularism distinct from other issues. Watts came to this country and at once affiliated with the League element, and was elected to an office which Mr. Chainey was to have, and probably would have had, but for his sudden and unexpected conversion to Spiritualism, after the programme of the League had been outlined by its leaders. Chainey's conversion gave Watts an opportunity to appear as an opponent of Spiritualism and the champion of secularism; and the weak and characterless convention took on the color of secularism as readily as a chameleon takes on the color of its surroundings.

While the League professes to be limited in its aims to the accomplishment of the separation of Church and State, in which Spiritualists generally believe, and in which many liberal Christians would be willing to unite, its leaders ask for money and aid in the work of propagating secularism, a system which is hostile, alike to the philosophy of the Spiritualists and the faith of the Christian. Does such an organization deserve support? An official circular announces that two of the officers of the League, its virtual president and secretary, are ready to give to the dying "the consolation of our secular faith." Yet there are Spiritualists in the League simple enough to believe that the sole object of the League is the secularization of the State. Supposing a Spiritualist had been elected an officer, and he should announce over his official signature, that he was as an officer of League, about to begin a campaign in the interest of Spiritualism, and was ready to give to the dying, the consolations of our spiritual philosophy, what would the secularists say? Trickery and dishonesty, as well as folly, have marked the conduct of the leaders of the League, from the time that the element in it which possessed ability and character, left it to its fate.

Badly Frightened.

The clique, which has taken upon itself the hopeless task of nursing into life that miserable abortion known as the National Liberal League, is frightened. The terrible scare is all about what outsiders would consider a too inconsequential affair to agitate the public. It seems that one Charles Watts, a vulgar English materialist, was in want of a job; his coarseness had caused leading English secularists to snub him, and finding no market for his crude stock in England he brought it to America. His first display on this trip was at Cassadaga. The time most propitious, exactly what he desired. George Chainey had suddenly exchanged materialism for Spiritualism, and was to set forth his changed views in a speech. This was nuts for the Englishman, who announced in advance of knowing what Chainey would say, that he would answer him. This he attempted in his customary brutal, illogical style, much to the satisfaction of what Underwood is said to have called the "rag-tag-and-bobtail" faction constituting the dominant party in the League, and greatly to the disgust of the accommodating Spiritualists who had been cajoled into remaining after the close of their camp to help swell the League squad to a decently sized meeting—and what was of more importance, help to pay the bills. Chainey not having had a fair show, naturally wanted to set himself right before the public, and challenged Watts to a discussion to take place in Boston. Watts, who had in the meantime succeeded in getting what he was after, recognized by the League and an office, promptly accepted. His want of familiarity with the "machine" thus led him to act contrary to the interests of his brother officers in the rotten League, whose policy is to draw in as many soft Spiritualists—those off color, morally and socially, preferred—as are willing to serve as "filling," and thus help to augment the seeming importance of the concern. The preliminaries of the debate were referred to one ex-Reverend Samuel P. Putnam, whose peculiar record makes him a fit representative of the League, and who was elected Secretary for the current year. This man it seems had more worldly wisdom than his English co-worker. Having been involuntarily retired from the Unitarian household, he felt it important not to weaken the frail structure in which he now finds shelter. He justly feared a discussion between Chainey, who would have been made President of the League but for his avowal of Spiritualism, and Watts, who is now its acting President, would result in disaffecting those Spiritualists who now aid the League and, still worse, prevent the gathering in of a hoped-for new and larger number hereafter. He therefore writes Mr. Chainey a "private letter" (?) filled with expressions of his fears as to the direful results to the League and declaring the discussion must never, never be. Taking advantage of the freshness of Mr. Chainey in Spiritualism, he presumes upon his ignorance and insults his common sense by telling him, "There is

no difference between materialism and Spiritualism, only as to the amount and value of evidence, which is a mere outside question, and is not fundamental." The absurdity of this assertion is too ridiculous for comment even.

Here is another sentence from the letter, showing Putnam's ethics in no flattering light: "You have not done," says the preacher and now ardent materialist, "what a plain, level-headed, practical business man would have done," which interpreted means that Chainey in candidly expressing his views and desiring to still further do so was in danger of gaining the serious ill will of his old materialistic friends; and what was of more consequence to Putnam, of weakening the already moribund body known as the N. L. L.

As he is writing a "private letter," Putnam feels he can talk freely—especially as it is already arranged to have the correspondence published—so prophesies for his bosom friend thus: "Your home is with us or the church. One or the other is your fate. You will not be satisfied where you are. Either you will be in the ranks of the Liberals, or of the church." And all this after having told Chainey in almost the same breath that "there is no antagonism between Spiritualism and materialism," no fundamental difference; materialism and liberalism being synonymous words in the League Secretary's vocabulary.

In his reply—also published—after giving a vivid definition of the dreary heart-freezing thing he understood materialism to be when he was in full fellowship with his correspondent, Chainey continues: "You know, my dear old comrade, that thus driven to the wall we have rejoiced together in the one hope that we might forget our misery in the arms of human love and intoxication of the perfume wafted from the flowers that bloom to-day." This was the miserable condition Chainey confesses himself to have been in when he was daily ringing the changes on his "One World at a Time," and eyeing Spiritualism with a supercilious sneer. But now all is changed apparently; he has discovered his error and publicly proclaims his mistake with his accustomed eloquence and fervor. He is happy, and we rejoice at his deliverance. But poor, "poetic" Putnam, what of him? Alas! a deep, dark, damp cave of gloom domiciles him; at every turn his poor head strikes a huge stalactite of sorrow and his feet are obstructed by stalagmites of grief. The aftermath is not so sweet as the first crop; the boom is off the "bloom," it cannot now intoxicate, it does but nauseate. But we forbear; merely remarking that for further particulars reference may be had to late Boston papers containing an account of court proceedings, wherein Mrs. Putnam sues for divorce from her liege lord on the ground of adultery. Happy Chainey, glorious Spiritualism! Pitiful Putnam, miserable materialism!

The Universalists Will Have None of It.

There was a lurid tint to the atmosphere pervading the Universalist General Convention at Peoria last week. Even some parts of the city wore vermilion hues of varying shades. Those, however, who might jump at the conclusion that this was because a convocation of ministers had taken possession of a city noted for annually evolving spirits from millions of bushels of corn, would be too hasty. Something more heat-purifying than contact of cornjuice and minister was the cause; nothing less than an attempt to revise the Profession of Faith, could have produced such calorific effects. These good men went not to the city of spirits with hydrometers to test the products of the stilleries, but each had in his mental carpet bag a creodometer in whose markings he had faith.

Probably but for Dr. Jenkin Lloyd Jones, the eloquent Unitarian preacher and expert in hydrokinetics, who was present on an olive branch and unifying mission, the seething fluidity would have passed to the explosive stage; any way our Unitarian brother, in the interests of his church, should claim the credit.

Article II of the Universalist creed reads: We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

A section of the denomination has for years been dissatisfied with the old formulation of belief. Finally a committee on Revision was raised, consisting of some of the leading lights in the faith. A majority of this committee recommended to the General Convention, that Article II be amended, by striking out the words "to holiness and happiness," and by substituting the word save for the word "restore," so that the entire article as amended would read:

We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally save the whole family of mankind.

The friction produced when in convention the new and assumed-to-be improved cog impinged upon the old one, made the sparks fly; but the good brethren by a large majority arose in their might and threw the new invention out of the window; whereupon universal harmony once more apparently prevailed. It is now to be hoped that the whole family of mankind will finally be restored to holiness and happiness. How much more consistent with the Divine Will is this, how much more comforting as it were, than the new scheme which only claimed that the Universalist God would "finally save the whole family of mankind," with no assurance held out as to "holiness and happiness." The impending danger is passed; the family of mankind may breathe again.

Questions to Mediums and Spirits.

On the sixth page will be found the questions formulated by Mr. E. W. Wallis of England, and answers from two mediums and their respective "controls." We have several more on hand to follow, and hope there will be a general response on the part of all mediums to whom the questions are applicable. We must, however, kindly but very earnestly ask that the replies be prepared with care; each question answered by its number and in the most concise terms. Mediums not accustomed to writing will greatly facilitate matters by calling in the aid of a competent friend to prepare the manuscript; or give to the work sufficient time and care to make it clear to editors and readers. Several replies are in hand which are beyond the power of our associates to put in readable shape.

GENERAL NOTES.

Dr. R. B. Westbrook is now writing a book, entitled, Christianity—What and Whence? O. P. Kellogg has been engaged to speak for the Independent Church of Alliance, Ohio. He will remain there until April 1st, 1885. Mr. A. J. and Mrs. Maria M. King passed through Chicago, Monday last on their way home to New Jersey, having spent six months in Colorado. Mr. William Nicol will lecture before the People's Society of Spiritualists in Martine's Hall, 55 Ada St., next Sunday at 2:30 P. M. Subject: "The Mission." Admission free. R. B. Westbrook, D. D., LL. B., writes: "I read the JOURNAL with increasing interest, and am in full sympathy with its editor and his principles."

