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

#### VOL. XXXVII.

### CHICAGO, DECEMBER 6, 1884.

No. 15

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

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#### FOUR TO ONE.

Press and People Continue the Agitation of the Psychical Research Question. Hon. John Hooker; Mrs. Amarala Martin; The Saratoga Eagle; The Christian Register; The Banner of Light.

## A LAWYER'S VIEW.

COL. BUNDY-Dear Sir: Absence a part of the time, and since then constant occupation have prevented my taking up until to-day the matter of your circular letter with regard to a Psychical Research Society. I highly ap prove of the movement, and I am glad you are pushing it. It is very important to bring into it scientific men-certainly intelligent men, who are not committed to Spiritualism, so that the investigations and results may command public confidence; whether candor enough for the purpose can be found among such men I do not know. I have been woful ly disappointed at the spirit shown by many of them. Allowing for frauds and delusions, there is a great mass of genuine phenomena, which are God's facts, as much as the rocks that science is so willing to study, and as much more important, as mind is more important than matter. I can see no explana-tion of some phenomena that I have studied, but the spiritualistic one; but I am not opinionated in the matter, and should join most heartily in any thorough investigation. It is for the interest of us all that that theory be established or overthrown.

Very truly yours, Hooker. Hartford, Ct.

"THERE ARE FACTS HERE T REQUIRE IN-VESTIGATION," SAYS THE LEADING UNITARI-AN ORGAN.

We are glad to see a movement among the Spiritualists of this country for the forma-tion of a society for psychical investigation. It cannot be denied that there is a vast range of phenomena, the causes of which are hidden in mystery. When a table without contact may be made to walk around the room, music may be evoked from a locked piano, and writing obtained from a slate by invisible agencies, there are facts here that require investigation. This whole realm of facts has too long been committed to a class of people incompetent for scientific investigation. It has even been surrendered to gross impostors. After all the trickery and humbug is removed, there is still a sufficient and astonishing basis of the marvelous to call for profound study. To our Spiritualist friends, the only satisfactory solution is that they are evidences of the power of disembodied spirits. There are many who accept the facts as well attested without being able to accept this philosophy. Our Spiritualist friends can command wealth enough to establish such an institution for psychical study, and they ought to lead in such an enterprise. But it ought to be so managed that the investiga-tion shall proceed on strictly scientific prin-ciples.—Christian Register, Nov. 27th, 1884.

CONSISTENT WITH ITS TRADITIONAL POLICY THE ORGAN OF THE F. F. F. FRATERNITIES MAKES A PURRILE STRUGGLE AGAINST THE MOVEMENT FOR SCIENTIFIC, METHODICAL INVESTIGATION; STRIVING IN ITS PITIFULLY FEBBLE WAY TO INCREASE THE SECTARIAN ZEAL AND CLANNISHNESS OF ITS SUPPORTERS. We have noticed the existence in London of a Society for Psychical Research, and understand that one like it has been mooted in

Philadelphia, while the desire is finding expression at other points for organizations of this ilk. Now while taken in the abstract nothing can be urged against, while much may be said in favor of the assembling together, whether in this country or Europe, under direct rules of research, of any number of scientific, medical or legal gentlemen to discuss the matter of psychometry, "telepathy," "haunted houses," etc., etc., yet on the principle that figs do not grow on thistles and cannot logically be expected therefrom, we submit that in America, at least, there is the greatest danger of these psychical societies rapidly degenerating into self appointed juntos, whose debates, instead of seeking to arrive at the truth sought to be conveyed by the phenomena presented, will take the character of Star Chamber conclaves for the deciding of who are and who are not legitimate mediums. It is not necessary for us to revert to the past history of the cause in America to prove that this danger is real and not chimerical. How often has the effort been made to substitute human authority and human ignorance in place of spiritual power and angelic inspiration. The angel-world workers will take care of all this in time, though self-seeking mortals accidentally occupying prominent places in the ranks of Spiritualism may succeed for a while in multiplying the difficulties of the situation.

Dognatic individuals, who think they know it all, and whose dream is the persistent demand that their test conditions shall be complied with, no matter how contradictory to the conditions necessary for the production of the phenomena in obedience to natural law, and that afterwards certificates shall be issued by these self-appointed magnates to such competitors only as can pass successfully through the furnace of their hypercritical scorn, will find themselves vastly in the minority when they attempt to put their plans into operation, for the great Spirit-world will still, as it has in the past, exclusively wield the sceptre over its medial instruments, and no power on earth can wrest it from them.—L'anner of Light, Nov. 22nd, 1881.

