

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

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### No. 14

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

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### A SYMPOSIUM.

Rev. C. W. Wendte. F. L. Burr, of the "Hartford Times." Giles B. Stebbins. Rev. Wm. I. Gill, Dr. J. R. Skinner. Dr. John E. Purdon. "Worthington Advance." "Inter Ocean."

stimulant to wide and free inquiry; should not govern, or lay down inflexible rules, but rather aid and suggest the best methods, leav-ing a good deal to the intuitive genius and to the experience of inquirers all over the land. To start and organize careful and thorough psychical or spiritual research, is the need of our day. To keep on record the results of such research is very necessary. Great vol-umes could be filled with valuable facts, thoroughly tested, and of transcendent im-portance in the investigations of Spiritual-ists, which are lost for want of being put on record.

An invaluable volume published years ago by the London Dialectical Society, is a sample of what a Research Society could put on record here; and I know that like experiments and experiences among Spiritualists in this country, even more valuable than those of our English co-workers in this London book, are passing into oblivion unrecorded.

are passing into oblivion unrecorded. To plan such a Society must be the work of a chosen company of persons of spiritual experience and large views. Get it started, on a wise foundation and with adequate means, and its benefits would soon be appar-ent. Spiritualists must be its leading mem-bers. A society for chemical or geological re-search would of course ha guided and inspirsearch would, of course, be guided and inspir-ed by eminent chemists or geologists, who would open ways for free inquiry, and for the suggestion and discussion of various thethe suggestion and discussion of various the-ories. Spiritual research and psychical re-search are the same, and the same common-sense methods must apply. But I must not enter this wide field. Enough for the present to say, that a Society such as

you suggest, would be of great use, especially in reaching the educated people who influence the cultivated and scholarly, while the wise and large-minded of that valuable multitude unknown to fame, would welcome and share its benefits. G. B. STEBBINS. Detroit, Mich.

THOSE WHO DO NOT READ THE JOURNALS AND WORKS DEVOTED TO THIS SUBJECT; KNOW LITTLE OF THE MIGHTY INTEREST WHICH IS FELT." Col. Bundy, editor of the RELIGIO-PHILO SOPHICAL JOURNAL, last summer suggested the organization of a society or institution for the promotion of psychical research. This suggestion has attracted wide attention. The interest in spiritual manifestations and in the study of spirit, or mind, or soul or by whatever name the intelligent part of man is designated, is becoming so profound and general that a great cry is going up for organized effort, for thorough and scientific investigation, and for greater facilities for reaching the people with the wonderful facts and truths of psychology. Those who do not read the journals and works devoted to this subject which are pour-ing from the press by the million, know little of the mighty interest which is felt and of the clamor for more light. Societies for the promotion of psychical research can do much for the cause, as similar societies have done for medical and other science. The founding of colleges with a department or school devoted to this special branch will aid greatly in making the ascertained facts and conclusions known, and in gaining recognition for a movement which is now tabooed and opposed by unenlightened conservatism. So far as the spiritual movement is concerned, it has reached such tremendous proportions that organization of some kind is becoming a necessity. A circle in every fam-ily, a local society in every community, are the first needs, and then general association for promoting the work and clearing away the obstructions which now so greatly hinder communication between embodied and disembodied men. The one danger is that which has cursed every church, and nearly every association which the world has seen, viz.: fossilizing around some sort of a creed and accepting that as final, and following some man or woman as a "prophet." - Worthington (Minn.) Advance.

differences of form and vital movement of matter are functional to the same through this manifestation.

In the panthelation. In the panthelatic sense we detect the op-eration of calculating thought or mind in the plant, and thence through all grades of ani-mal life, up to and including man—alike in kind, but differing in degree—fitting to the kind of life actuated. Being vast and cosmic it is impersonal, and as a whole is as much a world a plant a worse as a man, but since world, a plant, a worm, as a man; but since world, a plant, a worm, as a man; but since in the detail of its operation man is but one of its many products, man becomes but the outward expression of a specialization of God manifest; and man thus constituted looks back to his cause as being in all respects himself, albeit infinitely superior as being all-things. Therefore out of the impersonal he rightly derives his own likeness as a per-sonal God, whose image and instrument and sonal God, whose image and instrument and specialized expression man is.

specialized expression man is. Thus all is real, and the vitalizing property of the real is the intellectual of pantheism. Now it is in the vitalizing property or qual-ity of matter that we find what is called the phenomena of mesmerism, catalepsy, psy-chism and Spiritualism; these simply being our arbitrary terms for the same, couched in the nomenclature of ignorance; that is, while the phenomena of these are to be observed the phenomena of these are to be observed the essence of either is absolutely unknown, and always will be.

The outward and gross of our lives is the palpable, but the senses may be acted on so imperceptibly as to carry to the mind con-nected ideas, taking form there is concepts, which must be, to come to  $\cdot$  ur cegnition at all susceptible of being thought of, (1), in a substantive way: (2) in terms of our language substantive way; (2), in terms of our language, which (3), is founded on experiences, as the re-flection thereof; and such perceptions are called intuitions.

(a) In catalepsy knowledge of existing state of things is communicated, which state is far removed in space from the possibility of gross physical sight and sense.
(b) In mesmerism, mind is affected to the exact expression of the mental ide s and concepts of one by spatial without sight or senter the senter the

cepts of one by another, without sight or speech or touch; and this with the combination of the properties of the cataleptic, as for

instantly without the aid of any known and recognized material vehicle. This theory is called the theory of "thought transfer." This thought transfer may be to any distance and across seas and mountains, and appears to be instantaneous or thereabouts.

Among the facts which are supposed to exemplify the theory, they adduce the following stories: A man at work feels an irresistible impression that he must go home; and going, he learns that his wife has been hurt going, he teams that his whe has been hurt and pitiously calling for him—like Rochester for Jane Eyre. A woman at church cannot stay there to a christening, though much urged to it by her children, because some one seemed to be calling to her; and the next day she could from a talegroup that it was day she found from a telegram that it was her husband who was then unexpectedly dy-ing at a distance. A wife in bed has a sensa-tion of being struck by something hard on the lips, and finds afterward that her hus-band was at that time struck thus by the tiller of the boat on which he was sailing. A man working in concert with his brother in a different place, and occasionally visited by him, was frequently impressed beforehand when he would come, and was never wrong-ly impressed. A lady while reading is over-whelmed with an impression that her brother at a distance, has fallen through ice, and is in danger of drowning, and afterwards finds it was so. A lady is impressed that a man at a distance is at that moment dying, and the next day verifies it. A man is impressed that another man will be at his house in the even-ing to ask a particular question, and it came to pass. Other cases are given, in which fig-ures appear and persist through certain eircumstantial changes, and in which conversa-tions are held, and one figure obstructs the

tions are next, and one ngure obstructs the beams of a lamp. These are certainly striking examples of thought transference. They are examples of that, however the thought is transferred; and on the method of this thought transference the Committee are as yet modestly or discreetly silent. The time has not yet come for them to speak on that subject, but come it must, and then the question of modern Spiritualism will be raised.

This theory is given as the least possible

ture of witch phenomena to enjoy his pr evious rate of income.

There is a large feeling that whatever may be the residuum of scientific truth remaining in these phenomena after every influence of credulity and deception has been eliminat-

ed, it should not be the property of a sect, but should become the common property of all scientific men. If there is a region beyond science that defies scientific tests, it will at least be scientific to know at what line science ends, and by what other and new tests we are to proceed the rest of the way. Recently, impelled by the London example,

a Chicago journal devoted to the publication of such of these phenomena as seem to sustain the spirit theory, and the prosecution of persons who try to make money by pre-tending to produce these phenomena when they do not, calls for the formation of a society for psychic research in Chicago. No such society would be at all desirable unless the persons engaged in the research include a fair assemblage in point of ability and influence of the representatives of every phase of religious, scientific, and practical sagacity. Whether Chicago has a sufficient number of persons who have the time, interest, and patience to give to such an investigation remains to be seen. There are certainly hundreds of competent persons in overworked Chicago who need relaxation and rest from material pursuits. But such an investigation might not, if conducted in a restful manner, be of much value, and if conducted so as to be of value, it might not prove a restful recreation.

**DVERSE CRITICISM OF PROFESSOR SIMON NEW-**

COMB. OF THE JOHNS HOPKINS UNIVERSITY -INDICATION OF THE RATIONAL METHOD OF RESEARCH--ANALOGY OF THE MATHEMATICAL TREATMENT OF ATTRACTIONS.

(BY SURGEON-MAJOR JOHN E. FURDON, M. D.)

To the Editor of the Religio-Philosophical Journal: I venture to suggest the arrangement of a Psychical Research Department in connec-tion with your JOURNAL. Such a step would be your most proper answer to the editorial remarks published in Science of Oct. 17b: remarks published in Science of Oct. 17th:-Psychical Research is distasteful

### ANOTHER TALENTED AND WIDELY KNOWN UNI-TARIAN MINISTER, APPROVES.

DEAR SIR:---I have read with interest the article in your journal on a Society for Psychical (why not psychological?) Research, and under proper restrictions, some of which you indicate, I should think it likely to prove of value to the student of religion and the truthseeker. I speak in a qualified way, as the subject is not one on which I feel myself competent to speak with authority.

Sincerely Yours, CHAS. W. WENDTE. Newport, R. I.

### "THE TIME IS RIPE," SAYS ONE OF THE PUB-LISHERS OF THE HARTFORD TIMES.

DEAR SIR:--- I fully agree with you in your estimate of the advisability of the proposed organization of a Society for Psychical Re-search. It seems to me the time is ripe for such a movement on this side of the Atlantic, where what is called (with questionable propriety) the "modern" phase of psychical phenomena took its rise. The London society seems to be doing a good work, and the room and material for an equally efficient organiz ation in this country cannot be questioned. The widening and increasingly diversified form in which the impressive phenomena in question seem to be presented cannot be overlooked by any but the most superficial observer: nor is it to be disputed, that these occurrences involve such seeming proofs of an unknown intelligence and power as do seem to point significantly to the one great conclusion which has been reached by so many investigators in our own and other countries; but, however that may be, the need of honest investigation by trained and capable minds is apparent. It is the fashion among the scientists to treat the subject with silent disdain. This never will do. As things are going, they, like those who follow a similar course in press and pulpit, are likely soon to find themselves stranded on the shoals of their own ignorance, cowardice or assumption. This movement, whatever its foundation or lack of foundation, grows palpably stronger and greater, and the call is for honest investigation by men of recognized capacity and character. Such a careful and unbiased examination, your proposed society would be likely to make. Candid, leisurely, careful and honest investigation by such a body, including the representatives of many and di-verse forms of thought and belief, should be fruitful of important and suggestive conclu-sions touching an ever-widening mass of di-versified phenomena which belong to realities and laws as old as the universe, and which appear to be more and more indicative of the final solution of the most momentous question mankind has ever asked.

Respectfully Yours, F. L. BURR. Hartford, Ct.

A VETERAN SPIRITUALIST, AS WELL AS AUTHOR OF VABIOUS WORKS, EMBRACING RELIGION, POLITICS. REFORM, POETRY AND HISTORY, EXPRESSES HIS VIEWS.

To the Editor of the Religio-Philoso loal Journal

Your suggestions touching a Society for Psychical Research are timely and valuable. Some central association, with means and a

### DEEPLY INTERESTED IN MESMERIC, CATALEPTIC, PSYCHIC AND SPIRITUALISTIC PHENOMENA.

MR. JNO. C. BUNDY-DEAR SIR: Referring to the editorial advocating Psychical Re-search, in the JOURNAL of Oct. 25th, I have to say that I am deeply interested in phenomena, mesmeric, cataleptic, psychic, and spirit-ualistic, and in all reasonable modes of research into the same.

I have learned to regard these branches of investigation as of physics, on the ground that there can be nothing outside the real. I am a pantheist as well as materialist. I recognize as part of the cosmos, and its vitalizing property, a great reservoir of absolute in-tellect, containing all knowledge, even to the simplest detail of human mechanism, as a wheelbarrow for instance-the invention of the wheelbarrow being nothing more than the ideal one in this reservoir, taking out-ward expression in matter; the man being incited to its outward development, at such time as his circumstances or surroundings, justified the projection of the same for his convenience and comfort. This order of out-ward expression is that which is termed evolution or development. This incitement implies superintending will and skill as a prop-erty of knowledge.

The whole I conceive to be the manifestation of what we call God. Therefore God manifest is matter, which embraces what we

instance, muscular rigidi

(c) . hese, viz., (a) and (b), include psychism.
(d) In Spiritualism, there is to be understood a further phenomenon, viz., a special intelligence, as distinct from the great reservoir of all-knowledge and being-as well from the personal God as the part thereof from which man is reflected or focussed. Lower than either it may be called either an unseen man, or an entity so like him as to be in *rapport* with his entire make up, physical-ly and mentally. According to the mani-festations of this it may be graded either as an angel, a man, or a devil.

The phenomena of (a), (b), and (c) are known and admitted, but under(d) they are more or less disputed. This I think arises from the fact that certain favored individuals may have experiences of knowledge as actual and convincing as any of the outward gross affairs of life, which they find it impossible to impart to others, who have not had such experiences. And this is the very realm of inquiry, to which attention should be directed. to gather and call out examples in which real actions and occurrences are so mingled with what must be termed spiritual direction, as to become convincing evidence of the latter. One of the most intensely interesting fields of research, is as to the fact of disintegration of matter into impalpable condition and replacement, by other than material or chemical means. That is, the process of withdrawing from mass the cohering force (or impalpable glue) of its ultimate particles. That this has been accomplished in this country, is almost beyond question, and it is said to be a matter of frequent occurrence now in India.

I conceive that around and in the systems of science and religion, as we have them, such errors have crept in and become part of the same, as to mystify and confuse. This department has been the field of my especial work of inquiry, if I have accomplished anything. I have completed the records of the results of my labor, in several works and manuscript books. The general result is the attempt to demonstrate upon exact scientific bases, that all of our known systems of religion as included, for instance, in the Holy Bible (which I believe is a divinely inspired work) are really nothing more than super-structures on foundations of exact science. To speak more specifically the Hebrew Bible, really conceals in its verbiage a system of geometry (embracing measures with applied mathematics) and astronomy, as interpreting the cosmos; and this affords the base or substructure from which sprang, as an efflorescence, the outward forms of religious observ ances and teachings. J. R. SKINNER. Cincinnati, O.

#### SIXTH REPORT OF THE LONDON SOCIETY FOR PSYCHICAL RESEARCH.

The London Society for Psychical Research is gradually attracting attention and respect. At the same time it is giving increasing proof that its researches are becoming quite effective, not only in the accumulation of facts, but in the production of thought and of conviction in favor of conclusions which are new to the modern scientific world -the affirmation of mental laws and powers, whose action and effect transcend the organism and practically annihilate time and space.

One of the committees is elaborating a "Theory of Apparitions," to the effect that the soul has sometimes the power of trans-

inference that covers the facts adduced. If it does cover the facts it is enough for these facts, though it may not be enough for other facts which are, perhaps, equally well certified. All the examples above given or referred to are premortem and organic, and if the organic connection is supposed to be the source of the thought transferring power, this is compatible with a rarified materialism.

There is a story given from Mr. Browning, the great poet, which however transcends these limits. It tells of a clairvoyant to whom he gave some gold sleeve buttons, which to the ear of the clairvoyant cried out "Murder! Murder!!" and which Browning confessed had belonged to an uncle who was murdered. Here was a transference of thought through a long distance of many years, and voiced by inorganic matter. Now the admis-sion of "thought-transference" being once admitted, science has taken a step forward; but still forward it must go, and solve the question of the method of this thoughttransfer, whether by the conscious agency of spirits or the unconscious agency of matter, which receives organic impressions and retains and transmits it according to certain subtle laws which need to be more fully explored.

In order to present their theory with as little complication as possible, the Committee have purposely excluded all cases of apparitions of persons long since dead; and so after this theory has been duly expounded and advocated in the light of such examples, we infer that they will take up the cases of alleged post mortem apparitions, to which Browning's sleeve buttons ought to have been relegated.

We hope that Societies for Psychical Research will spring up all over the world, so that no place shall have a monopoly of authority or knowledge. WM. I. GILL.

### THE INTER OCEAN'S ATTITUDE.

Last Sunday's issue of the Chicago daily Inter Ocean had a column editorial under the head of "Societies for Psychical Research," from which extracts are made as follows:

The London society is dignified by the fact that Professor Henry Sidgwick is its presi-dent, that Professor Alfred Wallace, second only to Darwin as a naturalist, has been one of its promoters, and that a number of its members are both persons of high scientific reputation and thorough believers that the ultimate clew to a large class of these phenomena is spirit influence, which, as their theory runs, employs electric conditions as its means of operation....

Dr. Zoellner, of the University of Jena, professor of physics, and three associates in the same faculty, all previously devoted to the study of the physical sciences, had hard work to retain their places in that institution after publishing to the world, or at least to the German world, his three volumes of "Transcendental Physics," being simply a narrative of actual experiments performed by himself and his three associates, with the view of testing the exact physical aspects of the alleged spiritual phenomena purporting to occur in the presence of a "medium." It

would seem that the iron law of Deuteronomy, "Thou shalt not suffer a witch to live," has been modified into a bulwark of modern materialism by changing it to "Thon shalt plan of action, should serve as a powerful | call mind or life; and all the innumerable | ferring its thought and feeling to'a distance | not suffer any one who investigates the na-

persons, for it touches upon Spiritualism, and to them seems akin to it. Now Spiritual ism is an evil in the world,-in America it is a subtle and stupendous evil, a secret and unacknowledged poison in many minds, a confessed disease in others,-a disease which is sometimes more repulsive to the untainted than leprosy. Spiritualism has two supports: the first, trickery and deceit, the second, the obscurity and inexplicableness of certain psychological processes and states. It is rational to hope that the first support without the second, would soon lose its influence. The strength of Spiritualism is protected by the utter mystery which screens certain mental and nervous conditions from the light of explanation. As of others, so the basis also of his superstition is, in one word, ignorance."

In the same number of *Science*, in an ar-ticle under the heading of "Psychic Force," Professor Simon Newcomb of the Johns Hopkins University, Baltimore, sharply criticises some of the methods of procedure of the English Society for Psychical Research. and brings forward the theory of probabilities to show that if the committee on "Thought-Transference, Apparitions," etc., advertise for curious coincidences, verified dreams, etc., they will be sure to get a plentiful but valueless response, from the general public. Prof. Newcomb indulges in some dreary platitudes, as they certainly must appear to all experienced investigators, though doubtless the same remarks may have covered some guiding principles of common sense as the case of every worthy investigator during his pre-liminary study of the special department of psychical science he may have taken up. Fancy his telling old hands:

"We must remember that the physical connection through which one mind affects an-other, may be of the most delicate kind; may in fact, nearly evade all investigation. The slightest look, an unappreciable motion of the muscles of the mouth or eyes, made per-ceptible through the light, which is reflected to the eye of the second person, constitute a physical connection. Now, since in the operations of mesmerism, the subject is always within easy sight or hearing of the operator, there is always room for the action of a physical cause between the two, through the in-tervention of light or sound. Telepathy between the two could be proved only by find-ing that the subject was affected by the mes-merizer, when the latter was not within the sight or hearing or knowledge of the former."

And why did not Professor Newcomb ascertain that such was one of the commonest data of psychical science, upon which, indeed, those acquainted with the subject maintain that a physical medium of communication analogous to, if not identical with, that which bears the motions we sensuously know as light, must exist interposed between those who experience community of sensation, before he committed himself to the above remark? Prof. Newcomb is an astronomer and physical philosopher, and his data are fixed laws, fixed facts and fixed. stars; his mental bias is such that he cannot concede the evolution of a higher, if not as exact a science as his own, out of the fluent elements of a thinking organism. But if we, too, base the possibility of our science upon the fundamental postulate of matter in motion, the learned professor will in time, when his eyes are opened by enlarged experience, apply his great and well known powers to the unravel-ment of the tangled skein of psychical con-tinuity, perhaps to find that our standard Concinded on Mighth Page.

