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 sena 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 incldents 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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#### Science and the Phenomena Termed Spiritual.

An Address Delivered by Major-General Drayson, at a Meeting of the London Spiritualist Alliance, on Thursday, Oct. 23rd.

#### (Light, London.)

During the past forty years a great number of persons have investigated the phenomena termed spiritual. This investigation has been carried on with more or less care, and certain conclusions have been arrived at by the individuals who have thus investigated.

These conclusions may be classed under the following heads: 1. That no real phenomena occur. That

the whole thing is a trick. 2. That the persons who believe they have

seen certain effects occur, are the victims of their own delusions.

3. That certain occurrences take place which are to be explained by known laws. 4. That the effects which do occur, are the result of some force emanating solely from the individuals assembled. ("Mary Jane"

theory.)
5. That some intelligence, outside of ourselves, does exist, which reads our minds, and tells us that which we ourselves know but nothing more.

That individuals who have lived on earth can, under certain conditions, communicate with us, and that when these conditions are fulfilled, we can receive messages from those who have been dead—no matter how long.

7. That the communications which do come are not given by the persons who profess to give them, but are given by inferior spiritual beings, termed shells, spooks, etc.

8. That our own organization is capable of giving all the communications and information which have ever been given, and that individual spirits have no power to communicate with us.

9. That science is utterly opposed to what are termed spiritual phenomena, and that when the so-called facts are examined on scientific principles, these so-called facts either do not occur, or are to be explained by known laws, coincidences, or trickery.

I must invert the order in which I have given these conclusions and deal first with No. 9 on the list, because I am desirous of calling attention to the fact that science has been sometimes condemned by those persons who have carefully investigated the phenomena, and they have even gone so far as to state that scientific men would not, or could not, accept the facts which were presented to them. This is an error.

What is termed science, is no secret knowledge, such as Freemasonry or the knowledge claimed by the Indian Adepts. Nor is a scientific investigation a secret method of examining any subject. The method of investigating scientifically is, to first examine, by the aid of our senses, the facts which occur under certain conditions, then to invent some theory which will best and most simply explain all these facts. We thus first study effects, and then submit a cause as an ex-

This assumed cause is good, only so long as no facts occur which the theory either fails to explain, or which could not occur if the cause which we have assumed were cor-

Now the history of scientific progress tends to prove that in all ages there have been certain types of mind, which were considered at their respective dates highly scientific, but posed to question the competence of such

unscientific. Such minds ignored the very first principles of science, and inverted the order in which investigations and conclusions should be made.

These minds collected some few facts, then rushed into a theory, and asserted that this theory was infallible. When new facts were brought to light, these were denied, or ignored. The persons who gave evidence of having been witnesses of these facts were accused of being incapable of observing, or of being impostors, and the erroneous theory was

then maintained, often for centuries. I cannot give a better example of this system than that relative to the earth being supposed a flat surface.

A story is told of a gentleman who was a geologist, and who framed a theory of the geology of the whole earth from the facts which he had examined five miles round Edinburgh. When any facts were submitted to him relative to formations in other parts of the world, which did not accord with those which he had seen round Edinburgh, he de-nied the accuracy of these facts, and asserted that the observers were incompetent.

If now any person asserted, in consequence of the above examples, that science was opposed to geology, or astronomy, he would be stating that which is not correct. It would not be true that science was so opposed, but that certain men claiming to be scientific, were merely quacks in science, and were ignorant of the mere elementary principles on which scientific investigations can alone be

It was about the year 1851 that I was first present at some table-turning, which at that date occupied much attention. The table moved, but I suspected that some of the party pushed the table. After several trials, I came to the conclusion that there was some power besides mere muscular pressure which caused the effects.

Shortly after these personal experiments, Mr. Faraday wrote to the newspapers, stating that he had constructed an apparatus by which he could discover whether any person to make a table move in any one direction, and he found on the occasion when he triedthe experiments that pressure was used by those sitting at the table. Therefore, say Mr. Faraday and his followers, everything that occurs in connection with table-moving is accounted for by unconscious pressure.

It was in the year 1856 that I was invited to be present at what was termed a "scance, at the house of a friend at Blackheath. At that séance a large dining-table rose from the ground several times, our hands being held above the table. I at once decided that if this phenomenon were not produced by some trick, the theory of unconscious pressure was erroneous, and I determined to test this fact in a manner that would render trickery impossible. I invited the medium to stay at my house, and there, with various tables, I tested the facts. I found that on every occasion the tables would rise, sometimes remaining in the air several minutes On three occasions in my own house I saw a table, six feet long and four broad, rise from the floor and move several feet towards me being at the time several yards from the table, and no other person near me, trickery or machinery was in these cases impossible and although as a cadet I had been a pupil of Mr. Faraday's, and had admired his great skill as a chemical experimentalist, I was forced to conclude that, as regards the phenomena of table moving, he had committed the elementary error of theorizing from an imperfect examination of facts, and really occupied the same position as the gentleman who had given a theory of the geology of the whole earth based on his investigations round Edinburgh.

WISH TO CALL PARTICULAR ATTENTION TO THIS SYSTEM OF ERROR.

it has been repeated over and over again by individuals in their investigations so termed," of these phenomena. I know two or three instances where gentlemen supposed to be scientific, and having a great reputation as scientific men, have devoted a few hours, or a few weeks, to observing the phenomena, and have then set themselves up as authorities on this subject, and have writ ten or lectured about it. With an audacity which ever accompanies self-sufficiency and an illogical mind, they have not hesitated to intimate that those persons whose investiga-tions had extended beyond their own, and had been repeatedly witnesses of additional facts, were either fools or impostors.

To argue from the assertions of such sci entific quacks, that science is opposed to the phenomena, would be as illogical as to assert that science was opposed to the theory of the earth's rotation. It was not science which was so opposed, but certain incompetent persons who had unjustly obtained a reputation as scientific men.

When we find, as in the present day, men asserting that Mr. Faraday has explained the whole of the phenomena of tables, and other articles moving and rising in the air, by unconscious pressure or involuntary muscular action, we know that such men are as mentally incompetent to judge of facts, as is the savage who tells us that a railway train running at forty miles an hour is a delusion of our senses, as he knows it cannot occur.

When also we find that the mental condition of these individuals is such as to render them unwilling to collect or examine facts, before they theorize, we are naturally dis-

which in reality were the most feeble and | minds to form conclusions on any branch of

We know that, as regards the phenomena iere dealt with, certain persons claiming to e called scientific have, during an hour or two, been present when scarcely any phenomena occurred—a result due in most cases from these so-called investigators not having complied with the conditions essential to the production of such phenomena. These individuals have then rushed into theories, and in some instances have had the audacity to claim that they have exposed the whole thing. Suppose, for example, I was a disbeliever

in photography, and asserted that it was a trick. I proceed to a photographer's to ex-amine the subject. The photographer places his collodionized plate in the nitrate of silver bath, places this plate in the camera, and then proceeds to the dark room to develop the image. I stop him and say, "No, you shall not take that plate into the dark room; bring it out in the light. Let me see the plate and the image on it at once. If I cannot see the image on the plate now, I shall expose you as an impostor." The photographer would tell me that he must develop his image in a darkened room. I object to such a proceeding, and leave the photographer's and write a long article for the instruction of the general public, informing them that by the scientific system which I adopted in investigation I had prevented the photographer from imposing on me, and could positively assert that no such thing as photography really occurred—the whole thing

This is by no means an exaggeration of the proceedings of certain individuals claiming to be scientific; and I speak with certainty, because I have been present on several occasions, when exactly such a course has been adopted.

The cry has frequently been raised, Why don't you get scientific men to examine the question? "By all means," has been the remit that mere opinions are to take the place of facts, or that a theory is to be put forward before the facts have been fully examined Where can we find a more careful and searching investigation, carried on in the most scientific manner, than that carried on by Professor Crookes, whose scientific inquiries, when compared with those of many other professors, are like the theories and conclusions of Galileo, compared to the nonsense urged against him by the Sizzis and other theorists, who asserted that the earth could not move?

The utter absence of real scientific knowledge exhibited by some of the so-called learned men, when they have attempted to examine these phenomena, naturally causes us to doubt their capacity for judging correctly on those matters of science, of which they claim profound knowledge.

Two thousand years ago there were men who claimed to know exactly the influence which every star or planet produced on the earth, but also that it rotated on its axis. And such men ridiculed the really scientific astronomers such as Pythagoras, who asserted that the earth did rotate. So in the present day there are similar classes of minds who claim to teach us the relative age of the planets, how comets are formed, and how ong the sun will last, when-and I speak with certainty—they do not know that a movement of the earth is occurring, which is the cause of those great climatic changes on earth which geology proves have occurred in the past. Is it probable that men who have exhibited such an utter want of capacity when examining one class of phenomena, shonid suddenly become infallible when deal ing with another subject?

When we find that men who thus ignore the true scientific principle of investigation put themselves forward as the teachers of the general public, it is a case of the blind leading the blind.

Those persons who have had much to do with education must have observed how the human mind may be divided into classes. One class of mind invariably makes the same mistakes, another class always fails to perceive some important fact bearing on a problem. Two individuals, though living on opposite sides of the world and having never met, will yet commit the same errors when judging what to each is a novelty. I have had many amusing examples of this kind in my experience. When as a young officer I was in South Africa, I once astonished some Caffres by using a magnet to lift an iron nail. These men were alarmed, and called out that it was "witchcraft." I informed hem that it was not witchcraft, but was a force termed "magnetism." The Caffres repeated the word after me and were much pleased with the explanation. Some days after this I happened to open a bottle of soda water, which, whilst effervescing, I drank. The Caffres shouted, "He makes boiling water instantly and then drinks it, it is witchcraft." One of my former Caffre friends was present and with a self-satisfied smile he announced that it was magnetism, not witchcraft, which enabled me to drink boiling water.

Having on another occasion made a rather successful pencil eketch of a Caffre chief was again accused of witchcraft. But one of my learned Caffre friends was near who explained that witchcraft had nothing to do with this sketch, it was all done by magnet-

country house in England, when the subject of table-turning was raised. I stated that in my own house I had seen a table rise in the my own house I had seen a table rise in the air and remain suspended several minutes, when no person was touching it, and this fact I had seen not once only, but hundreds of times, and under such conditions that any trick was impossible. There was a gentleman present who claimed to be scientific, and who told me he was much surprised that and who told me he was much surprised that I was not aware that Faraday had fully explained this fact by unconscious pressure. Then," I said, "if I place my hands a foot above a table, and the table rises from the ground and comes up to my hands, the fact

is explained by unconscious pressure?"
"Certainly," said the gentleman, "and
Faraday proved it by some instruments."
When I have told some of my Caffre acquaintances that I had seen railway carriages running along as fast as a horse could gallop, and that these carriages were made to travel by the aid of fire and water, they have told me that if they saw this with their own eyes, they should know they had been bewitched by the Rainmaker of their tribe.

Not long since, I told a skeptical friend that I seen various phenomena termed spirit-ual, and probably well-known to the majority

of my audience. "If," said my friend, "I had seen these with my own eyes, I should go to a doctor, for I should be convinced that my brain and liver were diseased, and this," said he with an air of profundity, "I consider the true scientific way of examing phenomena."

There are two terms used by electricians to define two kinds of electricity. These are "quantity" and "intensity." The meaning of these terms may perhaps be better understood if I speak of them as applied to brandy. Intensity corresponds to brandy above proof. Quantity to the actual quantity of brandy. Now with regard to the human mind, there question? "By all means," has been the reply. But the question must be examined on scientific principles, and the men examining must be really scientific from . We must not have every principle of science and logic ignored immediately an investigation of these stand a quadratic equation. When men with the practical and scientific men are not opposed to the innormance is commanded. We cannot adminds possessing quantity only, examine the objection to it, and the disinclination of the stand a quadratic equation. When men with the objection to it, and the disinclination of the stand a quadratic equation only, examine the objection to it, and the disinclination of the standard of th some of the phenomena which I have referred to—phenomena ruled by the most subtle and delicate laws—they are as incapable of examining, as an elephant would be of playing with his foot on a harp. They fail to discover anything, and then conclude that there is nothing to discover. Let us take an example.

If I raise my hand I do so in consequence of my will (acting by some subtle power which we may term vital force, or anything else we like to call it) raising my hand. If I take in my hand a pen or a pencil. I can trace certain words or sentences, which my mind as it were creates. If my mind neither wills that my hand should be raised, nor that sentences should be written, and yet my hand is raised, or certain words and sentences are written, then this would be termed unconscious action. We have thus given a name to a something which we don't understand, just as my old friend, the Caffres explained my

sketch as due to magnetism. Now, when my hand moves without any mental action that I know of on my part, it may be that my mind is acting without my being aware of the fact; but it also may be some power outside of my own mind which causes my hand to move. A man's limbs may. by the action of electricity, be made to move without any mental exertion on the part of the possessor of those limbs. And if my hand is raised, or words are written when my mind does not will that either result should occur, it may be that my limbs move in consequence of my mind acting without my being aware of it; but it may also be that some power outside of myself is causing this move-

If my hand thus writes in a language with which I am unacquainted, or if it writes truthfully on subjects with which I am en tirely unacquainted, it is more than probable that the force or power which causes this movement is outside of myself. If I fixed to my hand some instrument which would indicate when my hand moved, and wrote sentences, and if I then explained this movement by calling it unconscious action or pressure, I should consider that my assumed explanation of the phenomena was unreasonable. I might on the same theory assert that the jumping of a leg, when electrified was caused by unconscious action.

When a table was found to move, when several persons were sitting round it, and some instruments showed that a force was exerted which caused this movement, it was assumed that this force emanated from an unconscious mental action on the part of the sitters. It did not follow that this theory was correct. It might be a force outside of the sitters, acting on the hands of the sitters. When, however, we have hundreds of examples of a table rising in the air when the hands are above the table, the unconscious pressure theory becomes ridiculous, and that there should be found some men who still assert that the raising of a table in the air is fully explained by unconscious pressure, is an example of feeble intelligence, more remarkable than perhaps any which can be given in the present day.

Let me then once more point out that the laws of science are immutable, that it is neither science nor scientific men who are opposed to examine or theorize on the phenomena termed spiritual. The true philosopher and man of science will examine, and has examined. Those who will neither examine facts, nor take evidence, or who glance

Only a few months ago I was staying at a only at negative evidence and then theorize, are not really scientific men, but are too often those who, having borrowed the majority of the ideas they put forward, are disposed to side with the majority, and gain a temporary applause as cautious men. Had they lived 1,800 years ago, they would have been the loudest in their cry of "Crucify

The arguments which are too often brought forward by similar classes of minds, to prove that none of these phenomena really occur, are so illogical that it is marvellous how they are repeated time after time; and yet the people who bring forward these arguments will assure you that they are too practical to believe your phenomena. As an example of this style of argument, I give the following: "You tell me," says the practical man, "that it is possible to receive a communication from a spirit. Well, then, tell me what horse is going to win the Dorby?" from a "I do

is going to win the Derby?" I reply, "I do not think this could be known." "Then," says the gentleman, "it proves the whole thing is a delusion." I have asked such men whether they believed in the possibility of telegraphing by the cable from here to New York. "Certain-ly," they reply. "Then," I remark, "tele-graph to New York and find out what horse is to win the Derby, and if you cannot find out, then it proves the impossibility of telegraph-

Now, if we analyze what was in the mind of this man, it will be found that it was a theory to the following effect: We will sup-pose his sister, or mother, or any other relative had lately died. He assumes, on no evidence whatever, that this relative, immediately he or she has entered the next world, has not only become thoroughly acquainted with horses, but can foretell what these horses can do six months in advance, and he asserts that unless his fertile imagination has been correct, then absolute facts are to be ignored.

scientific men, but from schemers, and from men incompetent to reason, who having obtained a reputation for their theories, are doing their best to burke facts which, if once acknowledged, would prove their theories ridiculous and without foundation.

The first and second assumed explanations of the phenomena are easily answered.

No real phenomena occur, says the theorist. Thousands of witnesses testify that they do

A story is told of an Irishman who was seen by three witnesses to steal a kettle. "Sure, your honor," said the man, "you are not going to convict me of theft because these three men say they saw me steal the kettle, for I can bring fifty witnesses who did not see me steal it, so the mass of evidence is in my fa-Such is the argument used by those who have never seen any of the phenomena. Persons who think they see phenomena are,

it is alleged, deluded by their own senses. If this be a fact, then all evidence must be ignored. If I and twenty other witnesses can swear that we saw A stab B, our evidence must be ignored, if a theory is popular that A could not stab B; we must have been the victims of delusion. Yet men are hung when such evidence is forthcoming.

The whole of the phenomena can be explained, it is said, by known laws.

am tolerably well acquainted with "known laws," and I should like to hear which of the "known laws" will explain any of the following facts:-A table rises in the air, without contact,

and responds to questions by movements. A chair is moved from one end of a room to another, without contact of any kind; any trickery in these cases being rendered impos-An accordion is carried by invisible agency

ound near the ceiling of a room, playing any tune that may be asked for. A locked piano plays any tune which may

e asked for.

A pencil and a sheet of marked paper are placed in a corner of a room. There is no writing on the paper when it is placed in the corner. In thirty seconds the paper is taken up and examined, and on it are more than 300 words written in the handwriting of a deceased friend, and containing information on subjects impossible to be known by the medium. Copying this message in ordinary writing occupied twelve minutes.

Six people are sitting at a table, and their twelve hands are on the table. From under the table there comes a living human hand. call it living as it is warm to the touch, loes not yield to pressure, moves as does a human hand. It takes a pencil and writes a long message on paper, and signs a name to this message, the signature being so definite that it could be sworn to if on a cheque, and this signature being that of a deceased rela-

These are only a few of the elementary facts which occur.

Now, let us ask, which of the "known will explain these facts? To assert that all these facts are no facts at all, but are the results of trickery or delusion, exhibits a type of mind similar to that which a savage would exhibit who asserted that the various chemical experiments exhibited at a lecture did not occur, but were all tricks or delusion. If the "known laws" which will explain these facts cannot be given, then the man who makes the assertion that "known

Concluded on Eighth Page.

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

BY GILES B.STEBBINS.

CHAPTER VII.

GERRITT SMITH. "Thine to work as well as pray, Clearing therny wrongs away, Plucking up the weeds of sin, Letting heaven's warm sunlight in,"

Leaving the New York Central Railroad at Canastota, twenty miles east of Syracuse, the mail carriage takes one southward nine miles to Peterboro. Upward leads the road; winding up the hills, following the course of a foaming mountain stream, getting glimpses of a broad landscape of farms and forest north to the verge of Oneida lake—which shines like a sea of molten giver in the distance, passing dairy farms and rocky gorges the village is reached—a thousand feet above the starting place, where the air is sweet and pure in summer, and the wintry winds have their own wild way. Around the pleasant village green, with its grass and trees, are the homes of some four hundred people, and on every side, hill and dale and dairy farms. On the north side of the green, in an ample space of lawn and old forest trees, stands the family home, a spacious three story wood house, with broad hall through the centre, and great pillars reaching up to its roof along the front piazzas. A garden, some acres in extent, abundant in useful vegetables and beautiful in flowers and trees, reaches along either side of a swift, clear brook. For twenty-five years I have visited that home occasionally, speaking on Sundays in the plain little free church across the green, meeting prized friends in the neighborhood, and enjoying the society of Gerritt Smith, his admirable wife, and their family and friends. It was a hospitable house, its doors open to many kinds of people, from the accomplished and elegant to plain and homely men and women, coming to attend some reform convention, or old neighbors and prized friends. His acquaintance had wide range, and he always cherished a warm, neighborly feeling for the dwellers on the farms around who had interest in reforms and were devoted to religious ideas sacred to him. His tall and good feeling, gave a princely air to his courtesy, bestowed impartially on all.

