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

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

CONTENTS.

- FIRST PAGE.—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.
- SECOND PAGE.—From Puritanism to Spiritualism.—1817-1884.—An Oligodonta from Australia. Notes from Brooklyn, N. Y.
- THIRD PAGE.—Woman and the Household. Book Reviews. New Books Received. Magazines for November not before Mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. Terms to New Subscribers. National Woman's Suffrage Convention. The Psychological Agitation. A Foolish Fairy. Prof. Thomas Davidson. General Notes.
- FIFTH PAGE.—The Mysterious Field. Light in Darkness. Miscellaneous Advertisements.
- SIXTH PAGE.—Prayer in Battle. Notes from Gusest Day. Note from E. M. Pennock. E. W. Wallis's Answers to the Questions Submitted to Mediums and their Guides. Resolutions of Respect.—The Children's Progressive Lyceum Expresses its Honor for Mrs. Emily. Notes from Oregon. Mississippi Manners. A Dumb Dog. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Farewell to the Flowers. Was it Instinct or Reason? The Work Georgia Magazines Do. Miscellaneous Advertisements.
- EIGHTH PAGE.—Science and the Phenomena Termed Spiritual. Credits and Restraints. Miscellaneous Advertisements.

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.
6. 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 explanation.

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 correct.

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

which in reality were the most feeble and 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 denied 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 more elementary principles on which scientific investigations can alone be conducted.

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 used pressure, consciously or unconsciously, to make a table move in any one direction, and he found on the occasion when he tried the 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 "séance," 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. I 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.

I WISH TO CALL PARTICULAR ATTENTION TO THIS SYSTEM OF ERROR,

because 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 written 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 investigations had extended beyond their own, and had been repeatedly witnessed of additional facts, were either fools or impostors.

To argue from the assertions of such scientific 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 disposed to question the competence of such

minds to form conclusions on any branch of science.

We know that, as regards the phenomena here dealt with, certain persons claiming to be 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 examine 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 was a trick.

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 reply. But the question must be examined on scientific principles, and the men examining must be really scientific men. We must not have every principle of science and logic ignored immediately an investigation of these phenomena is commenced. We cannot admit 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 long 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, should suddenly become infallible when dealing 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 them 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 sketch of a Caffre chief I 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 magnetism.

Only a few months ago I was staying at a 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 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 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 spiritual, 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 examining 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 seem to be some minds which possess intensity; others which only possess quantity. The mind gifted with intensity comprehends, where the mind possessing quantity only can no more understand than a dog could understand a quadratic equation. When men with minds possessing quantity only, examine 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 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 movement.

If my hand thus writes in a language with which I am unacquainted, or if it writes truthfully on subjects with which I am entirely 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 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 1,500 years ago, they would have been the loudest in their cry of "Crucify Him!"

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 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. "Certainly," they reply. "Then," I remark, "telegraph 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 telegraphing."

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 suppose 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. And this a proceeding which some men term practical and scientific.

It may be confidently asserted that science and scientific men are not opposed to the investigation of the phenomena termed spiritual. The objection to it, and the disinclination to examine do not come from science or 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 occur.

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 favor." 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.

I am tolerably well acquainted with "known laws" and 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 impossible.

An accordion is carried by invisible agency round the ceiling of a room, playing any tune that may be asked for.

A locked piano plays any tune which may be 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. I call it living as it is warm to the touch, does 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 relative.

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

Now, let us ask, which of the "known laws" 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

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

BY GILES B. STEBBINS.

CHAPTER VII.

GERRITT SMITH.

"Thine to work as well as pray, clearing thorns 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...

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.

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...

He was greatly occupied in practical reforms. Temperance had his life long advocacy. From the day when he invited an anti-slavery 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.

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.

THEODORE PARKER.

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

And he, who through the lapse of years, With aching heart and weary feet, Had sought, from gloom, doubts and fears, A refuge and a safe retreat...