Elections will soon be over and we hope our readers will see to it that their neighbors elect to read the JOURNAL this winter, whoever may be President.

W. A. Mansfield, the slate writing medium, of Michigan, is now stopping at 120 13th st., Buffalo, N. Y., and expects to remain there for some time. His permanent address is Grand Rapids, Michigan.

The London Spiritualist Alliance commenced its winter session at St. James's Hall, Oct. 23rd. Major General Drayson delivered an address on the occasion, his subject being, "Science and the Phenomena called Spiritual."

There is a young woman up in Manitoba who certainly should command the reverence of her sex. She is English—came over a few months ago, landing in Manitoba a perfect stranger. Since then she has succeeded in getting a husband for herself and mates for 117 of her unmarried countrywomen.

Charles Bradlaugh and Anne Besant asked the English Secularists to subscribe \$25,000 to extend the business of their paper, The National Reformer, and the Free Thought Publishing Co., and within one month this sum was all paid in. This shows what people can do who are not liberal alone in name. We are glad the English Secularists have done so well.

Rev. J. H. Harter of Auburn, N. Y., has lately found another member for his church of the Divine Fragments—a poor, forlorn man, who speaks a language that no one can understand, and who can not, therefore, communicate with any one, telling who he is, or what he wants. He was found helpless by the roadside, and is now in the poor house located near Auburn. Mr. Harter has given him the name of Tally Fragment.

Woman's Herald of Industry has suspended for four years. Mrs. Stow will bring all her energies to the aid of the Equal Rights party and its organ, National Equal Rights. The Equal Rights' prospectus will appear in January, when the price will be reduced to 50c. It will be a journal of reform, cheap in nothing but the price. Send in your subscriptions; it is within the reach of all. Joyful News will be retired.

We congratulate Light on its steady improvement. The number for October 11th, is crowded with most interesting matter, and the general make-up of the paper shows careful editing. We would like, however, to see far less space given to discussing the Blavatsky business; it is a dreary, weary, unprofitable mess at best. We presume this is realized at the Light office; it is often much easier to tell how a paper should be filled than to do it.

Some of the good brethren of the Universalist ministry have an idea that the editor of The Universalist should be only a figurehead to make the "organ" conventionally symmetrical, as it were. The other day, in their Michigan convention, they discovered to their disgust that the paper was really edited, and would continue to be, so long as the office of editor was occupied by Dr. Cantwell. The day for Hansonian fossils is passed; those ossified relics should be placed in the denominational museum, to be looked at under glass by relic-loving Universalists.

A traveler from Panama says "600 of the canal company's 7,000 workmen are sick in bed. This tells its own story about the deadly climate. The laborers now are nearly all Jamaicans. We hear of the deaths of chiefs—as for the men, they lie on the line and are buried, and no attention is paid to the matter. Two American carpenters are in an unnamed grave near Emperorador. The death rate a few months ago, from a careful estimate, was 110 per 1,000 for all ranks. Yellow fever kills the whites, malaria the natives and negroes. Many an able-bodied, well-built negro is cut off in from twenty-four to thirty-six hours after his seizure. Many are placed in the ambulance cars of the canal company and die en route."

Very fashionable pug dogs have croup and the measles.

There is a town in Pennsylvania called Noodleoosy.

A Tennessee man had to be hanged before he could be convinced that there was any law in this country to punish a man for killing his wife's poor relations.

The Buffalo bones which are being gathered from the Western plains to work up into phosphates are worth more per hundred at the factories than wheat.

Dr. Deschamps says that the microbe of scarlet fever is shaped like a hair with a swelling on one end. It reproduces rapidly, but is easily killed by any disinfectant.

Rev. Father De Marzo, of San Francisco has invented an altar lamp which will burn for a long period, brightly at night and dimly in the daytime. The lamp is said to resemble a small engine and to measure nearly four feet in height.

Recent statistics as to the employments of women in England reveal the fact that there are 347 female blacksmiths, who actually swing heavy hammers, and 9,198 women employed in nail-making, who make nails for horseshoes.

During his stay in this country, Mr. Mozoomdar said that, according to Hindoo custom, he had no part or lot in choosing his wife. He did not see her until he married her. He added with much warmth: "If I were to have all the world to choose from to-day, I should choose her." Mr. Mozoomdar also affirmed that the majority of marriages made on the Hindoo plan are happy ones.

When Edison, genius and inventor that he is, had given two weeks of his valuable time to going up and down on the New York elevated railroad trying to discover what caused the noise and a cure for it, he gave up the job. Then a little woman took it. She rode on the cars three days, was denied a place to stand on the rear platform, laughed at for her curiosity, and politely snubbed by the conductors and passengers. But she discovered what caused the noise, invented a remedy, and she was paid the sum of \$10,000 and a royalty forever. Her name is Mrs. Mary Walton, and she lives in New York City. Now if Mrs. Walton will invent something to stop the noise of the 100,000 officeholders and the 500,000 seekers after National, State and municipal pap, she can count on the everlasting gratitude of at least 40,000,000 sufferers.

Light of London, England says: "Mr. Stuart Cumberland—and why not add Tudor Plantagenet while he was about it?—has been finding pins, exposing Spiritualism, and reading concealed numbers of banknotes, at Bristol. The performances of this gentleman, whatever they may be, as well as those of his preceptor, Mr. Irving Bishop, and Messrs. Maskelyne and Cook, are a distinct advantage to Spiritualism—advertising it, making it talked about, provoking discussion, bringing out facts, and finally interesting great numbers in deeper researches. The contrast between performances with trained confederates and tons of machinery, and the utter simplicity of an ordinary Spiritualist séance is so remarkable as to strike every observer. Take the fact of levitation, for example. A medium, in your own house, while you and a friend are holding his hands, and no one else can touch him, rises bodily into the air until you have to stand on your chair to keep hold of him, and his head is near the ceiling. In Piccadilly, on a darkened stage, you see a portrait painted on pasteboard, drawn up by cord and pulley. The most satisfactory spiritual manifestations are those that no art or confederacy can even imitate."

General News.

The Vermont Legislature has a bill to do away with hanging, providing for the execution of murderers by electricity. The Chinese cut off the heads of the dead French soldiers. A Mormon centenarian who died lately left 216 descendants. The report of the Agent General of Immigration in Fiji shows that out of 7,137 Polynesians introduced into the Fiji Islands from the Western Pacific 1,270 have died in four years. It is rumored in Berlin that Bismarck will visit Paris. Lotta's father keeps an inn near Manchester, England. The Astor family pays \$425,000 taxes in New York City. It costs \$700,000 a week to run New York's city government. Church bells are going out of use in every large American city. Only five states now have annual sessions of their Legislatures. The Universalists held a convention at Peoria, Ill., last week. The general spirit of the convention manifested throughout all the discussions indicated a desire to increase the efficiency of the church by missionary work, and to that end a united effort to secure funds was recommended. There were 253 failures in the United States and Canada the last seven days. The Woman's Christian Temperance Union in St. Louis last week, elected Miss Frances E. Willard as president by 327 ballots out of a total vote of 341. Two-thirds of the employees of the State, War and Navy Departments in Washington, are ill with malaria owing to the dredging of the Potomac. Chills and fever is almost epidemic. The expenditures of the Postoffice Department for the year ended June 30th, 1884, exceeded the receipts by \$3,593,137. Last year the receipts were \$2,653,189 more than the expenditures. A German theatre and seventy-six shops were destroyed lately by fire at Moscow, Russia. The damage is estimated at 3,000,000 rubles. The Mahdi's followers are dying from drinking from polluted pools, and their cattle are dying from fly-bites. Last week in one day 120 fresh cases of cholera and sixty-six deaths were reported in Italy. This includes thirty-three fresh cases and nineteen deaths at Naples and thirteen fresh cases and six deaths at Palermo. The increase of the municipal budget by 3,500,000 francs for the assistance of the poor shows clearly that destitution is extending in Paris. An anarchist meeting in Paris, France, was held lately and addresses made by Communists. The meeting declared that the sole means of ending

the social crisis was by preying upon the cash-boxes of the bourgeoisie. Cardinal Bartolomeo d'Avanzon, Bishop of Calvi, is dead. The court-martial at St. Petersburg, Russia, in the case of the prisoners who took part in the anti-Jewish riots at Kharunin in June has sentenced eleven to periods varying from twelve to twenty years at hard labor for manslaughter; twenty-seven to periods varying from one to three years for robbery; and sixteen to shorter periods. One prisoner was banished to Siberia, and eleven were acquitted. An infernal machine was found lately in a church at Montcaules Mines, France, the scene of the late labor troubles. The machine was charged with 300 grammes of dynamite and 100 grammes of gunpowder. The fuse has been half burned. According to advices from Rome the Propaganda has determined to create a new diocese in Canada, that of Nicolet, and a new apostolic delegate will go to Canada to replace Mgr. Smeulders.