In early life a believer in the prevalent orthodox theology, his views changed, but he always held in reverent respect all sincere opinions. Orthodox and heterodox alike were his welcome guests, and there was frankness of speech, without controversy. I remember once at breakfast, when several visitors were present, I sat at his left hand, and a lady with whom I had enjoyed some interesting talk on his right. The conversation turned on the narrow and bitter feelings so often manifested on religious subjects, and he said: "Here am I, suspected of being heterodox, yet quite orthodox after my fashion; here is Mr. Stebbins whom some people think a sort of pagan; and here is this Catholic lady on my right. We are all good friends, and if that was the way of the whole world it would be a blessed gain of true religion." His natural reverence was deep and earnest, and while he could plainly criticise error, he never showed, or felt, contempt for what others held sacred. Each morning the family met in the sitting room, and when all was fect, and his brief prayer would follow, ten-der and beautiful, "the soul's sincere desire" for spiritual light and strength. It was good to be there.

Mrs Smith, at that morning hour, always dressed in white, her winter garb of some fine woolen stuff of the same spotless hue, a single fresh rose, worn on her bosom-making contrast of color with her dark hair and white robes. Such a dress always seemed fit and appropriate beyond any other. It was her own choice, and seemed the outward expres sion of her inner life. In a shaded nook in the garden was her summer house—a rustic roof of bark and twigs just large enough to cover her table and a half dozen chairs; with grass and flowers, the murmuring brook and the great old trees around. With her favorite books she spent many hours there. In a corner of the sitting room was her rocking chair and work-basket and a stand for books, works on Spiritualism usually among them, "Anna's crazy corner," as her lover husband sometimes laughingly called it.

He was a sincere believer in free trade. basing his support of that policy on the broad ground of universal philanthropy and frater-

He was greatly occupied in practical reforms. Temperance had his life long advocacy. From the day when he invited an antislavery convention—good and true men mobbed out of Utica-to meet in Peterboro, and opened home and church to them, he was an abolitionist, without fear and above reproach. His courage, his generous help, his wise counsel and eloquent speech were of great value. His adherence to natural religion, with no book or creed as authority over the soul, was firm and clear to the last. While he loved whatever truths the sects held, his own feelings can be well expressed in Emerson's

> "I like a church; I like a cowl; I love a prophet of the soul; And on my heart monastic aisles, Fall like sweet strains, or pensive smiles; Yet not for all his faith can see,

Would I that cowled churchman be." Before knowing him I supposed he was man of profuse and emotional benevolence, and might exhaust his large inherited wealth. I found him diligent, sagacious and success ful in business affairs, and giving sums large or small, with careful judgment as well as benevolent spirit. Thus he could make donations reaching many thousands, and yet have more to give. His mission—performed unconsciously, and therefore all the better was to teach, by life-long example, that persons of ability and wealth should devote their talents and means, in a spirit of religious consecration, to the freedom and uplifting of the people, and should have "the courage of their convictions" amidst the enervating influences of outward abundance and ease.

> THEODORE PARKER. " No boundless solitude of space. Shall fill man's conscious soul v But everywhere his eye shall trace, The beauty of eternal law. soul with awe,

And he, who through the lapse of years,
With aching heart and weary feet.
Had sought, from gloomy doubts and fears,
A refuge and a safe retreat—
Shall find at last our inner shrine,
Secure from superstition's ban.
Where he shall learn the truth divine,
That God deally exemptors in man." That God dwells evermore in man."
— Elizabeth Dolen

Theodore Parker's earnestness and reverent spirit made an ordinary preaching poor. ic theories and facts. The same policy was but Dr. Moran is a man of much inferior prince, amongst whose effects the slate was This heretic and iconoclast was one of adopted by the late Prof. Denton, who drew calibre, and being an Irishman, whose life found after his death.

the most truly religious men in any New England pulpit. He rebuked cant, that sincerity might gain ground; he broke beloved idols in pieces, yet

"'Twas but the ruin of the bad— The wasting of the wrong and ill; Whate'er of good the old time had, Was living still."

None rejoiced in the life of the old-time good more than he, and few helped it so much

-albeit he was held as a reckless destroyer. His natural manner in preaching—that of a man addressing his fellow men without any affectation in voice or style-impressed me favorably. He had the dignity and feeling fitting high themes discussed, but the "hely tone" of the parish priest was not heard—a happy relief! The clergy ought to bless his memory for his great help in making pulpit ways natural. His frank and courageous speech, not only of Pharisees in Jerusalem but in Boston, of prevalent and Jerusalem proposed in Boston, of prevalent and New York popular wrongs in Babylon and New York, was novel and refreshing. Again the clergy should bless his memory for helping to emancipate the pulpit, making it a place for voices not echoes. His theology too had a fresh vitality; he told of a living and present word of God.

I have heard him speak in anti-slavery and woman-suffrage meetings—every word a blow and the mark never missed.

Visiting him at his home in Boston, I found this heroic soul tender as well as brave. His domestic life showed that side of his character which was notable, too, in his public efforts in an undertone of sorrowing pity toward those he rebuked, and in the emotional parts of his religious discourses.

A devoted and true husband, a lover of the society of the best women, greatly fond of children, of whom he once said in a prayer that "the fragrance of heaven was in their baby-breath," his wealth of affection equalled his wealth of intellect.

Several times I spent an hour in his study. He was simple and sincere, so eager to learn that you almost forgot how much he knew. The plain ways of his early life on the farm never left him. That room on the fourth floor—the whole floor with its outlook over the city from front and rear windows-was filled with books; plain shelves on the wallsand in every corner or nook by door or window; full shelves in racks in the middle of stately person and fine face beaming with the floor; piles on the floor, shelves along the stairways and in lower halls and closets, an overflow and inundation everywhere. To me the most interesting of all was a little bureau -very plain and small—such as a boy might have by the head of his bed in his little chamber in an old farm house—which stood be-peath a window with an old Latin dictionary on it, and the name, "Theodore Parker, ejus liber," in a boy's hand on its blank leaf. That book he bought himself, and paid for it by selling huckleberries picked with his own hands on his father's farm, which he carried in his little tin pail on foot five miles to Lexington and sold for four cents a quart until he had laid away in that bureau drawer four dollars to pay for that dictionary. No wonder such a boy grown to manhood, conquered dif-ficulties and made that first book the seed corn from which grew his great library; and did also much other work, books being only his tools. At the opposite end of the room was his desk, with its busts and statuettes of Jesus, Socrates and Spartacus, its flowers for fresh ornament, and its walls of books all about. The same stout and tender heart that led the boy with that little bureau by his bedquiet he would rise and repeat some hymn | side, to pick berries, and help his dear mother from memory, which all who chose would in her housework was in the man who join in singing; then he would repeat scripture passages in the same way, the clear and ways of his childhood, and we can say of him, the romance of King Arthur:

'His strength was as the strength of ten, Because his heart was pure. [To be continued.]

#### An Ollapodrida from Australia.

To the Editor of the Religio-Philosophical Journal: The present time in these Australian colonies is noticeable on account of the keen interest everywhere shown in the discussion of religio-political and strictly theological questions, thus strikingly contrasting with former periods during which such matters, all important though they really be, were carelessly left in the hands of the pictists and theologians with whose disputings and contendings society in general did not seem to concern itself. Now a change has come, and religious concerns are in the ascendant, while the odium theologicum makes its impress in all quarters. The columns of the secular press, which formerly furnished but scant space for notices of religious or anti-religious movements, are now flooded with theological matter, and it is quite as eagerly scanned as any other intelligence, thus showing that newspaper proprietors and journalists in the spirit of commerce, are ministering to the necessities of the hour and meeting demand by supply. Contingent questions, such as education, state interference with respect to Sabbath observance, the suppression of blasphemy, censorship of the press in the interests of morality, etc., also come in for a large share of notice. This is a good sign, I take it, of intellectual progress, in these remote parts.

When I last wrote you, Mr. Gerald Massey had just been introduced to the public of Sydney. He delivered four of his secular lectures here, meeting with a good degree of support, and with generous recognition of his literary powers, more especially the sweetness and force of his phraseology. Hence he passed on to Victoria, to delight the people of Melbourne with his richly-worded and entertaining discourses upon Shakespeare, the poet Hood, Lamb the humorist, Robert Burns, the pre-Raphaelite Brotherhood of painters, and other similar subjects. His reception there was also highly appreciative, and the newspapers (with the exception of one owned by religionists) gave lengthy notices of his lectures, with the freest tribute to his genius. He is still in Victoria, and has attended several gatherings there of Spiritualists, who have been glad to find him in their midst, and have listened to his remarks thereat with great gratification. It is expected that he will shortly commence the delivery of theological lectures, in which case he is sure to attract large audiences. Much curiosity is evinced to learn his views upon, and his personal experiences of, Spiritualism. Some spiritualists look upon him as having shown the "white feather" in regard to his religious belief. According to their view, he should have advocated spiritualistic doctrines at the outset of his career here, fearlessly and regardless of consequences. I myself know that he was quite ready to have done so, but was counselled to avoid raising prejudice against himself prematurely, and thus put himself out of the range of the intellectual sympathy certain to be evoked by his treatment of general subjects, and which might ultimately extend so as to afford opportunities of spreading a knowledge of spiritualistlarge audiences with his purely scientific lectures, and gave such general satisfaction, that hundreds afterwards went to hear what he had to say about Spiritualism, who would never have been numbered amongst his auditors had he "opened out" with an exposition

of his theological views. The foregoing reference brings to mind the fact that some of the Queensland journals have printed particulars of a visit recently made to that part of New Guinea where Mr Denton "gave up the ghost," by a small party organized by a gold seeker of the name of Gleeson, whom I believe to be a free-thinker, if not a Spiritualist. The professon found his decently interred. Mr. Gleeson found his grave, and out of pure respect was at the pains, with the help of some natives, to fence in Mr. Denton's grave.

The late professor came to us from the United States, and I observe an announcement just made of the arrival in New Zealand, en route to Australia of Miss Lena Cook, also from America. She is reported to possess good mediumistic powers, but the phase of her mediumship I have not learned. There is wide scope here for good mediums, but to succeed-indeed, to escape police supervision, even—they must be thoroughly genuine and eschew trickery in all degrees and forms. Speaking generally, humbug and America are regarded as hopelessly conjoined, and your people are looked upon as such devotees at the shrine of the almighty dollar, that there can be nothing under the sun you would scruple to resort to for the sake of money. So, have a care whom you send us. We do not much appreciate trance speakers unless of the very highest grade, such for instance, as Mrs. Britten and Mrs. Watson. And I will here venture a suggestion that it is undesirable to encourage mediumship partaking of the nature of trance, unless the subject thereof can be proved to pass into what is erroneously termed an unconscious condition. There should either be a definite and verifiable degree of unconsciousness with such speakers, or they should be regarded as in their normal condition and (what is of still more consequence) be held to be responsible for their utterances. Impressional speech and action originating with disembodied spirits are far more common, in my belief, than the world imagines, but the fact is incapable of demonstration to outsiders, and it is much the wiser plan not to insist upon it. With respect to lectures, I deem it superstitious to guage their worth by the phenomenon of trance; if a spirit be responsible for the utterance of bosh, it is bosh all the same, and the more contemptible because of the sphere from which it comes. Bear in mind, I am not alluding to the efforts made by recently departed or ill conditioned spirits to "say their ike say," or commune with their friends in family or private gatherings. To such every indulgence should be granted, and for such all allowances possible may be made. My reference is to platform speakers. Spiritualism is very inclusive, embracing all sorts of people, fools not excepted, and foolish folks often bring ridicule upon our cause, by their disregard of that common rule which enforces the desirability of taking things for what they are actually worth.

An illustration of the above remark comes from New Zealand, in which colony Spiritualism is widely extending. Incipient mediumship there, as elsewhere, has been greatly overrated by the injudicious, and being dragged into publicity, has collapsed with, for the moment, disastrons effects. Thus a supposed inspirational speaker, a local man, was induced to appear before a large gathering at the Athenæum, in Wellington, to the utter disgust of sensible and rational hearers. and all the papers denounced the anair as a miserable failure. While referring to New Zealand, I may mention that the "whirligig of time" has there brought free thought to the front. Changes in the government have taken place, and the new ministry includes two materialists, one of whom, the Hon. R. Stout, is an able lawyer, who has taken a very active part in the promulgation of infidel theories. The Christians are furious at the turn things have taken, but they draw some consolation from the admittedly shortlived character of New Zealandian govern-ments, and scarcely any one expects Mr. Stout to retain the post of premier long; not but that he is a man of ability and probity, for those qualities are generally conceded to him.

Reverting to trances, I may record the reading at a meeting convened by Spiritualists in Sydney, of the trance address spoken by Mrs. Watson, under the assumption of its being inspired by Prof. Denton, some time ago in San Francisco. The reader did his part well, and was quietly listened to, but a lively discussion ensued, in which many who had frequently sat with pleasure at the feet of Mr. Denton, contended that there was no sign of his genius or power in the address, and that it was most absurd to refer it to his influence. I did not regard the doing so as an absurdity, but I deemed it very impolitic.

Have you not noticed this peculiarity about trance lecturers?-if the performance be a creditable one, they appropriate all the credit to themselves and are loaded with congratulations; whereas, if it be defective, or contain foolish and unreliable statements, the blame and reprobation are unhesitatingly transferred to "the spirits." Let us end such folly and hold consciously speaking-platform frequenters responsible for what they say to us. Of course there is such a condition as a state of trance. The other day our police locked up a drunkard, or at any rate a man supposed to be under the influence of drink, named Mc Ivor, a tobacco twister, who became unconscious shortly afterwards and remained so four or five days, when he suddenly came to himself and was dealt with in the usual manner for his offence against society. Another recent instance I am acquainted with. There is a young lady at a watering place near Sydney, who for nearly twelve hours was in such a condition that her friends believed her to be dead, and she had been duly "laid out" for burial before consciousness returned. I do not give her name, for she has been mercifully spared from knowing how near the grave she came to be-

A little while ago the Roman Catholics and sympathizers therewith of this colony assembled in large array, with banners and bands, to greet Dr. Moran, the Archbishop appointed by the Pope to take the place of the late Dr. Vaughan. The deceased ecclesiastic was an Englishman, of good family, learned alike in ecclesiastical lore and in modern science and discoveries, with a fine majestic presence, as became a prince of the church. He was idolized by his own people, over whom he exercised unquestoned control, and outside his own communion he had many friends and still more admirers. He induced the Catholies to withdraw their children from the State schools and to re-establish denominational education at immense cost and under great disadvantages. He was an accomplished writer and orator, and invariably commanded in-terested hearers, wherever he chanced to go. Great things were expected of his successor,

hitherto seems to have been mainly spent in ministering to unfortunate, illiterate and naturally credulous people, I fancy he will find himself quite out of his element here, and that he will come to be recognized as a good-intentioned common-place sort of priest with small weight in affairs that do not pertain to his own church. He is not an orator, and the general public will not care to run after him, if he confine himself in his addresses to homilies and the like, as he has done up to the present. Discourses upon legends of the saints, the efficacy of devotion to Mary, and matters of that nature, are out of time and out of place with us.

Very great sensation has been caused by the proceedings in connection with the holding of the second annual conference of Australian secularists, which has just come off at Sydney. The opening preliminary meeting took place on the 27th of Sept., and at one or other of the following sittings, delegates were present from Melbourne and New Zealand. and also from several provincial towns in N S. W. On Sunday, the 28th of Sept., Mr. Joseph Symes, from Melbourne, who was trained for the Wesleyan ministry in England, and upon his abandonment of Christianity, became a colleague of Mr. Bradlaugh, gave a morning lecture at the Gaiety theatre on the loss of the Christian heaven. That evening he again lectured, but this time in our largest theatre. which was given up to him by Mr. Charles Bright, the free thought and spiritualistic lecturer. The spacious building was crowded to its utmost capacity, and the audience were very sympathetic and enthusiastic. Mr. Symes is a very clear and forcible speaker, and he made perhaps the most that could be made of his subject, "Secularism, the light of the world." But it can hardly be denied that it was only a dull light, with all the lecturer's eloquence, that was brought out with the view of dazzling that immense assemblage. At the subsequent public gatherings, which were also crowded, resolutions were enthusiastically adopted, inter alia, protesting against the State undertaking to teach religion in any measure or form; claiming for secularists equal rights with religionists in supplementing education at the public schools with polemical instruction, given in the school buildings after hours; urging the abelition of judicial oaths; condemning flogging of criminals; advocating enlarged operation of matrimonial divorce; and urging the advisability of creating a federated council of free thinkers, and establishing temperance societies for secularists. This was de nominated a free thought conference, but the secularists got it up, and it ought by right to have borne their own name. They are materialists, whilst the freethinkers include the ists and Spiritualists. The co operation of all sorts of free thinkers was obtained, but the theistic element was overweighted, and little save the rankest atheism was either expressed or promulgated. Consequently neither the cause of freethought, as generally understood, nor that of Spiritualism, benefited by the proceedings to any great extent. Mr. Symes talked bold, and—as I regard it—depressing and desolating materialism; nay, he even went so far as to assume the non-existence of God and of a future state as denomstrated beyond cavil or question. One or two Spiritualists who shared in the proceedings expressed their dissent from rank atheism of that nature, but speaking later than Mr. Symes, when the audiences were waning and when the reporters had left off note taking, their sentiments obtained but slight publicity. And so it came, not unnaturally, to be regarded as an atheistic gathering, and all concerned classed together, as believing neither in Deity nor in the continuance of ille beyond the grave. The secularists here have a large association in active work, and I hope that one effect of the recent conference, though unintended and not anticipated will be the formation of a definite spiritual-

istic society in Sydney. In Victoria the Spiritualists and free think ers, by their persistency have compelled the government to take counsel's advice respect ing the legality of making charges for admission to lectures and entertainments on Sunday. By insisting upon a clause prohibiting such charges being incorporated in the licenses for theatres and public halls, and even suppressing collections at free thought Sunday meetings, the authorities had managed to hamper the exertions of free religionists and the non-orthodox; but the legal advice sought is altogether against the government, and consequently there is much jubilation in the ranks of the free thinkers and Spiritualists, to attend whose lectures and entertainments the public will freely pay, when there is anything provided really worth listening to.

The colony of South Australia, hitherto peopled by a community noted perhaps as much for exceptional immorality as for churchgoing and piety of the goody-goody sort. has at length been invaded by materialistic and spiritualistic advocates, and great commotion is consequent thereupon. Mr. J. Symes delivered a series of lectures there some months ago, and aroused violent indignation. After him Miss Ada Campbell, a young lady who advocates spiritualistic free thought with discretion and oratorical skill, made her appearance, and she has continued lecturing with very marked success up to the present. She conducts herself in a lady-like manner, is fearless and ready to defend herself against attacks from all quarters, and she has so ingratiated herself with the people of Adelaide, that very recently a banquet and ball were given in her honor, and she was duly presented with a complimentary address. Taking alarm the theologists formed socie ties to cope with the new order of things, and only last Sunday, in the public gardens, what the newspapers describe as a "scrimmage' occurred between the Christian Crusaders and the free thinkers.

There is not much to say about Queens-land, but from all I can learn, religious enlightenment and the truths of the spirit and of immortality are being disseminated much more freely than at any former period, in that colony as in other parts of Queen Victoria's extensive dominions.

Mentioning royalty, I am inclined to pen a few sentences about the intrusion of Spiritualism into such quarters. It is one of the tritest sayings that, you must go from home to learn news. A writer in a Sydney society journal, "The Bulletin. recently declared that he had seen a letter sent by the late Duke" of Albany, to Mr. Eglinton, the median acknowledgement of the recent of the um, in acknowledgement of the receipt of a psychographic slate." He then went on to state that more than one member of the royal family of Great Britian is known to be "very strong on Spiritualism;" that a very eminent personage indeed saw visions prior to the death of the duke, who himself was visited by apparitions, that warned him of his impending fate. And further, that Prince Leopold, a short time before his decease, caused to be made a handsome folding slate, with the intention of presenting it to Mr. Eglinton, but that death interfered with the design of the

The question of vaccination as a protection against small-pox, has again cropped up in these colonies, and some of our medical men now advocate, not only septennial and triennial resort to this questionable prophylactic, but that one should be re-vaccinated annually. Verily the disease is less to be dreaded

than the antidote! Apericans have heard of the domestication of a great diversity of animals, and perhaps reptiles. Here is an account recently published in good faith, respecting a tame eel, which is in possession of a sawyard waterhole at Parramatta, a short distance from Sydney. The eel has been known to be therefor five years at least, and by constant usage to being fed by hand, it has become so tame, that it can be induced to show itself in response to a call, when it will hold out its head, to be taken up from the water and fondled. GEO. WRIGHT. Sydney, N. S. W., Oct. 8th, 1884.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: All of the activities of the Church of the New Spiritual Dispensation increase in interest and numbers, and the "little church around the corner" is now a landmark or a mile-stone in the cause of Spiritualism in our city. Mrs. Emma Hardinge-Britton's course of lectures is attracting large and intelligent audiences, which fully test the capacity of the building. There is a marked addition to our audiences of gray-haired men and women, old-time veteran Spiritualists, who knew and honored Mrs. B. in the earlier days, many of whom were brought into a full knowledge of "a life continued and love immortal" by her wondrous gifts. The subject selected for the evening lecture was-"Man Know Thyself."