THE "SARATOGA EAGLE" FAVORS A SCHOOL FOR PSYCHICAL RESEARCH AND ELOQUENTLY URGES THE CLAIMS OF SARATOGA AS A DESIR ABLE LOCATION.

While psychical progress is a subject deeper, broader and higher than we care to expound or elaborate at this time, we cannot but commend a movement recently inaugurated a Chicago—largely under the inspiration of that fearless investigator and able journalist Col. John C. Bundy of the Religio Philosophical Journal—with the view of establishing a school for psychical research and the scientific examination of the various phases of spiritual phenomena. If spirit phenomena are genuine, as millions now believe, the fact is of supreme importance, as it furnishes unmistakable ocular and auricular proof of a life beyond the grave, thereby af fording a glorious contemporaneous corroboration of the scriptural statement to that effect. The proposed investigations are to be unsectarian, impartial and exhaustive, and conducted by educated men of different schools of thought. The project is commended by both orthodox believers and liberalists, one Methodist clergyman agreeing to leave his fortune for the furtherance of the enterprise. It is an undertaking requiring extended fi-nancial encouragement; but the growing demand for demonstrable truth among all honest and fair-minded men, together with the active agitation of the topic, renders it probable that the means will be forthcoming and the school established.

We conclude this theme with the single suggestion that Saratoga should be chosen as the seat of the contemplated institution of investigation. The invigorating air, fresh from the lofty Adirondacks, the purifying mineral beverages and the superb scenery and surroundings would clarify the mind and exalt the soul of every investigator, while an opportunity would be offered to interest members of the great summer congregation of the possessors of wealth, from whom it would be reasonable to expect material aid and the widespread diffusion and discussion of the knowledge sought to be imparted.—Saratoga, (N. Y.) Eagle, Nov. 22nd, 1884.

AN ACTIVE SPIRITUALIST AND EXCELLENT ME-DIUM DESIRES THE "PROMULGATION OF TRUTH, WHEREVER IT MAY LEAD."

Your editorials on Psychical Research are firing the minds of many of our deepest thinkers, and I hope they may urge the work till it is under successful operation. All true Spiritualists must naturally rejoice at every such prospect of demonstrating immortality, and all lovers of truth, whatever their belief, should gladly forward this cause.

Hudson Tuttle's letter to the Seybert Commission, is full of excellent ideas on the subject of investigation, and is well worthy of careful consideration. The mediums he suggests as appropriate for the work, seem to me especially well chosen. I have personal acquaintance with only two of them: Mrs. Simpson and Dr. Slade, but those two are in my opinion capable of upsetting the "preconceived theories" of any number of psychical researchers. Charles E. Watkins has also given slate writing under the strongest test conditions, as hundreds of us know, and would add greatly to the interest of scientific investigations.

Desiring the promulgation of truth wherever it may lead us, I am, very sincerely, Cairo, Ili.

AMARALA MARTIN.

Spiritualism in its Relation to Reform.

An Inspirational Discourse by Mrs. Elizabeth L. Watson, Delivered at San Francisco, Cal.

Spiritualism is the autithesis of sensualism. It is not a theory concerning God, but it is a tender inquiry into the relations and the needs of humanity. Theology is like a tree with the roots striking heavenward and trying to grow that way. \*Spiritualism is a germ planted in the affections of universal humanity, putting forth branch, bud, leaf and flower, with which to sweeten and bless the world.

When you ask theology what it has done, it straightway points to steeples, domes, fanes and temples, marble-filled cemeteries, stone angels, libraries of disputes between learned men, and institutions in which men promise never to progress or to set forward their standard of truth on the way of life.

never to progress or to set forward their standard of truth on the way of life.

Ask Spiritualism what it has done, and what it can show for itself. Not much in the external. It lends its aid to all humanitarian movements, for it constantly quickens the sympathies of the human heart. It points out faces, that lately were stained with tears, now wreathed in smiles. It tells you of hearts that were broken, now bound up by the white fingers of angel consolation; and it tells of a great despair that fed, vulturelike, upon many a human heart, which was suddenly dispelled, and in its place installed a spirit of promise, clad in white, breathing inspiration and a new encouragement toward divine effort.

It has not built many churches; and what it has built are very plain, like "the little church around the corner." It has reared no cathedrals, no mighty temples, but everywhere its feet have gone, flowers of hope and of trust in the Good have sprung up, not simply for us, who remain on earth, but hope for those who were swallowed up in the black shadow of death, and over whom we hung with breaking hearts and fear and sorrow, thinking that the shadow had taken them for all eternity.