"Principles of Nature," by Mrs. M. M. King, given inspirationally. This work is an exposition of the laws of Universal Development, physical and spiritual. Volume one treats of the evolution of matter from primeval substance, the formation of suns, etc.; Volume two: the earth's history from its first cosmic stage; Volume three: of the laws of Magnetism Forces material and spiritual. Three volumes, \$1.50 each; postage 11 cents per vol. For sale at this office.

"Man—Whence and Whither?" by R. B. Westbrook, D. D., LL. B. In this volume the author takes a bold stand against things taught by rigid preachers and teachers, and certain dogmas, such as eternal punishment of the wicked. Cloth bound. Price, \$1.00. For sale at this office.

"The Religion of Spiritualism," by Eugene Crowley, M. D. The author says: "Spirit communion is the basis of Spiritualism. Through it a future life is demonstrated. By it the demands of the heart and the intellect are alike satisfied." These thoughts are a flavor of the whole. Price 15 cents. For sale at this office.

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday at 8 and 7:15 P. M. at the Adelphi Hall, 416 Adelphi Street, near Fulton. Mrs. J. T. Little, resident speaker; Daniel Coons, Sec'y.

A Spiritual Conference for discussing questions pertaining to the "Principles of Nature" will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Greene and Fulton Ave's every Sunday at 3 P. M. Seats free and every one welcome.

The Brooklyn Spiritual Conference meets at Everett Hall 398 Fulton Street, every Saturday evening at 8 o'clock. W. J. Cushing, President; Lewis Johnson, Vice-President.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 171 East 69th Street. MRS. S. A. McCRETEHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. E. J. HULLING, Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street. Dr. E. G. Granville, President; A. J. Colby, Secretary.

Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martine's Hall, 55 Ada Street, near Madison, at 2:30 P. M. D. E. TRERBY, Secretary.

A Meeting of the Chicago Association of Radical Progressive Spiritualists and Mediums, will be held in Liberty Hall, No. 213 West Madison Street, at 2:30 P. M., Sunday. The public cordially invited. Seats free. DR. NORMAN MACLEOD, Chairman.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Transition of Mrs. A. M. Lawton—A Prophetic Poem.

Mrs. Annie Morse Lawton passed to the higher life from her late residence in Milwaukee, Wis., Wednesday, Oct. 17, 1884, aged 47 years. A short, but impressive poem written through her own hand a few weeks before her death, seems to impress her friends as being prophetic. It is as follows:

THE LOVE. Are the forests singing of true love to-night? Are the brooks tripping past with their tales of delight? I listen, for I know they are singing to me of a love that is smothered, but deep as the sea. O forests, sing softly, O brooks, murmur low, While bearing thy message for weal or for woe. Are the clouds rushing onward, still onward in pain? Do they gather in darkness with wind and with rain? I watch them, for I know their lining is gold, They unfold to me joys and sorrows of old. O clouds, cease thy motion, O rain, do not fall, May my life be of sunshine—remove thy dark pall! Are the Stars in the heavens laughing gaily to-night? Do they chat with the planets, resplendent with light? I linger, for I hear their sweet words of love, As they twinkle so softly down from above. O Star to me brightest, draw nearer, still nearer, My bright Star of Hope, thou art dearer, still dearer.

Items from Massachusetts.

From a personal letter from Judge Dailey we extract as follows: When I went to Massachusetts on the 24th of September, I was accompanied by my wife, and I also took along Walter Howell, as he was out of work just then. We spoke to good audiences at Mill River, Berkshire Co., Saturday evening the 27th, and Sunday the 28th, we spoke at Montville at 1 P. M., and at New Boston at 7 P. M. We had good audiences. Both of these places are in the town of Sandfield. I understand that when the Spiritualists have meetings here, they get larger attendances than the churches. While there we were entertained at Mr. Hulbert's and I must mention a curious incident in my experience while there. We had taken our supper, and I took a stroll across a little river opposite the house in the narrow valley where I had never been before. Some 300 or 400 yards away down the valley on the side of a mountain, I saw a large boulder prominently resting on other rocks, and I felt a strong inclination to go to it and lift upon it, somehow feeling that if I did so I should move it; this boulder is what is known as a great natural curiosity, a tipping rock. As I approached it, its enormous weight to me, I felt very shy at the idea of my attempting to move it, but I stepped up to it and placing my hands against it, found it immovable from that side; but I felt that I must go back of it; this I did, and commencing to lift from this point, I was much astonished to find this ponderous rock would move over and then back to its place as I removed the pressure of my hands. This rock is over 8 feet high, and some 27 feet around it, and is estimated to weigh about 100 tons. It was a discovery never before made, and I took Howell around to look at it. On our way, as I was wondering what could have induced me to do such a queer thing, he was suddenly called and shouted, "Why, man, William Denton." If Prof. Denton caused me to do that which, to say the least, was a very queer thing for me, how very much we are able to be influenced in our actions unconsciously to ourselves. Coming from this to another matter of more importance, I wish to say that I tried to impress upon the Spiritualists in these places the feasibility of employing a circuit speaker, at small pay, to speak one evening in each place, each week. I find they are generally poor, but think some such plan might be adopted as was suggested at Lake Pleasant, if the American Spiritualist Association was so organized and sustained as to make a beginning possible.

Some of our Early Reformers.

Few of these thinkers and enthusiasts had any sense of humor. My father, however, when once driving one of them up the mountain, turned to him and said: "Mr. —, if I take you up to the top I shall insist that you preach me a sermon." "I will," was the reply, "and my text shall be, 'And the devil taketh him up to an exceeding high mountain, to shew him the kingdoms of the world, and the great Father, and each one is entitled to all he or she is capable of using with profit to himself, herself or others.'"

Longevity of Various Classes.

The comparative prospect of longevity of some eighty specified classes of workers, according to statistics collected by Dr. Ord, was given in a recent conference at the London Health exhibition. If 1,000 be taken as the average standard number of deaths among all classes taken together for a given period, then the number of clergymen who die during the period is only 536, or barely more than half of the average; that gardeners, whose occupation is nearly as favorable to a long life, is 533; that of agricultural laborers, 633; of farmers, 675; and of medical men, 1,125. The highest death rate, that of persons engaged in hotels, is 2,205; that of innkeepers is 1,521; and of brewers, 1,361.

An Enemy to Trout.

Albany Times: The wild duck is probably the most destructive of all the enemies of the trout, for it confines itself entirely to feeding on their spawn. Always a glutton, when a duck finds the spawning-beds of trout in the small streams that feed the main water, it will soon devour thousands of eggs and shovel the entire contents of the breeding-places into its stomach if not molested. One flock of wild ducks can easily destroy the entire breeding prospects of any trout stream in a short time.

"A Witch."

Ramon Galindo, of Yantepo, Mexico, conceived the idea that Maria Matiana, a harmless old woman living by herself, was a witch and that she was casting an evil on his family, and, sharpening his dagger, plunged it into the epigastric region of her abdomen. The poor woman died in horrible agony, and after a brief trial Galindo was sentenced to five years in the penitentiary. The Judge's reason for giving such a light sentence was because Galindo swore on the stand that he was in the sincere belief that he had killed the community of a dan greco witch.

Questions Submitted to Mediums.

- 1. Are you a shut-eyed speaker, wholly unconscious, partially entranced, or conscious?
2. Have you had given through you satisfactory proofs of spirit identity?
3. Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?
4. Do you try to educate yourself and develop your mediumship?
5. Are you much affected by "conditions"; if so, how?

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

- 1. How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?
2. Do you take complete "control" of the organism or simply stimulate and inspire the thought faculties?
3. Do the conditions of the medium, or the surrounding influences, affect you; if so, how?
4. Do you speak for yourself only, or act as spokesman for other spirits?
5. Can you "give expression to facts and thoughts foreign to the medium"?
6. Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person, or persons?
7. How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?
8. If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means, or which they (spirits) obtain from the minds of persons in the audience, are we justified in using such spirits dishonest and immoral, and in calling them "mental pirates"?
9. Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers"?
10. Is it your opinion that trance mediumship requires the "shut-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?
11. Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums; in other words—What is the value of trance mediumship as an evidence of spirit identity?

Response by D. P. Kayzer, M. D. of St. Charles, Illinois.

ANSWER TO QUESTIONS SUBMITTED TO MEDIUMS. 1. Partially entranced at times and always conscious. 2. Yes, many times. 3. Yes, clairvoyance—medical. 4. Progress is the word. 5. At times, in addressing an inharmonious audience.

ANSWER TO QUESTIONS BY THE SPIRIT CONTROLLING MEDIUM.