Theodore Parker's earnestness and reverent spirit made all ordinary preaching poor. This heretic and iconoclast was one of

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.

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.

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 walls—and in every corner or nook by door or window; full shelves in racks in the middle of the floor; piles on the floor, shelves along the stairways and in lower halls and closets, an overflow and inundation everywhere.

"His strength was as the strength of ten, Because his heart was pure."

[To be continued.]

An Ollapodrida from Australia.

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 pietists and theologians with whose disputings and contentions society in general did not seem to concern itself.

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.

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.

large 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 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.

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, disastrous effects. Thus a supposed inspirational speaker, a local man, was induced to appear before a large gathering at the Athenaeum, in Wellington, to the utter disgust of sensible and rational hearers, and all the papers denounced the affair as a miserable failure.

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-platforms free of those responsible for what they say to us.

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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.

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.

In Victoria the Spiritualists and free thinkers, by their persistency have compelled the government to take counsel's advice respecting the legality of making charges for admission to lectures and entertainments on Sunday.

The colony of South Australia, hitherto peopled by a community noted perhaps as much for exceptional immorality as for church-going and piety of the goody-goody sort, has at length been invaded by materialistic and spiritualistic advocates, and great commotion is consequent thereupon.

There is not much to say about Queensland, 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. Eglington, the medium, in acknowledgement of the receipt of a "psychographic slate."

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!

Americans 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 water-hole at Parramatta, a short distance from Sydney. The eel has been known to be there for 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.

Notes from Brooklyn, N. Y.

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 Harding-Britton's course of lectures is attracting large and intelligent audiences, which fully test the capacity of the building.

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 recent 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.

It is the intention at our Conference meetings, to have once a month a mediums' meeting. Mrs. T. B. Stryker of 115 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 universal law, and that our relations to the Spirit-world was close and intimate, and these laws would soon be better understood.

At the close of the meeting, the writer saw a 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.

There is not much to say about Queensland, 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.

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 says 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. (METHUEN, 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 glory's 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 need 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 morals and official position, having been criticized as though they were intended to electioneer against a certain candidate, I wish it understood that sentiments expressed in this column are my own.

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 question 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.

The campaign which has just ended, has had an influence in making the writer a more ardent woman suffragist than ever.

"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 utilized in politics.

"Material interests take care of themselves," 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 necessities 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 betrays 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.

Business has been blocked. Employers and employees 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 intensifies 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.

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 Beecher Stowe.

Voting would increase the intelligence of women and be a powerful stimulus to female education. It would enable women to protect their own industrial, social, moral and educational rights. . . . Woman's vote would be to the votes 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. Whittier.

It is very cheap wit that finds it so droll that a woman should vote. . . . If the wants, the passions, the views are allowed a full vote through the hands of a half brutal, temperate 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 nation would be extremely economical and beneficial.—Theodore Parker.

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—food, 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, which conflicted with the most daring 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 swallow the first sensation which crossed their path, and entertained exalted hopes for the extension of his views.

In this he has been disappointed, 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 should console himself with the reflection that an eminent physician of England declared himself ready to swallow the first sensation which crossed his path, 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 cut groove of habit, and the reformer and advocate of new principles usually is compelled to await a coming generation for just recognition.

Three visits to America. By Emily Faithful. 12mo, pp. 490. Cloth, price \$1.50. New York: Fowler & Wells Co. Chicago: Jansen, McClurg & 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 has the opportunity of judging of the living of the Mormon woman, that no other writer could 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 disensions among the Mormons, being determined that polygamy should be renounced.

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"These marvelous powers of the soul and brain which the cultivators of animal magnetism have demonstrated so many times, without once coming into 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 enable all classes to welcome and appreciate so many. . . . 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 prejudice. The systematic cultivation of animal magnetism has been neglected. The study of the brain by comparative development has been almost forgotten, 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 hitherto relied on, but the following paragraph shows that he endorses the "golden mean."

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.