Theology constantly inquires concerning the unknown. Millions of lives have been sacrificed in this effort to find out God. Think of the sectarian wars,—of the war that sprang up in the dispute as to whether one and two make one. Think of those strange attempts to recover the holy sepulchre, which strewed western Europe with the bones of men. What for? An empty tomb. Reflect upon the bitterness, the woe and the heart-break that have followed in the track of theology. And when you point with pride to what this or that religion has accomplished, if you question the matter deeply, will you not turn away sick and ashamed?

Now, I repeat, theology is an attempt to find out God,—the doctrine of God,—the theory of the unknown. Whole libraries have been written, millions of lives been expended (one would almost say in vain) in an attempt to approach the very throne, to take the secret from the vast unknown and convert it into a material symbol.

But Spiritualism turns men's attention to the life that is here, and inquires into the origin, the possibilities and the destiny of all humanity, which is a unit and in which is deposited some divine germs, the development of which makes up the activity, the affection, the aspiration and the joy of life. To know what shall be our fate hereafter is one of the primal questions and interests of theology. But to know how we can amend our present life, and understand and make better use of what we have here, is one of the main inquiries of Spiritualism.

"What," says one, "I thought that Spirit ualism was especially related to the hereafter, and that is one objection that I, as a Materialist, have against it. I say 'one world at a time.'" So says Spiritualism. While its message is of immortality, it is not altogether of an immortality after the resurrection morn, for there is a resurrection possible to us here and now while in the body. Did you not feel in the long ago, while under the pressure of the old ideas, that the spirit. ual revelation, which came to you, was the opening of the book of truth?—that the stone was really rolled away from the sepulchre of your faith, and faith found her wings and reveled in the suplight? And when there was confirmation of immortality, and of the hope of eternal, spiritual growth, did you not feel like a man, buried alive, when the tomb suddenly bursts open, the coffin lid is taken away, and the sweet, fresh air, the sunshine and the warble of birds are borne in upon his consciousness once more? To many of you Spiritualism has meant the resurrection of your faith in God,-of fond hopes that long ago were buried in the iron coffin of a creed. To many it has been a new revelation of God's tenderness to man. If there is any thing that will have a salutary effect upon passionate, evil-minded and wayward human beings, it is to have their faith re-established in the supremacy of God. Some word or message that shall come and revive the half-lost self-respect, is sure to enkindle new enthusiasm for self-culture. It seems to me that Spiritualism, in its

fresh and pure effulgence, came just in time to rescue the world from spiritual lethargy or a condition of utter despair. All that we knew of God, all that we dare ask concerning immortality, was confined to books—was voiced by some authority outside of ourselves. We felt, somehow, that God's word had been delivered, signed and eternally scaled, and that it should not again be opened in a new

So Spiritualism is truly related to a great religious reform, for, when a religion is so deteriorated from faith in man as to believe in his total depravity, it is certainly time for something to be done. When religion gives hope of salvation to only about one in a thousand, some new revelation is needed. When it means the mouthing of certain rituals and the performing of a certain set of ceremonies one day in the week, and nothing more, we need fresh offerings to be laid upon the altar.

spiritualism has come to open the doors, and let in the air of a new, spiritual springtime. There is a reform going on in the churches, and we thank God for every minister who has discarded the old creeds, and for every large-brained man, who has been expelled from the church, for it brings nearer the time when religion will not signify a praise service to God, but a service of genu-

ine sympathy and love to humanity.

This religious reform movement has been stimulated incalculably by the reaffirmations of modern Spiritualism, and by the introduction of new facts concerning man's real nature. The result is restlessness in the old theological harness, and now and then a complete breaking away from the traces on the part of the leaders in religious sentiment and a wild leap after religious liberty. Whence comes the power to do this? Whence comes the new thought? It is the universal quickening, which is taking place under the fresh, spiritual baptism. It is the developing of new faculties,—even the faculty of clairvoyance or spirit-seeing,—that of clairaudience or the hearing of spirit voices,—and of intuition, by which you perceive and know truth without the outward sign,—a wondrous gift and one most to be desired. The change is being wrought much in the same manner as that which takes place here in your Golden State, when, after a long, dry summer, there descends upon the dusty plains and the hillsides the blessed showers of rain that gently fall and penetrate to every hidden germ; and, in a week's time, this combination and mystery of golden sunlight and moisture causes to burst forth the beautiful foliage, followed by the ripening fruits,

foliage, followed by the ripening fruits.