- 1. Good musicians do not always find perfect instruments to play upon, but they will play on what they supply the deficiency in the tuning. When we say "we supply the words" and when we cannot do that, we impress, as best we can, ideas to be clothed by the medium.
2. As our object is to develop the mind of the medium while using him in doing good, we do not desire to bind his faculties under "complete control," but to stimulate them to higher activities.
3. Referred to elsewhere.
4. Generally we speak for ourselves; &c., our circle; sometimes tell what some other spirit wishes us to say.
5. We can and do give expression often to facts and thoughts entirely foreign to the medium in his normal state; that is, when unentranced.
6. We use such thoughts, ideas and illustrations as we find adapted to our purpose, from whatever source. Our hand for medical control are not influenced or hampered by a positive person.
7. Is it possible that two persons in an audience may get the same impression, thought or idea from us, and one be controlled to express it?
8. Your idea of "piracy" among spirits controlling mediums, using the best tuned keys of the instrument and working in the best notes available, seems strange to us. All knowledge is the gift of Infinite Wisdom imparted to such as can comprehend it. It is the property of all the children of the great All Father, and each one is entitled to all he or she is capable of using with profit to himself, herself or others.
9. Jesus of Nazareth is reported to have said to his disciples: "I have truths which ye cannot bear." Spirits often find conditions where, if they did not withhold many truths, they would drive away their audiences. They must be gradually broken from their prejudices, and freed from the errors of ignorance by degrees before they can credit or receive the grander truths of the spiritual philosophy.
10. In "trance mediumship" the more the outer faculties are closed, particularly in the commencement, the better the medium's controls can express their own thoughts, and, therefore, any other education, for a time, would be likely to prevent that inward development which alone can receive and properly direct educational ideas from other sources. The spirit must first conceive what knowledge is, before it can discern between true and false education.
11. Not necessarily when familiar thoughts will better convey the idea. But when the medium gives expression to utterances, thoughts and sentiments to him entirely unknown—when he is instantly turned into an entirely new channel, and has never traversed or attempted to travel, and presents those facts with unwonted rapidity, we have evidence of a new power inspiring the action. The ability of the trance medium, as is often demonstrated, in arriving at facts while in trance, not available out of the trance, demonstrates also a psychic power which relates to the spirit side of being. If from the medium's own spirit, it demonstrates the identity and superiority of his hand over matter as usually understood, and when coupled with facts known to some departed spirit only, becomes positive evidence of the presence or inspiration of that individuality.
12. Psychology is the influence or control of one mind in the body over another. Mediumship is the control of spirits over the minds and actions of one embodied; or impressing thoughts, ideas and expressions through them, or directing the spirit sight, called clairvoyance.
I think I can make myself better understood by expressing my ideas in a consecutive form, therefore the following:—
In lecturing my eyes are not closed, and although apparently fully controlled at times in sentiment, language and utterance, I have never, so far as I know, fully lost consciousness.
In the early part of my development in seances I was subjected, doubtless, to some extent, through the combined magnetic or psychic influence of the sitters and the immortals desiring to take control, to lecture with closed eyes while in a semi-conscious trance.
For a time also my hand was controlled to write many pointed and varied communications without any mental cognizance of what was being written until it was read. Some of these foretold events, which afterwards proved to be correct prophecies—events of which at that time I could have no possible knowledge or ground even for conjecture. In one instance where a sitting was given to a company who had doubtless come to ridicule instead of seeking for light, truth and knowledge, my hand was caused to seize the pen, and with the rapidity of thought, yet without any volition of my own, the following was written:—"Truth will not suffer by being rejected, while those who reject it will suffer. To such minds Truth falls like rain on stony ground; it cannot dissolve the flint and stone, but will moisten the parched earth."
After a time this was changed. First a letter or syllable would be impressed upon my mind, and after that was written another syllable would be added until the word was complete. It often wondering what the word was to be, the last syllable was given. Thus several lectures were written, and which I was directed to deliver.
But reading these lectures soon came to a sudden halt. While I was filling an engagement at Akron,

Ohio, early in 1855, in the midst of one of the lectures, I was suddenly entranced by my controls, and with closed eyes, I seized the manuscript and spoke for three-quarters of an hour without notes, on the subject, when I was suddenly released by the control and influence to turn to the M.S., and read the peroration to close the lecture.
Since that time I have spoken from inspiration, the audience having much to do with the degree of my inspiration. I am sensible to a certain extent to the mental atmosphere of the world, while addressing an audience—the larger and more harmonious the audience—the more perfect and exalting the flow of inspiration—the more sublime the thoughts and diction.
But for thirty-four years the greater part of my labors as a medium has been devoted to healing the sick—medical clairvoyance—and I have examined in that time, correctly, thousands of cases while in trance with closed eyes, yet no time unconscious, describing minutely the symptoms and nature of the disease, with the pathological conditions—these many times in direct opposition to the educated medical skill, which had been previously consulted, which description in cases necessarily fatal, post-mortem examinations have invariably proved correct.
At other times the idea is conveyed by impressions, and again by modes of conversation as used among spirits of the supramundane spheres, while clairvoyantly I see the affected parts more clearly than I could discern them were they laid out and being examined upon the dissecting table.
True mediumship to my mind implies steady development, the most continuous change. Evolution means action; there is no growth, no advancement without change.
As I am instructed by my teachers from the other side of life, the advanced spirits have no desire to do our thinking and our work for us, but to act upon our mental machinery as to develop its harmonies and start us in the right road to think and act ourselves. They do not desire us to be mere machines, depending on outside power for motive influence; but individual thinkers, capable of acting out our emboding thoughts.
The conscious, more than the unconscious mediumship contributes to this end, and ultimately leads to spirit sight—clairvoyance—with the eyes open.

Response to Questions by H. C. Towner.

To the Editor of the Religio-Philosophical Journal: I am much interested in the series of questions propounded to mediums, and their controlling spirits, and as I am a medium I will endeavor to answer them as far as I am concerned, according to your request.
ANSWERS TO QUESTIONS SUBMITTED TO MEDIUMS. 1. I am not a speaker. 2nd. I have, in a few instances, 3rd. I have several different phases of mediumship as follows:
1. Impersonal writer.
2. Independent slate-writer, not yet developed.
3. Magnetic healer, just beginning to be developed. I cannot say that there has been much change. The inspirational writing was developed about two years ago, and the others have been brought out gradually since.
4. In making the development of my mediumship the serious business of my life; but I am very much affected by conditions, the necessity of continual daily labor, with its attendant cares and anxieties, being the most adverse influences I have to contend with.
I will now introduce my controlling spirit and guide, Dr. William Towner, for many years a practicing physician in Western Mass., and Eastern New York, passing away in 1873, and let him speak.
"MY FRIENDS AND CO-WORKERS in the grand cause of spiritual advancement, I am glad of this opportunity of offering my testimony in this honest endeavor to gain more light on a subject yet imperfectly understood, and, in answer to the questions, I will say:
1. My present medium writes down my words just as I speak them to him. The result would be the same were he entranced. I would, as I do now, gaze into his eyes, closed in my own language.
2. I have no control, in the imperative sense of the word, over this medium. He can cease writing for me whenever he chooses, but while he does write he writes my ideas and my words. I stand by his side, and impress him (not his earthly brain) with my ideas.
3. The condition of the medium does not particularly affect me, only through my sympathy for him, and the sympathy of his spirit with mine. He may be full of earthly cares and vexations, or he may be tired and cross, and at such times I have to wait till he has become composed.
4. When necessity requires, I can speak for others. I generally prefer to let each one speak for himself.
5. I can, and often do; however, as my medium and his family are like myself, progressive in ideas we generally speak for our own language.
6. I have already stated that I use my own thoughts and ideas. If the person of a positive nature is doubtful and skeptical, he might impress others of the circle with his own adverse ideas. "And He could do no mighty work there, because of their unbelief."
7. I have had no personal cognizance of any such phenomena; but I can conceive that a very strong desire to know the truth might be able to break through his own personality upon a sensitive entranced medium, and make him utter his thoughts and ideas.
8. Admitting the correctness of your premise, I answer yes.
9. There may be such spirits, out of the body as well as in it. Now that I think the matter over, I believe I know some of that class, in both worlds.
10. It is my opinion that trance mediumship presupposes a certain condition. The best being being in a trance or asleep, the eyes naturally close, or are closed, by the same mesmerizing power that produces the condition. The medium should embrace every legitimate opportunity to improve his or her condition, both physically, morally and intellectually. The broader the scope of the medium's general information, the better will he be qualified to act or speak for us.
In answer to this question: I advise you to exercise your own judgment as to the value or the originality of the utterances of any medium. I still remember an old text, which ran something like this: "By their fruits shall ye know them;" and the best proof of the identity of a certain spirit is the language he puts into the mouth of his medium; and this, with due regard to the natural capabilities of the medium, should be equal to the best average of his language. If the medium is a fair natural powers is controlled by one claiming to be Daniel Webster, the discourse should be a fair average of Webster's ability, for he certainly has not retrogressed since coming to spirit life.
12. The term, "thought reading" seems to me to be synonymous with "mind reading," and signifies the ability of one spirit, when strongly in sympathy with another, to divine the unexpressed desires, wishes or intentions. Thought transference or infusion, as I understand the term, can only take place between two spirits, whether in the body or out of it, who have become so thoroughly sympathetic through the working of any of a variety of causes, that they are practically one—each living only for the other. A "psychological condition" may be self-induced by deep study or meditation. Spiritual mediumship, like mesmerizing, also requires one operator or more, besides the subject.
I have endeavored to answer your questions fairly and impartially. If my answers shall stimulate thought, and inspire study, I shall be content.
Santa Monica, Cal.