It is impossible to more than glance at the moralistic 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 impressibility, 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, drugs, medicines, he says:

"I think it will ultimately be realized that the predominance 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 nervous healing, and the aggregate vital power of society will sustain each individual against infirmity and disease, by an all-embracing sympathy and friendship."

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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, be 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 Advertiser's Reference Book, 1884, 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 Cassell'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 Mentioned

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 Calumet Ave., Chicago, Ill. 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 dressmaker.

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

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

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

Horsford's Acid Phosphate.

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 last.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be distinguished from the best in low test, short weight, short or phosphate powder. Sold only in packages. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

\$65 A MONTH & board for 3 live young Men or Ladies in each county. Address P. W. ZIMMERMAN & Co., Philadelphia, or Chicago.

COURTSHIP AND MARRIAGE. Wonderful secrets, revelations and discoveries for married or single persons seeking health, wealth and happiness for all. This handsome book of 100 pages, mailed for only 10 cents by the Union Publishing Co., Newark, N.J.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and proved by thousands of householders. Your Green cloth to have it on sale. Ask HIM FOR IT. D. B. WILDERMAN, Prop'r, 225 N. Second St., Philadelphia.

Combination Kitchen Safe, Contains Flour-Chest, Kneading-Board, Sifter, Sugar, Salt, and Spice-Boxes, and Large Cupboard. All closes up dust proof. Every lady wants one. Handsomely finished. Price \$15.00 and upwards. Sent for circular. Manufactured by EDWARDS FURNITURE CO., Sterling, Ill.

INVESTORS Should confer with the WESTERN FARM MORTGAGE CO. LAWRENCE, KANSAS. First Mortgage Real Estate Loans made in all sections of the West. Security GUARANTEED. Large experience. No losses. SECURITY GUARANTEED. Interest promptly paid. For pamphlet with testimonials, send 10 cents to F. M. PARKER, Pres. N. F. HART, J. H. FRANKS, Sec'y. N. Y. Office, 135 and 137 Broadway. C. O. HOWE & SON, Agts. Albany, N. Y. Office, 122 Wall St., N. Y. City.

SWEET GUM & MULLIN. The sweet gum taken from the tree of the Southern swamps contains a stimulating expectorant principle which loosens the phlegm, cures the membrane, relieving the early morning cough in Consumption, curing Croup, Whooping Cough, etc. This, combined with the medicinal healing and fresh producing principle in the Mullin Family of the old field, presents in Mullin's Sweet Gum & Mullin a most valuable remedy for Croup, Whooping Cough, Croup, and Consumption. For full information send a stamp to "Taylor's Kidney Pills" for the welfare of those afflicted with the little ones.

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:

"The newspaper is so comprehensive in its scope, so untrammelled in its freedom of action, so clear and so energetic in its 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 salaried men who never sleep and is never weary, who goes after business early and late, who accosts the merchant in his store, the lawyer in his office, the student in his study, the cultivated woman at the family fireside,

DYSPEPSIA Causes its victims miserable, hopeless, confused, and depressed. It is a disease which does not get well of itself. 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 dyspepsia, 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 Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. E. ANSABLE, New Haven, Conn. Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla Sold by all druggists. 81c per box. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar. KIDNEY-WORT DOES WONDERFUL CURES OF KIDNEY DISEASES AND LIVER COMPLAINTS. Because it acts on the LIVER, BOWELS and KIDNEYS at the same time. Because it cleanses the system of the poisonous humors that develop in Kidney and Urinary Diseases, Biliousness, Constipation, Piles, or in Rheumatism, Neuralgia, Nervous Disorders and all Female Complaints. IT WILL SURELY CURE CONSTIPATION, PILES, and RHEUMATISM. By causing FREE ACTION of all the organs and functions, thereby CLEANSING THE BLOOD restoring the normal power to throw off disease. THOUSANDS OF CASES of the worst forms of these terrible diseases have been quickly relieved, and in a short time PERFECTLY CURED. PRICE, 50c LIQUID OR 25c SOLID BY DRUGGISTS. Wells, Richardson & Co., Burlington, Vt. Send stamp for Dure Atlantic 1c 1884.