Now the dusty plains and the barren hillsides of an old and stale theology, long suffering from a spiritual drought, begin to feel
the falling of these silvery messages; these
showers of angel sympathy are quickening
the germs of goodness, gentleness and pure
aspiration. The breaking away of the great
brains from the Church and the permitting
of women upon the platform, now and then,
are the fruits of the angels labor in this
world. Religious reform is imprinted everywhere on the face of humanity. Even India
is feeling this magic touch. Everywhere are
heard these whisperings from the land immortal, and thousands upon thousands are
leaving the old moorings and pushing outward upon the broad sea of universal truth
and life.

What encouragement does orthodoxy give us for a good life here? We must have some encouragement, for, to tell the truth, many, of us came into this world bankrupt as spiritual beings, with very little brain, and that very unsusceptible to spiritual influence, and with hearts that have been calloused by wrongs that have lasted for centuries. Look upon England with her millions of downtrodden poor, who are being ground between the mill-stones of tyrannous wealth and aristocracy, and who are condemned to a life of abject want as well as moral penury.

With this great need of ours for some encouragement, Orthodoxy says: "It is only by the grace of God that you can be saved. No man can do you any good. You cannot do yourself any good. Work as you will, strive a whole life-time, and your morality is but filthy rags in the sight of your Creator." What do your struggles amount to before this inexorable judge? Accept that which you do not understand; bow down before that which to you has no significance, or salvation is impossible. You are totally deprayed, a worm of the dust, unworthy of a thought of God, utterly sinful from the beginning, and babes of hell!

What is the use of my striving for salvation? What do I know about the grace of God, and how I can gain it? The grace of God, it is a matter of caprice on His part. He may please to fill my heart with His grace and save me, or He may please not to do it. I am helpless in his hands. What relation has this religion to true reform? To one, who believes it, it has a very strong relation to utter despair and loss of self-respect.

Spiritualism says: "Though we have traveled through the chambers of the Infinite and trodden the starry spaces, though we have felt the heart-beats of love and received wondrous glimpses of ineffable beauty, still we have not seen God, except as we see and feel Him in the love and the beauty of the life about us." "But," it says, "we see Humanity holy. We stand by the cradle of a hungry babe, and upon its pinched face we read the divine lineaments of an immortal soul. In the yearning and passionate eyes of a suffering human being we eatch an angelic light. We lay our ear to the heart of fire that throbs underneath this rough coat, and we find that love has lodgment there. And we look over the face of Humanity and see wonderful possibilities, and we say: "How can we help them to grow?"

Spiritualism says: "Let me plant a hope there; let me whisper of the divinity that has found lodgment there. Life is eternal, my child, and your chance is not here only, but all time is thine inheritance; and everything that thou desirest, that is good, thou shalt ited at New Orleans.

yet attain. Take courage! This battle which thou art fighting with apparent defeat to-day, signifies victory somehow and somewhere in God's providence." It says, moreover, that this pulse of love in your heart, for the wife and the child, is divine love and an evidence of God's loving care for you. To every life He has given the joy of love. This divine impulse is founded in the Eternal. Oh, cultivate it, grow toward it, invite this angel, and thou shalt see that its ministrations will help to purify thy life! Then will begin individual reform.

The great difficulty with all reformatory

The great difficulty with all reformatory movements is the fact that you recognize humanity as a mass, but neglect individuals. If you want to be a reformer, do not talk to the masses only, for you do not get near anybody that way. Prove your principle in an individual instance. Herein was the beauty and the divinity of Christ. One woman had touched the hem of his garment and been healed; here was one blind, whose eyes had been opened; and there was another who had died, or fallen into a trance, and been raised

up.

So Spiritualism comes to individuals, and says: "Here is one you mourned as dead. I see him here now in your presence. I describe him, and deliver to you his message, and lot the chains of doubt are broken, and I reform you inasmuch as I give you a new hope."

you inasmuch as I give you a new hope."
You are strongly tempted, but you believe to-night what you never believed before. You believe that the pure being, whose form you put away in the ground, is still yours and fondly watches over you, and you can no more listen to that voice of temptation than you can pluck the sun from the heavens.

The power of Spiritualism lies in the pro-

The power of Spiritualism lies in the promise of a more perfect life to come for every human being, and in the eternity of love. Spiritualism is related to every reform. It gave voice to the first note of liberty for wo, man. And in place of the old doctrine of regeneration, it has given us the idea of right generation. Its representatives were the first who dared to speak in public in behalf of future generations, and of the respect that is due to motherhood. We see in purer and better homes, and in diviner and stronger efforts to attain the perfect life, the presence and the inspiration of Modern Spiritualism.

flesh," but it discusses of the temple, in which the spirit of God dwelleth, and it says: "Keep that pure." I am sorry that there are some Spiritualists who do not sufficiently obey these precepts, and who actually allow the temple of God to be defiled. But, after all, the cleansing process is going on; and we see that this world and all others are God's worlds, and that we are under His kind and loving care. We see that, inasmuch as we have done good unto the least of the little ones, we have done it unto the spirit of Truth, unto the spirit of Love, whose benedictions beautify the daily life.