Preceding the lecture, Mrs. B. read an account of some marvelous phenomena that occurred at a vacant house in the suburbs of London, Eng., which can be found in her re-cent work, "Nineteenth Century Miracles." The price of this book has been reduced to \$1.50, and 100,000 copies should be sold in this country alone. It would not be possible for me to even outline this masterly discourse. The controlling influence argued that man is the microcosm of all below him, and that the wondrous progress made in art and science, in all that advances humanity, is the result of spiritual laws and forces. Science fails to find the real man, when death has released the immortal spirit from its mortal surroundings. It was argued that thirty-six years ago, when the world heard the echo of the raps at Hydesville, the prob-lem had been solved. The control referred to the phenomena that had been read, in which bacchanalian orgies had been given by spirits bound in chains by their vices, which had been the ruling motive of such spirits on earth, and she showed that they were in a hell that was the result of their own volition, and, in conclusion, all were urged to so live here that they might join the pure and good in higher spiritual reaims.

It is the intention at our Conference meetings, to have once a month a mediums' meeting. Mrs. T. B. Stryker of 119 East 28th St., New York City, kindly accepted an invitation to assume charge of our first meeting of this kind, held at 3 P. M., Nov. 9th. The large audience filling the room showed the wisdom of our course. Mrs. S. was controlled and gave a short address; the line of thought was that matter and spirit are connected by universel law and that are rolling. versal law, and that our relations to the Spirit-world was close and intimate, and these laws would soon be better understood. While spirits are ever glad to give their friends evidences of their presence, this is not alone the philosophy of Spiritualism, but one of its basic stones. The control urged upon all that when they had once received the evidences of the presence of loved ones, they should not tarry long in the A B C of phenomena, but aspire to a knowledge of its religion and philosophy. As Mrs. S. stepped down from the platform she was guided to an aged lady, clad in the habiliments of mourning, who received a loving message from a daughter in the Spirit-world. Tears of joy rolled down her furrowed cheeks. Next a young lady present received messages from several spirit friends, their names being given, and so on for an hour was this continued and every spirit thus manifesting was recognized. Many persons who were thus blessed by angel ministrations were complete strangers to Mrs. S.; notably among these was Mrs. Dr. V. P. Slocum, who stated that she had never met the medium before. At the request of the Chairman a child spirit named "Mollie" also controlled Mrs. Stryker, and gave many tests and messages. The and gave many tests and messages. thanks of our Conference was gratefully tendered to Mrs. S. for her kindness in coming here and giving such convincing evidences of the angels' presence.

At the close of the meeting, the writer saw lady standing in the hall and reaching her hand forward; he went to her and found her under control. She walked to a corner away from the crowd, and became entranced, and said: "Bro. Nichols, I want to thank you for your defence of my character and life in the Spirit-world at Everett Hall several months since. I am William Fishbough." The lady then resumed her normal condition, and said that she had felt an influence here that wanted to speak to me, and when I told her what I had received, she said that Dr. F. had never before controlled her. She is an excellent private medium, and we hope she may soon be able to have a larger sphere of usefulness. This circumstance I had forgotten. One evening in the summer just past, I dropped into Everett Hall and found the platform oc-cupied by one of the "cranks" who are roving about the country, who was murdering the English language and Lindley Murray's grammar. He pretended to be controlled by the spirit of Dr. Fishbough, and was advocating the doctrine of "Free Love." Dr. F. in this life had been very severe in his anathemas against those professing to be Spiritualists who practiced or advocated this pernicious fallacy. After this person had ceased his rigmarole, my indignation found utterance, and I made an earnest protest against this sacrilege of the memory of one who lived such a pure and blameless life here. I afterwards learned that this "crank" was em-ployed as an associate editor of "Miller's

Psychometric Circular."
I learn that Dr. J. Matthew Shea does not like the casual allusion made by me in a previous letter to his impostures now being practiced in our city. A lady friend who since my former letter has been to one of his shows save it is the most barefaced fraud she ever witnessed. I need not report the warning formerly given and hope he will be compelled to leave our city.

Sunday, Nov. 23rd, Wm. C. Bowen is to address our conference on "Imposture by Professional Mediums' and the Remedy." Nov. 30th. Mrs. M. E. Peake will read a message from the Spirit-world written through her hand. automatically, on "Personal Responsibility of Mediums." S. B. NICHOLS. Brooklyn, N. Y.

### Woman and the Household.

BY HESTER M. POOLE.

(METUOHEN, N. J.)

HEROES. Our world has battlefields where truth and right Find heroes nobler, greater in God's sight, Than they who fall foremost in gory light.

Great hours bring forth great souls, but bugle call Summons a host poor, impotent and small, To that God sends forth in His cause to fall.

Beyond the smoke of battle lies the prize, The meed of strife and toll and sacrifice; Few gain it here, but many in the skies.

The man who braves the world's neglect and scorn, To lift the lowly, succor the forlorn, Who conquers self—he is a hero born.

His name may die, forgotten by his peers, But yet the seed he sowed in care and tears Shall bear rich harvests through immortal years.

As I write these lines, the election is over, though the result is not yet declared. Ere this is printed, people will be relieved from their long suspense, and business, so long neglected, will have partially resumed its normal channels.
Some words of mine, touching upon mor-

als and official position, having been criticised as though they were intended to electioneer against a certain candidate. I wish it understood that sentiments expressed in this column are my own. The editor of the JOURNAL in no way is responsible for them.

It matters not whether a candidate for any office be a Republican or Democrat, an Independent or a Greenbacker, the question should be, "Is he a man of principle?" The ques-

tion should be one of ethics, first and always.

If the family is the foundation of the State, personal character is the foundation of the family. We come back to the unit at last, no matter how large the nation. Sins against property are bad enough; sins against humanity are worse. So we hold that, no matter what a man's political principles may be, citizen and a man of personal honor, which entitle him to the suffrages of his country-

The campaign which has just ended, has had an influence in making the writer a more ardent woman suffragist than ever. If, as one of our foremost men has just declared, "Women are the most religious, the most moral and the most sober portion of the American people," it is high time that this element is religious, the most sober portion of the American people," it is high time that this element is religious and this element is religious. ment is utilized in politics. And this on the ground of expediency as well as morals.

"Material interests take care of them selves," but moral interests need to be sacredly guarded. Here is an offensive campaign, in which mud and filth is thrown regardless of whom it defiles. How disastrous must be the effect on our young people, to read public reports. Then there have been parades and demonstrations greater in number and more profuse in expenditure than a republic has ever before witnessed. How many men whose families were suffering for the actual necessaries of life, have trifled away days, weeks and months in club-rooms or talking politics in the bar-room with all its foul associations.

Every campaign club has had large expenses collectively, and the individual tax has been exorbitant. Witness torchlight processions, with helmets, plumes, regalia, banners, lanterns and electric lights. Witness bands of music, trips from one city to another, costly campaign documents, efforts made in every way to dazzle and attract through display and excitement, instead of appeals to reason. The amount of money spent on tawdry glitter befits a monarchy where an emperor desires to hold in subjection his minions by barbaric attractions befitting

children or semi-savages. In the city of New York alone, it is computed that \$1,800,000 have been spent during the campaign for political purposes. And this does not begin to cover the actual cost. It is computed that "every parade of 10,000 strong has shortened fifty lives." Exposure under excitement has resulted fate'ly, not only to many in the procession but to the spectators.

Business has been blocked. Employers and employes alike, have lost time and money, to the great detriment of manners and morals. In fact, no one has gained, save manufacturers of baubles, keepers of saloons, winning gamblers, and the official victors to

whom belong the spoils. Now this national housekeeping would be vastly improved under woman's economic management. Experience has shown us in this year of 1884, that no amount of personal feeling which intense feminine susceptibilities engender, can equal what we have just passed through. And who can doubt that woman's horror of moral impurity, and her desire for personal cleanliness, would have the effect of elevating the whole tone of the

election, of rebuking vice and lessening the wear and tear of the campaign? These are the arguments of expediency. Those of moral right, now grown to moral necessity, have been iterated and reiterated.

I go for sharing the privileges of the government with those who assist in bearing its burdens, by no means excluding women.-

Abraham Lincoln. In view of the terrible corruption in our

politics, people ask, can we maintain universal suffrage? I say no, not without the aid of woman.—Bishop Gilbert Haven I have not found a respectable reason why

women should not vote, although I have read almost every thing that has been written on the subject.—M. J. Savage. Every year gives me greater faith in it, greater hope for its success, and a more earn-

est wish to use what influence I possess for its advancement.—Louisa M. Alcott. Why should not women vote? The essence of all republicanism is that they who feel the

pressure of the law shall have a voice in its enactment.-John Pierpont. In the administration of a State, neither a woman as a woman nor a man as a man

has any special functions, but the gifts of nature are equally diffused in both sexes.—

Women have quite as much interest in good government as men, and I have never heard any satisfactory reason for excluding them from the ballot-box.—George W. Curtis.

Under whatever conditions, and within whatever limits, men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same.—John Stuart Mill.

The true family is the type of the State. It is the absence of the feminine from the conduct of the government of the earth that makes them more or less savage. The State is now in a condition of half-orphanage. There are fathers of the State, but no mothors.—Samuel J. May.

If the principle on which we founded our government is true, that taxation must not be without representation, and if women

hold property and are taxed, it follows that women should be represented in the State by their votes....I think the State can no more afford to dispense with the votes of women in its affairs than the family.—Harriet Beech-

Voting would increase the intelligence of women and be a powerful stimulus to female education. It would enable women to proteet their own industrial, social, moral and educational rights....Woman's vote would be to the vices in our great cities what the lightning is to the oak. .... I believe that this reform is coming, and that it will come to stay.-Joseph Cook.

The participation of woman as an active influence in the affairs of government is a present necessity, growing more and more imperative every day.....Just as woman in literature, both as authoress and as audience, has effected a radical reform—an elimination of the obscenity and harshness from literature and art-so women in the State will avail to eliminate the rigors of law, and much of the corruption in politics that now prevails.—Prof. William T. Harris.

For over forty years I have not hesitated to declare my conviction that justice and fair dealing and the democratic principles of our government demand equal rights and privileges of citizenship, irrespective of sex. I have not been able to see any good reasons for denying the ballot to women.—J. G. Whit-

It is very cheap wit that finds it so droll that a woman should vote.... If the wants, the passions, the vices are allowed a full vote through the hands of a half brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people.-

Ralph Waldo Emerson.

I believe in the admission of women to the full rights of citizenship and share in the government, on the express grounds that few women keep house so badly or with such wastefulness as chancellors of the exchequer keep the State, and womanly genius for organization applied to the affairs of the nait is only his integrity and virtue as a good | tion would be extremely economical and beneficial.—Theodore Parker.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.]

THERAPEUTIC SARCOGNOMY, A SCIENTIFIC Exposition of the mysterious union of Soul, Brain and Body, and a new system of Therapeutic Practice without Medicine, by the vital nervaura, electricity and external applications, giving the only Scientific Basis for Therapeutic Magnetism and Electro-Therapeutics. Designed for the use of Nervauric and Electric practitioners, and also for intelligent families, for the prevention and cure of disease, and moral and physical development of youth. By Joseph Rodes Buchanan, M. D. Vol. I. Nervauric and Electric. Boston: Published by the author, 23 Fort Avenue. Price, \$2.50.

The above title explains the broad scope of the present volume, which is the first of many which the author proposes to contribute to the science of anhropology. It really is a manual for the large class of healers by the subtile agencies of nerve aura and elec-tricity, and brings order out of the hitherto existing chaos of facts and observations, and places—them on by Dr. Buchanan in 1842, and means a knowledge of the flesh or body. He had as early as that time dis-covered that the human body was pervaded by a con-

trolling influence, and he taught his pupils to employ it in healing disease.

His discovery of psychometry or the impressibility of the brain, opens a vast field for research, one which has not been as well worked, but the glimpses snatched therefrom have profoundly modified the tone of current thought. Prof. Denton worked in this field, but his results were so wonderful that his not sufficiently guarded premises became doubtful

or untrustworthy.

In this volume Dr. Buchanan omits the vast series of experiments by which he gained his conclusions and established his theories. I appreciate his motive, but must think, nevertheless, that he has made a mistake. Thousands of readers who have not seen his narrative of research, will not feel sure of his posi-tions, however positively maintained. There is this peculiarity of such experiments, they cannot be made at all times and places. There are delicate condi-tions to be observed, and failure often meets the ardor of the student.

Having followed Dr. Buchanan from the first experiment he made and recorded in his Journal of Man to the present, I am ready to say that he is justified in his conclusions, and only regret that he has not presented them in the form of propositions, with, at least, references to the evidence which supports them. As it is, he will, perhaps, meet adverse criticism as having not fully demonstrated the fun-damental principles on which his entire superstruc-ture rests. But the most prejudiced must admit that, as he passes along, his wide range of medical information enables him to present a large amount of cor-roborative testimony drawn from the pages of ac-

cepted medical authorities. Gall introduced new methods of brain dissection. Before his time, that delicate organ was examined with the roughness a butcher would cut his pleces. He traced its fibres, its convolutions and distinct parts. This much, at least, he taught anatomists: that the brain, so far from being a distinct organ, is a most complex one, really composed of many gandless and the statement of the statement glia consolidated or overlapping each other. used the scalpel like his predecessors, and dealt with the dead brain after its functions were at rest.

Dr. Buchanan discovered a method of dissection vastly more perfect and satisfying. He dissected the living brain without erresting or perverting its func-tions, and by this spiritual scalpel arrived at conclu-sions as much surpassing all others as the means

employed were superior.

As before said, Sarcognomy is a full and scientific treatise on healing by magnetism, mesmerism, hypnotism, electricity, etc., and gives complete directions for the guidance of practitioners, yet Dr. Buchanan by no means discards the remedies employed by physicians. His ideal of a physician is one who has graduated at a reputable college of medicine, is gifted with benevolence and enthusiasm, and is thereby enabled to use with discretion the knowledge of the finer forces comprehended under the term Sarcognomy. "The true healer," he says, "should be inspired, as Jesus was inspired and promised his followers that they should obtain a similar inspiration and do similar works. Anthropology shows that they was higher the heaven letter. pology shows that they who live the heavenly life on earth, do become inspired and become healers, avaters, reformers, uplifters for humanity, by their moral power and enthusiasm;" and here he enlarges on the power of love, and makes it the golden rule by which highest humanity should be governed. This high morality and perfect physical health should be especially maintained by the utmost pre-cautions. Dr. Buchanan theroughly comprehends that the study of the phenomena of life and spirit from the physical side, must be through the brain and nervous system. The brain is the bridge span-ning the gulf between mortal and spirit, and through its delicate fibres the spirit is manifested. As a Spiritualist he presents his system in opposition to the rampant materialism of the day. Speaking of preceding efforts in this direction, he says:

"The marvelous effects produced on the human constitution were never traced to their source in the brain and the body; and as when the causes of phenomena are unknown and unsought, science does not exist, the whole subject becomes puzzling, em-barasing and repellant to minds accustomed to the nastery of positive science."

Having determined the causes, Dr. Buchanan has made such an advance that all works heretofore written in this department are superseded, and obsolete. He embodies everything valuable they contain, and vastly more, and has reduced their discordancies to the rule of law.

Not only has he proven the impressibility of the brain, he has shown that it is divided into tracts, each having its own sensibility and function, and that each of these is correlated with distinct portions of the body. The author well says:

"These marvelous powers of the soul and brain "These marvelous powers of the soul and brain which the cultivators of animal magnetism have demonstrated so many thousand times without overcoming the hostility which springs from the coarser elements of human nature, are now clearly intelligible, since I have traced them to their location in the front lobe of the brain, and shown how they may be evoked.... The great need of the age is a true education which will analla all classes to welcome and cation, which will enable all classes to welcome and appreciate new truth....The progress of the higher departments of science and philosophy is not like the steady growth of physical science, but is rather a matter of accidental impulse, local fashion and pre-judice. The systematic cultivation of animal magnetism has been neglected. The study of the brain by comparative development has been almost forget-ten, although it vastly exceeds in interest and value,

all other methods in natural history and ethnology."

The reader is almost inclined to believe the author advocates absolute reliance in sickness on the magnetic or psychic forces, to the exclusion of medicinal remedies hithorito relied on, but the following parameters are the figure of the magnetic following parameters are the figure of the magnetic following parameters are the figure of the figure graph shows that he endorses the "golden mean." He says:

"The partisans of physical science have confined themselves rigorously to physical methods, forgetting that man is an eternal spiritual being, even while dwelling in a material form. If the partisans of psychic science, ignoring physical means, treat the soul alone, we may obtain comparative statistics of the two methods, and the true philosopher, comprehending each, will avail himself of both."

In the brief space allowed it is impossible to more than glance at the more salient portions of the work, every page of which furnishes suggestive thought but I cannot finish these notes without alluding to the views of this distinguished writer on impressi-bility, or in other words, mediumship, for his words apply equally well to one as the other. After stating the various causes which influence impressibility, as disease, food, drinks, medicines, he adds: "I think it will ultimately be realized that the pre-

dominance of virtue and refinement is the best foundation for impressibility, and I doubt not that in 'the good time coming' when humanity shall have attained a nobler development, our entire population even in cold climates, will become amenable to nerv-auric healing, and the aggregate vital power of socie-ty will sustain each individual against infirmity and disease, by an all-embracing sympathy and friend-ship."

Such a highly sensitive condition would be one of mediumship, exceeding any instance yet presented, and we are glad Dr. Buchanan has put himself on record as opposed to mediumship obtained at whatever cost-by sickness, drugs, or the more degrading physical enervation of immoral practices held by some to be necessary—and advocates a pure and noble Spiritualism. This impressibility is a common inheritance, and capable of wondrous culture. It is ours, then, to increase its powers as we would that of any other faculty. In the end when we succeed we shall find in ourselves the priceless faculty we

sought in others.

Dr. Buchanan made important psychic discoveries. or. Buchanan made important psychic discoveries, which conflicted with the most darling doctrines of materialistic science. He quietly saw their vast scope and mighty influence, and strove to gain a hearing before the learned. He supposed they would accept them with rejoicing, as they constantly declared themselves engaged in the search for truth, and entertained exalted hopes for the extension of his views. In this he has been disappointed, and where he expected most be found least. The and where he expected most he found least. The reader is constantly reminded of how acutely the writer feels this treatment of his researches. He writer feels this treatment of his researches. He should console himself with the reflection that an eminent physicist of England declared himself ready to swallow the first steamship which crossed the ocean, and when Harvey published his discovery of the circulation of the blood, it is said no physician in Europe, whose age exceeded forty years, accepted it. It is difficult to move men from the hard and deep get greater at the hard and also the property of babit and the reference and addeep cut groove of habit, and the reformer and advocate of new principles usually is compelled to await a coming generation for just recognition. HUBSON TUTTLE.

THREE VISITS TO AMERICA. By Emily Faithful. 12mo, pp. 400. Cloth, price \$1.50. New York: Fowler & Wells Co. Chicago: Jansen, Mc-Clurg & Co.