#### For the Beligio Phil bioni Journal. From Puritanism to Spiritualism. 1817-1884.

### BY GILES B.STEBBINS.

CHAPTER VII.

HENRY C. WRIGHT. Before me lies the Antobiography of Henry C. Wright, a volume of four hundred pages, published in Boston, in 1849, by Bela Marsh-whose little Cornhill book-store, in the same room for years with the anti-slavery office, was the place where all sorts of books on unpopular, yet excellent reforms and reformers could be had, and where Bela Marsh himself, one of the best of men, could always be seen. On the blank leaf of this book is written in a bold, plain ungraceful hand: "Giles Steb-bins, from the author, with kind regards, Hopedale, Mass., Nov. 27th, 1853." The words call up my friend. I see him--tall, massive, with large head and a brain and build that showed-as I once told him, while he laughed a hearty assent-that "a good General had been spoiled to make an indifferent peace man." He was a notable figure at the early reform meetings in New England, and later in the West. Born in the Housatonic valley in Connecticut, in 1797, going to the wild woods and great hills of Otsego County, New York, in early childhood, reared in the school of plain living and hard farm work, trained to do his duty honestly, going East to become a student of theology at Andover, graduating as an orthodox congregational clergyman, doing admirable work among children as well as preaching to adults, struggling with doubts and fears and breaking his fetters at last to go ont and stand alone and religious-ly seek for truth. All this and more, is told in his Autobiography—a vivid picture of child life and later growth, and of the religious usages of that day. It was written in 1847, at Rochane Cottage, on the banks of Gare Loch, in the West Highlands of Scotland, the summer-home of the Patons of Glasgow, and of James Anderson---a son-in-law. Catherine Anderson-"my wee darling" as he called her-was a lovely child, who reciprocated his affectionate tenderness. The frontispiece of the Autobiography is a fine engraved portrait of hin self sitting, with the child standing beside him, her head resting confidingly on his breast, and Ler face radiant with joy. He has told me of the beauty of Gare Loch, the bold mountain scenery about it, and the intelligence and kindness of the inmates of that cottage, so that all seems familiar.

When his clerical career was ending he knew Garrison and N. P. Rogers, went into the anti-slavery field with all the strength of his great soul, broke down in health, visited Great Britain, lectured in the cities, spent some months at Graefenberg water-cure when Preissnitz had it in charge, talked all kinds of healthy, political and religious heresy to the titled nobles among its guests, and came home to take up his life-long pilgrimage as an itinerant speaker in the reform field in this country. He was strong, direct, plain in manners and speech not subtle in discrimination, but with a solid depth of conviction. He concentrated his thoughts on the subjects near his soul, and enforced his views with small respect for things held sacred, but with high reverence for what he held right.

He was always made welcome like a brother at the home of William Lloyd Garrison, and they were true and trusting friends to the last. As early as 1835 his writing and speaking for non-resistance and anti slavery began, and temperance always claimed his atcention. Marriage parentage, the sanctity of maternity, the laws of heredity, he wrote and spoke on with marked effect. Spiritualism enlisted his earnest efforts and advocacy in later years. I well remember his plain and strong language, startling by its directness and power, and softened by touches of tender feeling. Once at North Collins Year-ly Meeting in Western New York, speaking to three thousand people he said: "When ] die as you call it. I shall begin to live. I am not going to some place so far away that I never can get back, and I don't expect to sing psalms and shout Hallelujah forever. I don't believe God is selfish enough, or fond enough of flattery, to want me or any body, to spend an eternity in that way. "I love to work here, and to grow in wisdom and love, and I want a chance to work and grow over there. I shall want to see you, for I love you, I shall have something to do for you. I shall come back and help knock in the heads of your whisky barrels, and get the tobacco out of your foul mouths." His best work was with audiences of plain people in the country. Once, in Northern Indiana, at a free hall on Brushy Prairie with a full hearing of farmers and their families he had laid down the points of his argument in his plain way and then stopped and asked: 'Now friends, don't you see it?" and from all quarters came the response: "Yes, yes." With an air of satisfaction impossible to describe he said: "I knew you would see it." This characteristic letter calls to mind like words. I have heard from him:

mal be mbjected to the God in all human relations

"Spiritualism says, 'Subject the animal to the God in man in all his domestic, social, business, civil, and religious relations; let passion intensify love; and let love, or God, consecrate passion, and keep it in subjection.

"Be this, then, our one great battle-cry: Man sacred! Success to whatever tends to elevate and ennoble man, woman, and child; defeat to whatever tends to their degradation and ruin! Blessings on what tends to make them holy; curses, deep and strong, on what-ever tends to make them unholy!"

At about seventy years of age, being in Pawtucket at the home of a friend, he went into his carpenter's shop to talk with him as he worked, sat down at the end of his bench and soon said: "Come and hold me up." At once a change was seen, and in a moment he passed quietly away. At the funeral his friend, W. L. Garrison and others spoke. A paragraph from the words of Garrison may fitly be given

here. "I see it reproachfully stated, in one news-paper at least, that he was a believer in mo-dern Spiritualism. What if he were? It is simply a question of evidence, whether any, who, like himself, have been translated, are able, by certain signs and tokens, to demonstrate that they still live. After the most searching investigation, under peculiarly favorable conditions, that evidence he was con-vinced he had obtained, though he needed it not to give him any assurance of immortali-ty. In making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer, or who continued skep-tical. But he never failed to turn it to the most practical purposes; and on all suitable occasions, when writing or speaking on the subject, he pronounced it to be of no more value, as an ism, than sounding brass or a tinkling cymbal, if it did not prompt to a higher life, and to renewed efforts for estab-lishing the kingdom of heaven on earth."

### Notes from Brooklyn, N. Y.

#### To the Editor of the Religio-Philosophical Journal:

The announcement that Hon. A. H. Dailey was to speak at our conference Sunday, Nov 16th, attracted a large and intelligent audi-ence. The subject for the hour was: "The Formation of Circles, and the Development of Mediumship." Judge Dailey said that he had given questions to Mrs. Emma Hardinge-Britten for her morning discourses for Nov. th and 16th, on subjects pertaining to mediand form, on subjects pertaining to ment-umship; that after hearing her able elucida-tions of the themes presented, he felt diffi-dent as to his ability to interest them. He said that this problem of mediumship had been studied by him, and the reading of the account on a previous Sabbath by Mrs. Brit-ten of the orgies performed near the city of London, from her 19th Century Miracles, had impressed him deenly. He snoke in terms of impressed him deeply. He spoke in terms of the highest commendation of Mrs. Britten's work, in presenting to the world the science, philosophy and religion of Spiritualism. The speaker at considerable length discussed the abject of obsession by evil spirits, and the danger to which mediums are exposed, and he said that in the formation of the home circle it should be made the "holy of holies," and no person should become a member thereof, except from the purest of motives; that in the formation of circles care should be observed by its members, and if one of them is repulsive to another, that person should im-mediately withdraw. He said that those who hope to be influenced by intelligent and truthful spirits should make their own lives

hope was expressed that Mrs. Q. would be willing to be thus used by spirits for public work.

Dr. A. H. Richardson, of Charlestown, Mass. said, that in his State Spiritualists were nusaid, that in his State Spiritualists were hu-merous, and in Boston, the eight or ion meet-ings held on Sundays, were well attended. Boston is full of mediums. He stated he was an old Spiritualist, and had known for some time of the seal and enturisasm of the chairman in the cause. He had listened with deep interest to Judge Dailey's address, and in the main he agreed with him. He said there is also a bright side to mediumship. He had been a medium for many years, and as a healer he had aspired to be one of the best. With what result his patients could tell bet ter than he could himself. The subject of mediumship should be more closely studied, and all should aspire to know more of the laws and occult forces that are touching all humanity. It gave him great pleasure to meet with us; he should carry back to Boston a report of our works and the pleasant and harmonious character of our meetings. The last year, his wife who had been his companion for 39 years, had passed to her spirit home, and in the last month his daughter had joined her. He said he knew it was well with them, and the sorrow is for those who are still here in the battle of life. Dr. R. spoke with a good deal of force, and his remarks

were attentively listened to. Charles Dawbarn, of New York city, was announced to speak at Everett Hall conference on Saturday evening, Nov. 15th, on "The Morality of Mediumship. The subject was handled with the usual ability of this lecturer, but it was a disappointment to the writer, and from the criticisms that followed, others of his friends must have felt as the writer did, that his views are too narrow and not in accordance with the experiences of many present.

present. Judge Dailey was requested to speak. He made a severe criticism of the speaker's re-mark or argument, that "organization would destroy mediumship." He argued that or-ganization is a necessity for the protection of true mediumship, and the eliminating from our ranks of all who simulate medi-media for an unworthy nurness. It umship for gain or unworthy purposes. It was one of Judge Dailey's happiest efforts and received a hearty applause. Mr. H. B. Philbrook and Wm. C. Bowen followed, both

criticising the lecture severely. The writer addressed the conference in the hall adjoining Masonic temple in the Eastern district, Sunday evening, Nov. 16th. The hall was full and the audience listened with attention to his "experiences and observa-tions with mediums."

Mrs. A. C. Henderson of New York will ad-dress our conference Sunday, Dec. 7th, at 3 P. M. S. B. NICHOLS. P. M.

Brooklyn, N. Y.

### The Divining-Rod.

To the Editor of the Religio-Philosophical Journal:

I clip the following from the Scientific American, Oct. 25th:

DR. RAYMOND ON THE DIVINING ROD. An interesting feature of the Philadelphia Electrical Exhibition was a lecture given by Professor Rossiter W. Raymond, before a large audience of attentive hearers. The following extracts are from the *Progressive Age:* After an introductory allusion to the prevalence, even at the present day and in this country, of a belief in the divining rod as a means of discovering springs, mineral veins, hidden treasures, and oil deposits, the lecturer described its various forms, the commonest of which resembles a letter Y, and consists of a forked branch of witch-hazel having this form.

made with avail. This at the ptc and been made wire at avail. This I make an all the wistom of mologists, etc., will not convint me of the contrary. It is strange that these men are so biased on ac-count of their learning. For, what they can not find an explanation for, they simply "drop," as unworthy of their "learning;" and so it is, of their learning. Let me add and so it is, of their learning. Let his add an experiment of interesting proof, that the person holding is merely the "medium," (means) and not an active participant, no more than the wire in telegraphy. Of course, not everybody can be successful, no more than a cotton cord could take the place of the wire the wire.

The experiment referred to is this: Doubting Thomases abound everywhere, and, although this particular one never doubted my mother's honesty and conviction, he believed her the victim of her "self-deception." New hazel-twigs were then cut by the doubting Thomas himself, and sealing wax applied to the end of the forks, held by the operator. As long as my mother touched the wax, nothing was observed; but as soon as she came in contact with the hazel-branch, it took a more or less rapid downward turn. Then the wax was removed, and, the bark on the handle of hazel having become loose, it was observed to peel off in my mother's hands, she being unable to control the twig's action, as it was too loose. This, and the fact that in no single instance a failure has occurred, should satisfy the most doubting geologist. This spring my mother found me a well, and 1 myself felt inclined to doubt the assertion that water would be struck about twenty feet deep, as my house is on a quite steep hill. and the laborers ridiculed my finding water ten to fifteen feet sooner than others. My well is nineteen feet, and contains seven to eight feet of the best water. I will only add that my mother computes the depth of the well, by the intensity with which the rod turns down. I am quite confident that on ome of these very diffident, utterly too-too fellows, who claim to know all, and place what they don't know as below their dignity, that water could be found, not deep either. on their own brains.

Jefferson, Wis. J. C. HOFFMAN, M. D.

### Red Jacket.

An Eloquent Sermon that was Wasted on the Great Orator of the Seneca Nation.

Edwin B. Raffinsperger of Muncy, Pa., tells the following story to the New York *Tribune*. It was told him by the Rev. Robert J. Breckmore. My brother-in-law, Gen. Porter, was living in Buffalo, and employed by the Gov-ernment to transact business with the In-Spiritual age dians of the Six Nations. Red Jacket, one of the chiefs, was then in his prime, and regarded as the most prominent and influential of all the chiefs. He was a frequent visitor at my brother-in-law's house and seemed to take great pleasure in showing his regard for Gen. Porter and his family. As a mark of esteem he actually translated the name of Porter into the Indian dialect. It was something like

\* Conchusiento.' My sister was designated as \* Conchusiento's squaw.' He had by some means learned that my brother John was a noted orator, and was about to pay a visit \* Conchusiento's squaw.' He had by some means learned that my brother John was a noted orator, and was about to pay a visit \* Conchusiento's squaw.' He had by some means learned that my brother John was a noted orator, and was about to pay a visit \* Conchusiento's squaw.' He had by some \* Conchusiento's squaw.' He had by some \* Spiritualism a two-fold end should ever be kept in view: the discovery and classification Porter. that during his visit an opportunity might be afforded him to preach to the Indians. The desire was made known to Red Jacket, who was delighted with the idea of hearing an one hand, and those grosser forms of existaddress to the Indians by so distinguished a | ence which we term material objects, on the speaker. He began at once to make the necessary preparations. "In order to carry out his ideas he notified all the Indians, and secured the co-operation of all the chiefs. A day was appointed, and the red men were present in great numbers. The chiefs headed by Red Jacket, made an imposing appearance. They were painted in the richest colors and decorated with the most showy feathers. On this great occasion they lost all their knowledge of English, and spoke only through the interpreter. Red Jacket and many others could on all ordinary occasions speak very good English, but on this day they discarded our tongue. It was a great event for Red Jacket and his associates, and they made the most of it. An immense congregation assembled. The Indians listened with profound attention to the remarks of my brother, which were then duly translated into the Indian language. The speech was a simple statement of the plan of salvation, but the terms used were suited to the capacity of the auditors. Reference was made to the Great Spirit who had created the world and its inhabitants, and bestowed on them the greatest of blessings, but they appreciated not their benefactor, and conducted themselves so badly that it became necessary for the Great Spirit to condemn the race to a place of punishment whose horrors were indescribable. Yet such was His kindness for the guilty people that he afterward sent His only Son to visit the earth with the design of bringing them back to obedience; but all these efforts were unavailing. They seized the Son and took his life, but He rose from the dead and ascended to the Great Spirit and before He went He promised that all those who believed in Him and followed Him should be with Him in the land of peace, but He warned those who refused to follow Him that their place would be in a fiery lake. "The speaker no doubt felt that he had really preached a gospel sermon to the Indians. This was fully and faithfully translated, and the preacher was about to pronounce the benediction, when to his horror Red Jacket arose and in substance said: "'In common with the chiefs of the Six Nations, I had looked forward with much interest to this day's meeting. I had heard of the fame of Conchusiento's squaw's brother as an orator, and we all had reason to expect something new; but, to our surprise, his tall is simply that which we have heard again and again from the lips of the white men. It amazes me to find that they all persist in re-peating the story of their shame. The white men have often charged the red men with cruelty, but we dely them in all the history of our people to bring an instance that is equal incruelty to the murder of the Son of the Great Spirit. They deserve the severes punishment, and the whole race of whites ought to be consigned to the hot place de scribed by Conchusiento's squaw's brother. We are thankful that with this crime of erimes the red men had nothing to do. We feel satisfied with the religion of our fathers, and we will continue to worship the Great Spirit in our own way—until he sees fit to make a similar visit to the red men. Should His Son become incarnate among us we will pledge ourselves that He shall receive far different treatment from that given Him by the white men.""

#### Firm Ground.

The Views of one who is a Fine Psychic, and also Secretary of the American Spiriualist Association.

To the Editor of the Religio-Philosophical Journal:

In your recent timely and suggestive edi-torial on "Promotion of Psychical Research," you point out the most radical defect of the piritualistic movement of the day, the lack of such a thorough and clear-sighted system of investigation as shall gradually eliminate the sources of error in the consideration of the various phenomena, and shall resolve out of the chaos of facts and half-truths the outlines of a new and broader psychology. This most intricate of realms, the highest science of the future, is destined to write anew the physical sciences, and to give mankind high-er capabilities and a horizon infinitely more extended. But it is to day a region befogged with doubt and indifference on the one hand, and too prevalent credulity and low motives on the other.

To most believers in the future life, it is not more real than was Atlantis to the ancients. Most Spiritualists have no truer conception of the vastness and future application of the laws we are now groping after than had the Northmen of America, when they first touched our shores. We have too many mediums who will compromise their tionor, and the most hallowed truths for gain; too many Spiritualists who delight more in marvels than in sifting evidence; half-hearted believers really because they refuse to sub-mit their theories or their mediums to the searching light of the truth.

All honor, then, to the noble band of honest, unflinching mediums, who, professing little, acknowledging their own ignorance, and little power of themselves, yet are ever ready to submit to the most searching investigation, if bonest, and fairly intended; and who in their weakness are yet instruments of power to confound the mighty. And honor, honor, to those who hold up the banner of "Pure Mediumship, Searching Investigation, and a Progressive, Rational Religion."

The need of the hour is more workers of this stamp, honest investigators, men of intellect and foresight, devoid of prejudice pro or con, who shall devote themselves to this weighty proplem, as Columbus, Washington, Tyndall and Edison, have devoted themselves to the business of their respective lives. Such men and such investigation alone will bring us to *firm ground*. The fogs that surround the spiritual movement to day will be swept away before the clear sunlight of demonenridge of Danville, Ky., during the days of the rebellion: "Probably the greatest joke," said the old patriot preacher, "that was ever practiced on a Christian minister by a heathpracticed on a Christian minister by a heath-en, was that perpetrated by Red Jacket on my should be universal, limited only by earthly brother John; and yet it was not intended for a joke, because an Indian never jokes. My brother was then pastor of a church in Baltiof enlightenment, and the highest incentive

Spiritual agencies are means to promoto human development, and can be perverted just as sadly, and as vilely, as wealth, genius or scholastic education.

Those who are new in the study of psy-chical phenomena should remember that the best mediums, and the most experienced Spiritualists frankly admit the small range of their knowledge of the subject after years of study, and hence should not judge the sub-

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TO THE CAPE COD CAMP-MEETING OF SPIRIT-UALISTS AT HARWICH.

PAWTUCKET, R. I., July 29th, 1870. "President of Cape-Cod Camp-meeting of Spiritualists,-I cannot be with you this year. Can I have the platform a short time? If so. I will say a word with pen and ink. This is my speech:---

"Cape Cod, -- a hallowed name and place to me. Nearly forty years ago, I lectured there first. I have been there often since. I love her men, women, and children. For intelligence, courteous behavior, and frankness and heartiness of manner, they are not surpassed by any part of our broad land. I never left them but with regret. I never returned to them but with gladness. My memories of her sons and daughters, in their homes and in conventions, are pleasant, and only pleasant.

"Man—his nature, relations, and destiny— is my one life-thought; his elevation and happiness, my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of the man; nor does it change his relations, obligations, and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions, and govern-ments that tend to dishonor and degrade man.

"Creeds, codes, and constitutions, churches and governments, are nonentities when they conflict with internal conviction. \* \*

From the high and holy platform of Spiritualism, we look upon the great battle of the race that is now being fought with a zeal and devotion never before known. The great issue is between God in man, and the animal in man. A union of the two is essential to existence here; but which shall have the mastery? To answer this is the mission of Spiritualism.

pure, and that they must aspire for the highest truth. When such is the motive governing all who compose the home circle, then the best results will be reached, not only by the medium but the cause also.