## Woman's Christian Temperance Union.

Miss Frances E. Willard and her associates in the Woman's Christian Temperance Union have fallen under the displeasure of the Republicans in several portions of the country. In Evanston, Ill., the feeling against them in Republican circles is very bitter, and the pastors of several churches have refused to read announcements of the associations from their pulpits, alleging the organization has become political. Miss Willard has made no statement in regard to the matter, but her secretary, Miss Gordon, said to a reporter that it was best to say nothing about the breach which had opened between the Woman's Christian Temperance Union and one or two of the churches. She declared that there was no reason for calling the union a political organization. Its influence had been thrown in the direction of prohibition during the recent campaign, but this influence had consisted solely of moral suasion. In former campaigns, when the influence of the union had been thrown strongly and avowedly in the interest of the Republicans, there had been no whisper of its being a political organization. That charge, she said, had come only when the union had put forth its strength to assist an independent movement. Miss Willard had taken part in only one political rally during the late campaign.-New Orleans Times-Democrat, Nov. 23rd.

## Showing Progress.

The Evangelist in a recent number, says: "We have sincere sympathy with much of the inquiry and discussion now current respecting the theologies of the seventeenth and eighteenth centuries, with reference to their adaptation to the thoughts and needs of our time. We believe that it will be found to be a bootless task to attempt to bind the nineteenth and the twentieth centuries in perpetual bondage to antique forms of thought and antiquated modes of stating divine truth. And so far as any new theology may arise, that will be in more obvious harmony with the spiritual demands of this inquiring, restless age; so far as the theological thought of our time is endeavoring to state the essential verities of grace in such structure and language that the popular mind can better understand and appreciate them,--we look upon it with favor, and pledge to it our support.

For a Presbyterian paper this is well done, and is indicative of progress.

A miniature city of Pullman will be exhib-

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

BY GILES B.STEBBINS. CHAPTER VII.

CHARLES LENOX REMOND. "What tho' these eyes may ne'er behold the time?

A coming age shall hall the jubilee,
When men of every caste, complexion, clime,
Shall burst their chains, and stand in dignity sublime.

-W. L. Garrison.

Thirty-five years ago I attended a large anti-slavery convention at Upton Worcester County, Mass. The discussion turned on the interdependence and influence on each other of the Southern cotion planters and the merchants and manufacturers of New England, who "stuffed cotton in their ears," and would not hear the abolitionists. Through it all Charles Lenox Remond sat quiet, a flash of his eye or a hot glow of his swarthy cheek now and then showing his feelings. At last he sprang to his feet, stepped forward and be-gan to speak with slow deliberation yet strong emotion, his tones rising and quickening as he went on. His first words were: "Mr. Chairman, and ladies and gentlemen. What we have heard from Mr. Garrison and others touching the ties of cotton that bind men in New England is all true. I am glad it has been said. But there is something beneath and behind all this. It is the everlasting cry, nigger! nigger!! nigger!!!" And then came, for a half hour, a stream of burning words, ringing like the bugle blast, flashing and rattling like sharp lightning and quick thunder, with the musical voice melting now and then into tones of saddest pity and tenderes entreaty, to burst forth again with its full force of warning and rebuke. His frame trembled with emotion, the flashing eye smote and pierced us, and the echoes of that resonant voice came back from every corner of the great room as he closed and sat down exhausted amidst a silence that might be felt and in a moment came the reaction in an outburst of applause. Many times I have heard this impassioned orator speak in that way, the wrong and contumely heaped on the colored race, to which he belonged, stirring his soul most deeply.
In the year 1836, I think, a Committee of the

Massachusetts House of Representatives gave public hearing to the petitioners for the repeal of "the black laws," and the equal political rights—soon granted—of the colored citizens. Samuel E. Sewall, an eminent lawyer, Wendell Phillips, and C. L. Remond were to speak for the petitioners, and a large audience met at the State House to hear the addresses, among whom was a Southern planter, an intelligent and cultivated man. He hap-pened to find a seat near Mrs. Maria W. Chapman, of Boston, an eminent anti-slavery woman. Looking at the speakers he said to some one near: "What can that black fellow Mrs. Chapman heard him and turned to say, "I think, sir, you will find he has something worth saying." He bowed politely and replied: "I shall hear him fairly Madam." Sewall opened with his legal argument, Phillips followed with an elequent parcel and with other points of law the appeal and with other points of law, the Southerner listening with marked interest. Remond came next, the occasion one to stir his soul; that hall rang with the clear tones of his voice, and he held legislators and audience spell-bound, in wondering silence, the planter most surprised of all. At the close Mrs. Chapman turned to him and asked: "What do you think of the colored man?"
His hearty answer was: "Madam, the black man wears the feather!"