Miss Emily Faithful has made three visits to this country to study our society and industrial methods with a view to helping her own countrywomen. She has spent twenty years working to better their condition. Her efforts have all her life been for the amelioration of woman. This book is the history of three visits, and cannot fail to interest and instruct all who will read it. It is written in a bright, chatty style. Her descriptions are very clear, and in reading it you seem to be upon the spot and seeing with her eyes. A long and highly interesting chapter is given upon the Mormons and their peculiarities. She had opportunities of judging of the lives of the Mormon power that faw persons have had of the Mormon women that few persons have had. She speaks of William S. Godbe, who our readers will remember as a correspondent of the JOURNAL and a leading Spiritualist in Utah, and one of the leaders of the disconsions a nong the Mormons, he hains determined that polygony should be repronebeing determined that polygamy should be renounc-

Miss Faithful has written a most interesting account of her travels from England to California and it is a fair and truthful account, quite different from Englishmen in general, who have visited this country. Fowler & Wells Co. have gotten this book out in very creditable manner.

SQUARE AND COMPASSES, OR BUILDING THE HOUSE. By Oliver Optic. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price,

Another of the Boat Builder series has been brought out by this prolific writer. The characters are the same as in the preceding volume, "Snug Harbor or the Champlain Mechanics." It consists of some incidents in the history of the boys of two educational institutions and their trials with some ill-bred boys in the vicinity. He points a moral, and attempts to interest young people in the mechanic arts, and show what industry and good discipline will do for them.

THE HOME LAND OF SUNSHINE AND FLOW-ERS, Los Angeles and Southern California. Los Angeles, Cal.: John M. Boal. -Price, paper cover,

50 cents. This is the book for those seeking information about Southern California. It contains historical descriptive statements of certain sections of this beautiful and fruitful country, and will be found in-

FLAXIE GROWING UP. By Sophie May. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price, 75 cents.

For many years Sophie May has gladdened the hearts of the little folks by her charming stories. The Flaxie Frizzle series and this new one proves no exception to the rest, but is written in the charming style of the preceding ones.

#### New Books Received.

VOCAL AND ACTION-LANGUAGE. By E. N. Kirby. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price, \$1.25.

SQUARE AND COMPASSES, OR BUILDING THE House. By Oliver Optic. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price, \$1.25. FLAXIE GROWING UP. By Sophie May. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co.

Price, 75 cents. CHATS. By G. Hamien. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price, \$1,00. THE HOME LAND OF SUNSHINE AND FLOW-ERS, Los Angeles and Southern California. Los Angeles, Cal.: John M. Boal. Price, paper cover, 50 cents.

Mr. E. Duncan Sniffen, 3 Park Row, New York, the well-known advertising agent, makes the following truthful remarks in the New York Tribune. October 4th, regarding newspaper advertising:

October 4th, regarding newspaper advertising:

"The newspaper is so comprehensive in its scope, so universal in administering to the wants of all classes, and of every occupation in life; it brings, as it were, the financial and commercial markets of the world to our counting rooms, so that it may be truly said that a good advertisement in a widely-circulated newspaper is the best of all possible salesmen—one who never sleeps and is never weary, who goes after business early and late, who account the merchant in his store, the lawyer in his office, the student in his store, the cultivated woman at the family fireside,

who can be in a thousand places at once, and address a million of people each day, saying only the best thing at the right time and in the best manner. "Now this typical salesman talks only about his

own business in his own interest, and if in a crowd, he must, in order to secure a hearing, he more conspicuous than his competitors, and at all times he must be as attractive as possible. The work involves intelligence, a good deal of ingenuity, and original and ready resource to make the stale matter of yesterday fresh and inviting to-day. This is the kind of newspaper advertising that it pays to do, and that we undertake to do." Advertisers should send for E. Duncan Sniffen's Advertisers' Reference Book, 884, as it is full of valuable information about leading newspapers; their circulation, rates, etc.

Mr. Francis Lathrop, whose fame as a decorative painter is well known in connection with the Metropolitan Opera House, and other public and private buildings, has made a handsome and striking design for the cover of Cassel's Family Magazine. The new cover will appear on the first number of the new volume for January, 1885, and will be ready December 12th, 1884.

Those wanting steam engines of light power for any kind of work, should read advertisement of J. C. Todd on 7th page in this issue.

Magazines for November Not before Men-

THE RECORD AND APPEAL, published monthly, by the committee in the Interest of Homeless and Destitute Girls. Terms, fifty cents a year in advance. Subscriptions should be sent to Miss Clara Hunt, Secretary Publishing Committee 2241 Colored Appendix Chicago. ing Committee, 2241 Calumet Ave., Chicago, III. The Illinois Industrial School for Girls located at So. Evanston, Ill., is now represented by a newspaper. An appeal is made for help for the institution. It has done an excellent work, and we commend it to the generous.

THE SEASON. (The International News Co. New York.) This monthly contains all the latest fashions and styles, with good illustrations and much useful knowledge for the

LADIES' FLORAL CABINET. (22 Vesey street, New York.) This number contains articles under the following subjects: Mexican Bulbs; A Beautiful Climber; An Aquatic Garden; Recent Floral Exhibits; Notes and Comments;

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: Pending Problems of Astronomy; Amount of Atmospheric Absorption; Naval Observatory at Washing-ton; Editorial Notes, and other interesting

THE ST. LOUIS MEDICAL JOURNAL. (Geo. H. Field, B. S., M. D., Louis, Mo.) Interesting articles under the following heads will be found in this number: Communications; New Inventions; Editorial.

#### Horsford's Acid Phosphate. WELL PLEASED.

Dr. C. Roberts, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebriates and dyspeptics, and am well pleased with its effects.

One of the ushers at the White House completed twenty years of duty there on Monday



This powder never varies. A marvel of puriety, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only incans. ROYAL BAKING POWDER CO., 106 Wall-St., N.X.

\$65 A MONTH & board for 3 live Young Men or Ladies in each county. Address P. W. ZIRGUER & Co., Philadelphia, or Chicago. BIRCHS KDY AND NOT WHATCH WEAK CUT SOLD by watchmakers. By mail25c. Circulars free. J. S. Birch & Co., 38 Dey St., N. Y COURTSHIP and MARRIAGE.
Wonderful secrets, revelations and
discoveries for married or single,
securing health, we sith and happiness
to all. This nanusome book of 160 pages, mailed for only
to cents by the Union Publishing Co., Newark, N. J.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers, Your Grocer ought to have it on sale. OPASK HIM FOR IT.
D. S. WILTBERGER, Prop'r, 233 N. Second St., Philadelphia.



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wungern swamps contains a stimulating expectoracy, which loosens the phiegm, and cuts the false membering the early morning cough in Consumption loughs, Croup, and Whooping Cough. This, combine muchaginous healing and flesh producing addards the mucilaginous healing and fiesh producing principle in the Mullein Plant of the old field, presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein, the finest known remedy for Ownghs, Cross, Whoogsing Cough, Colds, and Concumption. For full information send act stup for "Taylor's Riddle Book" for the wellfare of home and amusement of the little ones

nt of the little ones WALTER A. TAYLOR, Atlanta, Ga.

### DYSFLOSIA

Causes its victims : miserable, hopeless, confused, and depresere ... mind, very irritable, languid, and drowsy It is a disease which does not get well e utself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co. New York City.

#### Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hond's Sursapakilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. Annable, New Haven, Conn.

Mrs. Mary C. Smith. Cambridgeport, Mass., was a sufferer from dyspepsia and siek headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

#### Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made

only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

KIDNEY-WORT DOES WONDERFUL KIDNEY DISEASES (O)

AND LIVER COMPLAINTS, Because it acts on the LIVER, BOWELS and

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IT WILL SURELY CURE CONSTIPATION, PILES, and RHEUMATISM, By causing FREE ACTION of all the organs and functions, thereby

**CLEANSING the BLOOD** 

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THOUSANDS OF CASES

worst forms of these terrible diseases
een quickly relieved, and in a short time

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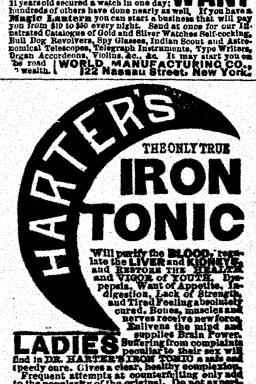
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INVALIDS WANTED.—One in every neighborhood to try, an l to introduce, the celebrated Swiss-German remedy, and make known its wonderful curative virtues. It needs only a trial to convince you that nothing like it is now, or ever was found in drug stores. It must be obtained direct from the maker, who is a grands on of the discoverer, a native of Switzerland. A Pamphlet and Chromosent graits. A gents are well paid. Trial packages free to agents. Address, Dr. Peter Fahrney, 431 S. Oakley Av., Chicago.

& WHISKY HABITS single afternoon. A ge\_tleman wer watch for fifteen minutes w Il years old secured a watch in handreds of others have done



Will purify the BLOOD, regalate the LIVER and KIONEY Rand VIGOR OF YOUTH. Depending, Want of Appetite, Included the Registry of Tree Feeling absolutery course. Bones, muscles and nerves receive new force. Englishes the aniqual nerves receive new force. Englishes the aniqual nerves receive new force. Englishes the Suffering from complaints supplies Brain Power. Suffering from complaints peculiar to their sex will find in DR. HARTER'S IRON TOWN I a sais and the popularity of the criginal. Do not superisoners of the Original AND REST.

St. Lovis, No., for our "DEE 111 FOOK."
Full of sirsus in next in the property of the criginal.

### Keligio-Philosophical Journa

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#### SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communica tions of correspondents

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. 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

CHICAGO, ILL., Saturday, November 22, 1884.

which he desires to call notice.

## 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 AD-VANCE.

#### TERMS TO NEW SUBSCRIBERS

Rapidly increasing interest in subjects within the scope of the Journal's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until January 1st, 1885, send the Jour-NAU Three Months for Fifty Cents, on Trial, to Those who have never been subscribers. To all new yearly subscribers, the paper will be sent free until January 1st. Every friend of the Journal. should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the Jour-NAL will work for its interests from now until New Year's Day with a tithe of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will soon be quadrupled.

#### National Woman's Suffrage Convention.

On Wednesday and Thursday of this week at Hershev Hall. some of the leading advocates of the ballot for woman will endeavor to give fresh impetus to the steadily growing demand. The object of the Convention ought to enlist the heartiest co-operation of men and women alike, in making it a grand success. This number of the Journal will reach city and suburban readers in time to attract their special attention before the public sessions of the Convention begin; and we hope that every reader, regardless of age, sex or political bias, will help to swell the attend-

Though not published especially in the interests of woman, but rather for the whole race, the Journal is a stalwart advocate of Woman's Rights and has for years given weekly space to woman's interests in "Woman and the Household." This is the only special department allowed in the Journal, and under the able and devoted care of Mrs. Hester M. Poole it has done much to educate women as to what they are capable of doing, and to encourage them to renewed and persistent effort for their own advancement. In this number Mrs. Poole has a most excellent and timely column which we commend to all in-

The only obstacle of any importance between woman and the ballot box, is Woman! Intelligent men who oppose suffrage for women, are rare exceptions. But neither men as men or as political machines, will do effective work in the desired direction until a majority of American women shall unitedly and earnestly exhibit such an interest in and desire for, suffrage, as to make their cause an issue in politics. American women. you can secure the ballot for your sex before another Presidential election, if you will only demand it with anything like unanimity. Nobody of consequence denies your right to it.

Some Boston subscribers announce the nonreceipt of last week's JOURNAL. The package may have been lost in transit. Readers who have not received that number, either in Boston or elsewhere, will please notify us at once. | as a true and noble man; but this did not

#### The Psychical Research Agitation.

No more convincing evidence could be ask ed to show the deep and widespread interest in psychical research than the cordial reception accorded the Journal's editorial of the 25th ult., advocating the formation of a strong. well equipped Psychical Research Institution. The central idea of our proposal is approved by press, pulpit and people of various and widely differing views on matters of religion. philosophy and politics. The unswerving adherance of the Journal to philosophical and strictly scientific methods in handling the phenomena and its uncompromising warfare against fraud and superstition are, after these many years of Herculean labor, bearing fruit. The vast superstructure of fraud and delusion which had sprung up on an imperfeet, incomplete foundation of truth has been thoroughly riddled and is now being rapidly razed, preparatory to the work of deepening and broadening the foundations for the Temple of Spiritual Truth, which shall endure forever. The labor of removing the rubbish will be great; requiring experience, patience and untiring devotion. Constructive work is the order of the day, it cannot be long delayed; if Spiritualists do not wish to see themselves outstripped in this, they will at once aronse themselves to the emergency and join heartily with the Journal in cordially welcoming the assistance of all fair minded people in the work of psychical research. So far as the Journal's subscribers are concerned they are, we believe, anxious and ready to aid in every possible way-and they unques tionably represent the intelligence, virtue wealth and public spirit of the Spiritualist body.

Although the matter under consideration was broached to the public at the most unpropitious time imaginable, when the entire country was undergoing the agonies of the closing days of a bitter and heated political campaign, yet leading papers found time and space to treat of the scheme. Now that the contest is over, more attention will be given in every quarter.

On another page may be found the views of those representative papers The Springfield Republican and The Nation. If a paper ever had excuse for expressing antagonism to a cause through contempt and disgust for some of its advocates, the Republican is that paper. It has seen the name of Samuel Bowlesseized and traded upon by a squad of cranks, whose chief stock aside from this trade-mark has been a mixture of illimitable assurance and idiocy. Yet the Republican knows that Spiritualism cannot, in reason, be judged by the adventurers and cranks who attach themselves to it, and is disposed to treat it and its representatives courteously, and justly, too, so far as that is possible with its knowledge of the Movement and its personnel.

Speaking of the Journal's project the Republican says:

This scheme is interesting, and deserves only goodwill, but since scientific men in England have believed in Dr. Slade and since Robert Dale Owen, who posses ed the confidence of Spiritualists and practical people alike, was completely humbugged by Katie King, the examination of mediums and sensitives by any sort of committee will be regarded with very little respect and that at work in Great Britain is very great.

Here the Republican writer is ill-advised, speaks too hastily and from an imperfect knowledge of the facts. Henry Slade was made the object of a bitter attack by Prof. Lankester. The question as to whether Slade at times attempts to supply the phenomena by illegitimate methods, is not relevant here. But that writing on slates without human contact, and under such conditions as could not be made more rigid by the Republican, has occurred in Slade's presence times too numerous to mention, is as well established as any fact in science. "Writing came upon the upper part of the slate," says Alfred Russell Wallace, "when I myself held it pressed close up to the under side of the table, both Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress." Here is another case which occurred in our own library, the slates being our own and never touched by Slade: "Prior to my third session with Slade," says Prof. Van Buren Denslow, LL. D. 'I was present at the residence of Colonel Bundy, when some sixteen persons of indisputable intelligence and some of them of special critical power, including Judge and Mrs. Barnum, Dr. Jewell of Evanston, editor of the best reputed journal of nervous diseases in this country and one of the foremost medical journals of the world; Mr. and Mrs. W. K. Starrett of The Western Magazine ...., and several others, all witnessed substantially the same method of slate-writing I have described, and none of them were able to detect any mode by which any living person could have communicated the moving force of the pencil which did the writing. Of course in all these slate-writings there is no concealment, no turning down the lights, and the slates are always in the hands of the

observers, and not of Slade." Some of Zöllner's experiments were still more striking, though not more convincing; and we might fill a volume of equally well attested cases from Slade's history, showing that scientific men have been fully justified in believing in the genuineness of the phenomena occurring in his presence. Whether or not they "believed in Dr. Slade" is of no consequence in this connection. Each and every experiment must stand on its own merits. These objective phenomena must prove themselves; they must be witnessed under such conditions that the character of the medium cuts no figure in determining their bong fide character. Robert Dale Owen did "possess the confidence of Spiritualists"

prevent a very general skepticism among them, as to his competency in making original investigations. In this identical Katle | These people are to-day travelling backward King affair alluded to by the Republican, we felt so sure he and Dr. H. T. Childs were being deceived that we warned them by letter sometime before the final expose. That these various psychical phenomena occur is no longer matter of debate among those who have taken the least trouble to inform themselves. The main questions to be settled are: To what extent are these phenomena attributable to the exercise of faculties or forces in the medium, or sensitive as the case may be, and how far they are effected by the direct and indirect agency of returning spirits. These points having been approximated, then comes the all-important work of conserving and utilizing these forces, powers, and external agencies so as to make them useful in the work of bettering the physical, intellectual, moral and spiritual nature of man. Very briefly and incompletely stated, as of necessity must be the case in a newspaper article, these are the grounds which must be traversed by a Psychical Research Institution and other activities which will naturally grow out of these researches.

Quite likely the Republican is, on the face presentation of our aims and methods thus far given, justified, or at least excusable, in concluding that "the difference between Mr. Bundy's society and that at work in Great Britain is very great." The difference in the sense intended by the Republican does not exist. The scope of the work we seek to aid in inaugurating will in no way be less thorough or satisfactory. The only difference is that we desire an institution amply endowed and able to command the prompt, and when necessary the undivided services of those who can forward the investigations. The task to be undertaken in such research is stupendous, vastly transcending the conception of those who have not given the subject long, careful and intelligent consideration. No body of men engrossed in other pursuits, and only meeting at intervals to sit as a jury on second-hand evidence, or to witness now and then incomplete experiments, can properly work this field. Indeed, there is danger that a little progress in some directions, may, if not followed up, lead to greater error as to the whole field. This branch of knowledge needs a permanent, liberally endowed institution, or it might be a department in a College of Philosophy, a school for the study of Mind and cognate subjects. And this is what we hope it may come to in time.

The reason assigned by The Nation for the neglect of "adequate study" of these phenomena does not cover the facts, and if it did, is not one entitled to respect. Within the memory of a majority of our readers seemingly insurmountable obstacles were attached to the investigation and utilization of electricity; and with all the vast strides made in electrical science there still remains much that is "liable to baffle the most careful experiments." Yet this liability does not deter continuous, persistent experimentation; each failure but inciting more determined

Those all too numerous observers who with no previous training and little or no knowledge of legerdemain, think themselves perfectly competent to judge off hand as to the character of the alleged spirit manifestations they have respectively paid their dollar to see, are earnestly invited to weigh the words of the writer in The Nation: "It must not be forgotten," says this trained observer, "that almost any man who will give years to a single trick can very often deceive the

most skillful observer." Nothing can be truer, and it is a strong argument in support of the Journal's off repeated assertion, to wit: Any manifestation which can be accounted for in two ways is of no value as proof of spirit agency. In addition to the danger from trickery, there is another and far greater difficulty before those seeking scientific confirmation of the spirit hypothesis, namely, that of differentiating what may be due to the unconscious use of some faculty or force inhering in the medium or sensitive, from that which is external and of preterhuman origin. Often one impinges upon the other and renders separanot insurmountable and should not be discouraging. Thousands of Spiritualists there are who have become more or less expert along this line. That they are often, indeed generally, unable to render their exposition or analysis in scientific terms, does not lessen the value of their testimony. When scientific men shall have wrought diligently in this field and as a result of their studies evolved a nomenclature adapted thereto, it will be soon enough to insist upon "the language of

How far the writer in The Nation speaks from personal knowledge we do not know, the interest of all sincere Spiritualists that but we do know he speaks the truth when he says: "Here, more than in all other fields combined, superstition and every outgrown creed back to the lowest savagery flourish all about us." That this is true is to be lamented, but it is no stigma upon Spiritualism per se; it is but an indication of the mental status of a majority of the race. The difference between all-believing, superstitious Spiritualists and those of the same grade among religionists, is only one of degree. We will undertake to convince any jury of fair-minded men The Nation will name, that the greatest burden Spiritualism has to bear is the folly of adherents who were once zealous believers in the infallibility of the Bible and the "Christian plan of salvation," and who in

them all their old idols—the devil and all his imps too-only putting new dresses on them. over the ground hinted at by The Nation's writer; they are in very many cases mentally, morally, and physically deteriorating; they are poisoning the moral, social, and religious atmosphere of two continents and generating a psychological malaria, more to be feared in its effects upon the minds of those susceptible to the poison, than is the Asiatic cholera upon the body. Aside, therefore, from all other considerations, this state of affairs alone should be sufficient incentive for clarifying these phenomena of all extraneous matter and utilizing the potencies for good which, lie behind them.