An Open Question.

To the Editor of the Religio-Philosophical Journal: In an action for divorce recently brought before the courts at Amherst, Mass., the judge (Field) decided that while the counsel for the libellant had proven drunkenness and adultery on the part of the libellee, he had not satisfactorily proven to him the fact of the marriage of the parties at issue. One Mary B. Allen, formerly of Orange, Mass., is the libellant, and claims to have been married to one Henry B. Allen, a Spiritualist and medium, who has been in a number of his surroundings, and is somewhat well-known to sojourners at Lake Pleasant, by a female Spiritualist lecturer having authority, is claimed, to perform the marriage ceremony under the laws of the State of Illinois, whereas, in the State of Massachusetts authority to marry parties is only given to justices of peace, and clergymen of religious organizations. The alleged marriage occurred in Springfield, and what excesses the minds of the several parties including the judge, whether or not a justice of peace, her standing as a Spiritualist lecturer constitutes her a minister of a religious organ-

ization within the letter of the law. The case is exciting much interest, and the judge in withholding his decision, is reported to have said that it was a question upon which hung the legality of many so-called marriages, and that it might as well come under consideration and settlement one time as another. Action upon the case was accordingly suspended, and the result of the case is to awaken in the mind of those married to the master, considerable thought upon the position they stand in.
Amherst, Mass., Oct. 15th.

The Gospel of True Mindhood.

BY CHARLES DAWHORN.

No. 6. The greatest and grandest of all mysteries is the mystery of reproduction, for it is that mystery we stand face to face with the secret of life. The spirit form which we call life is everywhere manifest in its ceaseless activity; everywhere a million manifestations yet one force, one life, one universal intelligence. The expression of this all-abounding force is and must be through matter, and so long as that matter is sufficiently crude our physical senses weigh and measure its effects. We find increasing difficulty as the matter becomes more refined, till at last whilst recognizing the fact, that neither this life force nor matter has lessened its wondrous vitality or variety of combination, we yet have to acknowledge that it has passed beyond our earth-bound senses.
Death is an impossibility, for the wondrous divine life force, which is the basis of its vitality. That which we call death is only matter in motion—life changing the form of its manifestation. The form of matter, which yesterday by a sweet smile typified the loving soul within, may have changed under this law of restless activity; but that soul is merely now seeking expression through matter more refined. Happy are you if you recognize its presence to-day in earth life, but if not, rest assured the same change comes to all, and when your turn arrives you will again be made happy by meeting your loved one face to face.
We should try to grasp the idea of this universal life-force and its manifestation through every atom of matter. We should realize that nothing is dead, nothing at rest, not one atom or molecule, but in ceaseless activity. Then we shall perceive that universal life can only manifest through matter as it finds it.
Take the granite rock which to most minds is an emblem of the everlasting hills and about as barren of life as any object that imagination can select. You know that rock is composed of atoms and molecules. Ask yourself what holds these particles one to another, never absolutely touching—always in motion, yet clinging so marvelously sphere to sphere that to us it is the solid resistance of solid things? It is the attraction of cohesion is thus the simplest form of life of which man can conceive.
Presently with just a little change of conditions we see the crystal, which with marvelous obedience to law assumes a special individualized form, a different manifestation for each substance capable of crystallizing, and you stand admiring the beautiful crystal beauty you begin to learn that life has capabilities above and beyond matter, for those exquisite stars and crescents and diamonds were a sure prophecy of the coming time when beauty of form should find its mirror in the human soul. Yet remember that sparkling crystal is matter acted upon by life.
Trace it up, if you will, step by step. The ceaselessly active forces that rock to disintegration, and presently from its particles, and from its atoms, we see peep out through lichen and fern; yet it is the same life beginning now to be able to show you intelligence, for the tiny rootlets of that fern will chase the food it needs. And thus step by step as matter is gathered, then decomposed, and the process continually repeated, you get a higher and a higher vegetable life, until at last the advance is such that we can draw the line and say "Life is now made visible to our senses, for it is the same life. Out of its necessities and surroundings are evolved higher and higher manifestations till presently we behold instinct and reason glorifying life through matter. But notice this: the life of your canary songster, and of the oyster, the snail and the granite is precisely the same; merely an exhibition of the same life force through matter in different degrees of refinement.
Now if you have caught the thought, you will naturally ask whether man is but a similar exhibition of this life force? The materialist will answer, "certainly," and give his warm approval to all I have so far said. The theologian will say: "If by this life force you mean the one personal creator, the God of Abraham, Isaac and Jacob, of course we agree with you and believe that man and the oyster are equally the results of the same divine will." Unfortunately for my own keen appreciation of harmony and beauty, I am not a theologian, and I am compelled to break away both from our friends who swear by matter and those who swear by God.

Henry Slade in Corry, Pa.

To the Editor of the Religio-Philosophical Journal: Mr. Slade has been during the past week a visitor at Corry, Pa., and has been giving most astonishing evidence of his slate-writing power, although still an invalid. He says: "I am so much better than I have been, that I look upon my recovery as certain; besides my angel guides have told me that I should be well again, and I have always trusted them so far and ever found them true. Their sustaining power has carried me through my sorest trials; when threatened with an English prison, the angel voice bade me to persevere, for neither imprisonment nor harm should come near me. I trust them still, knowing they will never fail me."
Oct. 12th, for the first time, the doors of our City Hall were opened for a spiritual lecture, and that for Mr. Slade, in which he related his experiences as a lecturer in America and Europe, closing his remarks in a trance state, with one of the finest impersonations of tragedy, that has ever been my good fortune to witness, although in an unknown tongue. There was an eloquence in the tones and expressions that was deeper than words; that thrilled every fibre of my being. He was listened to by a large and appreciative audience, from among the very best people of our city—not entirely a spiritual audience by any means; every church in the city was represented, and we feel to-day that Spiritualism through Mr. Slade has received a fresh impetus in this section, and that the doors of our eyes will never be able to cancel. I would be very much gratified if we could have more such earnest workers. When he goes from here, he will take with him the blessings of the many, particularly of those whose homes have been gladdened by his presence; and if ever he returns to us again, he will be sure of a glad welcome.
Corry, Pa. MRS. H. CHAFFEE.

Inroads of Spiritualism.

The inroads Spiritualism has been and is making in the thought world to-day, is evidence that beyond the things seen with the physical organs of sight, or sensed by the material organs of sensation, there are rich fields to explore, problems to solve, which demand the exercise of every faculty possessed; the spiritual powers are of all the most subtle creatures that live, and the change of conditions cannot transform them into angels of light. What we would be, what we would know, can only be secured to us through efforts put forth by us as individuals. Man is a world builder; he has the abilities to change the whole face of nature, making her waste places blossom with beauty, and fill the air with a fragrance sweet to be inhaled, and strengthening to the soul. Perceiving this, we will transform the most unlovely specimen of humanity, into an object to be admired; constant application of the mind to the study of spiritual things, will unfold within man a knowledge of things which now seem only to be comprehended by an infinite mind; knowledge and understanding so far as they extend, belong to the realm of the infinite. Man may know but little, his powers of penetration may be limited, but so far as they extend they are in the same way, never to be lost; death does not deprive man of what he knows; the world cannot take it from him because it is a part of himself. Doing leads the soul into the sweet paths of charity, and must in time develop in man the same qualities we love to think of as belonging to the divine.—Olive Branch.

Dr. B. Schofield writes:

The article in the Journal of Sept. 6th, by M. P. Rosecrans, was most reasonable and telling production. How some people ignore facts, and do not wish to publish truths only as they are pleased to do so.
Prince Matolero, the field marshal of Dahomey, convicted of treason, had a novel execution. He is to be buried chest deep in the earth and then shot at by Amazon arrow-men until dead.

Notes and Extracts on Miscellaneous Subjects.

The total length of railways now open in Japan is 210 miles.
Frog breeding is becoming a profitable industry in Arizona.
Judge Tongree complains that the public deceived him by its flattery.
In France whole cherry orchards are protected from birds by fish-nets.
An Alabama farmer obtained eight gallons of molasses from 100 watermelons.
It is expected that electric tricycles will soon be in common use in England.
Paris has nearly eighty new popular libraries, which have over 100,000 volumes each.
In Holland there are 145,034 tillers of the soil, of whom 60 per cent. are owners of their own holdings.
A Newburg, N. Y., man has just thawed out a live turtle which had been frozen up in a cake of ice for ten months.
A farmer in Ohio County, Ky., has tobacco measuring 45 inches from the stalk to the top of the leaf and 30 inches in width.
The Philadelphia Times says a Chester County apple tree turns out apples that are halved, one half being sweet and the other sour.
Catholic journals advocate the discontinuance of preaching fulsome eulogies and the writing of false obituaries respecting the dead.
John Philbrick, of Seabrook, N. H., is ninety-three years old and blind, and shaves himself still with a razor he purchased seventy-five years ago.
A reward was lately offered in New York for the recovery of an account book written in Hebrew, showing that the language is not as dead as it is painted.
Five large springs of water in the county of Ximenes, Mexico, have suddenly burst forth on the open plains where there has been a continued drought for many years.
A recent estimate, made by means of a very intricate testing apparatus, places the rate at which an electric dot travels over a telegraph wire at 16,000 miles per second.
Oscar Wilde has evolved a new style of hat, which he hopes will supersede the prevailing stove-pipe shape. It bears a strong resemblance to a flower-pot set bottom upward.
A boy named Thomas Colt has just been discharged from Bellevue Hospital, New York, with an artificial nose, made by grafting flesh and skin from the hand. He had the nick name of "Patient Tommy."