Judge Dailey warned all present never to form a circle in a haunted house. He said that Gerald Massey, the English author, poet and Spiritualist, spent several months in his home last winter, and he related to the speaker many of his experiences while living in a haunted house near London, where a murder had been committed. Mr. Massey's wife had been an excellent medium, and this spirit who haunted the scene of his crime, at a time when his wife was sick and suffering, obtained control of her organism, which he never wholly gave up until her entrance to the Spirit-world. The Judge said that it is known that he had been appointed by the court as counsel for Thomas Walsh, the murderer of Barbara Gromthal. Last summer, a young man who lived in the house where the girl resided who was murdered, said to him that he never believed that there was any thing in Spiritualism until he went to England to visit friends who were living in a house several hundred years old. He said he was awakened in the night by a heavy breathing. He sat up in bed, and the sound approached him, and then he got under the bed clothes. and kept his head covered until morning. On going down stairs he made inquiries of the family, and was told that the room was haunted by the spirit of a person who had committed the crime of murder, and that there was a trail of blood on the floor which could not be washed out.

Judge Dailey also told of Mrs. Britten's journey over 20 years ago to Koen's spirit room at Athens, Ohio, with a medium by the name of Conklin. He gave Mrs. Britten's account, telling how 18 persons came from different sections, each one receiving tests; at this visit, Mrs. B. was notified that she would be called to do a public work, and many other

incidents in her life were given. Judge Dailey also cited instances where Mrs. Dailey, Walter Howell and J. Clegg Wright had seen low and undeveloped spirits, who were attracted to all who had medium istic powers. The Judge closed with an earnest appeal to all to guard and protect true mediumship, and to set their own inner temples in order, that they mightall be receptive to the highest and purest influences that could come from supernal spheres. His lec-ture was listened to with a deep interest, and all felt that the Judge had received the baptism of the spirit; his influence also touched all present, as if by angel hands.

Mrs. Du Quesne was invited to the platform, as that old veteran Spiritnalist, Dr. Wm. Fishbough, had announced to the chairman the Sunday before, that he would use her to follow Judge Dailey. The lady had never been used in public before, although for several years she had been used as a medium in home circle at her father's, Capt. J. B. Duff. 'he spirit said that he had listened to Judge Dailey's remarks, and that he would urge upon all present. whether mediums, investigat ors or believers to seek most earnestly for the gifts of the spirit. He urged also the cultivation of charity and love for all. The voice and slow-measured words were similar to those used by Bro. F. while with us in the form, and what was given through this medium to-day, gives promise of a large sphere of usefulness for her in the near future. The "Shall God (i. e., love, truth, right, justice, and 'good for evil') be subjected to the ani-mal (i. e., to hate, wrong, lies, injustice, re-yenge, and 'evil for evil')? or shall the ani-

The ordinary forked rod is held in the two hands, each grasping the extremity of a prong, with the fingers closed, and the palms up ward, the shank or stem being horizontal, or vertical, or variously inclined, according to the preference of the operator. Carried in this manner over the surface, the rod is said to turn or dip over near treasure, veins, springs, etc., and even to give more compli-cated information by means of its movements which have been at different times elaborately codified.

The lecturer proceeded to trace the myth ical origin of the divining rod and its use in ancient times—principally, if not wholly, for moral purposes, that is, for the discovery of guilty or the decision of important questions or the indication of future events. Its physical application for the discovery of hidden springs, metals, etc., seems to have been a later origin, and to have become general throughout Europe in the sixteenth century. During this period its action was either at tributed to a mysterious natural affinity between the material of the rod and the material affecting it, or else to the agency of evil spirits, or to a divine gift bestowed on the operator.

"In the seventeenth century numerous treatises were written, both as to the facts and as to the theory of the rod--the latter being referred, in accordance with the dominant Cartesian philosophy, to "corpuscular effluvia." According to the school, there were "corpuscles" of springs, minerals, thieves, assassins, lost landmarks, etc.,—each kind exerting a different influence upon the sens itive expert, and possessed of extraordinary levity and permanence, so that they could be traced, suspended in the air, after the lapse of days or years. Many years later an elec-trical theory was popular. It, however, was thoroughly refuted in 1782, in the case of Blaton, by the simple expedient of making and destroying the insulation of the operator without his knowledge, and thus proving that such knowledge was an essential part of the so-called electrical action.

"The lecturer adopted, with some modifi-cation, the theory of Chevreul, suggesting, that, in the case of springs (and of mineral veins which are the conduits of springs) there are differences of temperature, heat conductivity, etc., which might affect sensi-tive persons so that the unconscious volition and minute muscular movements of Chevreul might be thus occasioned. In the main, however, he regarded the present theory and practice of divining with the rod as the small, lingering remnant of a once powerful superstition, and entitled to the same respect as · planchette "-- the object of curiosity, or of study from the stand-point of psychology,but not worthy of the attention of geologists or prospectors."

REMARKS.

Whether this subject is worthy of the attention of geologists or "prospectors," they unworthy of it, I shall not argue. But I will give my repeated, experience with the hazel-branch in the hands of my dear mother, a lady whom deceit is as foreign to as lie to an angel. Aside from a number of occasions, I have seen my mother easily and invariably find wells, and foretell their approximate depth, where it had been impossible to ob-tain water. At Sigel, Ill., all attempts at sinking wells were abolished, as all efforts to reach water proved futile. My mother, while on a visit there, found wells in number, and at times within a few feet of where former

spiritual powers and development, and the subtle and intricate relationships existing between what we call spirit and force on the other. This is the scientific aspect, and the other is the religious, the moral, the spiritual view, in which all seek to know the ties that bind us to each other, and to the highest, which laws and influences constantly unfold before the student of divine truth.

Spiritualistic science will unveil to us the hidden secrets of our being, and of universal life, and will thus prove the gateway toethical and religious Spiritualism. It will be a knowledge of the machinery of the universe, and to man, a means of soul-growth and perfection. Indeed, what is religion but the harness of the soul, by which it is enabled to fulfil its divinely appointed task, and so should it not hamper the unconstrained action of the human will as guided by intellect and conscience.

Thus, do we believe, will the new spiritual science lead to the higher truths of being, through the avenues of clearer knowledge, and higher inspiration. F. M. PENNOCK.

### Looks Like a Swindle.

#### It the Editor of the Religio-Philosophical Journal:

Believing that you would not consciously give currency to a swindling concern, even as a paid advertisement, I write, suggesting that you will correct an error that has crept into your conscientious JOURNAL and already victimized a number of your friends and eaders.

The concern that announces itself the Phoenix Fire Arms Co.," of 41 Barclay St., New York, promising to send a \$16 gun by the transmission of the coupon in your Jour-NAL, and the addition of \$10 cash, is a barefaced swindle. I complied with the conditions and received a boy's gun not worth five dollars; indeed I cannot get five dollars for it. I have written them three letters, but never heard a word from them. Post them and confer a favor on a number of your readers and admirers. Very truly,

W. W. KINGSBURY. Towanda, Pa. The publisher of the JOURNAL, together with Messers Lord and Thomas, who are his advertising agents, exercise the greatest care in accepting advertisements; but it is in the nature of things impossible to avoid being deceived at times. While exercising careful supervision and protecting subscribers so far as within the power of the publisher, he again reminds his readers that they must be their own judges of the bona fide character of advertisements.

Gen. Abner Doubleday, then Captain Second United States Artillery, aimed and fired the first gun in defense of the Union in the late unpleasantness, at Fort Sumter, at 7 o'clock in the morning of April 12th, 1861, after the Confederate batteries had been banging away two hours and forty minutes. He still lives and is happy.-Exchange. Of course he is happy for he is a regular reader of the Jour-NAL.

### Horsford's Acid Phosphate. AS A BRAIN FOOD.

DR. S. F. NEWCOMER, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

### Woman and the Household.

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

### THE LOST CHORD.

Seated one day at the organ, 1 was weary and ill at ease And my fingers wandered idly Over the noisy keys.

I know not what I was playing, Or what I was dreaming then; But I struck one chord of music, Like the sound of a great "Amen."

It flooded the crimson twilight, Like the close of an angel's psalm, And it lay on my fevered spirit With a touch of infinite calm.

It quieted pain and sorrow, Like love overcoming strife; It seemed the harmonious echo From our discordant life.

It linked all perplexed meanings Into one perfect peace, And trembled away into silonce As if it were loath to cease.

I have sought, but I seek it vainly, That one lost chord divine, That came from the soul of the organ And entered into mine.

It may be that death's bright angel Will speak in that chord again; It may be that only in heaven I shall hear that grand Amen. -Adelaide Proctor.

#### ABOUT WOMEN'S WORK.

The Woman's Christian Temperance Union have a branch in Montana, which held its first annual exercises late last summer in Holena.

Miss Clara Barton has taken out a permit for the erection of the first building of the American Red Cross Association in Washington. It is to be a depot for the stores of the association, and is situated on Vermont avenue.

Dr. Emma L. Call of Boston, a graduate of Michigan University, is the first woman to be admitted to the Massachusetts Medical Society. Another graduate of the same uni-versity, Leonora Howard of Canada, is in copal Mission, in Pekin. She is eminently successful, and has treated the wife of the Chinese Viceroy.

Exchanges report a newspaper in Michigan which is edited by a woman, and all the compositors of which are women.

Miss Mary Elizabeth Garrett, the daughter of the late John W. Garrett, is the richest unmarried woman in America, her fortune being estimated at \$20,000,000. She is twenty-eight years old, and is said to be perfect-ly capable of directing the management of her property, having been carefully instruc-ted in business affairs by her father.

Of the \$3,000 prizes offered by the *Youth's* Companion for stories, the second, for boys, of \$250, was by Mary B. Hussey of Brazil, Ind.; the first for girls was by Mrs. Moore of Thomaston, Me., and two others were by Patience Stapleton and Charlotte M. Vail of Denver,

and those activities for others which were a part of her very nature. She gave six stalwart sons, none less than six feet high, to the sons, none less than six feet high, to the Union army, from which some never return-ed, and others came back crippled and broken in health. She herself went into hospital work and in caring for the contrabands, where her fine constitution was broken by strenuous labor. She became a paralytic soon after, and was thereafter forced to sit beside the way and see that great army of progress go by, in which she had been so stirring a figure.

Mrs. Gage made her home for many years after the death of her husband, Judge Gage, with her daughter Mary, who devoted herself to her invalid parent. Her room was always a cheery and neasant enot whonce the visitor cheery and pleasant spot, whence the visitor departed with congratulations, rather than pity, for the brave soul which manifested it-self so well through the feeble body. Her pen was active to near the last, and her terse and vigorous style never faltered in its devotion to the reforms of the day. She was highly appreciated by government officials for her services during the war, and had many anecdotes to tell of those years when she did the work of half a dozen men. Nature took its revenge, but from a crippled body her soul has taken its flight to that land where there is no more weariness nor suffering.

### " An Obseure Disease."

### to the Editor of the Religio-Philosophical Journal:

Excerpt below from a contribution of Mary Boole, relict of George Boole, to a recent number of the Athenaum, may interest many other readers, who would doubtless welcome, as I should, any further information relative to the Rev. T. Everest or George Boole, and he views they held in the matters touched upon. This I ask for editorially, or from some of your valued correspondents, if you consider it of sufficient interest to accord the necessary space.

Somewhere between the years, 1837 and 1843, my father, Thomas Everest, Rector of Wickwar, in studying what is called occult science with the aid of a celebrated physician, made the discovery that a certain obscure disease, which, when it attacks persons of low animal organization, shows itself in a depraved taste for unseemly conversation about human relationships; if it happens to infect a man or woman of fine spiritual type, it takes the form of a desire to pry into the re-lations of man to the invisible. This seems to have been known to Jewish prophets from very early times; but I have some reason to think that my father and his medical teacher were first led to perceive it, owing to the similarity of the reactions of certain drugs in the two cases. My father studied the sub-ject closely. In 1851 he endeavored to call attention to it in a sermon preached in London; but, of course, at that day he was obliged to use carefully veiled language. He was treated by medical men as a fanatic, and theologians called him an atheist. The world was not ready for his doctrine. He endeavor-ed to teach his family as much as he could; we should, however, have understood him better had he not kept us almost as carefully shielded as the children of Jonadab the son of Lechab from contact with the tendency against which he uttered so many warnings,

Stapleton and Charlotte M. Vail of Denver, Colorado. The noble work done by Boflin's Bower for the working women of Boston, is rehearsed in the fifteenth annual report of that excel-lent institution. Its inception was due to Jennie Collins, who is a working woman herself, and who devotes her life to this work. Employment was found for 1.360 during the herself, and who devotes her fire to this work. Employment was found for 1,360 during the last year, and 2,600 free dinners given out during the same period. Miss Collins says him what our church means by calling Christ, God,' he seemed anxious to make me drop the subject. He said: 'He is a manifestation of God; you are a manifestation of God yourself.' He forbade my seeking any other explonation, and at different times told us that Christ is our master; that whenever we can find out what his words mean, we ought to obey him literally, regardless of consequences. so we shall come to as much knowledge of God as is good for us; and that those who seek to find God in any other way than by such obedience, bring on themselves physical and moral injury Dipsomania and kleptomania are recognized terms employed to temper the disgrace brought upon decent families by scapegrace (scapegoat) relatives. Is it not high time, Mr. Editor, that Spiritualists diagnosed a "certain obscure disease," if it exist, and thus ac-count for our Sheas, Blisses, and other persons of low animal organization, barnacles on the good ship Progress? ALFRED BULL.

BARBARA THAYER: HER GLORIOUS CAREER. By Annie Jonness Miller. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. Price, \$1.25.

A love story written in an attractive manner: the heroine an admirable young woman who could nev-er be swayed from her convictions of right. She is loved by a most worthy young man, but she can not reciprocate, and consequently feels it would be wrong to marry him, though she considers him her dearest and best friend. After something of a career in a large city, she falls in love with an army officer, many years her senior, and he is apparently the soul of honor, but just previous to the day the marriage is to take place, she finds that he has been leading a double life, and nothing can swerve her from her purpose of giving him up, consequently the two are made wretched by his sins; but at last she is tele-graphed to the death bed of the first lover—" but he lives." The story has a healthy moral tone.

A YOUNG GIRL'S WOOING. By E. P. Roe. New York: Dodd, Mead & Co. Chicago: S. A. Maxwell & Co. Price \$1.50.

The Rev. E. P. Roe has written many novels that have been very interesting to the public and met with a large sale, and this last will probably prove no exception. A high moral tone pervades the book, the heroine being a young lady of some advanced ideas.

CHATS. By G. Hamlen, Boston: Leo & Shepard, Chicago: Jansen, McClurg & Co. Price, §1.00. This book is just what the name indicates, a series of conversations to young persons—instructive and thoughtful, and full of sound advice and practical knowledge.

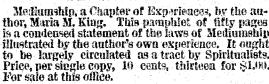
### New Books Received.

THE CONSOLATIONS OF SCIENCE, or Contribu-tions from Science to the Hope of Immortality, and Kindred Themes. By Jacob Straub. Chicago: The Colgrege Book Co. Cloth, 435 octavo pages. Price \$2.00,

THE TRIPLE " E." By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. The Young Lpik's Library. Price, 25 cents.

A DESCRIPTIVE SKETCH AND GUIDE BOOK TO all Points in Washington. Washington, D. C.: O, G. Staples, Proprietor of "Willard's Hotel."

A DICTIONARY OF THE BIBLE: Comprising its Antiquities, Biography, Geography, Natural History and Literature. With the latest Researches and References to the Revised Version of the New Test-Accelerates to the Revised Version of the New Test-ament. By William Smith, LL, D. Revised and Edited by Rev. F. N. and M. A. Peloubet. Phila-delphia: Porter and Coates. Price, large 12mo., cloth, \$2.00



Hope and Consolation for the Bereaved. By Eugene Crowell, M. D. The title of this pamphlet is an in-dex to the contents, which is written in the most heartfelt and sympathetic manuer possible and has proved a consolation to many. Price 10 cents. For sale at the office of this paper.

Real Life in Spirit-Land. By Mavia M. King. Being life experiences, scenes, incidents and conditions illustrative of Spirit-Life and the principles of the Spiritual Philosophy. Price, 75 cents, postage 8 cents extra. For sale at this office.

The Levytype process of photo-engraving is cor-ried out successfully at 75 and 77 Market St., Chicago. We have examined some of the work done there. and it seems to be first-class in every respect. Their "specimen circular" is very neat.

machinery, the extension of public works, air was attributed the hearing of the kitten's etc., is greatly diminished when those who voice, and no telephone potent make the laws recognize that law is a proressive science: that when a state of things arises for which there is no precedent, a new precedent must be made. How the most en-lightened jurists hold this principle constantly in view, and how the law is thus made to keep pace with the general advance of civilization, is admirably set forth in the leading article in the North American Review for December, "Labor and Capital before the Law," by Judge T. M. Cooley, of Michigan. To the same number, William K. Ackerman contributes some suggestive "Notes on Railway Management," Dr. Schliemann tells what he found in his excavations of the ruins of Tirvns, in Southern Greece, and Principal Shairp supplements his scholarly article on "Friendship in Ancient Poetry" with one on "Friendship in English Poetry." other articles in the number are, "The British House of Lords," by George Ticknor Curtis, and "Responsibility for State Roguery," by John F. Hume. THE CENTURY MAGAZINE. (The Century Co. New York.) Contents: Portrait of General U. S. Grant; Dublin City; The Knight of the Black Forest; The Poet's Advent; Hunting the Rocky Mountain Goat; American Painters in Pastel; The Poet Heine; Winter; Winter Neighbors; The New Astronomy; The Rise of Silas Lapham; The Principles and Practice of House-Drainage; The Dream of Dreams; An Adventure of Huckleberry Finn: Recollections of a Private; The Capture of Fort Donelson; Topics of the Time; Open Letters; Bric-A-Brac. HOME SCIENCE. (Science Publishing Co., New York.) Contents: Home Education; Lydia Huntly Sigourney; The Wizard and the Bow; Still Another Reason; A Perilous Experiment; Co-operative Homes; The Triangular Reform; Our Experiments in Home Building; Some of Woman's Rights; New York Academy of Anthropology; The Opium Dens of London; The Naturalization of Cyclones; Extravagance. CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: Within the Clasp; Cooper's Hill Engineering College; Talks with my Patients; The Garden in November; The Peers in State; Old Bread and New; A Glimpse of Norway; The White Dove; On the Endings of Things; An Unique Watering Place; What to Wear; The Story of Atlantic Telegraphy; The Gatherer. THE TRIPARTITE. (J. W. Whittlesey, Lin-coln, Ills.) A change in the name of the paper, Mathematicians' Expository and Critic. was done to meet the urgent demand of business men and educators, and the first number under the new name is issued and contains interesting matter. CHOICE LITERATURE. (John B. Alden, New York.) Contents: Our First Glacier Expedition; Curious Bibles; Concerning Chili; Chas. Reade; A National School of Forestry; On the Beading of Books; Norway once More; War and Christianity; Queer Flowers; Socialism as Government.

THE MIND CURE AND SCIENCE OF LIFE. (Mind Cure Publishing Association, Chicago.) The second number of this magazine is at hand, and is filled with articles of interest.

### The Human Soul.

In a late lecture by Mrs. Suzette Horn, at Saratoga, N.Y., on the "Human Soul," she said:

"What a strange riddle is the immortal soul of man." That sphinx-like head which has puzzled mankind for centuries! Are we any nearer to deciphering the mystery than before Spiritualism opened the way to the realm of the soul? I answer, yes. We begin to comprehend that the contradictions of human nature grow out of the union of the material with the spiritual, and are necessary factors in our growth. We are like captive eagles caught in an earthly snare, and we will mount skyward if we have to take the ration timbers with us rotten timbers with us.