Following the extracts from The Springfield Republican and The Nation will be found letters from Rev. F. L. Hosmer, pastor of the Unitarian society at Cleveland, and Prof. Thomas Davidson. Mr. Hosmer's views may be taken probably as fairly representing the position of many Unitarian clergymen. It seems to us as a somewhat close observer of the Unitarian body that what it needs above all other things is power to touch the hearts of the people; in all other respects it of things, judging only from the incomplete is well equipped. Knowledge of the continuity of life and the return of spirit friends, with all that this implies, would supply the fuel needed by the Unitarian clergy and make them such a power for good as was never dreampt of even by the most enthusiastic among them. That Agnosticism, and even covert Materialism, chills the Unitarian pulpit and freezes the news in some quarters. is an assertion we think susceptible of proof The name of Prof. Davidson will be new to many of our readers, but his communication will at once arrest attention. We heard him lecture last July before the Concord School of Philosophy, when he ably acquitted himself; and it is to be hoped he will find time for further contributions to the JOURNAL. Space forbids extended comment on his letter even if required, but happily it is not. The Professor questions the expediency of placing a Spiritualist in charge of such an Institution as proposed by the Journal, on the ground of want of confidence on the part of the general public. At first blush, this objection has more strength than it will have afterward. The work accomplished by such an Institution must be such as to compel the confidence of the intelligent public, and this, whether it be done under the supervision of a Spiritualist or a non-Spiritualist.

Our main thought in making the suggestion was that every thing else being equal, a Spiritualist with a scientific and philosophical bent, of judicial fairness, discreet, and ready to follow wherever truth might lead, would naturally be more competent than any non-Spiritualist. We should not for a moment expect such superintendent would in any vay attempt to hamper the work or prescribe the methods of those who might, as experts, be invited to assist in their respective fields. Is it not reasonable and in accordance with the scientific spirit, to assert that one who has devoted years of critical attention in observing these phenomena is better able to facilitate the work of such an institution, than one who, however great his attainments,

lacks this practical knowledge? Much more might be said, but our object is, not to press this point as vital, only to hit upon the best, most effective scheme for accomplishing the work. We are disposed to think Prof. Davidson might find serious difficulty in securing general agreement as to what constitutes "a true philosophy whose domain is not bounded by physical phenomena, like most of the current systems of the day." Possibly most of the experimenters and patrons of psychical research, would prefer to wait before raising that question until further data shall be forthcoming on which to build "a true philosophy."

#### A Foolish Flurry.

The outeries with which Dr. Brittan's messages of caution against fraudulent mediums or their guides has been received in some obscure quarters are simply ridiculous. One would think from the shower of violent denunciations heavily besprinkled with italics tion extremely difficult. Yet this obstacle is (adding of course immense force to them) through several columns of one newspaper, that some terrific attack had been made on Spiritualism itself; certainly that some of its cardinal principles had been been strongly assailed by it.

Yet the bare truth is that nothing was assailed in it but fraud. We have republished it twice, and beg that it may be carefully reread with a view to discover all that is objectionable in it. We can discover nothing that should disturb any but conscious frauds and their abettors. Plainly it is for the interest of all honestmediums that all pretenders should be exposed. As plainly it is for every mercenary and tricky trader on their beliefs should be uncovered and rated at his or her proper quality. Neither of these honest parties has any interest in suppressing the truth-a truth that alas! no well informed student of the subject will venture to deny-that frauds abound.

mean? Why all this wrath? Who has been hurt? No one but those who deserve to be and ought to be, in protection of the cause. But the cause itself is injured by these charges of fraud. They must not be believed to its injury," it will be replied. That entirely depends on their truth, The prescher who exposes the sins of his unworthy church members, does not thereby injure his church coming to Spiritualism have brought with | in any of its true interests. He benefits it. | in furnishing music for the Lyceum."

The patriot soldier who lave bare the treason in the camp, does not injure his cause, but helps it. He who would screen Spiritualism or any other good cause by denying or appearing to deny facts which he knows, makes a grievous mistake both for his cause and himself. As to the fact of fraud somewhere, in mediums, their guides, or their reporters. this very case is decisive. Several mediums speaking in Dr. Brittan's name are reported to us as some affirming and some denying in his name the genuineness of his message. If he does not contradict himself—which is hardly supposable—they do one another. Is there no deception in any of them, or their guides?

#### Prof. Thomas Davidson.

The letter from this gentleman which appears in another column is likely to create a desire in our readers to know more of him. Prof. D. is a genial, hearty Scotchman in the prime of life/a graduate of the University of Aberdeen, where we believe he took some of the highest prizes. He has spent considerable time as a teacher in England and America, coming here in 1866 or thereabouts; has lectured a good deal, chiefly on Philosophy and Greek Archæology; has given lectures at the Lowell Institute, Boston, Peabody Institute in Baltimore, and also before the American Geographical Society and the Cooper Institute. In the early days of the Chicago Philosophical Society he lectured on its rostrum, his theme being" The Conditions of Immortality," as nearly all old members can now recall it. Prof. Davidson has long been a contributor to high-class periodicals on both continents, also to Johnson's Encyclopædia, and The Encyclopædia Brittanica. About two years ago he published in London two books, (1) Rosmini's Philosophical System, (2) The Parthenon Frieze and Other Essays: and is now engaged on a translation of Rosmini's Psychology, the first volume of which has just appeared in London. He speaks several languages with fluency, has traveled extensively over Europe, and spent several years in Italy. With all his varied attainments he is a modest retiring gentlemen, never seeking notoriety, yet with the courage of his convictions and amply able to give them utterance.

#### GENERAL NOTES.

Giles B. Stebbins has an engagement to speak at Grand Blanc, Mich. He will be at Saginaw from the 19th to the 28th.

Mr. William Nicol will lecture before the Peoples' Society in Martine's Hall, 55 Ada St., next Sunday, at 3 P. M. Subject: Prayer, its uses and abuses.

A correspondent writes: Mr. E. B. Russell, a very promising inspirational speaker, is lecturing for the Spiritual Arch Society in

Minneapolis, Minn. Mr. O. P. Kellogg is engaged to speak for the Independent Church at Alliance until the first of April, 1885. All letters and telegrams for him should be sent to Mount Union. Stark

Co., Ohio. WATCH.-The JOURNAL has advertising space for sale and has confidence enough in its readers to believe they do not expect to get goods without giving a fair equivalent, for instance, that they know better than to hope to gain possession of a twenty-five dol-

lar watch for about one fifth of that amount. We learn with regret from Mr. D. B. Edwards, Orient, N. Y., of the sudden transition of his son, T. S. Edwards, Sagg, New York. We met him with his father at Lake Pleasant last summer, and have pleasant recollections of him. He was a subscriber and staunch friend of the Journal and read the weekly issues to the last.

The JOURNAL is glad to announce that Mr. Augustus Day has repented the refusal of his hall, and now offers it for the use of Lyman C. Howe in December. Our pleasure is somewhat dampened by the fear expressed in our informant's letter, that the delay occasioned by Mr. Day's original decision, may deprive Detroit friends of Mr. Howe's services, as other societies are likely to secure him.

In our issue of November 15th we reviewed the book, "Great Thoughts from Greek Authors," by Craufurd Tait Ramage, and neglected to state the publisher. We now feel it our duty to do so. The enterprising publisher is John B. Alden, Pearl street, New York City. Great praise is due Mr. Alden for his energy and determination in putting some of the best and most expensive works on the market at so low a price, and in such good style of printing and binding.

A good opportunity is now presented for those wishing a copy of Mrs. Emma Hardinge-Britten's latest work, "Nineteenth Century Miracles." This work, lately issued, is royal octavo, fine tinted paper, cloth binding, containing fine engravings of some of our most illustrious men and women, and has previously been sold at \$2.50, postage 25 cents extra: it has now been reduced to \$1.50, postage 25 cents extra. At this low price every reader of the Journal ought to send for a copy. For sale at this office.

A correspondent writes: "The Society and Lyceum at Alliance, Ohio, are prospering. Mr. Curtis Goddard, a true and faithful worker, is President of the Society. The Lyceum is efficiently officered as follows: President, What, then, do such passionate outcries | Curtis Goddard; Vice-President, J. R. Haines: Secretary, Josie M. Weir; Treasurer, Nellie Haly; Guardian, Carrie Weir; Assist. Guardian. Flora Haines: Musical Director, G. W. Thornburgh; Assist. Director, Gertie Haines. Mr. W. Pettit is chorester; his family are noted for their musical talent. We also have as fine an orchestra as there is in the State. composed of the Haines family, and they render Mr. Thornburgh valuable assistance

#### THE MYSTERIOUS FIELD.

Press, Pulpit, and Rostrum Unite with Spiritualists in Desiring its Scientific Exploration.

Extracts from "The Nation," "The Springfield Republican;" also Letters from Rev. F. L. Hosmer and Prof. Thomas Davidson.

"DESERVES ONLY GOOD-WILL."

Under the head of "Psychical Research," after referring to the English society and the work so far accomplished there, a leading editorial in the Springfield (Mass.) Republican continues as follows:

It is proposed to organize a similar society in this country, and the lead is taken by the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. which, under the editorship of John C. Bundy, has shown an earnest desire to get at the truth in Spiritualism and to expose the falsehoods, quackery and corruption that disgraces it and repel many who would willingly believe in the communion of spirits, from looking into the matter at all. Mr. Bundy has made enemies by his course, but he has gained the respect of all who value truth. whether Spiritualists or not. His journal has long demanded that mediums shall submit to test conditions, and he was influential in the successful effort made to purge the Lake Pleasant camp meeting last summer of its disreputable elements. The RELIGIO-PHILOSOPHICAL JOURNAL proposes that this society shall be started by Spiritualists, and makes the unexpected statement that "we can name off-hand twenty Spiritualists whose aggregate wealth exceeds \$60,000,000," who should endow such a society. The Journal presents a scheme for the society, assuming that it shall be founded in the belief that "a portion of the phenomena now generally acknowledged as occurring are manifestations of spirits once in mortal form." The first step according to its plan would be an experimental school of psychical research, to examine mediums and sensitives, with a salaried secretary, and a corps of experimenters who should as a whole compass chemistry, mathematics, mechanics, anatomy, physiology, electricity, mesmerism, biology, psychology, etc." All these should be fair-minded men, approaching the subject to find the truth and not to confirm a precon-ceived theory, and capable of standing by the record of experiments and vouching for their accuracy to the world. The head of the school should be a Spiritualist possessing the confidence of those who hold that belief and of the general public as well. This scheme is interesting, and deserves only goodwill, but since scientific men in England have believed in Dr. Slade, and since Robert Dale Owen, who possessed the confidence of Spiritualists and practical people alike, was completely humbugged by Katie King, the examination of mediums and sensitives by any sort of committee will be regarded with very little respect. The difference between Mr. Bundy's proposed society and that at work in Great Britain is very great.

"THE NEED OF EXPLORING THIS DARK SIDE OF MODERN CULTURE IS VERY GREAT."

A lengthy article in a late number of *The Nation* treating of psychic phenomena, gives its readers a brief synopsis of the purposes and work of the English Society and concludes as follows:

That these classes of phenomena need investigation has long been admitted, but the feeling that trickery of the most subtile sort, and morbid nervous manifestation not yet understood-both liable to baffle the most careful experiments-were involved in them, has hitherto prevented any adequate study of them. Even the manifestations of hypnotism studied by the physiologists Heidenhain. Preyer, and others in Germany a few years ago, were pronounced by Du Bois-Reymond as Psychosen, and therefore, by a prime article of his scientific creed, outside the field of science. Even Helmholtz lately told a British physicist that if all his friends should assert the phenomena reported in the Proceedings of the Society for Psychic Research, and if then he were to see them all with his own eyes and with all the precentions he could devise, he would not believe them. If this is a scientific attitude of mind, then alas for science and its future. It, too, has become dogma with a fixed and changeless world of thought and is no longer accessible to larger possibilities. The question is, Can scientific men approach the subject from outside with the same reasonable hope of results by a care-ful use of their methods as in other fields of research? If one were dependent solely on professed mediums, who made their own conditions, investigation would be folly. If they allow us to make the conditions, submitting to some inconvenience in our laboratories, it is then a question of our experimental and observational acuteness, although even then it must not be forgotten that almost any man who will give years to a single trick can very often deceive the most skillful observer, who must be physiologist, physicist, and alienist

The need of exploring this dark side of modern culture is very great. Here, more than in all other fields combined, superstition and every outgrown creed back to the lowest savagery flourish rankly all about us. The mental and moral energy, the strength and money, that are yearly lost to the work of ameliorating the condition of mankind—the influences centering here that are working against all that teachers of every grade and kind are striving for—cannot be estimated. In view of all these circumstances, which are now deeply impressing some of the most serious scientific men in several of the larger cities in the Eastern part of this country, it seems as if there might be an American Association that would stimulate fruitful work on at least one side of this vast field. Our country abounds with organizations which are what Reichenbach would have termed "sensitives" people of exquisitely nervous constitution, of variable moods and abnormally concentrative habit, on whom, wherever found, systematic observations as to the extreme limit of abnormally sharpened senses might be made. There is certainly a wide tract to be explored here before we can affirm anything confidently of these limits; and before these are determined it does not seem scientific to have recourse to explanations of extraordinary perceptions or thought-transference by means of ethereal vibrations, or spiritual agencies, or any other hypothesis of a natural or supernatural kind. If by such methods results are reached that compel presuppositions new to science, so be it, but let the object be to study abnormal psychoneural phe nomena. Even if it should be found that im-pressions can be conveyed by other than sensnous means, it by no means follows, as some of the writer's in the English Proceedings seem to infer, that distance is not a factor, and that cases of simultaneous impressions

with continents intervening are made more of it were in the hands of men not openly

It is, of course, an obstacle to the proposed American Association that the necessary researches are very expensive and almost require an endowment fund. But money has, we understand, been abundantly forthcoming in England, and why should it not be here?

REV. F. L. HOSMEB, UNITARIAN, WRITES:

DEAR SIR: The copy of the JOURNAL containing your editorial on the "Promotion of Psychical Research," has been received and read with interest. Personally I am not a Spiritualist; in what I have seen of mediumistic phenomena-and it has been something-I have never been seriously impressed with the truth of the Spiritualist hypothesis to account for them. My own faith finds its confirmation along another line and by a different method. At the same time, with all due admission of imposture which you have shown yourself as ready to make as the bitterest opponent of Spiritualism, there is, I believe, in its various alleged phenomena a body of curious and interesting facts which deserves the investigation of men of recognized competency therefor. All the more is this desirable by reason of the claims that are made upon popular credulity. I should be glad to see in this country such a society as that already organized in England for Psychical Research, and under the direction of such men as should command the confidence of thoughtful men and women of every belief.
Sincerely yours. F. L. HOSMER.

Sincerely yours, F. L. HOSMER. 176 Euclid Ave., Cleveland, O., Nov. 1, '84.

A PHILOSOPHER'S VIEWS. DEAR SIR:-Accept my thanks for your article in the Religio-Philosophical Journal advocating the foundation of a Society for Psychical Research. I am entirely in sympathy with your purpose, as well as with the spirit in which you desire to see it carried ont. I have the privilege of knowing Professor Sidgwick, President of the English Psychical Society, as well as several of its more active members, and I am convinced by their statements, as well as by many other grounds of fact and theory, that there is a large class of phenomena hitherto not included among the objects of science, but well deserving of careful investigation, as likely to throw light upon man's nature and destiny -namely, that class of phenomena usually termed psychical, spiritistic, spiritualistic, etc. Of these phenomena themselves I have hardly any experience, nor am I interested in them in the way, or for the reasons, that many people are. Their importance to many people is due to the fact that they are held to establish, upon an empirical basis, the immortality of the individual human soul, up-on which recent, materialistic systems of thought in their conceited and ignorant superficiality, have endeavored to cast doubt and even denial. To me, independently of any sensible phenomenon, individual immortality is something beyond all doubt or question, something given in the simplest fact of consciousness to any one who has eyes to see or an unprejudiced, unconventionalized mind to think. Nevertheless, I believe that these phenomena exist, that they may, when carefully investigated, throw light upon the modes and forms (not the fact) of immortal life, and, in any case, that they must aid us in our endeavors to understand spirit and spiritual activities—reasons amply sufficient to justify us in devoting careful attention to

That the phenomena in question should be due to the action of disembodied spirits. able. That spirits do exist in a disembodied state I am perfectly sure, and no experience of mine, or, so far as I can find, of any other person's, justifies one in affirming that such spirits cannot act, that is, produce phenomena, through matter. Thanks to the researches of the English Psychical Society, we now know that embodied spirits can, to some extent, act upon brains not their own; why disembodied spirits should not be able to do the same thing, I cannot in any way see. But I will go very much farther than this, and call attention to a most important fact that is persistently lost sight of in all modern thinking. I find it utterly impossible to conceive any action whatsoever as originating in anything but a being of a spiritual nature, and I am convinced that what is thus impossible for me is impossible for every other human being. I am, therefore, forced into this dil-emma. I must either follow Herbert Spencer and other Agnostics in declaring that the source or sources of all the activity in the universe are unknowable, or I must attribute this activity to spiritual beings, such as I know myself to be; and since the activity of a multitude of such beings would suffice to explain all phenomena, while the positing of an unknowable explains nothing, there can be no question as to which of the two hypotheses is the more spiritific. It cannot be said eses is the more scientific. It cannot be said or repeated with too much emphasis that the most rational way of accounting for the phenomenal universe in all its parts is to attribute it to the action of spiritual beings, and that the ancient Greek poetic view of the world, which placed a divinity in every mountain and stream, and a nymph in every tree and fountain, was in principle correct, as well as inspiring, while the modern, utterly prosaic theory which explains the world in terms of blind forces of unknown origin, is false and the result of spiritual deadness. If, then, it be true that we must conceive all actions as originating in spiritual beings why should we find it strange that one parti-cular class of actions shows this fact with special clearness, or hesitate to admit, for one set of cases, what, in the nature of things,

must be true for all cases?

Having arrived at these conclusions without any reference whatsoever to the phenomena of spiritism, so-called, I am in no wise surprised at these phenomena, which in so striking a way bear these conclusions out. I am even inclined to believe that spiritism, now certainly in its infancy, is the dawning of new and true view of the nature of man and the constitution of the universe, a view which replacing the present desolating one presented to us by physical science, shall once more give a religious inspiration to life and so make it seem infinitely valuable. And this will be true, whether the phenomena in question be due to embodied, or to disembodied

From what I have said you will see that I am very much in favor of the establishment of a Society for Psychical Research, on a basis similar to that set forth by you in your article. Among your suggestions there is only one whose expediency I should call in question, viz., that in which you propose that the general supervision and management of the society "should be in the hands of a Spiritualist." Now, while personally I am as willing to put confidence in a Spiritualist as in anybody, the world in general is not, when the question at issue is one concerning spiritistic phenomena. It seems to me, therefore, that the results arrived at by the society would have a much better chance of meeting with general acceptance, if the management

of it were in the hands of men not openly committed to any theory of the meaning of spiritistic phenomens.

Once your Society is fairly established and ready for work, the second requisite mentioned by you will soon be forthcoming. There are, indeed, to my knowledge, quite a large number of men who would be quite ready to supply the pecuniary means necessary to carry on the Society, provided they were well convinced that it meant serious scientific work. The thinking world is tired of agnosticism and materialism, and longing to believe in spirituality and eternal life.

In your article you say that "the corps of experimenters must, as a whole, combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology, Electricity, Mesmerism, Psychology, Biology, etc." I am not sure what you mean to include under the "etc.," but I think that not any or all of the sciences mentioned are so essential to the experimenter as a true philosophy whose domain is not bounded by physical phenomena, like most of the current systems of the day. I am convinced that an accurate acquaintance with Rosmini's philosophy, and especially with his "Anthropol ogy and Psychology" would do much to place Spiritism in its proper light and to bring out the true meaning of its phenomena than any other system of science in the world. Why cannot you gather together in Chicago a little knot of earnest men for the study of Rosmini's psychological works?