Nueces County, Texas, with a colored population of 1,000, and an efficient corps of county officers, has not for two years had a colored person confined in a county jail or convicted of any offense during that time.

There is a church being built in Michigan in which seats will be open chairs of cherry, mahogany-finish, with a tilting back, each seat provided with a hat, shawl, cloak, book, umbrella and cane rack, and a foot-rest.

An English architect says that wooden houses can be built to last longer than brick or stone houses, and instances the fact that in many English towns wooden houses are standing and in daily use that were built 500 years ago.

A Washington lady says it is mock modesty that prevents the women from riding the tricycle. They object on the grounds that a woman would look undignified, but the feminine expert claims that a woman on horseback is much more undignified.

The new German mode of treating pneumonia, consisting of six grains of iodide of potassium every two hours and the application of an ice bag over the seat of the lesion, is just now one of the leading topics in the leading medical circles of New York.

Mexico boasts of her four distinct climates, all of which may be reached in less than a week's travel. Mexico ought to wake up and realize that she is behind the times. Chicago has six distinct climates, and a man can meet them all in seven hours by sitting down on his back porch.

A Charleston, S. C., paper says some sailors caught a queer fish in the harbor there. "It is a foot long, has a head like a frog; its body being like that of any other fish, except that instead of the forefins there are two large wings, eight inches long and five inches across. The wings are speckled like those of a water-pole-will, its feet will, its eyes will, its transparent film, instead of feathers."

John Munro, a native of Ross-shire, who died a few weeks ago in Edinburgh, was said to have reached the age of 163 years and 6 months. He served in the British army during the American War of 1812, and four years ago was admitted, with his wife, to the city poorhouse. The wife died there two years at the age of 85. Monroe himself also died in the poorhouse.

Mr. Gladstone has a very sweet tenor voice and sings English, Scotch, and Irish ballads, as well as negro melodies, to which he confines himself with great ease and feeling, but when he goes on visits to country houses he insists on singing duets with Mrs. Gladstone, who is very much in the situation of Col. Bardwell Slote. "I sing, but those who hear me say I don't," and the business becomes a bore.

The following earnest paragraph from the Clarkeville, Ga., Advertiser sounds like a political item in an Ohio paper, but it isn't political, it's religious: "Our town has for several years been almost surrendered into the hands of Satan, but, thanks to Him who rules on earth and in heaven, the prospects now are that Christ is marshaling his hosts and will drive the devil and his minions and take possession of the town. God grant it!"

King Kalakua is said to be a close student, spending the greater part of his time in his library reading and writing. On all matters of Hawaiian history he is an authority. He traces his descent from some of the great chiefs of Hawaii, whose story is the most poetic and remarkable in the whole range of Hawaiian lore. The Queen is also of a retiring nature, and is much beloved for her extensive charities and kindly disposition.

American notions of tea-making were certainly not imported from China along with the tea itself. The Chinese never stew the leaf. The do not drop the tea into milk or cream or alter its flavor with sugar, but lightly pour boiling water on a small portion of the leaves. The water is then instantly poured off again, and only the more volatile and stimulating portion of the tea principle is obtained.

There are two boys—Feld by name—living at Ly-sander, N. Y., that have some remarkable facts connected with their history. One of them will be a voter on the 4th of next November, and will cast his first vote for Blaine. The second youth is the twin brother of the first, but cannot vote at this election, from the fact that he is six weeks younger than his brother. They are both strong, fine-looking fellows, sons of a farmer, and follow their father's vocation.

A curious barometer is used by the remnant of the Araucanian race which inhabits the southern-most province of Chili. It consists of the cast-off shell of a crab which is said to be extremely sensitive to atmospheric changes, remaining quite white in fair, dry weather, but indicating the approach of a moist atmosphere by the appearance of small red spots, which grow both in number and in size as the moisture in the air increases, until finally, with the actual occurrence of rain, the shell becomes entirely red, and remains so throughout the rainy season.

In Formosa there is not much sickness, but when a man is ill they strike him up by the neck and let him down again quickly. This generally kills or cures him, and if the former his death is celebrated by a general spree. At twenty-one a young man is provided with his wife, but until the age of forty he must not visit her openly. He may do so stealthily, however, and if he dies before he has had a divorce about ten minutes. A man often marries four or five times a year. No children born before the mother has reached thirty-seven are in any case permitted to live.

Dr. Madden surprised the British Medical Association at their last meeting by showing how common among children was the habit of liquor-drinking and how many cases of juvenile alcoholism he had been called upon to treat in his own practice. The cases are found chiefly among people who send small children to public saloons for liquor. On their way home they take draughts of the liquor, and thus are sown the seeds which may germinate into an irresistible desire for alcohol. The doctor has lately treated a case of well-marked chronic alcoholism in a boy of 5, and one of delirium tremens in a child of the same age.

FIGURES WILL NOT LIE.
 but they may impel a man to bloodshed. I have traveled thousands and thousands of miles on railroads in general and the Michigan Central in particular, but he never fastened upon me until last week I had left Chicago on the Fast New York Express, and died unobtrusively in the swiftly moving caravansary. I enjoy the good things of this life, and took much solid pleasure in the well appointed meal the sable servant brought me, letting the cares of business slip away as the landscape sped by, toying with the entree that followed the roast, dallying with the desert, and leisurely sipping my wine. After a sound sleep in the palatial sleeper, I rose refreshed to the enjoyment of that most glorious scene of all the world, Niagara. As the long train swept swiftly around the curve down to the brink of the Horseshoe Fall, the hummers of the cataract seemed to shake the earth, and the grand picture burst suddenly upon my enraptured gaze. From the right came tumbling and foaming the great torrent of general waters taking their plunge into the abyss at my very feet. Beyond was the great white wall of the American Fall, below the boiling cauldron; above the great cloud of spray rose, tinted by the sun as the smoke that overhangs the battle-field. Filled with the unimpeded grandeur of the scene, I involuntarily exclaimed, "What a mad, wild waste of roaring waters!"

"A waste, indeed," said a thin voice beside me. "Think of the horse-power contained in the ninety million tons that hourly pour over that precipice, 150 feet high and 3,100 feet in length." And he solved the arithmetic problem at once, and proceeded to give me another while his bright eyes twinkled behind his glasses. Now, I'm not fond of figures outside of my business, and I endeavored to turn his mind to the beauty and grand picturesqueness of the scene. But in vain. He had calculated the pecuniary annual value of Niagara's lost water-power and to my horror had fished a note-book from his pocket as we rolled onto the Canadian bridge, and caught another view of the great cataract through the window. Now I admire this wonderful steel structure for its strength and beauty and the mechanical genius involved in its perfect construction. It is a double-track bridge and as safe, I suppose, as any in the world, but I shuddered as the fiend at my elbow told me its dimensions, height, cost, and numerous other figures. And when he began to tell me of the 250 years of the retrocession of the falls to their present situation and the 10,000 more years required to drain Lake Erie and make Buffalo an inland town, as we were gliding by the rapids' brink and looking down upon either side of Goat Island, the homicidal instinct was too strong and I cast him forth into the swift waters. True to his scientific training, he turned upon his back as he rose to tell me of the 250 years of the retrocession of the falls to their present situation and the 10,000 more years required to drain Lake Erie and make Buffalo an inland town, as we were gliding by the rapids' brink and looking down upon either side of Goat Island, the homicidal instinct was too strong and I cast him forth into the swift waters. True to his scientific training, he turned upon his back as he rose to tell me of the 250 years of the retrocession of the falls to their present situation and the 10,000 more years required to drain Lake Erie and make Buffalo an inland town, as we were gliding by the rapids' brink and looking down upon either side of Goat Island, the homicidal instinct was too strong and I cast him forth into the swift waters.

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So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go. **HEALTH** has it may go easily, if helped a little; but every cold that comes is liable to stay. It may happen just at a time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous **BETTER** hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may develop into a Catarrh, and is **THAN** indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every **GOLD**, nine in the Atlantic and Mississippi States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is likely to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily

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11:00 a.m. Chicago to St. Paul Express	3:00 p.m. St. Paul to Chicago
4:45 p.m. Chicago to Peoria Express	10:15 p.m. Peoria to Chicago
10:30 p.m. Chicago to Peoria Express	6:50 a.m. Peoria to Chicago
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For the Religio-Philosophical Journal. The Universe is not Infinite.