ROCKFORD WATCHES Are unequalled in EXACTING SERVICE. Used by the Chief Mechanic of the U. S. Coast Survey and by the Admiralty commanding the U. S. Navy. For Astronomical work and for all other purposes. Engineers, Conductors and Railways men are well recognized as being the best. For all uses in which close time and durability are required. Sold in principal cities and towns by the COMBINATION WATCH CO. (leading jewelers, who give a Full Warranty.

\$5000 GIVEN AWAY. For particulars send 2c. stamp to SOUTH & WEST. ST. LOUIS, MO.

INVALIDS WANTED. One in every neighborhood 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 any drugstore. It must be obtained direct from the maker, who is a grandson of the discoverer, a native of Switzerland. A. F. SCHNEIDER and Chronopharmacia, Agents are well paid. Trial packages free to agents. Address, Dr. Peter Fahrney, 431 S. Oakley Av., Chicago.

OPHIUM & WHISKY HABITS cured with Double Chloride of Gold. We challenge any medicine to cure 10,000 Cures. Book free. Write to LEBLIE E. KEELY, JR. DWIGHT, ILL.

NICHOLS' BARK & IRON. I have been used and recommended by the MEDICAL PROFESSION for the past twenty years, as an IRON TONIC for loss of strength and debility. It is the best medicine for all ailments arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS.

DON'T YOU WANT. You want \$300 in Gold? For \$10, \$20, \$30, \$40, \$50, \$60, \$70, \$80, \$90, \$100, \$125, \$150, \$175, \$200, \$225, \$250, \$275, \$300, \$325, \$350, \$375, \$400, \$425, \$450, \$475, \$500, \$525, \$550, \$575, \$600, \$625, \$650, \$675, \$700, \$725, \$750, \$775, \$800, \$825, \$850, \$875, \$900, \$925, \$950, \$975, \$1000. For full particulars, send 10c. to the World Manufacturing Co., 122 Nassau Street, New York.

HARTER'S IRON TONIC THE ONLY TRUE. Will purify the BLOOD, regulate the LIVER and KIDNEYS, and restore the system. It is the best medicine for all ailments arising from GENERAL DEBILITY. For sale by all druggists. Send 10c. to the World Manufacturing Co., 122 Nassau Street, New York.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

Remittances should be made by United States Postal Note, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the Postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications 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.

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

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

NOTICE TO SUBSCRIBERS.

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

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 JOURNAL Three Months for Fifty Cents, on Trial, to those who have never been subscribers.

National Woman's Suffrage Convention.

On Wednesday and Thursday of this week at Hershey 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.

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."

The only obstacle of any importance between woman and the ballot box, is Woman! Intelligent men who oppose suffrage for women, are rare exceptions.

Some Boston subscribers announce the non-receipt 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.

The Psychological Research Agitation.

No more convincing evidence could be asked to show the deep and widespread interest in psychological research than the cordial reception accorded the JOURNAL's editorial of the 25th ult., advocating the formation of a strong, well equipped Psychological Research Institution.

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.

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.

Speaking of the JOURNAL's project the Republican says: "This scheme is interesting, and deserves only good-will, 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."

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.

Some of Zollner'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.

prevent a very general skepticism among them, as to his competency in making original investigations. In this identical Katie King affair alluded to by the Republic, we felt so sure he and Dr. H. T. Childs were being deceived that we warned them by letter sometime before the final exposé.

Quite likely the Republican is, on the face of things, judging only from the incomplete 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 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.

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 oft repeated assertion, to wit: Any manifestation which can be accounted for in two ways is of no value as proof of spirit agency.