In conclusion, let me say that, if you establish such a society as your article contemplates, I shall be glad to join and to try to induce other persons, more competent than myself, to do the same.

Wishing you all success, I am,
Very truly yours, Thomas Davidson.
Orange, N. J., Nov. 8th, 1884.

#### Light in Darkness.

One of our most valuable exchanges among Spiritualist publications, indeed in many respects the ablest of them all, is Light of London. Hence it is with profound regret and keen chagrin that we read in its issue of the 1st inst. the statement that, "It is imperatively necessary to provide a substantial Sustentation Fund at once to secure the continued publication of Light after the close of the present year." That an able paper whose editors and contributors work for love of the cause alone, without pecuniary consideration, should have to make such a statement is disgraceful to English Spiritualists; all the more so coming from London.

We hope the appeal of *Light* will quicken the consciences of the large body of well-to-do English people interested in Spiritualism and psychical studies in general, and that the new year may find the paper on a more substantial and hopeful basis than ever before.

Spiritualists, Free Religionists, Liberal Christians and Free Thinkers, singly and collectively, are given to beasting of their sacrifices and prowess, and the wonderful work each is doing; and yet as a whole they are way behind all other civilized peoples in the support of the press, without which they would accomplish but little and have no standing before the world.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

#### Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

#### Business Qotices.

The most reliable article in use for restoring gray hair to its original color and promoting its growth, is Hall's Vegetable Sicilian Hair Renewer.

#### Married.

At the residence of the bride's father in Alliance, Ohio on Morday evening, Nov. 10th, by O. P. Kellogg, Miss Bertle Haince to Mr. Frank C. Woods. Miss Haince was Assistant Guardian in our Lyceum, was richly gifted in song and carries with her the blessi, g of many friends in her new depart

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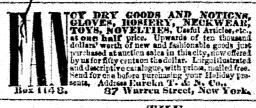
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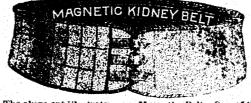


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Will hold its next Meeting in St. Andrew's Hall, 496 Grand Avenue Milwaukee, on the 5 G and 7 of Dec. 1884 Speakers: Prof. A. B. French, of Ohio; John E. Remsburg, of Kansas; Wm M. Lockwood, of Hipon Wis. The Cross Concert Troune who gave such universal satisfaction at our last meeting, will fundsh the muste for this. All Liberals and Free Thinkers are invited. The Chicago & N. W., Chicago, Mil. & St. Panl, Lake Shore. Wis. Central, and Mil. & Northern railroads, will return for one-fifth fare all persons paying full fare to the meeting. Program: Friday evening, lecture by J. E. Remsburg: Saturday evening, lecture, by J. E. Remsburg: Saturday evening, lecture, by A. B. French, Subject, "Superatition." Saturday evening, lecture, by A. B. French, Subject, "Frishstoric America." Sunday 1936 a.m. lecture, by J. E. Remsburg, Subject, "False Claims," Sunday 236 p. m., lecture, by Prof. Wm. M. Lockwood, Subject. "Spiritualism of Science." Sanday evening, lecture by A. B. French, Subject, "Spiritualism Compared with Materialism." Each session to be preceded by a conference of one hour, to be interspersed with muste by the Cross Concert Troupe.

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WM. M. LOCKWOOD, President, DR. J. C. PHILLIPS, Secretary Omro, Wis., Oct. 23th, 1884.

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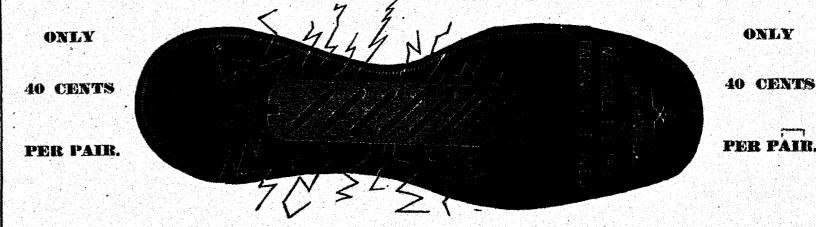
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Prayer in Battle.

From the German of Korner, translated by Rev. Wm. Ierin Gill, A. M.)

O God, I cry to thee!

The roaring canuon me with clouds surround,
I quiver while they, flashing, shake the ground;
Great Arbiter of strife, I cry to thee, O Father, guide thou me!

O Father, guide thou me!
To triumph lead, or leave me quick to death;
Pil own thy justice with my latest breath,
Just as thou will, Almighty, lead thou me,
Great King, I bow to thee!

Great King, I bow to thee!
As leaves in Autumn tempest fly and rattle,
So fly the shafts of death in stormy battle.
Great Source of favor, I acknowledge thee,
O Father, bless thou me!

O Father, bless thou me! In thy strong hand my life and soul I trust, Thou gavest, and for thee to take is just, In life, in death, forever bless thou me, O Father, praise I thee!

O Father, praise I thee! Tis not for earthly good we wage the strife, At cost of pain and wounds and human life, In failure or success then, praise I thee, I give myself to Thee!

I give myself to Thee! Should sudden death his thunders o'er mo roll, Outpour the vital stream and free my soul. To thee, My God, myself I give to Thee, Father, I cry to Thee!

#### Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

Cephas B. Lynn and Mrs. Emma Hardinge-Britten gave the closing lectures of the regular camp meeting at this place for the season of 1884. In the course of Mr. Lynn's two lectures he defended his departure from the Spiritualist platform to the pulpit of the Liberal Church; he said he hoped to live and die in the Liberal Church. He related an anecdote that may not be altogether out of place here, as it ing to a church in the town of B——, but I could not stand the restraint, therefore, I have cut myself aloof, and henceforth I shall be a free man and speak

as the spirit giveth utterance."
"Ah!" said Mr. Lynn, "I have been on that ground for about twenty years, but I have just got all my trunk and effects checked for the Liberal Church, and So one goes into the church, and another out of it— nobody satisfied—no! not one; all seeking for better conditions, growth and development.

Mrs. Britten discussed the nature of the four great demons that are walking the earth: 1, War; 2, Want: 3, Crime; 4, Ignorance. The remarks were, as usual, timely and to the point, and could only be

as usual, timely and to the point, and could only be appreciated by those who heard them.

In point of numbers in attendance at the meetings this season, no one need complain; but the adoption of some plan whereby the platform utterances will be of more real value, will be sincerely looked for by the people generally.

COTTAGE BUILDING.

During the present season there have been seventythree cottages built; twelve more are now under contract. The sale of cottage lots has been larger this season than during any other since the Grove was opened, one hundred and fifteen lots having been sold by the Association, replenishing the treas-ury to an extent that would seem to warrant a generous outlay for street improvements; also to produce an adequate water supply, not alone for family use, but also for the prevention of fires. It seems to the writer that no Board of Directors could so far neglect the real interests of a City of Cottages as to sink from \$10,000 to \$12,000 in the erection of a half which it is claimed will only be necessary for a rainy day, also totally ignoring the improvement of streets, and the furnishing of a requisite supply of waterimprovements that are badly needed; and that neg-ligence wholly in disregard of the expressed wishes of those controlling a majority of the stock, in spe-

cial meetings assembled.
Sunday, Oct. 26th, there were fifty-five families at Onset; about forty families will remain during the winter season. A public school for the children is under contemplation, which, it is hoped, may be in operation at no distant day. We had the pleasure of visiting D. M. Ford's green

house, which is assuming fine proportions, and will

supply the growing demand in its line.

Harvest Moon, or Indian Day, as it is called at Onset, originated and perfected by the late Dr. Isaac P. Greenleaf, was celebrated by a public meeting at the grand stand on Sunday of the full of the moon, some five hundred persons of the grove and surrounding country being present. E. Gerry Brown, of the Bunker Hill Times, was chairman of the meeting, and he interested the assembly in an account of the day, its significance, and its special reference to the memory of Dr. Greenleaf. After Mr. Brown had concluded his remarks, the meeting took the form of a conference and was very interesting to its close.

SPECIAL MEETING. A special meeting of the stockholders of the Onset Bay Grove Association was held at Eagle Hall, Boston, Mass., Tuesday, Oct. 7th ult., to consider the financial condition of the Association, and to see what action should be taken in relation thereto. After hearing the report of the Treasurer it was voted inexpedient to build any more public buildings on the land of the Association until after the annual meeting of the Association in January, 1885. Seventy-six of the one hundred shares of stock were represented, sixty-one of which were cast against building. It was then voted that a committee of five, consisting of E. Gerry Brown, Simeon Butterfield, Alfred Nash Cyrus Peabody and George Hosmer, be empowered to take any legal action that may be necessary to prevent the erection of any building on the land of the Onset Bay Grove Association, until after the annual meeting in 1885, and the same committee be empowered to defend the Association in any suit that may arise in consequence of such action. After some other minor matters had been acted upon and an earnest debate between the President and E. Gerry Brown had taken place, the meeting adjourn-

ed sine die. The Onset Bay Times said in its issue of the 18th of October, that the Temple was going to be built in spite of the opposition it had aroused with the stockholders. I hope that the Board of Directors are not being governed by a spirit of spite in building the hall; but when I take into consideration the fact that the Board knows for a certainty that those representing seventy per cent of the stock of the Association are diametrically opposed to the erection of the hall, it does look as though some spirit outside of, and beyond, the wishes of the Associa-tion was really making itself manifest; nevertheless the public and the lot owners at the grove caurest assured that the stockholders mean business, and that the interest of no one town, nor the especial interest of any one man who owns large tracts of land in the vicinity, can hold Onset back for the sole purpose of putting his own land into the market. Onset first to the Association; outside influences when they Onset Bay Grove, Nov. 1st, 1884.

Note from F. M. Pennock.

To the Editor of the Religio-Philosophical Journal: The JOURNAL grows better and better, and I am only sorry I cannot afford to send it to all my friends who should read it. Our scance with Mrs. Simpson on Saturday last was most satisfactory to both Mr. J. and myself. I was also gratified with the communications (state-writing and descriptions) I re-ceived through the mediumship of Mrs. Burns, 132 De Kalb Street, Chicago.

I have to report an awakening interest in Spiritu-alism and a desire for osganization in this city, and a society for mutual development is being formed. Fort Wayne, Ind. F. M. PENNOCK. Fort Wayne, Ind.

A resident of Mewesville, Mo., has discovered the remains of a mastodon, one of whose teeth weighs twenty-four pounds, and whose thigh bones are sighteen inches in diameter.

E. W. Wallis's Answers to the Questions Submitted to Mediums and their Guides.

(Medium and Daybreak.)

QUESTIONS TO BE SUBMITTED TO MEDIUMS. 1.—Are you a shut eyed speaker: wholly unconscious, par tially entranced, or conscious?

1.—I have always been controlled with my eyes shut; my state is that of a partially conscious media um, varying according to conditions and the strength of the influence affecting me. At times I am so deeply entranced as to have no consciousness of what has occurred, at others I am able to partially recall what has been said or done. Generally, when passing under control, I feel as if falling away or downwards until I have become oblivious to my downwards until I have become oblivious to my surroundings. While the speaking is going on I am not conscious of any effort on my part, but sometimes feel as though I were listening to some other person speaking, yet on regaining the normal state I do not recollect what has been said. It is like falling into a troubled sleep, dreaming that I am doing or saying, or listening to another person speaking; and then waking with a confused idea of it all, growing more distinct or being lost altogether according to circumstances. Several times I have experienced a sense of great exaltation, as if lifted outside myself into a joyous and serene atmosphere: perienced a sense of great exaltation, as if lifted outside myself into a joyous and serene atmosphere; but I always dread the re-action and subsequent depression after such experiences, as despondent feelings invariably follow them. Again, at other times, I feel a sense of disappointment, and am conscious that the spirit people have not been able to say what they wanted; but have been going round the subject, touching only the fringe instead of going deeply into it, and gaining the sympathy of the audience. It is at such times, as these that I am most conscious, and usually find there has been a strong admixture of me in the utterances, and less strong admixture of me in the utterances, and less of the controls. Ill-health, great anxiety, or exhaustion bodily and weariness mentally, all contribute to these results, especially if the weather be dull, and the audience heavy. If the audience be cheerful and the conditions vigorous, then, in spite of exhaustion or illness, I have known some of the very best inspirations and been most deeply entranced; but the best of all have been with favorable conditions all round. 2.—Have you had given through you satisfactory proofs of spirit identity?

2.-Yes; but of those proofs I can say little, as they are given to others, who alone can testify to their accuracy. But hundreds of instances could be cited by persons here and in the United States, who have had such proofs of the presence of their spirit

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

3.—My mediumship began with writing, speaking in unknown tongues, and afterwards in the impersonating form of test-mediumship, followed by public speaking. I have been used for healing, and for psychometric delineations of character and diagnosis of disease. Descriptions of spirit friends are frequently given, and mediumistic powers indicated in sitters, besides poetical improvisations. Most of these phases of mediumship are still amployed under favore phases of mediumship are still employed under fav-orable conditions, except the impersonational, which has lapsed since the spirits who now use me, con-stituted themselves my guides and chose me for

4.-Do you try to educate yourself and develop your medi-umship?

4.-- I have done my utmost to understand my mediumship and mediumship in general, to give favorable conditions for its development, and to be of service in the Cause, which is as dear to me as life it-self. I have endeavored to profit by my experiences, and the advice and instructions received from my spirit friends. Having had very little schooling, I have striven to learn to speak correctly, and educate myself to understand what is true and right; but have never entered upon any attempt to systematically study, read up, or be instructed in any particular branch. My wish has been to fit myself for the spirits to use me successfully, but not to crowd my mind with the thoughts of others from books, or to hold positively to any set of ideas, but to be as open and receptive as possible. I have read books which have interested too and frequently feel impediate to have interested me, and frequently feel impelled to read certain works, at other times am equally strong-ly influenced not to read certain things, and some-times to suspend reading altogether. I have more than once felt anxious to read a book, but have been prevented, sometimes quite unconsciously to myself. By and by, when I have got to it, and been able to read its contents, I have found that I had already got the principal ideas, or that they had been spoker through me. My spirit friends promised me, years ago, to guide me in the selection of my reading, and I invariably find that they have good reasons for in-fluencing me against particular books. Sometimes it is because they wish to give similar ideas through me, and would rather have my mind free and unbiased by what I might read.

5.-Are you much affected by "conditions," if so, how? 5.-The "conditions" affect mediumship, I find, to a wonderful extent: and although I have endeavored to make myself positive, and as far as possible ignore the influences of persons with whom I come in contact, yet, in spite of this, I am continually re-ceiving evidence that my mediumship is affected by the surroundings to a marked degree. For platform work a good chairman is half the battle. I am dependent to a considerable extent upon the social element. If a happy and fraternal feeling exist, I feel all right, but I like to feel that I am surrounded to the proposition of the by people of an appreciative and magnetic nature. I have often felt frozen when entering a meeting; the stiff or formal atmosphere has pierced me like an arrow, and unless that condition can be changed, and the folk warmed up to sympathy, everything has been flat, and I have gone home with a splitting headache and a sorrowful heart.

I remember going to a meeting where a thoughtful and educated gentleman occupied the chair, a warm-hearted and close friend sat by my side on the platform, a good audience was assembled, many of them old Methodists, and full of fire and sympathy. The chairman in a few well-chosen words struck the right key note at once, and gave a positive, expectant and sympathetic tone to the meeting. The result was that the lecture was a grand success, full of force, fervor and feeling. About the same time, I visited another place where a strained feeling existed, and considerable unpleasantness had been gone through; this time the controls, it seems to me, never got to the heart of their subject, or to the

hearts of their hearers. At other times, I feel as if the controls have tried to touch the sympathies of their audience, but failed because of a dominant inellectual atmosphere. But I am taking too much space, or there are many incidents to the point, illustrative of the effect

of conditions upon the results, crowding into my mind, and demonstrating the truth of the axiom-We get, very largely, what we make conditions for," in seance or in lecture. Yours for Truth. ED. W. WALLIS.

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

Replies by "Slandard Bearer," one of the Controls of Mr. E. W. Wallis.

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?

1.—Generally speaking, our method is, after the control has been effected by "Lightheart," to concentrate our influence upon the brain; to stimulate It to activity, and impart the leading ideas. These then being clothed in language by the ordinary methods, consequently we are not directly responsible for terms used, but rather for the ideas convered. This is our personal method. Other controls obtain at times a more automatic action, and are responsible for the actual words used.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

2.—We do not take control, as is manifest in our answer to Question 1. "Lightheart" performs that portion of the task for us, after which we act directly on the brain or thought faculties. The control which is effected is not absolute in the sense of perfect coma, but rather intermediary, merging at times into the deeper trance, occasionally verging upon the more conscious state, depending mainly on conditions.

8 —Do the conditions of the medium, or the surrounding influences, affect you; if so, how?

3.—The conditions of the medium necessarily affect s.—The conditions of the medium necessarily affect us in the execution of our plans. We are hampered largely by physical conditions; but to a greater extent by positive mental states, or where much anxiety exists. The surrounding influences modify our xpression frequently. In the more public work this is not so much fett by us, because so many influences blend—the one often counteracting the other—and special efforts are made by "Lightheart"

to intercept unfriendly or antagonistic influences, by surrounding the medium with a magnetic wall. Persons holding positive opinions, and of strong mesmeric powers—especially if these be consciously employed, and they are close to the medium—sometimes exert considerable influence over the utterances given. In the private circle this transfusion of influence or thought will occur frequently, because of the limited amount of force with which we can deal, unless the sitters in the circle observe the can deal, unless the sitters in the circle observe the first requisite of the spirit-circle, viz., passive receptivity. We are affected, too, by atmospheric conditions: a disturbed electrical atmosphere, or the burst-ing of a thunder-storm, excessive heat or a badly-ventilated room, all militate against our success. But it is impossible, in a brief answer, to detail our varied experiences in this direction. The principal conditions requisite are:—(1) an easy, free and happy frame of mind on the part of the medium; (2) a kindly, hopeful and sympathetic atmosphere pre-vailing with the sitters. Under such congenial circumstances we can best succeed.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—I am now speaking for myself. From the platform, I am generally the spokesman on behalf of the circle of spirits, with whom I am associated, as guides of the medium.

5.—Can you "give expression to the facts and thoughts foreign to the medium"?

5.—Such expression has been given frequently. Under the influence of different spirits facts have been given as to the identity of spirits, which have been proven true. We have frequently given and are giving expression to thoughts and ideas which the medium has had no previous conception of. Arguments and illustrations are often employed by us which are new to him; and in the earlier days of his mediumship, we gave expression continually to ideas which were at variance with his own normal thoughts. Of late days, however, a greater degree of sympathy or unison of thought and purpose has existed between us, consequently there is not so marked a difference between our inspirations and his personal ideas.

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?

6.—We are closely linked, mentally and spiritually, to our medium. Through him we obtain considerable information, equally as from us he obtains de velopment. In playing upon him as an instrument, to convey our thoughts, we are compelled to use his powers as they are. As his mental furniture must therefore be employed by us for the expression of our ideas, it is necessary these should be clothed and illustrated in seven way these should be clothed and illustrated in some way; and as it is impossible to transmit our ideas without their passing through his mental sphere, they are of necessity tinged and modified in the process. We are compelled at times to use ideas and thoughts which we find in the medium's mind, ready made to our hands. As we im-press the thought, and it is clothed in language in-voluntarily, the process of illustration is not always under our absolute command. We do not claim power to create, but simply quicken, augment, and intensity the natural abilities of our instrument. We are often hampered by the existence of ideas in the mind of the medium, and are compelled to get rid of these by expressing them, or by overpowering the consciousness of the medium, thereby obtaining a more automatic control over him, before we can communicate our own thoughts clearly and fully. We not infrequently find, when we desire to transmi our opinions, that we cannot compel the brain to cerebrate, or the lips to utter, the actual ideas we propose, consequently, a diffusiveness is manifest in propose, consequently, a diffusiveness is maintest in our discourse, due at times to the conditions of the medium, to coldness or inharmony in the audience, or the positive psychological sphere of some person or persons impinging upon that of the medium. At other times, we feel free, and fully able to convey and pointedly express our opinions, due to the harmonious state of the medium, and at times to the presence of earlies thinkers where approach the presence of active thinkers, whose sympathetic thought sphere, blending with our own and that of the medium, supplies us with the necessary psychic elements for the full fruition of our purposes. We do not therefore "pick the brains" of persons in our audiences; but such persons supply us with ele-ments, which assist to harmonize conditions, and give facility for the expression of our thoughts. Such thoughts being in accordance with the ideas entertained by the individual in question, may appear to him to warrant the charge of stealing his thunder. The fact is, however, there cannot be a protective tariff placed on thought; absolute free trade must exist. No person can patent certain ideas, and claim them as exclusively his own property. 7.—How is it that speakers, presumably under spirit con-rel, sometimes give utterance to the thoughts of persons in the audience?