At the High Court of Truth, and in the name of outraged humanity, I impeach Herbert Spencer and the philosophers. I charge them with dishonest work in their profession. They are deceiving and confusing the minds of the people who look up to them for instruction. They tell us that man is finite and therefore he cannot understand the universe, and God, and space, for these are all infinite. Spencer says that space itself is inscrutable, and that the real nature of things is "unknownable," a mystery.

I shall here prove that the position of the philosophers, on this question, is utterly false and untenable. I shall show that there is no other subject that can be more easily understood than this one. The question is one of vital import. We are all concerned in its answer. For every false theology builds itself up on a false philosophy. If God and the universe are essentially mysterious, then religion also has a right to be a mystery. And we have no business to try to understand its doctrines. We must simply believe what the priest tells us. Herbert Spencer actually proposes to "reconcile" religion and science by proving that we can not understand either one or the other. O excellent juggler! But there are some intellects manly enough not to be satisfied with such philosophical tomfoolery.

The mistake of these philosophers was in regard to the nature of space itself. I begin by affirming that space is not something which can exist by itself. It is simply one of the three fundamental properties of matter and spirit. These three general properties are Form, Space and Parts. Take a cubic block of wood, for illustration. It has form, for it is a cube. It has space, say one foot in length, in breadth, and in thickness. It has parts, for it is bounded by six different surfaces or sides. We can not possibly imagine a piece of wood that does not possess dimensions, and that has not some form or other, and that has not parts also. Nor can we imagine anything else which does not also possess these three properties.

Now, no matter where we may take our block of wood, it will contain exactly the same space that it does now. That is, the space included between its six sides. We can not get this space away from it. When the block is moved, it carries this space along with it. It does not leave this space, and get other space as it moves along. It has, all the time, all the space that it can ever require.

What then does happen? We will illustrate by an engraving. In the first circle above, the water, the ether, and the air, have each a certain position, they have a relative place. Let us now turn these to the second position. The water is now in the place of the ether, and the ether has taken the place of the air. In moving one, we of necessity moved the others. And this is true universally. We can not move any object without also moving some other object to exactly the same extent.

In our common experience, the senses only partly inform us of the actual facts of the case. A man walks into a room, and does not see that in order to do so, he had to push a quantity of air, equal to the size of his own body, out of the room. He swings his hand in the air, without seeing that he must move the air in order to move his hand. If the air and the ether had been visible to us, then men would never have supposed that there could be any real or absolute vacancies in nature. They would never have thought that space could exist separately from any object.

The idea of Space includes, and is inseparable from, the idea of limit, direction, and position. Take the lower figure in this engraving. The lines A B and C D represent space in its simplest elements. How do we know that there is a difference between these two lines? We know it because if we lay A B on C D, the limit A will not coincide with the limit C. The limits of the two lines are not alike and therefore the space of the two lines is different. If we cover up or conceal the limits, then we could not discover the difference between the two lines. In other words, we cannot measure, or conceive of space, without considering its limits. In the triangular space, if we remove the three limiting lines, our conception of the space will be lost. Herbert Spencer says that he "can think away the walls of a room, and have the idea of blank space left." But if he had thought with any exactness or care, he would not have made such a foolish assertion. He can not "think away" the impression which the walls of the room have made on his brain. The impression of these walls, or limits, remains as long as the idea of the space of the room remains.

The philosophers tell us that form or figure is an essential property of objects. But these wise heads conveniently forgot that the form of a thing cannot exist without space. A circle, for example, could not have an existence if there were no space between the centre and the circumference. And so of all other forms. So that if form is an inherent property, then space must be equally so.

All of the space that there is in the universe is that which belongs to each object. Each has its own space and never will require any more or any less. In the same way each object has its own form, and does not require any more form than it has. There does not have to be any infinite form out of which each object takes what it needs. Neither is there any infinite Space, of which each object occupies a part.

We never measure any space except by measuring an object. We measure the distance of the moon by measuring the angular lines of objects here on the earth. We look at an object three feet in front of us and judge of its distance by the angle which the axes of our eyes make with a base line in the solid bone between them.

In the above figure, if we start from the point or line A which is the first limit of space 1, and go to B, we shall find that this line is equally the last limit of the white space and the first limit of the black space, 2. Passing across this space, we reach its last limit at C. But this, in turn is the first limit of the next or third space.

A Limit then, has a two-fold function. It unites as well as separates adjacent objects. Wherever we go in the universe we shall al-

ways find that the last limit of one thing is the first limit of another. What we always discover in passing from one object to another is a positive and not a negative kind of a fact. We have discovered the existence of Continuity. And we have not discovered the absence of limits. Continuity is a positive quality of things. And this truth and this quality are just as simple and clear when applied to objects a trillion miles in extent, as when applied to little squares half an inch across. There is nothing about the subject that is in any way difficult to understand. If we could take the wings of light and traverse the interstellar spaces of the universe, we should still find at the farthest limit of each field of ether that we were at the beginning of a new one.

All space is the same kind of a thing, no matter how much or how little there is of it. A circle one inch across has the same properties, and can be understood in the same way, as a circle ten miles in diameter. The philosophers try to bewilder our imaginations by telling us how very big the universe must be. But all their talk is only the stupidest kind of nonsense. It is the rotten fruit of their intellectual laziness. If I go a quadrillion miles in any direction, I shall find that the next mile is exactly 320 rods in length. It is not a single inch longer or shorter than the first mile was. I should like to have these wise fellows tell me at what particular point the property of Distance would become another kind of a thing from what it is here, so that it would be incomprehensible.

The great mistake in this subject arose from not seeing that space was a property of objects themselves. Men tried to think of space as an immense Nothing, into which all things have been stuffed. Suppose that they had made a similar blunder in regard to form. If they had taught that form is infinite, that each object has no form of its own, but only occupies a part of this infinite form, then the whole subject of form would have been a hopeless mystery, just as they have made space to be.

The science of Geometry is that which deals with Space and Form. This science was the first one of all the sciences to be developed. For twenty centuries a single text book, that of Euclid, has excited the admiration of men for the clearness of its propositions, and for their appeal to the universal perceptions of men. Of all subjects, this one furnishes the least real matter for difference of opinion.

Men can not dispute over the question whether a foot is twelve times as long as an inch. Or whether a cube has six sides. Or whether a straight line between two points is not shorter than any curved line between the same two points. Yet these questions include the subjects of limit, measure, and direction. And these include all there is of space. All these belong inherently to objects. If the philosophers know of something else about space, why don't they tell us? They acknowledge that matter has extension, as one of its properties. And then Spencer turns round and says that "space and extension are convertible terms." He did not seem to see that this assertion would make space an essential property of matter, and that this would lead to a solution of the whole problem.

But here is Zöllner, with his "fourth dimension of space." In his "Transcendental Physics" page 31, he informs us that we get our primary ideas of space from the sense of touch, and this sense is located in the skin, which is simply a surface and therefore has only length and breadth, two of the dimensions of space. He therefore declares that we get our idea of the third dimension, or thickness, by a mental deduction or inference and not by experience or sensation.

How could an acute observer overlook the obvious facts in this case? A child holds an apple in its hand. Its fingers touch all sides of the apple. At one grasp it measures the apple's length, its breadth, and its thickness. It gets its idea of all three dimensions through the sense of touch. The inside of the hand, when clasped around a small object, presents fourteen sides to the object. That certainly is enough to cover the length, breadth and thickness. Though the skin is a surface, as Zöllner says, yet it is not a flat surface, and that makes all the difference in the world. If it were only flat, then it would only have length and breadth, as available surface. Besides, it requires the same kind of perception to understand or measure the thickness that it does to measure the length of an object. The "fourth dimension" belongs to the realm of speculations which are based on a total lack of exact thinking.

The word Infinite means that which has no limits. But if each object in the universe possesses limits, then all objects taken collectively, by whatever name we designate the collection, must also possess limits. If each apple in the basket is red, then the whole is red. If each pound of sugar in the barrel is sweet, then the whole barrel-full is sweet. We must not apply to the whole of a thing such terms as exclude the properties of all its parts.

All the properties of space are positive. But the word Infinite is negative. The use of such a term is every way false, misleading and confusing. In place of that word, I would substitute the word Continuous. For this word expresses the actual facts of the case. The universe is all-extended. Its component objects are in absolute contact. Nature is not a lottery, with more blanks than prizes.

Every object that was ever formed had to be made out of something else which had just as much space or magnitude as the object itself has. If it required more room than its component materials had, there would not be a sufficient place for it.

The name universe was badly chosen. We have discovered that the celestial bodies, the planets and suns, constantly revolve, and that each stellar system may have one center of movement. But this is quite different from proving that they all move around one centre, as the word universe implies. We do not know that they are all one turning. I do not believe that they are. The word Omniverse or all-turning, would be in much better harmony with the present state of our knowledge.