Mr. Remond was descended from a free ancestry from the West Indies. He was of lithe and active frame and nervous temperament. singularly graceful and courteous in man ners, and fastidiously neat and tasteful in person and dress, with a refinement that avoided all garish show. He had times of moody despondency, the chafings of a high spirit under the cruel prejudice that clouded his life; but when the cloud lifted off he was a delightful companion, and lent new grace to any company. Born and at home in Salem. Massachusetts, he once told me how he found himself ill at ease, as a boy, among the rude and ignorant colored children, and how the white boys would not treat 1 im decently, but he nade the happy discovery that the horses in his father's stable reciprocated good treatment, and so he cultivated their friendship. This led to a great fondness for horses great skill in their management, and the owning of beautiful animals that no white man in Salem ever passed on the highway.

He visited England and Ireland, and was treated with marked attention. He told me that only once while abroad, did he see anything to remind him of any distinction based on color. A party of friends in London, were visiting the Bank of England, and being shown through its great vaults and many rooms, when he noticed some of the English attendants looking curiously at them and whispering among themselves. His quick suspicion led him to think his dark face was their mark. At last one of them called him aside and said: "Excuse me sir, but may I ask who that lady in your party is "-pointing to a lady of Quaker lineage. The question was respectfully asked, and he replied: "That is Miss — from Philadelphia," when his querist said: "Thank you. We were all very anxious to know, for she resembles our Queen Victoria very much." So that cloud melted away.

His last years were spent in Boston, where he was highly esteemed by a choice circle of

## A Letter From England.

To the Editor of the Religio-Philosophical Journal:

Thinking that a pen and ink sketch of the condition of Spiritualism in Great Britain may not be without interest to the readers of the JOURNAL, and remembering the oft repeated promises to its able Editor to send such, must plead my excuse for intruding myself upon the readers of this article, though I am not without hope, that those among its readers who know of me, may be pleased at my appearance in these columns. If one desires to obtain the praise of flattery, it is easy enough to paint a condition of matters in Great Britain in rosy hues, but in this case, such a proceeding "would make the judicious grieve," and therefore, for the sake of accuracy, duil literalness must be duly heeded. It is proper, in dealing with the cause here

to commence with its circumstances in London. Our Metropolis, with its teeming population of nearly five millions of souls; as occupying the first position in all our workindeed being the foundation upon which it rests, mediums and mediumship, necessarily must come first in this connection. The days of sensationalism have passed away, and a more orderly, and therefore, a more useful form of phenomenalism now prevails. Marked improvements are noticeable in the character of the phenomera, and the evidences of spiritual power and operation are more clear and decisive at this time, than at any previous period. The amount of public mediumship is considerably less than was the case some five years since, the numbers of open public scances have been materially reduced, and those that now remain have been strengthened and benefited in consequence. It seems as if the watch-word of the Spirit-world in this matter is: "Less phenomena

The public mediums that are practicing at the present time, include Messrs. Huck and Williams, who obtain physical and materialwilliams, who obtain physical and materialization phenomera, under satisfactory conditions; Mr. Frank Herne, who confines himself chiefly to private and social sittings; and Mr. William Eglington, whose chief speciality is slate-writing. This latter gentleman with whom I have had the pleasure of a long and intimate accomplishing is by all indicaand intimate acquaintance, is by all indications, one of the most remarkable mediums we have here at present. I hear nothing but satisfaction expressed by all whom I have come in contact with, who have visited him, and they are neither few in numbers nor devoid of importance. It is only just recently that he gave a "slate séance" in the presence of our venerable, revered and great-hearted premier, the company including the Princess of Wales. At the conclusion of the scance, Mr. Gladstone expressed himself in very decided tones as to the character of the phenomenon he had witnessed, and the duty of certain men of science in relation to such matters in general.

So what with having phenomena of Spiritualism in the court and the cabinets, combined with the indirect support given to all such matters by the "Society for Psychical Research," it may be safely said that medinary in the safely said that medinary is a safely said that medinary umship and its possibility never engaged more attention, or commanded more interest, than at this time.

In addition to the above named gentlemen there are several healers practicing in London, and one or two test mediums, the one of whom I hear the most concerning, being Mr. W. Towns, who appears to give a large amount of satisfaction and whose services are in very great request.