7.-Because persons desiring to reach a certain destination traverse very nearly the same road, a spirit desiring to communicate a certain set of ideas to mortals, in doing so practically traverses ground which may already have been gone over by one or more of his hearers. It does not necessarily follow that the person entranced is not under personal spirit-influence. But similar results may be, and are sometimes reached, apart from personal spirit-influence. Certain psychological states give a receptivity on the part of the individual so circumstanced; and as thoughts are realities, and the positive thought-sphere of a spirit in or out of the physical form may operate upon that individual, so the ideas of a person in the audience may the more readily flow into, be received and transmitted by, the sensitive, than those emanating directly from a disembodied person. This is likely to occur, especially where a medium is nervous and unsettled, or over-conscious of the presence of such a positive person in the audience, or where an individual has obtained some psychological influence over the sensitive, prior to the time of meeting.

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 thinking such spirits dishonest and immoral, and in calling them "mental

8.—The dishonesty, immorality or piracy on the part of the spirit, is best proven when you become acquainted with the difficulties under which spirits labor, the delicacy of the conditions requisite, and above all of the intention manifested by the operator. Where there is no intention to deceive, but on the contrary, the motive is pure, the spirit may err, but is not on that account necessarily a pirate, dishonest or immoral. No person is justified in making such charges against spirits, in or out of the body, until he is fully acquainted with all the circumstances and conditions, and above all with the motives of the

We have in the foregoing answers indicated how it may happen that spirits use ideas, illustrations and information which mediums have acquired, and how spirits may give through their mediums ideas in harmony with those of persons in the audience, without being dishonest, intending to deceive, or guilty of theft.

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"?

9.—No! We do not know of such a class of spirits. Individual spirits there are, who, at times, for their own purposes, seek notoriety at the expense of principle. But we also know that audiences frequently make it impossible for spirits or speakers to give other than that which the audience is willing to receive. Audiences have ere now practically closed the door in the face of the spirits, by the potency of their emanations, and prevented the utterances of truths which the spirits were ready and willing to convey. We ever strive to give full and free expresion to truth as it is known and understood by us, We cannot always say what we would. It is not lack of intention, but lack of power.

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 in-ellectual culture and spiritual development?

10 .- It is generally requisite that the eyes should be closed in the effecting of the trance. By closing the eyes, external impressions are shut out, the conditions of passivity more readily induced, and the nerve-forces concentrated for the mental efforts. Where the eyes are opened, the trance condition generally disappears, and the speaker becomes individually not only more conscious but more positive, and the form of expression is less directly due to spirit-control, and becomes the more suggestive or inspirational form of utterance. We are decidedly of opinion that mediums should not be simply marionettes, but exercise their own individuality, develop ionettes, but exercise their own individuality, develop the sense of responsibility, strive to be the represent-atives of the spiritual philosophy in their own per-sons and actions, and do their utmost to cultivate their own powers, seeking earnestly the best gifts, aspiring for wise and loving influences from the spirit side of life, and become mere prepared and perfected as instruments for the transmission of the

highest intelligence. Mediums should never—at least, in our opinion—"leave it all to the spirits." Spirits are not all wise, all good, all trustworthy; and to open the door of the personality ignorantly and indiscriminately, and invite any wandering spirit to take possession, is unwise and dangerous. Mediums should be men as well as mediums, and not merely machines. We do therefore think it advisable that mediums should possess themselves, and by self-culture, self-knowledge and self-control be able to intelligently conform to conditions, and co-operate with their spirit-friends. We do not mean by this that mediums should study purposely to provide material for lectures, or that they should get these up before hand. We do not advise that they should read special topics, shortly before a lecture; because by so doing, the lecture, as before indicated, is likely to be simply, a rehash of the dominant ideas existing in the medium's mind. highest intelligence. Mediums should never-at in the medium's mind.

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 iden-

11.—As to originality, it is well not to expect, but let the utterances be their own evidences. Originality is that which is striven after but seldom achievality is that which is striven after but seldom achieved. Truth is ever old yet ever new, and must be told and retold for every generation. The proof as to the authorship of orations is difficult to obtain, so much depending on the moral status of the individual medium. It is best to take the ideas advanced for what they are intrinsically worth; as although evidences of spirit identity may be freely given, yet these do not constitute proof that the said spirit is author of an oration delivered in his name. The value of trance utterances depends not so much upon the fact that they are trance utterances, or that spirits are the originators and instigators of them. but rather in the fact of the reasonableness of them, but rather in the fact of the reasonableness or truth of the statements themselves. The public lectures given through and by trance mediums are of value phenomenally, as they open up a realm of mental activity and psychological possibility, which has been largely ignored, and in that they point the way to and stimulate enquiry into those other phenomena which form the scientific basis of Spiritualism.

12.—Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the differ-ence between psychological states and spiritual mediumship?

ence between psychological states and spiritual mediumship?

12.—The difference between psychological states and spiritual mediumship may be thus defined: In the one case the individual is sensitive to and affected by the psychic emanations of persons with whom he comes in contact, becoming more or less a reflex of those persons; in the other case, the individual is under direct influence of a spirit-operator. But the two conditions may be manifested through the same individual at different times; so much so that it is difficult to determine where the spirit-influence here. difficult to determine where the spirit-influence begins or ends, and where the individual is simply psychologized by an idea or by the positive influence of an embodied person. A thought-reader, socalled (who is not merely a muscle-reader), is one who is a mesmeric sensitive, and can recognize the positive thought of another individual, either with or without contact. Thought-transference is due to the fact that thoughts are positive, and that there is a thought-sphere surrounding each individual, as also surrounding the earth itself. When once an inalso surrounding the earth itself. When once an individual comes en rapport, either with the limited personal sphere or with the larger general thoughtsphere, then thoughts flow into him, to the degree of his receptivity, as water seeks its level. Thought can be and often is positively transmitted or infused by one individual into another consciously, by the concentration of his will and the direction of his thoughts upon that other person as the subject; while at other times the fusion or infusion may take place unintentionally and even unconsciously. place unintentionally and even unconsciously.

#### Resolutions of Respect.

The Children's Progressive Lyceum Expresses its Honor for Mrs. Eddy.

Cleveland (Ohlo) Herald, Nov. 10, 1884. The fellowing resolutions of sympathy and con-dolence were adopted by the Children's Progressive Lyceum yesterday in honor of the late Mrs. Harriet

Eddy:
While believing there is no death, but recognizing the change called death as the passing to spirit lifeto a higher condition-yet we cannot at times always regard its approach as that of a friend or a welcome visitor, and therefore it is with sorrow this Lyceum learns of the departure to the realm of spirits of our former friend and co-worker, Mrs. Harriet J. Eddy. the first Guardian elected by the Children's Progres-

sive Lyceum of this city: therefore be it RESOLVED, That we as a Lyceum, in recognition of her past faithful services and her steadfast devotion to the cause of Spiritualism, show our respect to her memory by tendering our condolence to those of the household who now mourn their sad loss, and while sympathizing with those mourners let us assure them that the services rendered by our First Guardian to the upbuilding of this Lyceum, and her love shown to the little ones in the past is still remembered by us with gratitude, and we would respectfully and fraternally point them, in their bereavement, to the calm, beautiful trust she maintained to the last in the truth of Spiritualism, and further hope that they, in their greatsorrow, may realize, with the Arisen One, that "Death is but a kind and welcome messenger, who comes with noiseless tread to unlock life's flower-encircled door, and show us

Be it further resolved that a copy of these resolu-tions be sent to the *Herald* and *Leader* of this city, the Banner of Light of Boston, and the Religio-Philosophical Journal of Chicago. Charles L. Watson, Conductor Thos. Lees, John Madden, Committee on Resolutions.

#### Notes from Oregon.

To the Editor of the Religio-Philosophical Journal

There seems to be a great many who call themselves Spiritualists in Oregon, and many that want to investigate the same, but for reasons only known to themselves they do not attend the meetings, which, therefore, prove a partial failure. Inharmony is the one great cause. If Spiritualists would work one-half as hard as church members do, we could have a flourishing society here. Energy is all that is required.

Some of the societies here have the grounds for holding camp meetings. The Society at New Era, Clackamas Co., has a beautiful grove of pines; it held meetings there last June and September. The attendance was not large, the weather being unfav-

Dr. Benjamin and wife have been in Portland and wichity for a year, and are doing good missionary work. The Doctor is a good clairvoyant, and gives some wonderful physical manifestations—tables swing in the air; also several musical instruments are played at the same time. If Oregon would give the right encouragement to home mediums, they would not cry for help from abroad. Portland, Or.

#### Mississippi Manners.

The JOURNAL so rarely gets a letter other than commendatory and appreciative, that it may be well to publish the following as showing the culture and character of one who don't want the paper longer.

WALTON, Miss., Oct the 20 84 John C Bundy You have called my attention to the fact that my subscription to the Journal was about out well I compliment your paper by saing I am dam glad my time is about up it is as sorry a thing as I ever sit down to read I don't believe a dam word of your spiritualism good night partner.

If I donte hear from you anymore just plant your potatoes where you did last year.

#### H. C. Johnson.

A Danbury Dog.

James Hogan, of this town, is the owner of a Mexican terrier. The peculiarity of this breed of dogs is their bodies are not covered with hair, but dogs is their bodies are not covered with hair, but are smooth and much the color of a rat. Winnie, for such is her name, possesses the most beautiful eyes imaginable, being a peculiar shade of green. She is prepared to swim, for, duck-like, she is web-footed. But the strangest part of this animal is her appetite and love for fruit. She will eat watermelou, tomatose, apples, pears, oranges, dates, etc., and seems to relish them all equally well, with, perhaps, a preference for watermelons. Although constantly in the fruit store of her master, she will not touch anything until given to her out of her master's hand. Winnie is, of course, a great pet, and, valued at \$100.

— Danbury Ness.

#### Notes and Extracts on Miscellaneous Subjects.

Bob Ingersoll will deliver an address at the unveil-

ng of a monument to Kit Carson at Santa Fe. A man has actually been sent to prison in Nova Scotia for three months for lying in a horse trade.

A Paris company has submitted to the Pope plans for lighting up the dome of St. Peter's at Easter cermonies with electric burners.

The Bennett-Mackey cable is carried across the big Brooklyn bridge on hooks at an annual rental of

A prominent citizen of Whitfield County, Georgia, has had his grave dug and cemented, and inclosed with an iron railing.

Even in Vermont the English sparrow has made enemies, and a bill is before the Legislature to ex-clude him from the protection the law gives well-behaved birds.

At Charlotte, N. C., is a fountain which sends a stream 268 feet high, icy cold and clear as crystal. It has its source in the adjacent mountains, and is said to be the highest in the world. Fifty thousand tons of soot are taken from London

chimneys every year, and it is subsequently put to good use as manure—about 1,000 pounds to an acre the value being set at £41,000.

Experiments to test the utility of the electric light in discovering wounded soldiers on the field of battle were recently instituted by the Society of the Red Cross, of Geneva. Since Botanist De Candolle has publicly announced that the taxedium tree will live 4,000 years, and the baobab tree 5,000. Sir Moses Montefiore is perplexed which to plant for the purpose of watching the

growth of it. The number of medical colleges in the United States and Canada is stated to be 139. Of medical students there are 12,000, of whom 10,000 are "regulars," 1,200 are homeopaths, 750 eclectics, and 50 physic-medicals.

Two Chinamen in Mercer County, California, who had agreed to fight a duel to settle some difficulty, worked together all one forenoon to build a coffin. After completing their work they met, armed with revolvers, in a field, and one blew the head of the other off. The neighbors who had seen them make the coffin then knew what it was for.

A very queer accident, which might if it had proved serious, been construed into a suicide, happened last Sunday at Tuskegee, Ala. Mr. Barney Du Bose, while ringing the church bell, was caught around the neck by the rope and jerked up about seven feet, very near choking the life out of him before he could extricate himself.

They got into a political quarrel at the national convention of the Women's Christian Temperance Union, says the Boston Herald, and one woman thought to settle the difficulty by announcing that she had a revelation from God as to what should be done. But, naturally, it was not done. National conventions are not susceptible to such influences.

The people of England and Scotland are, remarks the Spectator, multiplying so fast that pessimists may well be excused for feeling some anxiety as to the future. The population of the kingdom, which in 1815 was 15,000,000, is now 36,000,000—that is to say, it has grown more in the last seventy years than in all the untold ages of the previous past.

Between Damascus and Jerusalem is said to be a tribe of about 3,000 Israelites, who have probably been there since the beginning of the Christian era. They have neither city nor town, but live in tents, and speak the Hebrew language among themselves, but use the Arabian with strangers. They have remained, like the primitive races, exclusively tillers of the soil and warriors. They go armed from head to

John C. Vaughan, who forty years ago succeeded Charles Hammond as editor of the Cincinnati Gazette was yesterday morning admitted to the Cld Gentle-mens' Home of Cincinnati. Vaughan, in 1815, left Cincinnati and founded the Cleveland Free Democrat. He afterward went to Chicago, thence to Kansas, where he lived twenty-eight years, and came back to die. Edwin Cowles of the Cleveland Leader and Richard Smith of the Commercial-Gazette raised a fund of \$600 and secured his admission to the home for life.

The Toronto Globe rigged out one of its reporters like a respectable tramp Sunday before last and or-dered him to present himself at all the fashionable churches of the city, in order to see how he would be received. At many of them his poor appearance and shabby attire were looked upon with aversion by the elegant ushers, and he was generally shown to the poorest seat in the church. Altogether he met with scant courtesy in the churches which he

At the close of the war 174,223 prisoners were surrendered by the Confederates to the Union armies. The Federal Government had at that time 98,800 men confined in Northern prisons. From 1861 to 1864, 225,000 Union soldiers passed the doors of Libby Prison at Richmond. At Andersonville there were 35,000 incarcerated at one time. During 1863 the Confederates held an excess of prisoners. In 863 there was a general exchange of prisoners, the United States Government giving up 121,900, in return for 110,800 held by the Confederates.

A committee has been formed at Lucerne with a view of erecting what is called a "universal column." It is to measure 300 feet in height, and is to contain in its interior relief portraits of all the celebrated men and women of the present era on bronze tablets. Another project of the committee is the building of a "museum of the nineteenth century," to be dedicated to art, science, inventions, commerce and industry, and to contain the busts and statues of ali distinguished persons of these domains. The cost is estimated at 7,000,000 to 8,000,000 francs, and is to be met by subscription, lotteries, etc.

Twenty acres of land at the northwestern extremity of Manhattan Island were sold last week for \$75,-000. Historically this property possesses great inter-est. Irving, in his "Knickerbocker's History of New York," refers to it as "the promontory which pro-jects into the Hudson," and from which the valorous but unfortunate Van Corlear—the favorite trumpeter of old Peter Stuyvesant—attempted, "in spite of the devil," to swim across the dark and stormy waters of the creek to the Westchester shore. During the revolutionary war it was at different times occupied by the contending forces.

An interesting ruin in Mexico is thus described: The hill is about seven hundred feet high, and half way up there is a layer of gypeum, which is as white as snow and may be cut into any conceivable shape, yet sufficiently hard to retain its shape after being cut. In this layer of stone are cut hundreds upon hundreds of rooms from 6x10 to 16x18 feet square. So even and true are the walls, floor and ceiling, so plumb and level, as to defy variation. There are no windows in the rooms, and but one entrance, which is always from the top. The rooms are but eight feet high from floor to ceiling, the stone is so white that it seems almost transparent, and the rooms are not at all dark.

A resident of Ronkonkoma, L. I., possesses a gold watch which formerly belonged to the ill-fated Marie Antoinette. It is about the size of a trade dollar in Antonette. It is about the size of a trade dollar in circumference, and is open-faced. On the back it bears the device of the French Queen, a cupid on a cloud, worked in gold and silver. The features of the boy god are nearly effaced by long wear. The legend the owner gives is that the watch was the gift of the Queen to the architect of the Tulleries, who shot himself through the head on the day following the parameter with the resolution to the contract. owing her execution by the revolutionists. Its present owner was a near relative of a well-known American poet, now dead. The watch came into his possession through marriage, as a gift from the wife's father, who is a direct descendant of the original re-

Ever since it became known that Mr. Gladstone had based his life upon a well-ordered and numerical system of mastication a change has come over the manners and customs of his devoted adherents. "It manners and customs of his devoted adherents. "It is now perfectly easy," says a London paper, "at any dinner party or table d'hote in England to discern at a giance those of the company who profess allegiance to the Grand Old Man. If you observe them closely, you will see that they are dealing with their food in a slow, ruminative fashion, while by the fixed gravity of their gaze and the beating of one finger on the table you can see they are solemnly counting the requisite number of bites authorized by Mr. Gladstone. Twenty-six for fish, thirty-two for flesh, and so on with vegetables and bread; so that nantoppings over on with all who are staught in their pantonime goes on with all who are staunch in their allegiance to the Premier."

#### Farewell to the Flowers.

Now sink in dreams. O sweet wild forest flowers. Whose lips have filled with peace the summer's

Your fair eyes close on all rustling bowers, And fear not that the secret kiss of death Shall pearl your tender brows with blig hting frost, Ye die, sweet flowers, but ye are not lost.

Bow down your heads, you tender-tinted blooms, And sink to fearless dreams. O fair green ferns. Soon will the snowflakes mark your lonely tombs, And bleak winds sigh your names till spring re-

Sleep, gentle things of peace I love so well, Ye shall not fall without my simple knell.

How fair, how bright shall be your lowly graves, Where autumn's crystal dews fall hushed as tears! Sweet flowers, the good Lord loves you, and he saves Your spirits in the seeds for other years. By his own hand your lives again are sown, And each he guards and watches as his own.

#### Was it Instinct or Reason?

There were three cats in a Williams street family, and the lady of the house concluded that one was sufficient to do all the business, and an edict of death was passed on the old cat and her kitten. The question of the manner of death was settled and the chloroform purchased. Days passed after the chloroform was in the house before the executioner could muster coursers to execute the santance. could muster courage to execute the sentence. To facilitate matters the lady thought that some lauda-num added to the cat's milk would produce a stupor that would make the chloroforming more easy. The drug was put in the milk and tendered the old cat. She tasted the food, cast her eyes suspiciously about her, and refused to eat. The kitten rushed to the dish to partake of the milk and was violently knocked away by the old cat, who took a corner of a mat and covered over the dish to hide it from the kitten and prevent her from taking the "medicine." The lady could not believe it possible that the act was intentional on the part of the cat, and uncovered the dish and again tendered the milk to her. She again knocked the kitten from the dish and covered it over more carefully than before. This repetition of the protective act gained the good-will of the lady and she gave up killing the cats. She cannot satisfy her mind, however, whether the action of the cat was prompted by instinct or reason.—Norwich Bulletin. that would make the chloroforming more easy. The

#### The Work Georgia Mosquitoes Do.

Thursday morning last a mosquito stung Mr. Sammons of the firm of Sammons & Cook, on the left hand, and in hour the hand began to swell. The swelling continued until the back of the hand was terribly enlarged and the skin looked as if it would tear asunder. The swelling was accompanied with great pain, and a flaxseed poultice was applied to secure relief. Soon after putting the poultice on the hand the pain ceased, and when the poultice was re-moved it was all green, while at the apex of the swelling was a small hole, from which a yellow discharge was oozing. Yesterday the swelling had gone down considerably, but Mr. Sammons is not able to use the hand. Mounted Officer Norman is now wearhim on the back of the hand, and he had the same experience as Mr. Sammons. The flaxseed poultice alone relieved him, and the application of that poultice was accompanied by the same greenish tint. Mountain this property is not suffering a road deal Mounted Officer Norman is yet suffering a good deal. One day last week a street-car driver named bavis was stung on the left cheek by a mosquito. In an hour that side of his face was terribly swollen and for two days he suffered a great deal of pain.—Aflanta (Ga.) Constitution.