"The harsh judgment of the world ever takes perfection as its aim. Look at Carlyle, that rugged philosopher whose words were quoted with authority during his lifetime, and who was looked up to as a waymark to a higher life. Since he has passed from earth, see how he has been dragged from his pedes-tal by a once adoring public. As it has been discovered that he who pricked men on over the hard road of noble deeds, by his caustic words soundered along over the accient path words, sauntered along over the easiest path himself, and seldom climbed the heights he goaded other men to ascend!

"Why should inconsistent men fret over the revelation made by his biographers, and eschew all his grand words, since they have found out these shallow discrepancies" in his life?

"Why? Unless it is that the God in man shrinks from contact with the earth clay with which he is mixed and moulded."

### Remarkable Slate-Writing Fact.

At Moflitt's gallery we saw a photograph taken from some writing on a slate. This slate, which by the way, is a double, or a pair of slates, belongs to a well-known citizen, of fifty years of age. He took this pair of slates to Boston, after having first tied them to-gether, tightly, and attaching sealing-wax in four places. Calling upon a spirit medium there, he asked for a genuine test of spirit-writing. He did not let the slate leave his hand come it on his hand once. He was told to place it on his head, and hold it there with one hand, taking hold of the medium's hand with the other. He could hear the writing going on. In ten seconds the writing was done. He left Boston and came to a relative's house in Springfield. Not till he reached his sleepingroom did he break the sealing-wax, and then he saw the message. The handwriting of both was instantly recognized as that of a deceased sister and brother. This eitizen is an honest man, and would not knowingly, be a party to any imposition. Spiritualism is a subject about which I know nothingbut the facts here related are facts .-- J. W. P. in Hartford Times.

Once a kite-flyer attached to the tail of a large kite a kitten, sewed in a canvas bag with a netting over the month to give it air. When the kite was at its greatest heightsome 200 feet or more-the mewing of the kitten could be distinctly heard by those

A dispatch was recently sent from Inde-

## Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, holls, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofnla, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured," C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

### Salt Rheum

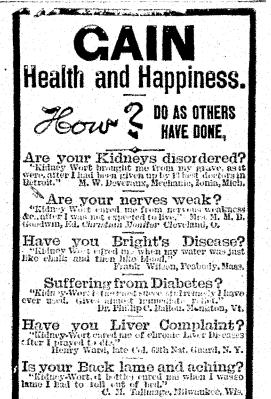
William Spies, Elyria, O., suffered greatly from crysipelus and soft thoum, caused by handling tobacco. At times his hands would erack open and bleed. He tried various preparations without aid ; finally took Houd's Sarsaparilla, and now says: " Fam entirely well." "My son had salt rheam on his hands and

on the calves of his less. He took Hood's Sarsaparilla and is entirely enred." J. B. STANTON, MI. Vernon, Ohio.

### Hood's Sarsaparilla

Sold by all drawlets. SF; six for \$5. Made. only by C. I. 1.000 fr CO., Lowell, Mass.

100 Doses One Dollar.



Have you Kidney Disease? "E trade the sound in liver and kidneys after trade the sound in liver and kidneys after trade of the sound in liver worth Baa and Hidneys, Williamstown, West Va

Tou Constipated? "Eide volume and cares only ovariations and cured nie after 1. , ars use of other medicines." Schon Fairchild, St. Albans, Vf. "Rida

Have you Malaria? "Hillers-Wort has done better than any other remedy I have ever used in any practice." Dr. R. R. Chark, South Here, Vt.

Aro you Bilious? "Ridnes Worthas dono me mere good than any other remedy I have ever taken." Mrs. J. P. Galloway, Elk Plat, Oregon.

Are you tormented with Piles? "Kidney Wort permanently cured me of bleeding piles Dr. W. C. Kine recommended if to me," Geo. II, Horet, Casher M. Bank, Myerstown, Pa.

pertinently: "The great problem to be solved is this: One hundred and fifty million dollars are annually accumulated in Boston. That is the result of hand and brain in developing the resources within human power. Of course, there must be a vast amount of waste somewhere, or it could not be possible to find women compelled to work hard for the small pittance of \$2.50 and \$3 per week, to board and clothe themselves with."

#### GO WEST!

It is said that Mary Mapes Dodge, daughter of the late Prof. Mapes, earns more at editorial work than any other woman, her income amounting to about \$8,000 yearly. She edits the popular St. Nicholas, and has several volumes of stories for children. Miss Mary Booth of Harper's Bazaar, comes next, with a salary of \$4,000 yearly, and a royalty on her translations and history. Both work hard, are always at their desks, are sagacious, conscientious; are full of tact, and have that quick, literary sense which amounts to intuition, but which requires discipline, industry, en ergy and a fixed purpose to develop. It is hard work, wearying work, anxious work, and persistent work, which makes such journais a success.

Therefore, let no young reader of these fig-ures fancy to herself a similar career. Do not rush to the city as a reporter, unless you are called by positive genius and a fortunate combination of circumstances. Literary Bohemianism is demoralizing to a man, it is destructive to a woman. Better go West and pre-empt a homestead, cultivate fruit, and live an active, temperate, God-fearing life in the open air. Health, independence, indus-try and application will have their reward, if you find your own place.

If Horace Greety were on earth to-day, he would say to such "Go West, young woman, go West!" There is opportunity for all, if they are really willing to go to work. Exchanges at hand report eight young women near to-gether in Washington Territory, who have secured homestead land claims. Another describes the home of four teachers, who took up land which they improve together and successfully. They have lived happily in this way for several years.

To see the necessity of such advice, let us look at the report of Charlotte Smith, President of the Woman's Industrial League, who is employed to gather statistics for the Goverument Labor Bureau. She finds there are 125,000 wage earning women in New York City, of whom one quarter are now unemployed. She says that 20,000 girls drop from the working class into evil lives every year, mostly from poorly paid saleswomen and shop girls. What a volume (in this frightful fact) of sermons for industrial education.

#### FRANCES DANA GAGE.

Another of the old time workers for the fugitive slave, the enfranchisement of women, and for temperance, has gone home after years of waiting. Mrs. Gage was born early in the century, in Connecticut, and removed with her parents to Ohio, when removal meant a long and exhausting journey. Marrying early, she reared a family of nine

### BOOK REVIEWS.

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

MAGNETISM CLAIRVOYANTLY DISCEBNED: Lessons from Nature; Inherited Characteristics Explained; New Light on the Treatment of Diseases; Medicine and How to Take it; with Treatis-es on various Subjects of General Interest. By Mrs. Sarah Cartwright, Detroit, Michigan. 280

pages. Price \$1.50. The author of this book has a good practice as a magnetic healer and a clairvoyant prescriber of medicine in Detroit, where she is well known and respected. Claiming no special literary merit, she tells the plain yet valuable story of her early life, her clair-voyant experiences, and her later mediumistic and medical career. Twenty-five pages of recipes for various ailments, given clairvoyantly or by spirit-aid as she holds in all sincerity, will be held as a valuable part of the book, Walter Zsanc, a Swedish physician now in the life beyond, she considers her spirit guide and helper. In the preface she says: "There is too much sci-

ence and too little sense and too many doubtful modes of medical treatment in the present age....Those who only know how to restore the sick to health are branded by some as empirics. This latter class forget that knowledge is power, and that all knowl-edge is not found in books." In the chapter on Clairvoyance we are told: "The

possibilities of spiritual progression and its superior attributes as connected with the future life, can be imagined and understood only just so far as our in-telligent spirit education enables us to comprehend that which is given through clairvoyance. The un-derstanding must be inspired equally with the per-ceptions....Clairvoyance has a place among the na-tural sciences, but the world lacks wisdom in spiritual science and it must win its way gradually to the front."

The chapters on Heredity and on Woman are especially interesting. Through a plain, and some-times involved and perplexed style, there flashes out now and then some clear inner perception, some fine and admirable statement which startles the reader by its intuitive wisdom and rare beauty, and shows how near to the interior life and soul of things a peculiar spiritual education and experience has led this writer.

VOCAL AND ACTION-LANGUAGE, CULTURE and Expression. By E. N. Kirby. Boston: Les & Shepard. Chicago: Jansen, McClurg & Co. Price,

size for the benefit of those persons who can not always for the benefit of those persons who can not always body which endure much and accomplish more. Of noble physique, well balanced mind and great executive powers, all were taxed to their utmost by the exigencies of a busy life,

GODER'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) This number contains the usual amount of good reading, fashion notes and illustrations.

P

THE VACCINATION INQUIRER. (114 Victoria Street, Westminster, S. W., England.) The organ of the Society for the Abolition of Compulsory Vaccination.

THE PANSY. (D. Lothrop & Co., Boston.) This number is up to the standard of previons issues and is filled with pretty stories and illustrations.

pendence, Mo., to an inland town in Scotland, and an answer was received in one hour and ten minutes. This is what the telegraph men call fast time. There were four trans-ters on this side and five on the other.



## RELIGIO-PHILOSOPHICAL JOURNAL.

### Religio-Fhilosophical Journa

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### SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the 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. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

### CHICAGO, ILL., Saturday, November 29. 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 AD-VANCE.

### TERMS TO NEW SUBSCRIBERS.

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

followed up, lead to greater error as to the whole field. This branch of knowledge needs a permanent, liberally endowed institution, or it might be a de-partment in a College of Philosophy, a school for the study of Miud and cognate subjects. And this is what we hope it may come to in time.

Mr. Gill by implication, fears there may be a monopoly of psychical research by some one society, and advocates numerous societies. Our valued contributor can rest assured there is no desire anywhere to limit the activity or universality of investigation. This work is of a kind not subject to monopoly any farther than a philanthropic spirit supplying the funds and a devoted spirit of research, untiring, self-sacrificing and persistent in the interests of scientific truth, are calculated to outstrip less marked generosity and devotion.

### False Philosophy.

Our readers will probably recollect a singular exposition in our columns a few weeks ago (Oct. 4) of the text-"The first shall be last, and the last first." It was from the pen of an esteemed Florentine correspondent, whose perplexity is evidently genuine, but whose argument and illustrations going to show the necessity and special uses in society of the felon, the prostitute and the thief, led him to an explanation of the text which he himself called "new and startling," and which we could understand fairly as nothing short of this: The last in character shall be first in reward.

This construction was, however, repudiated for him by a second correspondent who pronounced it " monstrous," but failed, we think, to show that any thing else was intended or fairly taught. So aware was the first writer of the real drift of his communication as to say he expected us to call his thoughts " preposterous" and "dangerous." The second writer evidently did not so regard them, but endeavored to reinforce them.

We have now a second letter from Florence, of which we lay before our readers all bearing upon the topic.

FLOBENCE, Italy, Oct. 10, 1884. To the Editor of the Beligio Philosophical Journal: I did, as you say in your kind letter, advocate the ideas put forth tentatively. The question is a very diffi-cult one to solve; and whichever way you turn it, there is always a fundamental truth in what I have put forward that stares you in the face. The necesary elements must exist in order to render a strug gle possible, and if so, those who triumph have their reward in this world of esteem, honor, fame and glory, whilst those who in the drama of life have obliged through their defective moulding to wallow in the mire of shame, anguish and misery to create the necessary contrasts and rouse every one into activity, must be rewarded elsewhere, or else we could not account as to how it could be poe-sible that the All-Wise had allowed himself to blunder in their formation, and then punish them here and hereafter for what he himself was to blame.

You have certainly answered very clevely, but, as I have said, there is always a portion of truth in my assumption which can not be put aside, unless i could be proved that we, in the face of the universe are really responsible for our shortcomings-which in other words, would be the same as saying that we are here through our own wish and will, and that it is through a power at our own disposal that we are thus defectively formed, and, therefore, our own the blame.

I shall be very glad to hear what you reply to these hasty words of mine which, perhaps, might be rounded off better, but which still give you in a crude way, if you like, the gist of what I have tentatively meant. The extraordinary interpretation of the text, it will be observed, is now dropped; but the old difficulty which this disordered world has seemed to many to present is pressed. in more vague terms than we could desire; but still we can gather from both these writers the substance of their objection as essentially the same. Sin, they insist, must be regarded as a necessity in the Divine plan; one without which, the scheme of things would miscarry. They agree in thinking the vicious classes "indispensable" to it; that without them "our life would be a blank:" that accordingly "God has assigned them their part" which they must play, though involving to them untold misery. In short, sin is a useful and even a necessary thing in the world, and so is desired by the Creator; consequently, those who thus serve him at so great a personal cost may reasonably demand a special compensation hereafter. Here, however, the two writers part company. One of them thinks the sinner may expect their special reward; the other sees not why the injustice which he assumes is shown them in this life may not be repeated in the next.

ing less than sin itself. Now why in an absolutely sinless world would not the most various, constant and strenuous "struggles," i. s., demands on our best mental, moral and physical energies, be possible? Is there no room for exercise and growth, for new development and even higher joy in all these powers, even in a sinless world?

But our writer becomes more specific when he speaks of "those who in the drama of life have been obliged through their defective moulding to wallow in the mire of sin, shame, anguish and misery, to create the necessary contrast, and rouse every one into activity."

"Have been obliged!" How, in what sense, obliged? For the whole question may turn here. If in any way that destroyed their accountability, then, of course, they are blameless; no longer sinners, but merely sufferers. Is our correspondent prepared to take this ground in behalf of his" indispensable felon " and his "worthy prostitute"? He should distinctly say whether they are sinners or not. If he says not sinners, all moral law is at one stroke extinguished and rational human society becomes impossible; but if they are indeed sinners, as such they must be judged, and their measure of ill desert, which it is freely granted may be greater or less by very wide removes, be determined by a wisdom which alone is capable of ascertaining ît.

How then obliged? Our good friend should have been very definite here. We can gather from his words but three grounds of this necessity, and though he has rather "mixed those babies up," we will try to distinguish them.

Obliged, first, "through their defective moulding." This, common enough, no doubt, and, perhaps, universal in some degree, through hereditative or other laws, may be more or less defective. It may be so much so as entirely to excuse, as in the case of idiots; and from this point up it may qualify responsibility and so blameworthiness by very nice degrees to an indefinite extent. The first wrong doing of all of us, whatever our moulding, is of too faint a hue to be clearly distinguished. The offences of the little child seem to all very venial; we can hardly regard them as offences. We say, if we are reasonable ourselves, "he knows no better," and excuse them. Very gradually comes the conviction that in certain instances he does know better, or should from his experience, and we begin to attach a measure of blame accordingly. How long and in what particnlars his undesirable conduct should continue to be regarded as blameless, is a difficult question; but not till we are sure of a certain measure of intelligence and will, too. in it, do we censure and punish. The dawning of responsibility is as indefinable by ns as that of day. It will differ in different natures, just as the faintest morning light will strike the hill tops before it does the deep valleys. It will exist with reference to some conduct and not to other, where the clouds and fogs of inexperience still rest. It is persistence in wrong doing-and here we state a very important principle-persistence in the face of growing knowledge and experience that we all heartily condemn; never the first seeming offences; and in proportion to this better knowledge or means of knowledge, is our condemnation sound and unqualified. Must it not be so with the Divine government? We feel sure of it. Only persistence in evil will be found ultimately the thing on which the infinitely wise judgment will take hold and treat as sin. It is that only which establishes character; and it is only character-not the inconceivable number of the specific acts of our lives by which it has grown-which will determine our future condition. This great principle must on no account be overlooked. The first moral experiments we make in our infantile or even juvenile ignorance will be rated at their true significance; perhaps as the mere dust of the balance, as nothing, indeed, except as they contributed their mites toward the gradual formation of character, the grand result for a moral being. In the adjudication of this and of all the good or ill belonging to it, all allowance is made by us if we are rational, and will be made by the Supreme Judge for every condition of advantage or disadvantage under which it has been developed; for defective moulding not only, but for all our unavoidable ignorance, for every degree and variety of temptation through which we may have been called to walk. But whether any will be justified in claiming that they "were obliged to wallow in the mire of sin" by reason of their "moulding," or any other circumstances, we much more than doubt. The retributions on character will unquestionably take all circumstances fairly into account; but they will still be retributions on character and nothing else. The next ground we find alleged for the necessity of this wallowing, "to create the necessary contrast," is identically the same urged in our correspondent's first letter. We think it has been sufficiently answered. No such necessity can be shown to exist. Pleasure does not, so far as we know, involve the necessary existence of pain; nor light that of darkness; nor virtue that of vice. The conceptions are necessary; but not, therefore, the facts. Worlds may exist in which there is neither pain, darkness nor sin. The unhappy wall ower is not to be excused, much less specially rewarded, because of this assumed necessity of his vice. Both the world

furnishing occasions for benevolent effort. It strikes us there might be abundant opportunity for this in a wholly virtuous world; opportunities endless for mutual instruction, for new experiences, for higher joys, in fellow feeling, united action and aspiration. The eternal necessity and blessedness of vice to this world, and of course to all worlds, because of the chance it gives to the virtuous to fight it or relieve its miseries, we are not prepared to admit. As well claim that your child should take poison in order to stimulate the skill and energies of your physician or call out your own sympathies and care. There would be field enough for benevolence without the bad children or bad men and women who insist on poisoning themselves.

The radical error of our Florentine friend and of many speculatively disposed minds with him, lies in assuming that sin-not merely its permission-is essential to the DI vine plan; that God needs it for its uses, and so really desires it, whatever laws he may appear to have enacted against it in our reason and in our moral nature, in the constitution of society, or in any revelation of his will That the world in all its untold and unspeakable vices, crimes and miseries goes after all just to suit him! We have no such God. We spurn this idea of him with indignation and by all that is divine within us, The whole world cries out against such a being. Even the few speculative thinkers who imagine they have caught such a one in their web denounce him when they have got him and soon end by denying him alogether. And why should they not? Robbed of his moral excellence, as he thus is, he ceases to be of any practical account to man. We know of no more irrational or injurious atheism. As to what reason there may be for expecting some compensation hereafter for merely disadvantageous circumstances here, who can speal with confidence? Shall all the poor here be made rich there? The crippled, the diseased the weak in intellect or unbalanced, the homely in person, the black man, the brown or the yellow, the unfortunate in ten thousand respects of birth, constitution or surroundings shall all these be requited for their unfavored lot with its very opposite in as many ways of privilege? This is too hard a question for us. We must leave it to the wisdom of those who know just what justice requires of their Maker in every case, and who probably think that for him not to have made all men equal in natural talents or physical health and beauty, in outward station and all opportunities in this life is conclusive against his impartial justice now, and offers no hope for it hereafter. How he shall answer them is, no doubt, with them the grand question not how

### Important Petitions.

they shall answer him.

We publish the following petitions at the request of Mr. F. M. Holland, of Concord, Mass. They are designed for use in that State

### NOVEMBER 29, 1884.

### The Suffrage Convention.

Last week, Chicago people improved the opportunity of seeing and hearing a number of the leading advocates of Woman Suffrage. Herehey Hall, which seats nearly a thousand, was packed at every session by as fine looking audiences as were ever gathered within its walls. Mrs. Mary B. Clay presided, and the leading speakers were Dr. Blackwell, Lucy Stone, Mrs. Livermore, Mrs. H. T. Cutler, Dr. Mary Thomas, Mrs. Haggart and Mr. Foulke of Indiana. Probably no meeting with the same object was ever held in this city which accomplished as much. Undoubtedly a strong impetus has been given to the work, which will grow in strength as time D88888

Mrs. Livermore in one of her speeches, animadverted upon that stock objection to woman suffrage, to wit: If women are given the ballot their votes will be largely controlled by the clergy. In the course of her remarks thereon, she said: "The Boston Index parades this before its readers constantly." To the large majority of her hearers no other inference was possible than that The Index was an opponent of woman suffrage; whereas nothing could be further from the truth. Mrs. S. A. Underwood, the wife of the junior editor of The Index and a regular writer on the staff of that paper, is a pronounced and active suffragist. Mr. Underwood is in full sympathy with the movement, so far as we know.