Privately there is considerable mediumship, but Spiritualists are beginning to learn the inadvisability of introducing "Tom, Dick and Harry" into their circles without any discrimination. The consequence is that there never was a time when it was more difficult to obtain entrance into such circles, or when they were more jealously guarded from un-wise intrusion. This is a policy that is in every way commendable, for the subject is altogether too important, and the issues flowing from it are also too important to be trified with or made a mere question of amusement. The next consideration must be, of course, the press, for without a perfectly free and impartial press, what cause can hope to make its way, and overcome the opposition inevitably encountered in all new developments of truth?

The Spiritualist press calls for care in its conduct, discrimination as to what it admits to its columns, impartiality in dealing with the life and work of those who are devoted to the movement, yet it should be ever ready to commend what is good and true, and never no method of doing so at present in a way afraid to criticise what may be false or erroneous. A press so animated, and under the real value, when the minds of the so-called direction of men whose personal honesty and individual worth lift them beyond all suspicion of partisanship or double-dealing, is the life and soul of any cause. Such virtues in its conductors are imperatively demanded ism. At this present time the Spiritualist of the powers of those natural forces which press here is represented by two journals, the environ us, in the same light as I do. You Medium and Daybreak (the oldest institutes see certain effects produced, at a few seems of those natural forces which the Spiritualist paper in existence in this attribute them is the genery of disembodied widely known throughout the world; a gentleman of indomitable perseverance in every department, with whom it is even a pleasure to disagree, because in the consequent conflict of opinion, one is sure to learn much from the clear insight and vigorous dealing with the subject in question, that always characterizes his mental attitude; unflinchingly constant to the cause of mediumship, as a principle, claiming to be only the servant of the spirits, and not the slave of party; animated by a sturdy independence of character, almost Carlylean in its nature. Mr. Burns's name and that of his paper are household words. It may be confidently said concerning him, that those who come after us will be better able to estimate his character and judge his methods, than can his contemporaries. His paper has a very large circulation, of which he has every reason to be proud, and though like all Spiritualist papers, it has been difficult "to keep the ship affoat," now it is in fairly smooth waters, with favoring gales.

Our other journal, Light, which was started four years ago under the direction of Mr. E. Dawson Rogers (and to which, for many months, the writer of these lines, occupied the position of assistant editor, which post he filled until the above named gentleman resigned, and handed his duties over to Mr. John S. Farmer), chiefly aims at meeting the requirements of what its prospectus describ-ed as "educated Spiritualists," and presumably successfully attained to a position it desired to occupy. It is the first journal we have had that has been conducted upon the lines of a commercial speculation, being published by a limited Liability Company, with all the legal paraphernalia, of "shares," a "Board of Directors," and "official secretary, auditors," etc., etc., having a capital stock amounting to \$5,000, which has all been called by the board it is a most of the secretary. called up, though it is a matter of regret that the third annual appeal for funds to carry on the paper, is now being circulated, and judging by the amount that is being asked for, the financial position would seem to be, that about half the cost of production must be ob-tained from private sources. This is much to be regretted, for certainly in appearance, in tone, and in the character of the contributions to its columns, there has been in the past, presented everything that should have won the entire and complete support of the classes catered to. The contributions of the Rev. Stainton-Moses have been the main-stay of the paper, and are so still, and under the direction of Mr. E. Dawson Rogers, a wide variety of able contributions was afforded from week to week; but latterly a very large amount of correspondence upon "Theosophy" has appeared, and that has exercised a distinct weakening effect upon the prestige of the paper. Mr. Farmer, the present editor, is the author of "A New Basis of Belief," and is a gentleman of some intellectual ability, whose willingness to work for Spiritualism, led him to take over the editorship of Light, and that in spite of the fact that he occupied the very arduous and onerous position of private secretary to Quintin Hogg. Esq., one of the most active, benevolent, and practical philanthropists that London possesses; a gentleman with whom, from his high moral position, it is an honor to be associated, and who is a candidate for Parliamentary honors. Light can scarcely be considered a Spiritualist paper in the same sense that the Medium and Daubreak is. Its circulation is influence on the cause in general, and from absolute form, can either of them be publicly the class of readers it caters for, it is but to avowed more readily and at less cost. be expected that the phenomeus of Spiritual. ism will receive the greatest attention. It is in this matter a decided contrast to the former named paper, and consequently has but little practical effect upon the progress of the movement, not so much as it deserves from the ability disclosed in its direction.