In another article I propose to complete this sketch by considering the question of a personal God, of Matter, Ether and Spirit, their differences and their resemblances. And I ask each reader not to pronounce his final judgment on my reasoning until my sketch is completed.

SIDARATHA.

Spirit Rappings.

(Paris correspondence of the N. Y. Telegram.) At No. 23 Rue de Bretagne, Paris, (one of the many quiet old streets in the Marais which have so far escaped the Haussmannizer) there lives a family of respectable working people—a father, mother and three children. The youngest child is a delicate little girl of seven, who looks a good deal younger. Some weeks ago it was remarked by her parents that whenever little Louise approached one of the walls in the house,

strange noises followed, like the sound of heavy thumps on wainscoting. They appeared to proceed from the inside of the wall itself, and were often so violent as to break the plaster. At first these phenomena did not disturb them much. They were not superstitious—few Paris workmen are, nowadays—and the noises were ascribed to natural causes. But the same thing occurred so often that at last the Mirats became alarmed and spoke to the neighbors. The story spread. Ere long the police got wind of it. A Commissary, adorned with his scarf of office and escorted by several myrmidons, thought it advisable to proceed to the "haunted house" and put a stop to what was of course taken to be an imposture. Well, the commissary came, his myrmidons came, they all looked very wise and very fierce and very skeptical, and finally went away as frightened as the Mirats. The phenomena they had attempted to explain remained as great a mystery as ever, and the lodgers in the house, seeing the "arm of the law" powerless to control the "spirits," caught the alarm and began to evacuate the building. The papers in their turn heard of the matter, and despatched knowing reporters, unquestionably anti-spiritual, to the scene of the mystery. Some sneered and some scoffed. One, who had taken a conjuror with him, pronounced the whole thing a "humbug," but omitted to give reasons for his incredulity. Most, however, were compelled to admit that they had beheld and heard the phenomena. There seemed no doubt whatever of the good faith of the Mirat family, nor did it seem humanly possible that so weak a child as little Louise could have produced the noises. A *Gaulois* reporter, more imaginative than his fellows, declared that he saw a gigantic hand, attached to no visible body, hover near the wall every time the blows were struck. A *Pigaro* reporter did not see the hand, but he heard the blows, and confessed that he could not give any explanation of them. Nobody has, so far, thought of calling in an architect. And the spiritualists, who have made up their minds that Louise is a medium, are for the quarter of an hour masters of the situation.

A Letter of Acceptance.

To the Editor of the Religio-Philosophical Journal:

I received, a few days since, a letter of acceptance from our secretary elect, couched in such sincere and earnest language that I wish more Spiritualists could feel and adopt its spirit. Though he had no shadow of an idea of the letter being made public, I am tempted to copy a few parts of it for publication, if you think it proper. I wish it known that a conscientious officer our Association now possesses as Secretary, and that I believe him to be as able as he is sincere. Besides being willing to perform all the duties of Secretary, as far as a complicated business will allow, he has forwarded a respectable contribution to our funds, of magnitude sufficient that if all of equal ability would do likewise, our A. S. A., would soon be in full working condition.

J. G. J.

EXTRACTS FROM LETTER OF F. M. PENNOCK, SECRETARY ELECT OF A. S. A., TO J. G. JACKSON, PRESIDENT.

DEAR FRIEND AND BROTHER—Thy kind letter of the 25th ult. I found awaiting my return two weeks ago. Since then I have been distracted by almost constant traveling and attendance on the Indianapolis and St. Louis Fairs.

Not to waste words, I will accept the office of Secretary of the A. S. A., of which thy letter is the official notification, "with fear and trembling," and an earnest heart for the work; but the time that I will be able to devote to the performance of its duties will be necessarily limited. Some day, I believe I will be able to give more of my time and efforts into this work, than which nothing nobler nor more practical can be found—the building of the temple of a free and enlightened humanity..... I believe in the primary need that we be incorporated so soon as it can be done..... I am very glad to be able to report an increased interest in Spiritualism here (Fort Wayne), and that a local society has been started in a small way which I believe is on the proper path. Those present (at the last meeting) were all "sound timber," moral and intelligent. I expect to be located in Kennett Square within a month and will come down to see you soon thereafter. I have some lines of work I want to propose, which I believe will be profitable seed beds, if they can be sown and tended. I often desire, most earnestly, to be able to give up more of my time to the works and promptings of the spirit. I am told there is something in this line for me to do. If so, God grant that it be well and faithfully performed..... It seems to me that the present need is for a few determined, honest souls to realize the need of the hungry world for a rational and ennobling spiritual life—religion—which should fitly express all that is best in the old faith as well as in the newer science, ever alive to the truer and purer faith and science yet to come..... Time will tell, and in the mean time, God bless you and yours, my dear friend.

F. M. PENNOCK.

Fort Wayne, Ind., Oct. 12, 1884.

Dreamed He Killed a Man.

And Going to the Spot to Find That the Dream Was a Reality.

CONNELLSVILLE, Pa., Oct. 20.

"I've had such an awful dream," was the frightened exclamation of Rice Orbin, son of Henry Orbin, who resides near this place, as he entered the breakfast room this morning. "I dreamed that I shot a man when I was out hunting last Thursday. I can see him now just as plain as day—an oldish man, with a bullet through his head and the blood and brains oozing out."

This sanguinary story of the dreamer was laughed at by his relatives, but their merry jest did not drive away his haggard countenance. As soon as he had finished his breakfast he started for Connelleville. He succeeded in persuading a young man named Jones to accompany him, and the two started for the scene of young Orbin's hunting, about five miles up the Youghiogheny river. Arriving at the spot where his last load was fired, they traced the direction of the bullet as near as they could imagine its course, and on the hill side, about 250 yards away, behind a dense thicket of laurel, stiff and cold in death, the horrified searchers found the body of a man, apparently about fifty years of age. He was lying on his face. Through the brain was the fatal bullet wound described by young Orbin as seen in his dream. Between the legs of the corpse was a rifle. The position of the dead man indicated that he had been standing with his back to the man who shot him and had fallen forward on his face. The bullet entered the base of the brain and came out of the forehead. Young Orbin described his shot by saying that he had fired at a squirrel, the range of his gun being in the

direction of the laurel thicket. He missed the squirrel. It then began to rain and he crossed the river and went home.

Having found the corpse young Orbin and his companion came back to town and informed the authorities here. Justice Richard Campbell empaneled a jury of inquest, who visited the spot. The body was identified as that of Jacob Klink and removed to Connelleville. The inquest adjourned for a further hearing to-morrow. The tragedy is the sole topic of conversation on the streets to-night, and the popular opinion seems to be that the supernatural dream of young Orbin may have been based on previous knowledge. In other words, that he had accidentally shot Klink and knew of it at the time, but, out of fright kept silent until now. Opposed to this is the fact, backed by the testimony of his neighbors, that he betrayed no uneasiness until this morning. His previous excellent character is also a point in his favor. Klink was an old Union soldier. For some years past he has resided alone in a little bark-roofed shanty, not more than a hundred yards from the scene of his death. On his person was found \$57 in cash. Several of his neighbors, however, say that he was in town last week and drew some money from the bank. Orbin, the dreamer, is about twenty-two years of age, rather under size, light hair, smooth face and large gray eyes. He has been put under bail to wait the result of the inquest.—*Philadelphia Times*.

First Society of Spiritualists, Philadelphia.

To the Editor of the Religio-Philosophical Journal:

This society has commenced again its work for the season. Its meetings are held in the hall, Eighth and Spring Garden Streets. At the last meeting of the members of the Association, the account of the different departments were read and passed. The finances are in a satisfactory condition. The results of the Neshaminy Camp meeting fund were deemed encouraging, and the net profit amounted to something over \$400 for carrying on the future work of the society.

The new Trustees have been elected; Mr. Joseph Wood was re-elected President of the Association for the coming year. The Trustees are hopeful of a very successful coming year of work in the cause. The meetings are large, the hall being filled with intelligent audiences. Mr. J. Clegg Wright is the speaker for the year. This is a new departure, engaging a speaker for so long a term at once, but it is likely to be attended with great success in this case.

Mr. Wright has been appointed President of the Lyceum. It commenced its meetings last Sunday. This is an important department of work, and will bring together a goodly number of children to be educated in the broad principles of freedom. The success of the Lyceum will almost wholly depend upon the President. There is a new enthusiasm springing up now that the President is the speaker for the society.

Last Sunday morning there was a large attendance. The subject of Mr. Wright's lecture, "The Decline of Spiritualism," was given by some person in the audience. The speaker denied that Spiritualism is on the decline, but he claimed that it is making new inroads everywhere; that a strong progressive wave is passing over the country at this time. It resulted in a philosophical lecture being given on the power of minorities. The large audience was deeply interested.

The evening lecture brought out a crowded house in every part. Mr. Wright took for his theme: "Has man a soul?" It was a very practical discourse, and to the point, and was much appreciated.

Mrs. Glading's meetings are well attended, and Mr. Walter Howell has made another beginning here, and he is meeting with success. Philadelphia, Pa.

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