The assertion that this danger does attend the ballot in the hands of women. has at first blush some force, and no doubt it has been pointed out by correspondents in The Index. as it has in most liberal papers. The Jours-NAL is in no fear that the ballots of the women of America can be used by the preachers and pricets, against religious liberty. But all such objections are evasions of the issue. The question of suffrage for women is one of right and justice, not of favor or expediency. How they will vote when the ballot box is reached, is no man's business.

Of one thing we may be sure, however; when women do vote, the polling places will not be approached through back alleys and the ballots handed in at the rear windows of drunkard factories. Neither will women enter the gin mills by the front door after depositing their ballots, as many men now do.

### The Abuses in Our Insane Asylum.

The Chicago Medical Society met in the Grand Pacific one evening quite lately. Dr. S. V. Clevenger read a paper entitled "Political Abuse of the Insane." He said that Dr. Kiernan, the present Superintendent of the Cook County Asylum, (who was accidentally elected, owing to the Mike McDonald gang quarreling among themselves). is known all over the world as a physician devoted to the treatment of insanity. It was no new task for him when he began to clean the rascality out of the Cook County Asylum. He had a similar experience in Ward's Island Asylum till the Tweed ring ousted him. Dr. Kiernan's first order to the attendants was to restrain no patient without an order from a physician. A great uproar followed. This was an unheard of proceeding there, and much nonsense was talked over the new order. The next order was that the night watch should not issue medicines to the patients at their own will, but were to call up a physician. As much as ten gallons of sleeping medicine per month of the same kind was dosed out in the most unskillful manner to all classes of noisy patients. Any death resulting from this was of course "exhaustion from insanity." Finally, through cases being properly treated through the day, there grew less and less occasion for the nightly potion, and nights pass now frequently with no call upon the physicians, where months before the most furious riot could be heard in all parts of the building. Among the new arrangements which disgusted the gang most of all was all employes being required to take off their hats in the wards and to address the patients as Mr., Mrs. or Miss, instead of by their first names or in other familiar ways. The ruffians got up all sorts of versions and perversions of this order, but it was enforced in spite of them. The most recent change was to stop the appropriation of the labor of the inmates by a heterogeneous crowd of scamps and divert the work of the patient to their common benefit. The Doctor says,. "It is publicly known that Mike McDonald has controlled appointments at the asylum for many years, and has had his numerous hunting dogs kept there upon county beef and milk, and that the present opposition to the medical men is in the name of this 'boss.' The patients are insufficiently fed and scantily clothed. They suffer for every thing. The medicines are impure and often valueless, and, upon investigation, without whitewash in it, many terrible things will be brought to light."

### The Agitation Grows.

The interesting contributions on psychical matters to be found on our first page, tempt us to extended remarks, but time and space forbid; hence we relegate them to the future and our readers, and rest with only brief comment.

The Inter Ocean is in error when it says the JOURNAL "impelled by the London example....calls for the formation of a society for psychic research in Chicago." Before the thought of the present London society was even in the antechamber, the JOURNAL was steadily working toward the formation of such an institution; though it was not deemed necessary to advertise the scope and nature of the enterprise, in advance. Again, the JOURNAL in all its discussion of the enterprise has never once advocated Chicago. Though having its headquarters in this city the JOURNAL is a national, aye, a cosmopolitan paper for that matter, and seeks only what may be for the best interests of all. Whether such an institution as the JOURNAL wants to see, shall be located in Chicago or elsewhere is a matter of secondary importance; one that will be determined no doubt by the wishes of those whose contributions of money shall make it possible to locate somewhere.

"No such society," says The Inter Ocean " would be at all desirable unless the persons engaged in the research include a fair assemblage in point of ability and influence. of the representatives of every phase of religious, scientific, and practical sagacity." We have written to little purpose if we have failed to make clear that this is the spirit of our position; though we should scarcely say "every phase." and presume this "every" is not intended to be literally construed. In reply to the Inter Ocean's closing sentences we quote what our contemporary may have overlooked in our last week's editorial;

The task to be undertaken in such research is The task to be undertaken in such research is stupendons, vasily transcending the conception of those who have not given the subject long, careful and intelligent consideration. No body of men eu-grossed in other pursuits, and only meeting at inter-vals to sit as a jury on second-hand evidence, or to witness now and then incomplete experiments, can properly work this field. Indeed, there is danger that a little progress in some directions, may, if not

And, indeed, if injustice is shown them in this life, on what ground can they expect anything better ever?

A radical error lies at the bottom of all this talk from whomever it comes; and the sooner it is recognized, the better for the comfort, the moral health, and we are tempted to say the common sense, too, of the bewildered philosophers. Their assumption of the necessity or value of sin in the universe is absolutely groundless. That it is here, is no proof that it is here by the Divine choice of it, as against its opposite, virtue; or, that the original plan would not have worked every way better without it than with it, had its preclusion been possible under the best system, a system of which free agency for one thing, involving liability to temptation, but also character formed and invigorated by intelligent resistance, was an element. Until this notion of the value and desirableness of sin for any of its supposed uses is out of men's minds, they will go on running against the clearest principles and stumbling into endless contradictions.

Yet both our correspondents have no hesitation in making this immense assumption: and how do they sustain it. Our last writer says: "Whichever way you turn it. there is always a fundamental truth in what I have put forward, that stares you in the face. The necessary elements must exist in order to

where we have many subscribers, who, if they desire to obtain signatures to carry out the object set forth, can get printed forms by writing to Mr. Holland. Mr. Holland is a regular contributor to The Index, and we may republish some of his articles bearing on the object to be attained by these petitions:

### COMMONWEALTH OF MASSACHUSETTS.

To the Honorable, the Senate and House of Representatives, in General Court assembled; Your petitioners, citizens of said Common wealth, re-pectfully represent. That the portion of Section 17, Chapter 169, of the Public Statutes of the Commonwealth, which is in the following words: "And the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness," ought to be repealed.

First, Because the principles of justice and freedom forbid that any man's character should be impeached, or his testimony disparaged, on account of his theological opinions.

Second, Because Article II. of the Bill of Rights, guarantees that "No subject shall be hurt, molested, or restrained, in his person, liberty, or estate \* \* \* for his religious profession or sentiments."

Third, Because discrediting the testimony of an unbeliever would not injure him, but only some innocent third party, immediately interested in the case, and not responsible for his disbelief.

Fourth, Because, without the aid of the statute, the judge can allow the introduction of any evidence tending to advance the ende of instice.

Fifth, Because the preservation of a dead letter on the statute book impairs the authority of all laws actually in force:

And therefore your petitioners ask that it may be repealed.

COMMONWEALTH OF MASSACHUSETTS.

To the Honorable, the Senate and House of Representatives, in General Court assembled:

Your petitioners, citizens of the Commonwealth of Massachusetts. respectfully represent, That the Seventh Clause of Section Five of the Eleventh Chapter of the Public Statutes of the Commonwealth exempts from taxation "Houses of religious worship owned by a religious society, or held in trust for the use of religious organizations and the pews and furniture (except for parochial uses). And that said exemption, as being an indirect taxation for the support of denominational places of worship, is contrary to the intere-ts of religion and morality as well as to the spirit, if not the letter, of Article X. of the Bill of Rights, by which each individual is bound to contribute his share of the expense of protecting his property while the protection of life, liberty, and property is specified as the proper object of taxation.

And therefore your petitioners pray that aid clause, together with all special acts of like purport, may be repealed.

Mrs. C. M. Steers writes as follows from Minneapolis, Minn., "Our Lyceum has thirty children and promises to increase rapidly. A great interest is manifested in things spiritual in this locality. Good mediums are being developed, and the outlook for Spiritual-

### Sour Saur.

Another fraud and swindling deadbeat is said to be trying to raise money enough to get to that Mecca of frauds. Boston. His name is probably R. W. Saur, though of late years he calls himself "Dr. Sour." He is the unconscionable rascal we exposed at Lake Pleasant in 1882. Having got to the end of his rope in the West, he undoubtedly longs to share in the plunder which seems so prolific at the Hub. He will probably soon be under the affectionate care of our harmonious Boston cotemporary.

Mr. William Nicol will conduct the Spiritualists' and Mediums' meeting next Sunday at 3 P. M., in Martine's Hall, 55 Ada St. Seats free.

### **NOVEMBER 29, 1884.**

### **RELIGIO-PHILOSOPHICAL JOURNAL.**

### Stoddard's Phenomenal Success.

The success of Mr. John L. Stoddard's illus trated lectures not only in this city but wherever he goes, is something marvellous to those who have not attended. Such has been the demand for seats in this city, that a double course is given; and those who cannot attend either, may take advantage of the Saturday afternoon and evening entertainments. Nothing equalling these entertainments in pleasure and interest, has ever been offered the public by any other lecturer. Full particulars may be learned from the daily papers, or at Central Music Hall Building. Subscribers in other cities where Mr. Stoddard is billed to appear should arrange to attend, and apply early for seats if they expect to get them.

### Ingersoll Next Sunday.

Col. Robert G. Ingersoll, the famous orator and scholar, will deliver his new lecture. "Which Way?" in McVicker's Theatre, Sunday afternoon, November 30th, at 2 o'clock. The lecture will embody new thoughts and ideas, and, coming as it does in the full maturity and ripeness of Col. Ingersoll's wonderful intellect, doubtless the subject will be treated with a brilliancy that will eclipse all his previous efforts. Reserved seats can now be secured at the office of the Theatre, and there is no time to lose in securing them.

Six months labor on a fruit farm having given him a new lease of life and perfect health, that brilliant journalist Fred L. Alles, has declined longer vacation, and bought the Rural Californian at Los Angeles. Before leaving Illinois he had qualified for any position he might aspire to, except that of teaching amateur fruit growers and hopeful health seekers how to get rich and grow fat. Having now served his time and learned all the secrets in his new field, he will be able to make a model "Journal for the Suburban and Country Home," as his new monthly venture claims to be. If there is anything about orange bugs and pear blight that he don't know how to deal with, it is useless for others to attempt it. And advertisers may as well forward orders for space, as they can't avoid patronizing the Rural Californian, nor can they afford to; Alles will make it necessary to their peace and profit.

Mr. Alles will be a valuable acquisition to Los Angeles and to the journalistic fraternity of the Golden State. Success is sure to attend him in his new venture.

### GENERAL NOTES.

John Fowler a widely known patron of Spiritualism lately passed to spirit life, at Liverpool, England.

A correspondent from Buchanan, Michigan, writes that Dr. Spinney has lately given a course of lectures there and those who heard them enjoyed the treat.

preceding years. The shipments of mutton from Australia the first five months of 1884, were 51,110 carcasses, against 63,733 in the entire year of 1883. One Australian company has new machinery which will prepare 5,000 carcasses a week for export.

### Mediums Attention.

An enthusiastic friend of the RELIGIO-PHIL-OSOPHICAL JOURNAL, who believes it is the placed in our hands a sum sufficient to send mediums. The JOURNAL will be thus sent to the first fifty applying.

General News.

There is much smuggling from Mexico in-to the United States. Lapland and Northern Sweden are soon to be opened up by a line of railway. Cushions are prohibited in the New York horse cars by the Board of Health. Lo-cal prohibition of the sale of intoxicants makes steady progress in the South. Thomas Nast, caricaturist, is to give a series of illustrated lectures this season. The sum of \$151, 752,000 is expended annually in China on the worship of ancestors. The London Economist says that the loss of British farmers in selling wheat at the present prices is \$10 an acre. Mr. Blaine's house at Washington was illuminated for the Cleveland celebration by the

present tenant, Mr. Leiter. The children in an Ohio Sunday school are raising money for missionary purposes by gathering waste paper and selling it. An English clergyman, Rev. Dr. Jessop, writing in the North American Review, calls religious papers "necessary evils." At a recent church festival in Massachusetts, there were on the table twenty-five kinds of pie and seventeen varieties of pickles. The women of Siam have petitioned the King to take from their husbands the right to pledge them in the payment of gambling debts. One of Nellie Grant's little boys is said greatly to resemble his grandfather, General Grant, in his love for soldiers, horses, pups and cigars. Edwin Smith, of Patchogue, while oystering one Saturday, caught in his dredge an oyster as large as a man's foot. It has points showing it to be fourteen years old. Despite the distress in the North of England this autumn there is a decrease in the returns of paupers as compared to last year, and a very decided diminution in crime, An elegant house on West Twenty-eighth street. New York, has been fitted up as a ladies billiard parlor. It is patronized only by those known to be strictly respectable. The fishermen at Soquel, on the Pacific coast, caught a shark thirty-five feet long in their seine on Monday. It is one of a harmless species, but has a mouth big enough to take in a lime barrel. A brick in the gable end of an old tavern at Hancock's Bridge, Salem County, N. J., bears the initials of "W. S. H." They were placed there by William and Sarah Hancock, who had the house built in 1734. A good authority calculates that the six leading nations of Europe have standing armies of about 2,700,000 men, with reserves which could be brought into the field within three months of about 4,000,000. The gambling fever rages more violently than ever before in Paris. The clubs are thronged, and play goes on in tens of thousands of private houses. A woman's gambling club was recently brok-

en up by the police. Henry M. Stanley has been invited to lecture before the Vienna Geographical Society. He has not yet replied othe invitation. Advices from the British Afghan Frontier Commission state that the commission has arrived at Herat, and were received most cordially. There were no So-cialists present lately at the opening of the Reichstag. Emperor William looked wonderfully well, but once or twice during the reading of his speech he was obliged to pause, as if to collect strength. A Hungarian woman has just married her eighth husband. The wives of Brigham Young are still mostly all widows. The December edition of the Cen-tury will reach 160,000 copies. A Brooklyn woman wears gold hairpins and takes in washing. A new Catholic college, costing \$100,000, is nearly completed at Pittsburg. Mrs. Hester, of Monroe, Ga., has peach brandy made sixty-five years ago. There is talk of uniting the Central American States into a new United States. The United States uses three times as much paint as any other coun-try in the world. Canada is excited about the influx of Chinese coolies to her western possessions. A Connecticut man comes to the front with a walking machine with legs seven feet long.

### Another Fire.

Tuesday, A. M., Nov. 25th .- Last night the paper warehouse in which was stored a stock of the JOURNAL'S paper, sufficient for several months, was burned. The JOURNAL stock was the remainder of a large lot contracted for before the sharp advance in the price of paper. The result of the fire will be that we shall have to pay nearly one-third more for a new supply, than the burned stock cost. We SATAN IS COMINC! best and ablest friend of honest mediums has | have a large number of well-to-do subscribers who are in arrears for subscription; we the paper three months free to fifty public | hope every one of them will pay up at once and renew for another year, and thus help us to bear this increased burden of expense. Every old reader can get one or more new ones with proper effort. Let this be done.

> Lassed to Spirit-Life. BALLIE REPUBLIC Samuel E. Stratton of Kokomo, Howard Co., Ind., passed

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to spirit-life October 15th, 1884, aged 51 years. Disease, consumption of nearly two years duration. He was an earnest ardent Spiritualist. To him it was not a faith but a knowledge gained from actual communion, in various ways, with the translated. His mind did not weaken or fail with the poor emaciated tenement in which it had so long dweit, but seemed to grow brighter as the end approached; and instead of trembling with fear at the "grim mon-ster," he halled it as a friendly usherer to a brighter and more aralled life. more exalted life CARDS

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday, at 3 and 7:45 a m., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coons, Sec'y.

A Spiritual Conference for discussing questions pertaining to Man's Advancement in Spiritual Truth, will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Greene and Fulton Ave's every Sunday at 3 P. M. Scats free and every one welcome. S. B. NICHOLS, Chairman, The Depole participat for such as whether the Matthewell Matthewell

The Brookiyn Spiritual Conterence meets at Everett Hall 898 Fulton Street, every Saturday evening at 8 o'clock. W.J Cushing, President; Lewis Johnson, Vice-President.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 48rd Street.

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

Michigan Spiritualist Meeting. The First District Association of Spiritualists, composed of the Counties of Lapeer, Oakland St. Clair and Macomb, will hold their first Quarterly Meeting of the second annual, at Roomeo, Macomb Co, the first Saturday and Sunday of De-cember, the 6th and 7th. Good swakers in attendance

ember, toe offi and the Good speakers in attendance. MRS. F. E. ODELL, Secretary

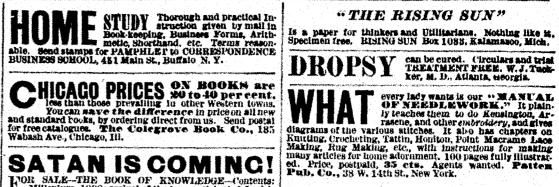


Twenty-five years in the Poultry Yard, by A. M. Lanne, Cove Dale, Lewis Co., Hy., is the latest and best book on Poultry Laying, Sitting, Hatching, Raising, Breeding and Managing. Gives symptoms of all diseases and their best remedies. It is a complete and practical guide to a successful business. 118 Pages. Send 26 cents in stamps and get it. It treats on Hog Cholera, and will save you many a dollar.



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I snow giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new rem-edies discovered by himself. His residence is in the most elevated, healthy and picturesque location in Hoston, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Psychometry-fall written opinion, three dollars. THERAPBUTIC SABCOGNO MY is now issued. Price #2.50 by mail postpaid.

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Dr. S. B. Collins, La Porte, Ind.

J. Simmons writes as follows from Ypsilanti, Mich.: "I am looking for Dr. Slade here the 26th or 27th, to try the effect of the mineral water baths. Many have been benefited by them."

Mrs. S. L. McCracken has returned to the city, and is located at 512 West Madison st. She has been sojourning for sometime in Iowa and Missouri, where she has been doing some spiritual work, especially in Kansas City. She is ready to answer calls to lecture or hold scances in Illinois. Wisconsin and Michigan this winter. She would also like to hold scances at private residences, with a circle of not less than six.

As Abraham Bercaw of Chartiers Borough, brakeman on a coal train, on the Pan-Handle Railroad was walking over the cars a few days ago, the train broke and he was thrown on the track, the wheels severing his head from his shoulders and splitting it in two pieces. Mrs. Bercaw dreamed the night before that her husband was in a wreck and that he was killed. So impressed was she with the vision that she related it to her husband and begged him not to go away that day. Her forewarning was terribly realized.

Laval Law Faculty troubles, Montreal, Can. reached a climax lately which promises most serious results. At the usual hour for Judge Jettes's lecture, all the students having arrived, the Rev. Father Hamel entered and, after a few introductory remarks, put the question straight to the students: "Will you submit to the regulations of the university or not?" The same question being put to each student separately, only six answered "Yes." The majority being determined to leave the faculty before submitting. The recalcitrant students were then publicly expelled. All is speculation as to the future. The Laval authorities claim the right of regulating the students outside of school, and forbidding them from attending political meetings, to go to the theatre, or be a member of any literary or debating society, and exact that they produce certificate of having made confession at least once every three months.

The Tribune says it was by American ingenuity that the refrigerator method of shipping meat was made practicable, but it is now adopted by our competitors all over the world to our disadvantage. It has been proved that cattle and sheep can be slaughtered in tropical heat and delivered in London in the best condition, after having been carried 13,000 miles. Fresh meat is now being sent to London from Australia, New Zealand, and the River Platte. The latter is but a new source of supply, it is furnishing 20,000 carcasses of sheep monthly. The figures of the trade prove how the business is developing. In the first five months of this year, New Zealand shipped nearly as much as in the two

Mr. W. D. Howells's new novel, begun in the November Century, "The Bise of Silas Lapham," will discuss some questions of business morals with the same clear insight shown in "A Modern Instance."

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A novel feature of the December number of The Magazine of Art will be the page contributed by Miss Alice Havers and Mr. R. L. Stevenson, the formice Alice Havers and Mr. R. L. Stevenson, the for-mer supplying a picture-setting to a verse by the lat-ter. The page will be printed in color. In the same number will appear the commencement of a des-cription of Hatfield House, the residence of the Mar-quese of Salisbury, fully illustrated, and a paper by Mrs. Fawcett on "The New Forest." An etching by Mr. R. W. Macbeth will form the frontispiece.