#### "Gentle as the Breeze of Evening."

This line of an old hymn is quite appropriate when applied to "Pleasant Pargative Pellets." "I don't like to take pills if I can avoid it," we often hear persons say, "because they constipate me so," now the "Pellets" never do this. They are so gentle and mild that their effect is alwart weakled in the to a parter. that their effect is almost precisely similar to a natural movement of the bowels, and no unpleasant effects are left behind.

English authorities are breaking up the Salvation Army, which has become a nuisance, and about the morality of which many unhappy stories are in cir-

#### CATARRII CURED.

A clergyman, after suffering a number of years from that loathsome disease, Catarrh, after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Dr. J. A. Lawrence, 199 Dean St., Brooklyn, New York, will ecceive the reci pe free of charge.

The advertising spirit of the age has reached a climax in a patent medicine advertisement which appears in the columns of the London *Times* set forth in Greek.

#### Insurance.

Insurance is a good thing whether applied to life or property. No less a blessing is anything that in-sures good health. Kidney-Wort does this. It is natures great remedy. It is a mild but efficient cathar-tic, and acting at the same time on the Liver, Kid-neys and Bowels, it relieves all these organs and enables them to perform their duties perfectly. It has wonderful power. See advt.

A splinter of a deer's hoof, with powerful microscopes and polarized light, is as wonderful to see as

If you are going to the farming regions around Moorhead, Glyndou or Crookston, Minn., or to Fargo Grand Forks or Bismarck, Dak., do not forget that the best route from Chicago for you to take to reach that country is the CHICAGO & NORTH-WESTERN This line offers every inducement in the way of low rates, Pullman Palace Cars, through coaches, and its celebrated "North-Western" Dining Cars.

Italy has to keep 5,363 persons under sentence of penal servitude for life. Prison expenses are \$2,000,000 a year more than those for education.

We guarantee a painless, speedy and permanent cure of the largest and worst pile tumors, no knife, caustic or salve used. Send six cents (stamps) for pamphlets, references and reply. World's Dispensary Medical Association, 663 Main Street, Buffalo, N.

In the Montana cattle towns a newspaper, a shave and a glass of whisky all cost the same price, namely

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to their sex. Her remedies are put up not only in liquid forms but also in Pills and Lozenges in which forms they are securely sent through the mails.

Italy still uses hand-pump fire engines. It is said there is not a steam fire-engine on the peninsula.

Tyou will be Happy. Make your old things look like new by using the Diamond Dyes, and you will be happy. Any of the fashionable colors for 10c. at the druggists. Wells, Richardson & Co., Burlington, Vt.

Anna Dickinson has just passed the forty-fourth

Dominoe Parties are all the rage among Children since the Prairie City Novelty Co., of Chicago, have begun manufacturing and selling them for only 10c.

Knitting black stockings is the latest craze among fashionable young ladies.

The combination, proportion and process in pre-paring Hood's Sarsaparilla, are peculiar to this medicine, and unknown to others.

The poor authorities in Paris ask for \$8,000,000 for the coming year. They say they will be compelled to give assistance to 406,000 people.

Wormley, the deceased Delmonico of Washington, was a negro and a wealthy man.

# Worth Thinking Of.

#### What Ayer's Cherry Pectoral does .--

It prevents the growth, to serious ill-ness, of a dangerous class of diseases that begin as mere trivial ailments, and are too upt to be neglected as such.

It breaks up a cold, and stops a cough more speedily, certainly, and thorough-ly than any other medicine.

It spaces mothers much painful anxiety are too apt to be neglected as such. It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.

about their children, and saves the little ones' lives. It cures all lung and throat diseases that

can be reached by human aid.

#### How Ayer's Cherry Pectoral Does Such Good. .

the air passages of the head, and cleanses the nucous membrane.

It allays inflammation, puts a stop to tickling in the throat and coughing.

It expels the mucus from the throat and

and enables the patient to rest. It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.

#### slumber, during which Nature regains strength to combat disease.

It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pulmonary disease. It puts a stop to the cankerous decay of Catarrh.

It soothes to natural and refreshing

#### Why Ayer's Charry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and quantities in which it is made, is sold at

inne diseases. Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small

so low a price that it is placed within

the reach of every household. Because it is an active curative agent, that must be taken by drops, as preserilad in the directions accompanying each bottle, and not a mere palliative syrup that may be swallowed by a

#### Where Ayer's Cherry Pectoral Stands Before the World.

by its use.

It is popularly known to be a medicine that has cured laryngeal, bronchial, and pulmonary affections where all others had failed.

It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a genera-

It has held the first-place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.

It evokes daily, from all over the world, expressions of gratitude for lives saved

It is everywhere recommended by repu-

table druggists, who know, from conversations with their patrons, and from their own experience, how almost

magical are its effects for good.

It is regularly prescribed by many physicians of the best standing, and is recommended by Professors of Medical Colleges, to their students, as invaluable for all diseases of the throat and lungs.

### Ayer's Cherry Pectoral.

Lowell. Mass. Dr. J. C. Ayer & Co., [Analytical Chemists]

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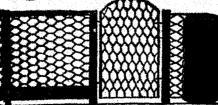
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Continued from First Page. laws" do explain them, is merely an impostor claiming a knowledge which he does not

Many years ago a party assembled to produce phenomena, and after some time succeeded. Having collected certain data, a theory was started, which at the time was called the "Mary Jane" theory. The theory put forward was that no communication of any kind was ever given which was not previously known to some one at the table, and it was, therefore, concluded that a something possessing intelligence was, as it were, created by the persons present, and that the limit of the intelligence and knowledge of those forming the circle, was the limit of the knowledge of the something created.

This theory may be accepted, only so long as no fact contradicts it. Immediately one fact, which is an undoubted fact, occurs which could not occur if the theory were correct than the theory is untouchly rect, then the theory is untenable.

Let us now see whether this theory will explain the following fact in my own experience:-Many years ago I received one morning a telegram, announcing to me the death of a great friend of mine, a clergyman in the North of England. On the same day I called on a lady friend who claimed to have the gift of seeing spirits, and speaking with them. When I called on this lady my mind was full of the thought of my clerical friend's death. After some conversation with the lady, I inquired if she saw near me any spirit which had lately left this world. She replied that there was one which had only lately done so. My elerical friend was my idea. The lady then said that this spirit appeared in a military uniform, that he told her he had died a violent death, and she then told me his Christian. his head had been cut off and his body thrown into a canal, and that it was in the East, but not in India. It was three years since I had seen this officer, and the last I had heard of him was that he was in India.

On inquiring, on my return from this visit, I was told at Woolwich that the officer in question was in India, but was likely to go to China. Some weeks after this, the news arrived that this officer had been taken prisoner by the Chinese. A large ransom was offered for him, but he was never found.

Many years after this I met in India the brother of this officer, and I inquired if anything had ever been ascertained relative to the death of his brother in China. He told me that his father had been to China, and had obtained evidence that a Tartar chief, enraged at the loss of some of his friends, had ordered the head of his prisoner to be cut off on the banks of a canal, and that his body was thrown into the canal.

This is one among some dozen instances of a similar kind which have come under my personal experience, and I want to know whether the Mary Jane theory will explain the facts. I also should like to know which among the known laws will explain it. This and other similar facts exist, and any theory which does not include and explain them is worthless. It is the old error of theorizing on incomplete data.

I must now venture on a few remarks relative to the latest problem connected with this subject. These remarks must be few, as I have already occupied much of your time.

forty years. It is stated that there are cer- who wish to give it are wrong. Both sides tain learned men in the East, who possess such a knowledge of the laws of nature as to enable them to perform all the phenomena which we have seen; that it is only a very low order of beings, termed spooks or shells. who ever communicate through mediums, and that people who imagine they communicate with relatives or friends are deceived.

This is the theory put forward by various persons who claim to have been instructed by these learned men in the East. Divesting it of its mystery, it is merely an assertion which claims that there are certain individuals in the East who have performed all those phenomena of which we have been witnesses, in England and America, during the past forty years; or these phenomena, and the information given in connection with them, have been given by spooks, elementals, and shells. Now, I would not for a moment cast doubt on any one of the statements made by those who have seen these Adepts. I have myself seen in the East various phenomena which cannot possibly be explained by any recognized laws but they were nearly the same phenomena as I have seen occur in the presence of mediums in England. I am also fully prepared to admit that the power which can be exercised by the human will is far greater than the most imaginative individual has ever dreamed of. But it seems to me that our friends who conclude that all the phenomena which we have witnessed have been due to the Adepts or to shells, have again committed the error of theorizing from imperfect data. 1 am convinced, also, that these theorists had not seen all the phenomena which have been seen in connection with so-called spiritual mediums. When we find mediums who, without going into a trance or in any way losing their mental government, can see a spirit and can converse with it as freely as with one of us, and when this spirit gives us information of the highest order both on scientific and other subjects, and tells us the name it bore on earth, we are driven to one of two conclusions—either that the so-called shells, or spooks, are of a very high order, and know more than the scientific men on earth; or else. that this assumed spirit is an Adept who comes with a lie in his mouth and tells us he is a relative when he is only an astral body. I cannot accept either of these explanations. Another difficulty presented by this theory

is, that even granting for a while, and for the sake of argument, that all the manifestations have been due to the powers of the adepts. I would venture to ask whether these powers can be used only when the astral body is united with the material body. If the adept die, does he at once lose all his power? If he does do so, it seems a singular thing that a change to a more advanced state should cause a loss of power. If, as a spirit, he retains his power, why cannot he act as a spirit in the same manner as he acted when in the body, and produce phenomena of a similar nature? If he can so produce these, it seems to be a rather sweeping assertion to claim that he and his brothers alone can thus act, that in the whole universe there are no other spiritual beings who can thus produce phenomena. And when we receive from what we consider a spirit an instant solution of some scientific problem, which has puzzled the learned men of Europe during a hundred years, we are to be told that this solution has been given by a spook or shell, or else that one of the adepts has kindly and generously enlightened us. I readily grant the possibility of certain men possessing a knowledge of laws which may enable them to perform

The communications which I have seen a far higher type, intellectually and morally, than able. Send stamps for PAMPHLET OF COMMUNICATION IN THE COMMUNICATION WHICH I have seen a far higher type, intellectually and morally, than able. Send stamps for PAMPHLET OF COMMUNICATION IN THE COMMUNICATION WHICH I have seen a far higher type, intellectually and morally, than able. Send stamps for PAMPHLET OF COMMUNICATION IN THE COMMUNICATION IN THE COMMUNICATION WHICH I have seen a far higher type, intellectually and morally, than able. Send stamps for PAMPHLET OF COMMUNICATION IN THE COMMUNICATI

what are popularly spoken of as miracles, but it appears to me that these men cannot deny that there are other beings in the universe who possess similar and greater power.

There seems, also, to be a tendency on the part of the adepts to claim infallibility. I have heard it stated that an adept cannot be wrong, and I have noticed a disposition on the part of the believers in these adepts to claim the same infallibility. I say this with no ill-feeling, but merely to deal with this subject on sound philosophical principles. I have heard it stated that it was a great comfort to have arrived at this perfect truth, after all the delusions by which Spiritualists had been led. I have seen it stated that the grandest revelation ever given to mortals was contained in some hundred pages of print, these hundred pages containing mere sketchy outlines on subjects which, through a medium, I had received and written twenty years before the "grandest revelation" was printed. I believe that such remarks have tended to produce antagonism between the believers in the adepts and those who are believers in the spiritual theory—a condition which ought not to exist. The proceedings of the believers in the adepts partake too much of the character of certain men who claim to be scientific. and who state that they know all the laws of nature, and that people who think they see a table rise in the air or see an instrument play without contact are merely ignorant idiots. We naturally lose some of the respect which we may have had for men who thus claim infallibility when their very assertion shows their want of knowledge of the subject on which they claim to be judges.

From the very earliest date at which the phenomena termed spiritual attracted public attention in America, individuals who have tian and surname, and in addition a familiar investigated these phenomena and become name by which I, as also other of his brother feonvinced of their reality, have done their officers, used to address him. On asking for best to make them generally known. Men further details as to his death, I was told that in many cases have been ab-olutely ruined in consequence of proclaiming their conviction in the reality of the phenomena. They have submitted to the abuse of arrogant ignorance, and self-satisfied stock knowledge. They have freely given money and their time to enable publications to be carried on for the purpose of making known that which occurs. There has been no secrecy in the matter, no probation before the facts have been submitted for examination, but an open investigation has been courted. It does not appear that this course has been adopted by the adents and their converts. Living in seclusion and privacy in the East, they may not even be seen by average mortals. Secreey is maintained, and a severe preparation must be gone through before even the fact of their power is proved.

I quite grant the prudence of not intrusting power to any person, until it has been proved that the person will use this power only for a right purpose; but to prove that the power exists is quite another question, and the evidence that this power really exists

is at present very weak. There are certain laws connected with science and logic which cannot be ignored. For example, we are told that the adepts are infallible, and cannot make a mistake. Here an absolute law is asserted, and we must adhere to this law. Shortly afterwards we are teld that this great revelation of the power and knowledge of these adepts is given to the Western world, not by the united action of the whole of the adepts, because only a few There has lately been introduced to us a theory that the human mind is capable of producing all the phenomena which have occurred in our experience during the past wrong. If it be an error to give it, then those cannot be right. Yet all are infallible. I fear that all the skill claimed for the adepts can not enable them to prove that two people who hold utterly different opinions on one fact, can be both infallible. And I am disposed to think that those individuals who believe in this infallibility, must give us facts not theories, and must present proofs not opinions, before we can accept as true that which they themselves believe.

The facts which have been presented to us relative to the powers possessed by the adepts are somewhat limited. Yet these are sufficient to make investigators hesitate before coming to any conclusion. If the believers in the spiritual phenomena were to assert that the adepts were utterly mistaken, that all the power which they exhibited was spiritual, and not in any way dependent on their own will, such assertions would be dogmatic and based on incomplete evidence. But the believers in the adepts do not hesitate to assert that all the phenomena which have occurred in the Western world have been due to a low order of spiritual creature, or to the action of the adepts themselves, or have been the ac-tion of one's own astral body. It is possible that the solution of this problem may be in the middle course. Those persons who have attended many seances with highly advanced mediums must have seen instances where one's own mind influenced the message. What influenced the mind is a difficulty. But also in many cases the very opposite information has been given to that which was either wished for or expected by those desiring a message, and the theory of one's own willpower producing this message seems to present a contradiction.

Considering the errors that are being spread broadcast by certain materialistic papers, and the dogmatic assumptions of supreme knowledge which the writers in these papers adopt, it seems advisable that the adepts should give some more proof of their power than has hitherto been given. The course adopted by many investigators into the phenomena termed spiritual proves that there are hundreds who for a truth are prepared to make the greatest sacrifices. It seems scarcely reasonable that not one of these should be permitted to have the proofs which Thomas asked for and was given. A few years ago I was at the Narkunda Bungalow, in the Himalaya, probably not many miles from the home of the adepts. I attended a scance there one evening. If the adepts were aware of this they might have made a very useful convert of me had they given me the slightest evidence of their power.

The assertions which have been made relative to the phenomena termed spiritual being due to a low order of spook or shell, is another example of the error of theorizing on incomplete data. Some individuals having, perhaps, been acquainted with spiritual phenomena during many years, have been unfortunate in one or two ways. They have either failed to meet any mediums except those who are en rapport with a low order of spirit, or the individual's own mediumistic nature attracts only a low order of spirit. Either of these results having been obtained during a long course of inquiry, the investigator imagines that his personal experience embraces the whole subject, and he lays it down as a law that only a very low order of being communicates through a medium.

ing from the East. To tell me that such communications come from a low type of shell is to prove to me that the person so stating knows nothing about the subject, and I cannot then help having my doubt whether he is competent to judge on another question when I find him so unsound on the one about which I have had far more experience than he has. What would any gentleman think of my capacity for reasoning, if I were to tell him that though he is acquainted with the powers of the adepts, yet, from what I had seen of native conjurers in my "compound" in India, I could assure him that all that the adepts accomplished was nothing more than

a low order of conjuring? If I were to make such a statement he would justly conclude that I was not only somewhat self-sufficient, but was not qualified to form an opinion on a difficult question.

I have seen nothing of the powers claimed by the adepts, but I can see no reason, if a disembodied spirit can perform certain phenomena which the outside world would call miracles, why the means by which this is performed may no the imparted to a human being in the body. But I can see no reason why, if a human being can perform such things, a spirit is to be denied having such power. Those who make these assertions act just as do men claiming to be scientific, who claim to know all the laws of nature, and who state that they know that a table cannot rise in the air, or any of the phenomena occur which thousands of persons have repeated-

If it be true that the human will can so develop as to perform wonders hitherto not believed possible, we are indebted to those persons who have brought such knowledge before us; but it will require very much more to be demonstrated than has yet been given before the multitude of facts with which we are acquainted can be set on one side, or are to be accounted for as the work of spooks or adepts. The power claimed for the adepts and the power which is called spiritual seem to me in no way antagonistic. The former may exist, without ignoring the latter, and the two, if working in harmony, may do much. The assumption that everything which has occurred and which it termed spiritual is to be explained by spooks or adepts, is, I am convinced, a delusion, arrived at by the common error of theorizing from incomplete data.

#### Creeds and Restraints.

In his farewell address in London, Sept. 19th, 1884, W. J. Colville said:

"Probably no movement in the world is ruite so complicated and varied as the movement known as Modern Spiritualism. Every church has its creed; the Jews have their law. Spiritualists know allegiance to no creed. book, man or council. They pride themselves upon their unrestricted personal liberty of thought, word, and action. Some have just cut loose from the galling chains of ecclesiastical bondage, and their first impulse when free is to let their newly acquired liberty degenerate into license. Some are like boys and girls, who have been kept down very severely, either at home or at school, and they have run away, or just attained their majority, or in some other way suddenly become their own masters; the mere sense of liberty is so sweet to them, that they hate very thing that bears the slightest resemblance to their house of bondage, and the discipline enforced within it—regular hours, a systematic plan of work, the orderly routine of regular life-all good in themselves, are distasteful to those who have for a conpelled unreasoningly to submit to them. Immediately the mind breaks away from unwelcome restraint, no matter how wholesome that restraint may sometimes be, it is like the pendulum of a clock, which, from having swung excessively far in one direction, oscillates to an equal distance in the other, prior to gaining its true equilibrium.

The Society for Ethical Culture, Boston, Mass., Clara M. Bisbee, speaker, is an association without formal organization. It aims to contribute to the ethical growth of the individual through personal friendship and reverent free thought. The subjects to be discussed are as follows: Young People's Ethical class, Dorchester, "Character Talks and the Study of all Bibles." Young People's Ethical class, Boston, like the Dorchester class, with addition of courses in Nature, Hygiene and Citizenship. Address to Adults, Boston. bearing directly on Human Conduct, and followed by a free discussion on the topic of address. Conference of the members as to the Ways and Means of Ethical Growth, with reports as to work accomplished. The society also has monthly recreative assemblies for adults and young people. To the many liberals in Boston and vicinity, especially those opposed to sectarian organization, the society looks for earnest co-operation, and being dependent for support on voluntary subscription, it asks such aid of all whose sympathies are with the cause. Mrs. Bisbee will address free thought meetings whenever desired. Address her at Clark Street, Dorchester, Boston. Mass.

Attention is called to the Advt. of the Daniel F. Beatty Organ and Plano Co., in another column of this paper.

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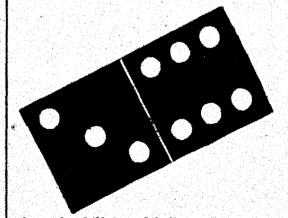
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