How far the writer in The Nation speaks from personal knowledge we do not know, 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."

them all their old idols—the devil and all his imps too—only putting new dresses on them. These people are to-day travelling backward 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.

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.

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.

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.

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."

A Foolish Flurry.

The outcries 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 (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 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 re-read 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 honest mediums that all pretenders should be exposed.

What, then, do such passionate outcries 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 patriot soldier who lays 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.

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 Archaeology; 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.

GENERAL NOTES.

Giles B. Stebbins has an engagement to speak at Grand Blanc, Mich. He will be at Saginaw from the 19th to the 25th.

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 dollar 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, 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, Gerie Haines. Mr. W. Pettit is chorister; 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 in furnishing music for the Lyceum."

Farewell to the Flowers.

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

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 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.

"Gentle as the Breeze of Evening." This line of an old hymn is quite appropriate when applied to "Pleasant Purgative Pellets."

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

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In the Montana cattle towns a newspaper, a shave and a glass of whisky all cost the same price, namely 25 cents.

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

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The poor authorities in Paris ask for \$3,000,000 for the coming year. They say they will be compelled to give assistance to 400,000 people.

Wormy, the deceased Demoniac of Washington, was a negro and a wealthy man.

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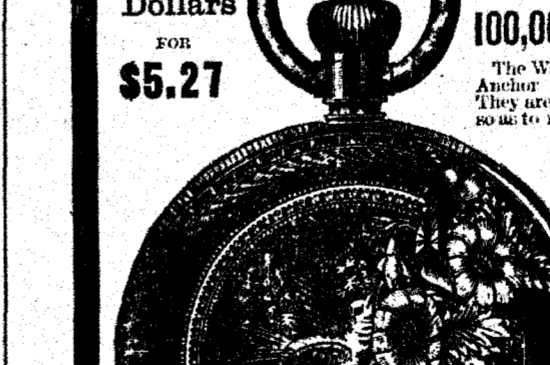
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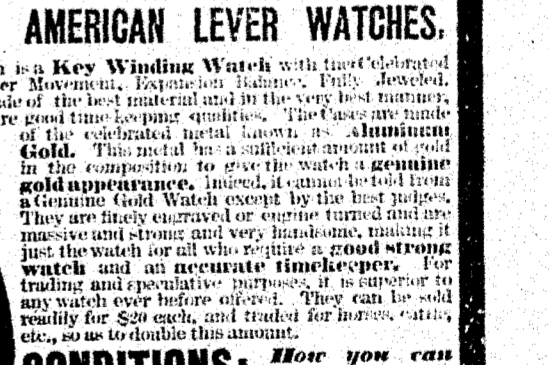
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Continued from First Page. laws" do explain them, is merely an impostor or claiming a knowledge which he does not possess.

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, 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 clerical 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 name and surname, and in addition a familiar name by which I, as also other of his brother officers, used to address him. On asking for further details as to his death, I was told that 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.

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 forty years. It is stated that there are certain 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, formed 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 those 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. I 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 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

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 investigated these phenomena and become convinced of their reality, have done their best to make them generally known. Men have risked their professional reputation, and in many cases have been absolutely 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 conducted. It does not appear that this course has been adopted by the adepts and their converts. Living in seclusion and privacy in the East, they may not even be seen by average mortals. Secrecy 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 told 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 are in favor of its being given, others are against its being given. If it be right that it should be given, then those who object are wrong. If it be an error to give it, then those who wish to give it are wrong. Both sides 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 action 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 séances 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 will-power 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 séance 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 unfortunately in one or two ways. They have either failed to meet any mediums except those who are in rapport with a low order of spirit, or the individual's own materialistic 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.

The communications which I have seen given through several mediums are of a far higher type, intellectually and morally, than anything I have ever seen hinted at as com-

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 doubts 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 not be 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 repeatedly witnessed.

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 is 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 quite 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 every 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 considerable portion of a lifetime, been compelled unreasonably 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 Piano Co., in another column of this paper.

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