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Vol. 1., Nervaurie,

### BY JOSEPH RODES BUCHANAN, M. D.,

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## RELIGIO-PHILOSOPHICAL JOURNAL.

### **.NOVEMBER 29, 1884**

### Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

#### "Personals: A Source of Profit and Misery."

A short time ago there appeared in the JOURNAL an editorial under the above head. Commenting on the same, The Democrat of Patchogue, L. I., says:

"The above [the editorial referred to] is from the pen of John C. Bundy, Chicago, Ill., a man devoted to the best interests of humanity. It applies just as well to our community, where the unprincipled 'Personals' published in the New York daily pa-pers are doing their deadly work, and leading un-thinking women far from the true path of life.

"No man, and no woman of the right sort, will find it necessary to address the public through this means. There is always a straightforward road to the well disposed. The larger portion of these Personals' are written by men too lazy or too vicious to make their own way in the world—they 'ask a cor-respondence with some sensible woman,' etc. Some incatilous woman replies, forgetting that the fact of his asking for this is proof positive that he is not a respectable man, for such a one will always find such opportunities in his own circle; she replies and

such opportunities in ins own chere's she replies and the consequence is a swindle, disgrace and ruin. "We know of one woman who did this, and she is reaping the shame of what followed. Having some little money and being a widow she met her correspondent as desired in Philadelphia, and was marging to bin. Its assumed to here charged as the marriad to him. He seemed to have plenty of money, and though somewhat coarse in manner was rather ogreeable and off-hand. She returned with him to her native village, where she had a pretty house and garden, with two children by her former husband. That night she slept over sound and awoke in the morning, a valuable ring gone from her finger (her first husband's gift), and what was worse, the house of her wealthy brother-in-law had been robbed of a large amount of plate and other valuables. Of course the husband had disappeared. She had married a thief and a robber.

"This is only one case out of thousands of similar import. These 'Personals' are written by men and women of ill-repute. Courtesans, women of the character of Madam Restal, and others of the kind whom contact with is pollution and death."

### THE ART OF HOME-MAKING.

### Some Good Advice to Young People About to Marry.

The Post of San Francisco says: Last evening, in Metropolitan Temple, Mrs. Eliza-beth L. Watson said that love was the foundation of a happy home, but that a necessary ingredient was "the expectation of being disappointed in the one beloved." Usually, both parties have deceived each other during the courtship, by displaying the best side and hiding their weaknesses, not from wicked motives, but from a desire to please. The revelation of the true character is sure to come, and, because many are not prepared for it, much unhappiness re-sults. Sometimes one harsh word spoken, and left to rankle in the breast of a conjugal companion, festers and grows until it uproots and destroys all the love that was there. Therefore, when any misunderstanding occurs between husband and wife, a prompt explanation should be made, so that the morrow's sun will rise upon a happy and united pair. One great source of marital misery is the domineering of one over the other. This is wrong in either sex. Each one sh suld be allowed to live one's highest self, and no one should submit to the arbitrary will of another. Many erroneously imagine that money will secure a happy home; but limited means will not be much of an obstacle to lovers who have absolute confidence in each other.

To have a perfect home babes are necessary, and no room should be considered too good for their invacion. Their praitile makes music and their pres-ence brings sunshine, for which no substitute can be found. By many persons children are considered an incumbrance to be avoided, but to those who desire them and yet are not blessed with any of their own, all children become, in a measure, their offspring, and help to gratify the longings of parental love. The honeymoon should be the dullest time of mar-ried live become and managing medical chould be

ried life, because each succeeding period should be an improvement upon that which precedes it. Mu-tual forbearance will do much towards accomplishhave a spiritual basis, with a view to our eternal union beyond the vail, instead of being merely a temporary bond upon the physical plane, as is too often the case now.

### Answers Given to E. W. Wallis's Questions by Mrs. E. W. Wallis and her Spirit Guides.

### (Medium and Daybreak.) QUESTIONS TO BE SUBMITTED TO MEDIUMS. 1.—Are you a shut eyed speaker: wholly unconscious, par-faily entranced, or conscious?

1 .-- Both shut and open-eyed, according to conditions. When controlled or inspired in rooms, my eyes are usually shut, except with one control. For public speaking my eyes are open. I am quite con-scious when under influence, being able to hear and remember what is going on, though not able to re-sist the influence after a certain hold has been gained upon me.

2.-Have you had given through you satisfactory proofs of spirit identity?

2.-Many personal controls by deceased friends of sitters, accompanied by tests of identity, have been given, especially in the earlier period of my development, and clairvoyant descriptions by my spirit guide, "Veina," a large number of which have been recognized.

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

3 .-- Besides public speaking, my mediumship consists of speaking in unknown tongues, occasionally healing, clairaudience and clairvoyance without control, clairvoyance when under control, and sensing of the conditions of sitters. My mediumship has rather widened than changed; nearly all the earlier characteristics having been retained and new ones developed, personal control by friends of sitters be-ing least often manifest new.

4.—D) you try to educato yoursolf and develop your medi-umship?

4.-I try to educate myself by becoming acquainted with what is occurring around me, observing and tabulating in my own mind, that which I see and hear, as far as circumstances allow, though not following out any systematic plan of education. Yes, development is constantly taking placo: my mediumship has been my best education.

5 .- Are you much affected by "conditions," if so, how? 5.—The conditions in my own nature affect me more than those outside. When in ill-health, de-pressed or troubled, I am very sensitive to coldness and inharmony in circle or audience. At times, my guides have sufficient power to lift me above such conditions.

### QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

Answers by Mrs. Wallis's Control, "Sincerity." 1.-How far are the trance utterances of the medium to be regarded as yours? Bo you supply the words, or only impress the ideas?

1.-With regard to my control personally, I supply the Ideas, and they are fashioned into shape by the channel through which they come. With regard to those who control the medium for closer intercourse, the ideas and words also are frequently given.

2.- Bo you take complets "control" of the organism, or simply stimulate and inspire the thought faculties?

2.--I take complete control of the physical organism, inspire the mind with my ideas and stimulate the thought faculties to express them in words. My medium is more an inspirational than trance medium, through whom the work is unconsciously done. 3-Be the conditions of the medium, or the surrounding influences, affect you; if so, how?

3.-The conditions of the medium, also the surroundings, affect us largely. The more the medium becomes absorbed in matters not related to splitual work, the more difficult is it for us to convey our ideas through her. Low and depressed states of body and mind on her part also affect our power of control. When the medium is in good health, and her mind exercised on spiritual or reformatory sub-jects, she being more in unison with us, we convey our ideas with facility. Regarding external sur-roundings, coldness or inharmony, undeveloped con-dition of an audience or sitters, but especially inharmony, retard our work. But harmonious, intellectual and well-developed people surrounding our medium, and who are on a spiritual plane of thought,

assist us. 4-Do you sp ak for yourself only, or act as spokesman for other spirits?

4 .- At times, I speak for myself, impressing the medium simply with my own ideas and opinions, founded on my own experience. At other times, I, in conjunction with other controls, stimulate or lift her to a plane of thought equal with ours; through her then the ideas flow from us as a band, composed

require the "shut-eyed" condition, to abstract the require the "shut-eyed" condition, to abstract the medium from the surroundings; but an inspiration-al medium does not, as a rule, require that condition, the controls having sufficient power to transmit their ideas, more as an inflowing than, as in the trance state, a thorough control. Trance, or uncon-scious mediums, generally develop to the plane of the controls, becoming more conscious, often merge-ing into the inspirational, open-eyed condition. But this is principally a question of temperament, some mediums being easily affected, others requiring to be completely suburgated. It is my opinion that medicompletely subjugated. It is my opinion that medi-ums should use every means in their power to edu-cate themselves, and develop all their powers and capacities to the utmost, without undue strain. The better the instrument, the better the music, provided the musician is skillful.

11,--Are we justified in expecting "originality" in trance or in-pired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums; in other words---What is the value of trance mediumship as an evidence of spirit iden-tity?

11 .- You are justified in expecting originality of thought and utterance, but you must couple with your expectations an understanding of the difficulty of spirit-control. Very much that is original, or foreign to the medium's mind, has been given, though not always original or foreign to the hearers. The only proof that you can have, except in the case of test mediums, is your knowledge of the melium's power or capacity in a normal condition, contrasted with what is expressed in the abnormal. The value of trance utterance is to awaken the desire for investigation, by testifying to facts, and to guide the investigator, after receiving the facts, into a knowl-edge of the spiritual philosophy—the philosophy of life,—thus serving a two-fold purpose: arousing to a consciousness of need, and then satisfying it.

12.—Will' you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the differ-ence between psychological states and spiritual mediumship? 12 .--- I understand by " thought-reading," the power of consciously reading another person's thoughts; "thought-transference"--for instance, my power to transfer my ideas to my medium; and "infusion," where the two occurs and the the where the two occupy such positions that the thought becomes blended or intertwined, as in the case of individuals becoming so sympathetic, ex-pressing each other's thoughts and conceiving them to be their own. The psychological condition, or outward spiritual state, can be entered by individ-uals without undergoing control. Persons may psy-chologize themselves, and do so frequently, especially those persons who may strongly desire to become mediums, and yet have very little mediumistic power. This desire acting upon them, psychological effects are produced; or the psychological state can be induced by the positive influence of others. But in genuine mediumship, spirits are the operators, individually or collectively, controlling or inspiring their mediums.

### A Malignant Spirit.

#### 'to the Editor of the Religio-Philosophical Journal:

I will give you the following incident, which may interest you, premising that it has lost me more than one acquaintance—not friends—for this dis-consistent of existing makes there not out out out their cerning of spirits makes those not quite sure of their own spiritual condition, chary of one who may be able to see their real nature. I had occasion to consult my legal adviser in New

York City, and he being engaged with other clients, I walted his leisure in the comfortable ante-room. At length the door from the inner office opened and three women and one gentleman emerged from it; two of the women I at once recognized as having a cruel hostility to me, most unjust and unwarrantable, for I had done them many kindly offices, which ought to have entitled me to their gratitude. The gentleman was a well-known friend to one of them. As they passed through the room they did not see me seated by the register, and were nearly at the outer door, when one of the women turned squarely round and looked me fully and fiercely in the face. She moved so closely to one of the women that it seemed as if she must jostle and impede her movements, but she did not. I observed her dress was somewhat foreign, lurid in color, but not black. The features and general appearance of this stranger to me was thin, wiry, defiant and malignant. She faced me till ou'side the door.

I expressed some surprise at seeing these persons at my lawyer's rooms, and inquired the name of the third woman. "Third?" exclaimed the lawyer, "there were only

Mrs. and Mary -"Why, I saw three," and I described her appearance He shook his head incredulously, and looked a me intently, at which I laughingly replied: "Oh! I am in perfect health. I saw three women, but one was strange looking. A law stu lent had his desk in the ante-room, and sat writing there while I waited. The lawyer open-ed the door and asked: "How many women went through here just now?"

### Haverhill and Vicinity.

#### Fo the Editor of the Keligio-Philosophical Journal:

The cause of Spiritualism is being manipulated in the city of Haverhill, Mass., by a society called The Haverhill and Bradtord Britan Hall Association of Spiritualists. Just exactly who the responsible par-tices are, it is hard to tell, as I find that they have subscribed themselves to their announcement of speakers and address to the public under the very indefinite cognomen, "Per Order Committee." Never-theless meetings are being held regularly on each Sunday at 2 and 7 o'clock, P. M. N. S. Greenleaf, of Lowell, Mass., occupied the platform Sunday, Oct. 10th in his usual years anterfolding manuar.

19th, in his usual very entertaining manner. C. Fanny Allyn, of Stoneham, Mass., was the speak-er on the Sundays of October 25th and Nov. 2nd, and she gave entire satisfaction. She requested subjects from the audience, to which there was a good re-sponse. On the afternoon of Nov. 2nd, she selected two from among the subjects laid on the desk-the first being "Evolution," the second, "Why are the believers in biblical spirit manifestations so prejudiced against modern spiritual manifestations? ' Mrs. Allyn's remarks on religious evolution were timely and to the point, and her criticisms of ancient and modern spirit manifestations were from the standpoint of a scientific analysis. In the course of her reasoning she said that she did not believe that the donkeys of the ancients could talk any better than the donkeys of the present time, and that the church did not even want the two-legged donkers of the present day to talk. She did not believe that five loaves and two small fishes would feed a picnic party of five thousand on the plains of Judea, any more than five loaves and two small fishes would feed a picnic party of the same size in New England at the present day. She did not believe that the spiritual visitants in the tents of Abraham could eat solid food any more than the spiritual visitants in the scance rooms of to-day could do so. She reasoned that when spirits laid aside the material body, they also laid aside material food, and had no more use for it. If scientific reasoning is worth anything in assisting to decide the true nature of the phenomena of the present day, then scientific reasoning should be used in judging of the reported phenomena of ancient days. What cannot take place to-day under the scrutiny of scientific principles, could not have taken place two thousand years ago. A lie was a lie to her, whether in the Christian bible or outside of it, and as such should be denounced.

LADIES AID SOCIETY. Connected with the Britan Hall Society is the Ladies' Aid Society, which meets in the parlors of the hall on Tuesday afternoon of each week. This society is doing a good work and meeting with a reasonable success, though by no means that success these societies so richly deserve. AMESBURY, MASS.

Meetings have been inaugurated at Amesbury and are meeting with a much greater success than was at first expected, but the management started in the right direction for success, by securing such talent and ability as can not only entertain, but can instruct and ability as can not only entertain, but can instruct their audiencee. Among the speakers that have been before this society, we notice Mrs. Sarah A. Byrnes, Mrs. Isabella Beecher Hooker, and Capt. H. H. Brown, persons that should be kept at work all the time, be-cause they are making the world a little better for their living in it. Such people work for humanity's sake, and not alone for a head-gear to be worn in the Christians heaven. W. W. CUBRIER. Horewhill Mass the Christians heaven. Haverhill, Mass.

#### Mr. Dawbarn's Position.

To the Editor of the Religio-Philosophical Journat Permit me, through your columns, to reply to Mr. Dawbarn's letter in your paper of October 25th. When a person proposes to be a teacher of others, and undertakes to correct the mistakes of the mil-lions who are engaged in the investigation of spirit-ual phenomena. I presume it will be admitted, that he should be certain of his premises, accurate in his language, and exact in his statements. A due ob-servance of these conditions by Mr. Dawbarn would have precluded the possibility of misconceptions on the part of any of your many readers who may have read his article (No. 5) to which I took exception; but when Mr. Dawbarn, in the article referred to, says: "These facts clearly teach that very much we have been ignorantly attributing to spirits out of the body springs from spirits in the body," how was it possible to understand him otherwise than I did, and yet it appears from his letter of explanation. that he merely intended to draw a distinction between "spirits emancipated from the body by death, and spirits temporarily absent from the body, as in the case of doubles, etc. Had Mr. Dawbarn so expressed himself, I would have taken no exception to his statement, but when he spoke of spirits in the body writing on slates, rapping on tables, etc., I was justified in supposing that he meant what he said. But Mr. Dawbarn thinks I did not "grasp" the "meaning" of his expression; this is a "most lame and impotent conclusion." How was it possible to grasp a meaning; the very opposite of which was expressed by his language? Nor was I singular in not grasping his meaning, for many Spiritualists have spoken to me on the subject, and they understood him as I did. Again, Mr. Dawbarn, referring to me, says "that his quarrel must be with the facts of nature." The mistake Mr. Dawbarn makes, is that he takes his own assumptions for nature's facts, and expects other people to do the same. My objection is to these assumptions. He says, speaking of the class of phenomena under discussion, it "may be and often is of the sensitive medium," etc.; while a little later he says: "It is obvious this class of phenomena must be rare." I leave Mr. Dawbarn to explain these contradictions when he again rises to explain. Another assumption of Mr. Dawbarn is, that I am either a young Spiritualist, or have a limited experi-ence, etc. As this, however, is not pertinent to the matter at issue, I will suffer it to pass without remark.

### Notes and Extracts on Miscellaneous Subjects.

Engineer Eads is exhibiting models of his proposed ship railway in New York, showing conclusively its practicability. He says the railway can be built for \$45,000,000, while \$50,000,000 won't finish the Panama Canal.

John Brown's old fort at Harper's Ferry will probably be carted around the country as a dime museum exhibit. Four thousand dollars has been offered the present purchaser of the property for it by an enterprising showman.

It is now announced that Kate Field has prepared to less than three lectures in the hope that the whole of them at all events may be fatal to Mormonism. They are to be fired one after the other as soon as the battle-field is ready.

The blaze of a gas well near Pitisburg has lately lured as many as fifty wild gives and ducks to an un-timely death. The light deceives the poor birds and they fly into the blaze. The heat is so intense that not even a charred bone is left.

The chief of the Swiss Federal Bureau of Statistics estimates that in the year 2000 the United States will contain a population of 600,000,000. Think of waiting for the election returns in those days. We feel real sorry for our posterity.

Everybody has heard of "Nasby" (Locke) of the Toledo Blade, but few could imagine how he looks. He is the shaggiest and most uncouth specimen of manhood that can well be thought of. He is short and very broad, and his face is like a red, red sun.

The new university at Stockholm has established a professorship of mathematics expressly for a woman. This is Mrs. Dr. Sophie Kowalevski, whose paper on partial differential equations was recognized as sufficiently important to warrant the establishment of a chair for her.

One of the greatest vegetable curlosities in exist-ence is on exhibition in Nevada. It is a potato vine filled with well-developed potatoes which grew in the open air like tomatoes. They differ from the tubers which grew underground according to the established rule, by bearing a slight green tinge.

As an example of their stoicism, it is said that dur-ing a fight with our troops in the West an Indian woman concealed her little girl in a barrel, telling her to remain perfectly quiet, whatever happened. After the battle the child was found with her arm shattered by a minie ball, but she had uttered no cound sound.

The gold medal presented to the widow and sons of John Brown of Harper's Ferry, which has been deposited for several years in the bank at San José, Cal., is on its way to owen Brown, the only one of the old Ossawattomie's sons who escaped from Har-per's Ferry, now a man of 69, who is living in seclasion on Put-in-Bay Island, Lake Erie.

Gophers have become such a nuisance in some parts of Dakota that the local authorities in many counties make a standing offer of five cents for every gopher's tail. This has led to gophers' tails being used for currency. Shoppers ask for several tails worth of calico; topers go into bar-rooms and throw down enough tails for a drink; and it is said that tails have even been put on the collection plates at religious meetings.

A traveler in South America says every window in Rio Janeiro has a woman in it. The measure of the respectability of a funeral there is the number of mules to the hearse. After a hard rain in Bio the streets are flooded, and big negroes earn tips by carrying ladies and gentlemen from one dry spot to another. It is said the only place a Brazilian does not smoke is his coffin. The common beast of burden in Rio is the head, after the Holland style.

The grown-up Mormons are exceedingly hard to convert to anything like orthodox Christianity. But the teachers and missionaries who are trying to evan-gelize Utah are at work on the children, who are plenty in that country. Seventy-one school buildings have been built at a cost of nearly \$300,000, and a dozen or more schools are held in rented buildings. There are about 7,500 Mormon children under anti-Mormon instruction, and they are said to make good scholars.

Here is a lovely incident: Fifteen years ago Sir Moses Montefiore, then eighty-five years old, was walking in a little garden in Ramsgate, on the coast of England. Near a noble tom's was one filled grave and an empty one. A friend who accompanied him asked: "Why this empty grave!" "That is for me," replied the philanthropist; "in the other lies my wife. Her soul is with me still, as she was with me in life. She was my guiding-star, and now looks down upon me.<sup>2</sup> When both parents have eyes of the same color 88 per cent. of the children follow their parents in this feature, and of the 12 per cent. born with eyes other than the parental color a part must be attributed to intermittent heredity. More females than males have black or brown eyes in the proportion of 49 to With different colored eyes in the two parents 53 per cent. of the children follow the fathers in being dark-eyed and 60 per cent. follow their mother in being dark-eyed. There are great differences in the average growth of some of the more common trees. In twelve years white maple increases one foot in diameter and thirty feet in height; ash, leaf maple or box elder, one foot and twenty feet; white willow, one foot and a half and fifty feet; yellow willow, one foot and a half and thirty-five feet; blue and white ash, ten inches in diameter and twenty-five feet in height; Lombardy poplar, ten inches and forty feet; black walnut and butternut, ten inches and twenty feet. Bauchon Brandely, in order to study the embryonic growth of the oyster, perforated the upper shells by means of a trepan. After the hole is made and the particles of the shell carefully removed, a stopper is prepared of linen, wax, or some other material. to exclude the water and the enemies of the oyster. The shell is reconstructed by a thin layer of pearl in about eight days. In order to prevent the growth being too rapid while the observations are going on, the stopper is turned around every two or three days, Mr. Spurgeon told an interviewer the other day that he thought, on the whole, the world had grown better since he first knew it. "There have been many improvements," he said, "especially in the di-rection of temperance. A whole class of men who were very numerous when I first came to London have become extinct. I refer to those good and re-speciable gentlemen who never got drunk, but were in the habit of getting-well, let us say, tolerable mellow. You never come across one of these nowadays." The question often occurs: At what height can men live? A recent traveler in Asia, Mr. Webber, states that in the mountains of Thibet he has lived for months at the height of more than 15,000 feet above the ocean, with the following results: His pulse, normally only sixty-three beats per minute, seldom fall below 100 beats per minute during the time he lived at that altitude. His respirations were often twice as numerous as under ordinary circumstances. A run of 1,000 yards would quicken both pulse and respiration more than a run of 1,000 yards at the sea level, and the higher the altitude at which he resided the greater he found the difficulty of walking or running fast. Among the ancient Greeks deaf mutes were looked upon as a disgrace to humanity, and under the bar-barous laws of Lycurgus they were exposed to death. Nor was highly cultured Athens less cruel than Sparta toward these unfortunate creatures. Deaf mute children were pitilessly sacrificed with-out a voice being heard on their behalf. Aristotle declared congenital deaf mutes to be incapable of instruction, and this was the universal opinion of classical antiquity. The Romans treated the unfortunates with the same cruelty as the Greeks. As soon as a child was found to be deaf and dumb it was sacrificed to the Tiber. Only those escaped whom the waves washed back to the shore, or whom the natural love of their parents kept hidden from the eyes of the world. Mrs. James K. Polk, who is now 81 years of age, recently speaking of the time when she was lady of the White House, said that she enjoyed that peri-od of her life, and looked back upon it after forty years with pleasure. She is fond of recalling inci-dents of Mr. Polk's Administration, and is proud of his career. She says she regards the annexation of Texas and the results following the Mexican War-that is, the acquirement of the Californias, New Mexico, and all those Territories so rich in mineral Mexico, and all those Territories so rich in mineral ore—as some of the most important events in the history of this country. In fact, she thought Mr. Polk's Administration was second to none, and she would not even except the results obtained by Mr. Jefferson. She says history is now proving the ad-vantages gained by these accessions, all due to Mr. Polk's Administration.

### Mr. John McLeod, as a Healer, etc.

The following personal letter, written with no thought of publication to a gentleman in Massachusetts, is forwarded for publication as evidence of the powers of Mr. John McLeod, of 65 West 30th Street New York City. The JOURNAL publishes it by request and believes in the good faith of the writer, but expresses no further opinion.

BENJAMIN T. CLARK, M. D.,-DEAR SIB: I notice that you have spoken of the wonderful development of clairvoyance, given by Mr. John McLeod by the laying on of hands. Now, in the interest of truth and in justice to him, I have an experience to relate. Some months ago I met Mr. McLeod at a conference meeting where he spoke of his development, etc. and as he proffered his services to any one present for development, healing, etc., I invited him to spend an evening with our family, comprising my husband, son and myself. He accordingly came and laid his hands on each of our heads for a few minutes, asking each of us to describe any thing we might see. At this short sitting I saw nothing, but our son saw a magnificent laudscape view, but being only eix-teen years of age, and diffident, he did not mention the matter until Mr. McLeod had left. Mr. McLeod remarked that the potency was now upon us, and that during the next week or two we would be likely to see spirits, and possibly hear them. Indeed, our fond hopes were gratified. We saw landscapes and living objects. On learning this, he appeared as well pleased at results as ourselves. He came again, and on laying his hands on my son's head and on my own a few times, we became clairvoyant and clairaudient, while both of us remained throughout normal and wide awake; in short, to us our spirit friends are to-day as objective as are our neighbors. I may also add that we are grateful to Mr. McLeod

for the potent manner in which he has removed from us every pain and ache by his healing powers. Headuches, sore throats and chest complaints appear to vanish before his potent touch. E. M.

#### Notes from Newark, N. J.

To the Editor of the Religio-Philosophical Journal: I wrote you almost a year ago that the Spiritualists of Newark, N. J., had formed a society. We have not increased much in number, but in earnest offort we are beginning to feel strong. Thanks to our kind benefactor, Judge Dailey, who not only freely offered to lecture for us gratuitously, but helped us financially, by giving us a part of the pro-ceeds of his Talmage lecture. He has also helped us by sending us good talent from Brooklyn. Miss Bescher, in the early note of the summar did us Beecher, in the early part of the summer, did us good service. Since resuming, after vacation, Charles Dawbarn has favored us, and last Sunday evening, W. C. Bowen. Mrs. Brigham is expected here soon. The encouragement we have received has inspired us to make a determined effort to support our socie-We feel hopeful that the next report will be one of success in this particular.

Newark, N. J. MRS. E. W. CRANE.

Hugo Preyer, of Denver, Celorado, writes Please give notice in your paper, that I will trave and deliver lectures on Spiritualism and expose all the tricks done by self-styled traveling mediums. J believe that the cause of Spiritualism will be advanced by exposing the frauds and sifting the wheat from the chaff. I have bought all the humbug-materials used by these frauds, and will deliver a fecture on Spiritualism, then do all the "humbug," and exposit, telling the audience the difference between the original and the fraud.

The natives of West Africa are still something given to campibalism. In 1859 numan fiesh was exosed for sale on the public market at Duketon, Old Calaber. Only a year or two ago a chief of the Brass district, named Imamy, killed two Acreeka people, who were sacrificed to the manes of his fathers. In Brass, as in Bonny, they eat all enemies taken in wav, and they put forth in justification for this, that devouring the flesh of their enemies makes them brave.

of a larger or smaller number of spirits, as the case may be. The above answer also applies to other members of the band, who control the medium. 5.-Can you "give expression to the facts and thoughts

foreign to the medium "? 5.-Yes, under harmonious conditions. But to do

so we have to keep our medium ignorant of that which we desire to transmit, and to pass "the fact or thought foreign to the medium" through her mind instantaneously; or else let it flow through, carried in the volume of inspiration.

6 .- Do you appropriate and use thoughts, ideas, and illus-trations which you find in the mind of the medium, or do trations which you find in the mind of the medium, or di-you "pick the brains" of some one present; or are you helped or hampered by the influence of a positive person?

6.-The mind of the medium is to us as an open book, and we use from it what suits our purpose. It does not however follow that what comes is simply from the mind of the medium; only that we use from it what we regard as necessary. Occasionally, when a member of the audience or circle is in harmony with ourselves (there being planes of thought common to all who can reach them); we draw from such persons, ideas that they may have had in their minds. Inasmuch as harmonious conditions assis and discordant conditions hamper us, we are affected by surrounding influences. Genial, sympathetic whole-souled individuals assist us largely; but cold critical, cynical persons-more especially if they are strongly opposed to our work,-unconsciously, on their part, if they are not so opposed.

7.-How is it that speakers, presumably under spirit con-trol, sometimes give utterance to the thoughts of persons in the audience?

7.-The thought-planes being open to all who can reach them, it necessarily follows that if there be persons present in sympathy upon those thought-planes with the inspirers of the ulterances, it is quite easy for those utterances to express the thoughts of persons. This does not imply, however, that such the inspiring controls consciously appropriate to themselves those thoughts, and use them for their own purposes.

8.—If splitts through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they (splitts) obtain from the minds of per-ons in the audience, are we justified in thinking such splitts d shonest and immoral, and in calling them "mental plates"?

8.--Certainly not, unless they employ them for dis-lionest or immoral purposes. The conditions that appertain to spirit control or inspiration are so little understood, that individuals are apt to jump to conclusions anite unwarranted by facts. I and others use that which we find in the mind of the medium, and what sympathetically flows to us from others in the audience, in conjunction with our own ideas and opinions, if we deem it necessary. If we do not, we simply give our own ideas, they being fashioned into shape by the instrument through whom we work. But if the control be ignorant and undeveloped, that which is in accordance with his state will be transmitted. And according to the progress or development of the control, whether enlightened or unenlightened, provided conditions are good, will be the expression through the medium.

9.—Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers"?

9.-All speakers or inspirers retain to themselve somewhat of that which they know-at least, that is my opinion-giving that which they consider best for their audience. It is not to be understood that by so doing they give utterauce to false ideas, or rather to that which they know to be false, though they might be mistaken; the control giving at times expression to a partial truth, if he consider the whole truth, as understood by him, too much for his hearere. But there are many who must say what they feel to be true, irrespective of pleasing or displeas ing. This is largely a question for individual spirits to answer for thenselves, but all those who desire the truth to be known, work to that end, in accord-ance with their lights. We do not consider it "pan-dering" to an audience to withhold that which we think bermful as long as we should be appeared. think harmful, as long as we speak in accordance with truth. We are somewhat in the position of parents, who give their children a little knowledge to prepare them for more by and by, as they are ready to receive it and apply it.

10.-...Ts it your opinion that trance mediumship requires the 'shut-syod' condition? That the medium should refuse to educate him well, but rely solely on "the spirits" for in-tellectual culture and spiritual development?

10 .- My opinion is, that trance mediumship does

"Two women and one man," he replied. This was no subjective illusion. I saw this third woman. I think I saw her inner spirit, the devil, socalled, attendant on her; the embodiment of the soul within her-the imp or devil of Sir Thomas Browne

If such be the spirit within some, do we not run some hazard in calling for materialized spirits? Can we be sure that their office is safe or reliable? Do they speak words of truth? What would that third or visible soul of that woman have said or done to me, had it been in her power? Blue Point, L. I. ELIZABETH OAKES SMITH. Blue Point, L. I.

### The N. L. L.

A Letter from a Former Vice-President, Who Resigned Because the League Insisted on Demanding Unconditional Repeal of the Laws Against the Circulation of Obscene Literature.

The following letter not originally intended for publication, is, by consent of the writer, now published.

To the Editor of the Religio-Philosophical Journal:

I am indebted to you, I presume, for the JOURNAL of Nov. 1st, containing editorial criticisms on the re-cent action and present predicament of the National Liberal League. I am also in receipt of the remarkable circular of the Sec'y of the League, appealing for the sinews of war and promising therewith to move instanter upon the Christian Church and wipe t out of existence without ceremony. Having never considered this any part or parcel of the design or purpose of the real League, I could not consistently encourage such an undertaking under that name. Besides I am not anxious to see such a thing done-certainly not on such chort notice. It would be exceedingly uncomfortable for our good Christian friends, neighbors and kinsfolk who are devotedly attached to their time-honored faith, to be so suddenly turned out of house and home; not only so, but I had recently promised to pay something toward re-building and modernizing the Baptist church in Ohio, of which my mother was long a member, and in which I went to Sunday school under the instruction of the good deacon whose Christian virtues I admire. I am a liberal, or have so considered myself, and once had hope of the usefulness and honor of the League, but the thing takes such strange and ridicalous freaks that there seems to be no sort of safety in coming anywhere within reach of it. It strikes wildly, lunges, kicks and flounders so amazingly that it is pretty certain to be the death of itself. Its antics would be amusing were they not so much in blind earnest. R. C. SPENCER. in blind earnest. Milwaukee, Wis.

### Psychometry.

To the Editor of the Religio-Philosophical Journal:

I have often seen very interesting articles in your paper from the pen of Mr. Charles Dawbarn of 463 West Twenty-third St., New York, but no mention of his wonderful psychometric powers. I had occa-sion during the past six months to consult a good psychometrist, and Dr. J. V. Mansfield sent me to Mr. Dawbarn, recommending him very highly. Mr. Dawbarn has given me advice in business and other matters of the very highest importance, and his de-lineation of the character of some parties whom I have had dealings with, has been marvelous in its ac curacy, and of the greatest service to me. Mr. Daw-barn is one of the kind of Spiritualists whom I like, for he is truly a spiritually minded man, which can hardly be said of some people who call themselves S. H. W. Spiritualista. New York City.

The police force of London numbers 12,662, mak-ing it more than half as large as the regular army of the United States.

In conclusion, allow me to apologize to Mr. Daw barn for placing a heading to my letter to which he objects, but as I was not the first to call attention to "Some of the Mistakes of Dawbarn," I cannot assume all the responsibility for the act. H. GASTAN. Leadville, Col.

### . A Wonderful Feat.

The Bismark Tribune gives an account of the remarkable achievement of an Indian by the name of Tsi-ung-che-ung, who had been roaming about that city for som + time. His feat consisted in swimming the Missourl River with his left hand tied securely behind him-his reward for so doing being the heart and hand in marriage of a bewitching daughter of one of his fellow scalpers. The Tribune says:

"He dove boldly from the bank of the river and was lost to view for a number of seconds, when he came to the surface several yards above the point from which he started, having made a long diagona dive up and across the stream. He struck out bold-ly, paddling along with one hand. When he reached the middle of the stream he raised his arm and went straight down, disappearing beneath the mud dy surface. As the water closed over him the maiden who had been watching every movement with inter est, manifested great nervous excitement, and just as she was about to jump into the frail cance, which was half launched, her lover appeared with a care less toes of the head, and his raven locks floated upon the surging waters. As he neared the opposite shore the admiring braves, led by the girl, began waving their hands and singing a song of joy, and when he reached the bank and stood facing his admirers, loud were the exclamations of gladness sent up from the point where he started. It was indeed a wonderful feat-swimming the stream with one arm completely disabled and wearing heavy buck-skin pantaloons and shirt, with no boat or bodyguard to accompany him.

"Wooden wool" is now used as a cheap and use-ful dressing for wounds and is being prepared extensively as a commercial staple for surgical dress ings. It is finely ground wood such as is extensively used in the manufacture of paper. It is a clean-looking, delicate fibred, soft, yellowish-white sub-stance, having an odor of fresh wood, and absorbs an immense quantity of liquid.

Europe and British India consume about 150,000 gallons of handkerchief perfumes yearly. There is one great perfume distillery at Cannes, in France, which uses yearly 100,000 pounds of acada flowers, 140,000 pounds of rare flower leaves, 32,000 pounds of jasmine blossoms, 20, of tuberose blossoms, and an immense quantity of other material.

Ninety-five thousand sheets of paper are daily consumed in printing Uncle Sam's money and internal revenue stamps.

### NOVEMBER 29, 1884.

#### God's Channel,

Like the channel of a mighty river, God made the heart of man, a glorious source Through which he means his bounties to deliver; Wealth, love or learning to speed on their course To all this suffering world. He who retains The riches of his purse, or soul, or brains

For his own use, defies God's grand endeavor, And chokes with weeds of pride and selfishness, And rank, vile growths, the bedway of that-river,

Whose stagnant waters-meant to heal and bless Grow polsonous in their turbid overflow, And breed disease, and countless crimes and woe.

Is thy life crowned by knowledge or affection? Hast thou been prospered in a worldly way? In thy heart's channel gaze with close inspection----See if foul weeds fill up its course to-day. Or do its wholesome waters run forth free, So men may drink and share thy joy with thee? —Ella Wheeler Wilcox in Utica Observer.

#### Monkeys.

A French experimenter, Mons. J. Fisher, has given an interesting account of observations on monkeys, especially *Macacus rhesus*. One of these animals, having been frightened at seeing a gun discharged at some sparrows, extended his fear to a toy pistol suspended from his master's watch-chain, and even to the figure of a revolver illustrating an armorer's catalogue. Several species of monkeys recognize-pictures of animals—a proof of the superiority of their intelligence over that of dogs and elephants. The *Rhesus* knew the names of some sixty or sevent The Rhesus knew the names of some sixty or seventy animals confined in cages in the same room; he could fully understand the expression of the human countenance, could estimate weights, and had a certain-though not strong-sense of number.

#### Overcoming a Suicidal Impulse.

Speaking of suicides, Dr. John Lambert of Salem, N. Y., tells a story of a prominent physician now do-ing a successful work, who in early professional life was daily beset with a strong suicidal impulse. He fully realized the situation, and contemplated volun-tarily going to the asylum for self-protection; but he resolutely concluded to put the instrument a daily resolutely concluded to put the instrument, a deli-cate knife, with which he was to open the femoral artery, in full daily view, and by strength of mentai and Christian force of character he fought the enemy out on this line until the glittering blade had rusted and he had conquered.

### Habitability of the Planets.

The question as to the habitability of the planets has lately been discussed with much ability by Pro-fessor McFarland. His conclusions are that the four large outer planets have not sufficiently cooled down to allow life on their surface such as is seen on the earth; that Mars gives all telescopic and spectroscop-ic probabilities of conditions compatible with life as we see it; that the earth, certainly for millions of years, has been covered with multifarious life; that in respect to Venus and Mercury no certain evidence or knowledge presents itself; and that the satellites are manifestly not fitted for such life as the earth exhibits-the moon, in particular, having no water and no atmosphere.

#### Temperatures and Latitudes.

The difference between the temperatures of places in America and those of similar latitudes in Europe reached a remarkable degree last January. For in-stance, it is reported that in Nashville and Knoxville, in the same latitude as Malta, the temperature fell as low as 16 and 10 degrees below zero, while in Nalia the lowest using reached was part al degrees. Malta the lowest point reached was about 21 degrees above zero. At Indianapolis and Columbus the mercury indicated 25 and 20 degrees respectively below zero, while at Madrid, in the same latitude, the greatest cold was 16 degrees above zero.

### Motive Power of the Human Body.

Dr. Marey of Paris has succeeded in measuring the motive power of the human hody as developed in every movement. As one of the results of his studies, he shows that something is gained in the power of walking by quickening the pace from forty to seven-ty-five steps per minute. But the latter figure is the extreme limit; with a greater number of steps pow-or would be last instead of gained. er would be lost justead of gained,

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The aim of The Indee 19-

To increase general intelligence with respect to religion; To foster a nuller spirit and quicken a higher purples, 1 eth in the society and in the individual;

in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for shavery, character for creed, eathelicity for bigotry, love for inte, innumitarianism for sectarianism, devolue to universal ends for absorption in selfish schemes. In brief, to haven the day when free and rational thought shall take the place of dogmatism and ce lest-citizin throughout the world, and when the wrifare f humanity here and now shall be the aim of all private and public ac itivities.

tivities. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the



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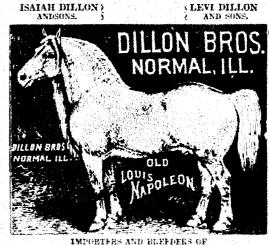
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### The Book-Worm.

A book-worm of the paper-eating sort is a creature selaom seen, despite its extensive and most destruc-tive borings among book treasures. It is described as a white wax-like grub, exactly resembling the little white maggots of cheese. Three specimens were lately found in the act of tunneling through a bundle of paper in a London establishment.

### Sheep in Australia,

Sheep-raising in Australia has become the chief industry of that great and remarkable continent. The amount of wool exported last year was 7,693,748 pounds, valued at £1,262,823. It is estimated that the number of sheep in Australia reaches the enormous figure of 21,000,000.

Clara Louise Kellogg is rusticating at Birmingham Conn., and "paralyzes" the local belles by running around the streets in calico dresses and without her best front bair.

The free text book experiment in Massachusetts is said to be a success. It has resulted in a larger at-tendance in the schools, and it is more economical than the old system.

#### Lots of People.

get billious, have heavy headaches, mouth foul, yel-low eyes, &c., all the direct result of impure blood which can be thoroughly cleansed, renewed and en-riched with Kidney-Wort. It acts at the same time on the Kidneys, Liver and Bowels and has more real virtue in a package than can be found in any other remedy for the same class of diseases.

The two daughters of John Bell, the Presidential candidate of 1860, are keeping a young ladies' acade-my on Chestnut Hill, Boston.

#### A Small Leak

will sink a great ship; and what at first appears to be a triffing cough is apt to culminate in consumption if not properly attended to in time. For con-sumption, which is scrofula of the lungs, and for all blood and skin diseases, Dr. Pierce's "Golden Medical Discovery" has no equal. By druggists.

The Philadelphia *Ledger* claims that happiness is a habit. A very pleasant habit to get into.

It's no secret that Dr. Pierce's Compound Extract of Smart-Weed is composed of distilled Extract of Smart-Weed or Water Pepper, Jamaica Ginger, Camphor Water and best Grape Brandy. The best remedy for cholera morbus, diarrheea, dysentery or bloody-flux; also, for colic or cramps in stomach, and to break up colds, fevers and inflammatory attacks

Los Augeles, Cal., has a Chinese theatre capable of accommodating 1,200 people.

Keep in the Fashion. The Diamond Dyes always do more than they claim to do. Color over that old dress. It will look like new. They are warranted. 10c. at druggists. Wells, Bichardson & Co., Burlington, Vt.

"Graveyard" insurance cases keep turning up in some parts of the Eastern States.

Many ladies who for years had scarcely ever enjoyed the luxury of feeling well have been so renovated by the nee of Lydia Pinkham's Vegetable Compound that they have triumphed over the ills flesh is said to be heir to, and life has been crowned with added charms and fresher beauty.

A revolution in Belgium in favor of a republic is by no means an impossibility in the near future.

Why suffer the tortures of billousness when Hood's Sarangarilla will give you sure relief? Sold by all druggists. 100 Doses One Dollar.

A yellow parrot is Nicolini's rival for the affections of Pattl.

Twenty-one thousand houses were built in London SAL THET.

William March



### LYDIA E. PINKHAM'S **\* VEGETABLE COMPOUND \*** \* \* \* \* \* <u>IS A POSITIVE CURE</u> \* \* \* \*

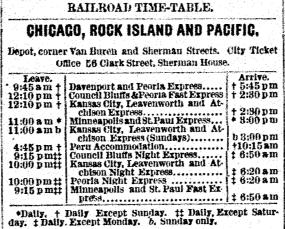
For all of those Painful Complaints and \* \* Weaknesses so common to our beat \* \* \* \* \* \* FEMALE POPULATION.\* \* \* \*

IT WILL CURE ENTINELY THE WORST FORM OF FE-MALE COMPLAINTS, ALL OVARIAN TROUBLES, IN-FLAMMATION AND ULCERATION. FAILING AND DIS-FLAMMATION AND THE CONSEQUENT SPINAL WEAK-PLACEMENTS, AND THE CONSEQUENT SPINAL WEAK-NESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. \* \* \* \* \* \* IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCTTOCANCEROUS HUMORS THEREFSCHECKED VERY SPEEDILY BY ITS USE. \* \* \* \* \* IT BENOVES FAINTNESS, FLATULENOV, DESTROYS \* IT BENOVES FAINTNESS, FLATERENCE, DESTROIS ALL CRAVING FOR STINULANTS, AND BELLEVES WEAK-NESS OF THE STOMACH. IT CURES BLOATING, HEAD-ACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION. \* \* \* \* \* THAT FEELING OF BEARING DOWN, CAUSING PAIN, \* IT WILL AT ALL TIMES AND CAULA AND CAUSEN STANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. \* \* \* \* AT ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. \*\*\* \* \* \* FOR THE CURE OF KIDNEY COMPLAINTS IN

\* FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. \* \* \* LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lexenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidentially answered. \* No family should be without LYDIA E. PINKHAM'S TAVER PILLS. They cure Constipation, Billousness and Torpidity of the Liver, 25 cents per box. JAMES PYLE'S THE BEST THING KNOW TOB Washing and Bleaching In Hard or Soft, Hot or Cold Water.

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## **RELIGIO-PHILOSOPHICAL JOURNAL.**

### NOVEMBER, 29, 1884.

#### Continued from First Pass

hypothesis of the inner world corresponds to that one great hypothetical law of the motions of all formed matter in the universe of

The word "telepathy," used by the mem-bers of the Psychical Research Committee, ap-pears to please Prof. Newcomb:

"The general question at issue is, whether there is any such process as what the psy-chists very happily denominate 'telepathy,' which may be defined as *feeling at a distance* without the intervention of any physical agent, and just here we have the real point at issue between them and those people 'of the earth, earthy,' who think their work is all nonsense. The real questions are two in number:

1. "Can the mind be influenced by things external to itself in any other way than by such things acting physically upon the nervous system?

"Can the mind, by any act of the will, produce any effect outside itself, except through the agency of the organs of motion of the body itself, acting according to physical laws?

"The two questions may, perhaps, be com-bined into one by inquiring whether it is possible that mind can affect mind otherwise than by some physical connection between the nervous systems with which the two minds are associated."

Professor Newcomb proceeds to ignore the intervention of an extraordinary medium of communication, and makes reference to the subject of mesmerism as quoted above, but with what relevance true investigators will understand; in fact, he appears to ignore the extraordinary community of feeling as well, for he makes reference a second time to the theory of probabilities:

"The extraordinary cases of events or accidents happening to one person being repro-duced in the imaginations or visions of others at a distance, are nothing more than recitals of what we know, from the theory of probabilities, must be very frequent occurrences.

This remark I dismiss by saying that the theory of probabilities is illegitimately in-troduced as a *post hoc* argument; though useful enough when introduced as a warning at the commencement of an investigation, it has no bearing upon individual matter of fact; for instance, what bearing has the theory of probabilities upon the following case: One morning I received while resident on the Isle of Wight, a letter from a friend at Bath, is for wight, a fetter from a friend at Bath, in the West of England, in which he asked me if there was anything wrong in my house, as his wife had seen my brother standing in their dining-room at forty-five minutes past one o'clock in the afternoon, at which mo-ment my brother had taken up a letter in the following the same letter in the series of Wight from the same letter in the Isle of Wight from the same lady who saw him, addressed to my wife, recounting some of her recent clairvoyant experiences, the time being fixed by the definite circumstance of the starting of a certain train? The explanation of this fact is not that out of a few billions of possibilities, a certain coincidence appeared in a wonderful guise, but that those two persons, my brother and my friend's wife, were both of mediumistic nature—what-ever that may be—and that having often sat together with me during my researches, a rapport had been established between them, which form of inter-relation is now demanding careful investigation at the hands of scientific experts.

Feeling at a distance, like action at a dist- | ance, which latter is the prime puzzle of physics, may be looked at from two points of being necessary in this instance. But just view: either feeling at a distance may be re- as between these extreme evidences of the garded a prime property of mind, just as presence of inertia may lie matter in various action at a distance, the consequence and evi-dence of universal gravitation, was regarded ble correspondences in the sense organs due by Cotes, the editor and friend of Newton, to to physiological conditions at present little be a prime property of matter; or mind may understood. Here then may the psychical scibe supposed to act upon mind at a distance because body can act upon body at a distance through the intervention of stresses in a me-dium filling the space between the bodies. Since we have no experience of the action of mind without the help of a body through which to manifest itself phenomenally, the fundamental problem of psychics is necessar-ily involved in the fundamental problem of abbreviation of a distance. And bore on physics-action at a distance. And here ap-pears the question of the nature of the ether of space, a question essentially metaphysical, and one to be determined by inference rather than by observation. Physics and psychics can do much to help one another in this ob-scure department of natural knowledge, and combined, can illuminate regions wholly impenetrable to either, separately and unaided by the other. It is a matter of fact that the problem of attractions can be mathematically discussed either by taking into consideration sensible distances between the material space-filling elements, or by considering the mathematical functions involved (second derivatives of the potential) as related to the position of a point and the density of the space-filling me-diums in its immediate neighborhood. The first is, therefore, the appropriate mathematical method for a theory of action between particles at a distance, whereas the latter is appropriate to a theory of action exerted between contiguous parts of a medium. There is a complete mathematical equivalence between these two methods, and it is possible by the aid of this equivalence, to pass from a theory of direct action at a distance to that of action between the contiguous parts of a medium. Professor Clerk Maxwell, in his great work on Electricity and Magnetism, published eleven years ago, showed how it was possible to reduce the ordinary views of electric attraction across a void to those of Faraday, who had from the depth of his own insight devised the conception of "lines of force" in a space-filling medium, as affording a more comprehensive explanation of electrical phenomena, than one founded upon properties of matter impossible to be realized. If, therefore, we who hold that the expression of mental activity must always be through the instrumentality of matter, as we are not yet disembodied, it would be well that we should ground all our speculations upon the nature of "feeling at a distance," "thought transfer," etc., upon the analogies of the physical sciences; for, if we do so, we cannot go wrong, while, on the contrary, the spontaneous power of talking nonsense on a priori grounds, is quickly manifested if we have no guiding principles upon which to rely. It does not appear very evident how inves-tigators, though convinced by the fact of feeling at a distance, could ever begin to frame a physical theory applicable to circumstances outside what may be called the physiological range. It would, therefore, appear advisable that the first efforts in the direction of definite thought should be made within limits sufficiently confined to permit normal or slightly exaggerated physiological activity to hold sway. Prof. Newcomb confines his consideration of ostensible mesmeric operators and subjects to such as may be supposed to be within physiological reach, so to say, of each other, the medium of communication being slight or even unnoticed flashes of

sensible experience. Without at all accepting his view of mesmerism, we may at first confine our attention to such rapports as exist within sensible distances, the medium of communication, however, not being his smiles and glances and muscular twitchings, but the impulses or strains propagated through the medium of a vital stuff, supplied from the nervous system or the blood of those in apport. The mathematical principles involved in this view of *rapport* would present us with the consideration of a function of the position of points in space, the first differentials of which would be forces or phys-ical causes of motion, its second differentials teal causes of motion, its second universitials being equated to zero where no material having density appeared, and equated to the density multiplied by a constant where space was accompanied by such material. This function, the potential, would correspond to the work involved in the state under consid-eration, and most suggestive thoughts would offer themselves if the analogues supplied by offer themselves if the analogies supplied by the theories of attraction and electricity were taken into consideration. But as those who have studied the subject practically will know, an actual stuff flows from the bodies of mediums and sensitives on certain occasions, and this stuff can be mathematically considered as a fluid having motion. If its velocity be operated on by the potent mathematical engine called Hamilton's operator, we would have its expansion or rate of increase per unit of volume given on the one side and its rotation or spin, upon which its vortex mo-

tion would depend, given on the other. Of course we would not, even were we satisfied of the existence of this life stuff, at once proceed to call this spin the magneto-neuric induction, or any such name, since guess work of that kind is fatal to true scientific research. though a certain analogy would be at once suggested. We would, however, instructed by the analogies of the other sciences, proceed to make cautious observations, and perhaps, in time, measurements, which would convince us that the material agent for the transmission of stress was not always possessed of the property of expansion and so we would perceive a greater resemblance to electric action at a distance than when the fluid agent was possessed of expansion and power of diffusion like ordinary physical and physiological substances. Hence we might pass to the consideration of physiological actions taking place at evidently great distances without any violent assumption that would appear to violate all the analogies and so tentatively advance to the consideration of that branch of the science otherwise impos-

sible to be faced on legitimate principles. It may be taken as axiomatic that our knowledge of the nature of the ether of space under our present limitations can never be more than inferential; that is to say, it can not be directly sensuous. Its qualities must, however, be such as to fit all manner of phenomena whatever, even to the existence within it of supersensuous matter, or matter so divided and so free from intermolecular restraint as to be in what has been called the fourth state of matter. It may further be assumed that since matter and ether are so intimately related, that we can not conceive variations in the properties of one without corresponding changes in those of the other. Matter in such a condition as to affect the normal sense organs, does so directly through the property of inertia appealing to the mus-

cular system as its interpreter and, indirect-ly, through the medium of the ether whose essential property is the propagation of impulses, a different entrance to the sensorium ences render service to the physical branches in furnishing data as to the qualities of the intermediate stages of matter between the formed matter of the senses and the free ether of space; data deduced from the behavior of the sense organs in a state of perturbation, together with sensorial experience so peculiar as to call for special hypothetical ex-planations, as, for instance, where the nervous sensitive can only perceive the presence of light polarized in a particular plane. The mechanical difficulties to be overcome in the construction of a consistent theory of "feeling at a distance," are not greater than in the case of the purely physical problem, if we only understand that the expression of the affections of spirit is for us through the assistance of the signs which are manufac-tured out of the minuter motions of our own bodily parts. Modern psychology which takes the mechanical standpoint, laughs at such an expression as the "alteration of the position of the centre of consciousness," as in any way useful in giving an account of feeling at a distance; it is only natural that such purely verbal solutions should provoke a smile from the lips of the physicist and mathematician. But it is a different matter when the trained reasoner is presented with the definite fact that one body can so far act upon another during conditions of rapport as to present similar nerve-patterns or work-images, a fact that with skill and care can be demonstrated by the use of the sphygmograph or pulse writer, which instrument will, on occasion, show the tracings; at other times utterly different, so similar as to appear to be the result of the same physical directive agency. What application of the theory of probabilities can be a tenth part as satisfactory as the simple hypothesis of guiding stresses established between the interacting organisms? The details of a theory have yet to be worked out, but the fact re-mains that bodies do act on bodies at a distance, as shown by the sphygmograph so that a special attraction or action at a distance has been discovered as a necessary and sufficient basis for a theory of feeling at a distance. Professor Newcomb need not fear that any attempt will be made to impose on his credulity by the manufacture of a right good working hypothesis sufficiently strong to op-pose an argumentum ad rem to his a priori objections against the possibility of vital ac-tion at a distance; for the writer, who made the discovery, will undertake to demonstrate the physical basis of rapport by the aid of the sphygmograph, to the satisfaction of the professors of the Johns Hopkins University, if called upon to do so; the research upon which the validity of such demonstration would depend, having been undertaken to prove that certain mysterious disturbances which took place in the Station Hospital, Guernsey, Channel Islands, then under the writer's medical charge, depended for their physical manifestation upon the consentaneous efforts of certain neurotic subjects then under medical treatment and under strict confinement as military prisoners.

physical problems that only deal with the inter-relations of spiritual forces in space, do not touch the stupendous question of the freedom of the spirit as an operator in time, future as well as past; they may still be re-garded as separate departments of the psy-chical science of the future. There are, how-ever, certain modern mathematical considerations of a very abstruse character which appear to suggest an analogy and a contrast between formed matter in space and fleeting feeling in time -the former the confined and the formal expression of the latter-matter being sensation in the web of space and space itself the polydimensional theatre of that which carries with it and imposes upon eternity, the attribute of substantial existence, its own limiting conditions; matter being to tridimensional space what empirical con-sciousness is to uni-dimensional time; each, snail-like, carrying the theatre of its phe-nomenal manifestations along with it, woven out of its own substance as conditional.

### In the Interests of Humanity.

Dr. Clevenger Gives Some Good Advice, which Politicians will Probably Ignore unless the Public Takes a Hand in Regulating Matters.

#### CHICAGO, ILL., Nov. 17, 1884.

To the Board of Commissioners of Cook County, Ill .: GENTLEMEN: As the Medical Superintendent of the Cook County Insane Asylum expresses himself satisfied with the issue of the recent "investigation" by the Committee of Public Charities, and as I have no other object in view than to see that the insane in America shall be better taken care of than heretofore, I have the honor of submitting to you the following recommendations: That my office of pathologist be abolished, and the saving be applied to increasing the salaries of

the other physicians. That medical matters at the Asylum be encourag-

ed, and that politics should be rendered secondary

That all employes who come in such direct con-tact with the insane as supervisors and night watches, as well as all attendants, should be and re-main under the exclusive control of the Medical Superintendent instead of the Warden, as is now the case

That the assistant physician and the lady physician, who now receive \$1,200 and \$600 respectively, should be paid as well as the engineer, whose salary is \$1,500 per year.

That the clinical clerk, who now is in receipt of only \$28 per month, and who has both a classical and medical education, and the druggist, whose salary is \$50 per month, should be both paid as well as the storekeeper (\$70 per month), and placed in every respect as officials upon an equal footing. Even the cook and baker are better paid than these medical gentlemen.

That the Medical Superintendent be permitted to nominate to your honorable body: One specialist in the treatment of eye and car dis-

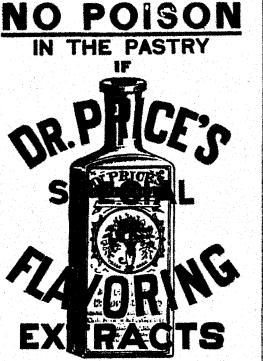
eases; one specialist in the treatment of skin dis-eases; one specialist in the treatment of female dis-eases (a lady physician by preference); one special-

eases (a lady physician by preference); one special-ist in the treatment of all cases requiring surgery. Such specialists to be appointed by you, upon nomination as above mentioned, and to receive no salary for their services. Their actual railroad ex-penses only to be defrayed by the County, and to visit the Asylum at such times as the Medical Super-intendent may suggest. Such specialists also being subject to removal, for proper reasons, by the Medi-cal Superintendent. cal Superintendent.

That a male and female interne, to serve, each six months, without salary or other emolument, be-yond board, washing and lodging, may, at the option

of the Medical Superintendent, be appointed. That the Supervisoress shall be selected from the training school of nurses, upon the recommendation of the Woman's Club of Chicago, but subject to removal, for cause, as other employee, and to be un-der the orders of the Medical Superintendent.

I calculate that all these much needed reforms will not increase expenses to the County more than from \$500 to \$1,000 per annum, after deducting the gain through the extinction of my office. I also believe that your concurrence in these rea sonable suggestions will remove the horrible air of secrecy and prevent the recurrence of the inhumanities from which no Asylum is free. As salary adjustments, for the following fiscal year of the Board, can only be arranged by your honorable body, upon its reorganization, I would respectfully suggest the laying over of full consideration of this communication until after December



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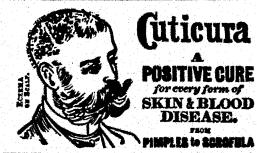
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When, however, the problem of reducing action at a distance" and "feeling at distance" under the same laws and principles tance" under the same laws and principles had been accomplished, the real and purely psychical or, more properly, metaphysical problems would remain untouched. Psycho-J. H. FOS, Gen I Manager, Belleview, M Jion Co., Fierda.

first, next. In this, my final communication, I wish to express my sincere thanks to such Commissioners as have heartily cooperated with the medical staff in raising the standard of the Asylum, and to assure such that posterity will remember their names. Very respectfully, S. V. CLEVENGER, Special Pathologist Cook County Insane Asylum.



TCHING, Scaly, Pimply, Scrotulous, Inherited, Contagious and Copper Colored Diseases of the Blood, Skin, and Scalp, with loss of Hair, are positively cured by the CUTICUEA REMEDIES.

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