The next item of importance in the progress of the cause of Spiritualism, is the platform, and the maintaining of such a vehicle of expression of ideas is a duty second only in its importance to the maintainance of the press. But. Mr. Editor, I must make the painful admission that as at the present time your correspondent is about the only representative of platform work in this great city, he is precluded from any lengthy statement concerning this department. However, he can say that for twenty-three months, under the inspiration of his spirit controls, he has been an occupant of the only Sunday services the city now possesses. During the past eight months, single handed and almost alone, he has had to sustain the cost and labor attendant upon these gatherings. Our live spiritual journals have rendered such assistance as they deemed proper to the case, and I am duly grateful for the same, but many warm-hearted friends and generous supporters have held up, and maintained the work, acting on the principle, that the more obtailed are an assurators the more determined stacles one encounters, the more determined should be our efforts to overcome them, I go on, keeping the sacred flame burning upon the altar, binding myself to serve no party, laboring only for the truth, and welcoming

Alas! Mr. Editor, now I have began this long delayed letter, my enthusiasm in the task threatens to carry me away, and will apparently end in my requiring a special edition of the JOURNAL, all to myself, unless I put down the brakes and come to a quick stop. May I ask you, then, to be content with this outline of Spiritualism in London, and allow me to avail myself of the hospitality of your columns again, for the purpose of giving you an outline in regard to the rest of the United

Kingdom? Some day I hope to clasp your hand, see your wongrous city, intrude into your sacred anctum and talk with you in person over many things that we have corresponded concerning. That day may not be far distant;

your hand, which at present, I must be content to do, in spirit, as also those of the Jour-NAL'S myriad readers. J. J. Morse.

London, Eng., Nov. 10th, 1884.

#### A College Professor's Letter.

MR. BUNDY.—DEAR SIR: The numbers o your Journal came duly. I do not think that care to continue it. I should be very glad to go into any thorough investigation of Psychic Force, which could be taken up, but I see real value, when the minds of the se-called investigators are already inclined toward either the one side or the other. One who is already a believer in "Spiritualism," cannot by possibility, with all his honest efforts at fairness, look at the mysterious events, which in relation to the press devoted to Spiritual- are mysterious only because of our ignorance spirits. Of this I have never seen any ev dence whatever, and your conclusions are to me non sequiturs. I am perfectly ready to believe in all that you claim, provided that can see reason for such belief. I admit the reality of the occurrence of many strange and at present inexplicable movements sounds, etc., at "seances," but I see in them no proof of any other forces than those which pertain to our daily realities of life, while you accept them as belonging to another life than ours. I have never found in them any evidence of intelligence other than that which concerned the minds there present in the body. You believe that an advanced intelligence is contained in them and represented by them. You see that in the matter of investigation of the phenomena which I have indicated, there would be nothing in common between a Spiritualist's view of them and mine, we being equally honest and equally desirous of reaching correct conclusions.

Psychology has been my favorite study for many years, coming as it does in the line of my daily practice, and my college routine of instruction—Nervous Diseases. I am perfect open to conviction, and not at all unwil ing to receive anything of which I can have proof, while at the same time I am not ready to adopt conclusions which do not commend themselves to my clear judgment, and I cannot say that I have over seen reason to believe that such statements, as are constantly made in the journals devoted to Spiritualism, have any basis in truth whatever, though those who make them may be perfectly honest in their convictions.

Yours ever, -

The foregoing letter was forwarded to the gentleman at whose request we had mailed some copies of the JOURNAL to the professor. and to his old friend he thus rejoins:

My DEAR FRIEND:—Col. Bundy has just for warded to me your letter to him, hoping that I would make it (without naming you) the text for an article in his JOURNAL. But I think it better to make it the occasion of a private letter to you [see postscript] in which I may speak, not as a critic or a controversial-ist, but only as an old friend in whose integrity and general soundness of judgment you have probably some confidence. Neither of us can have any other conscious object, I am

sure, than to ascertain the truth. You, indeed, say you are "perfectly open to conviction and not at all unwilling to receive anything" (the italics are yours) "of which you can have proof." This state of mind, when genuine and unqualified, is certainly most admirable, as well as hopeful for any investigator. But you will, I think, pardon me for saying it is by no means really found as often as it is professed, and honestly pro-fessed too, so imperfectly do many of us understand durselves. In reference to a belief on which unmeasured obloquy has been pour-ed by great numbers of intelligent and even scientific men, and which still encounters more scorn and ridicule in ordinary society than almost any other that is extensively held by well informed people, it is a great deal for any man to say that he is perfectly ready to receive it on fair proof. Nine men out of ten will be found, probably unconsciously demanding an amount of proof on this subject of spirit communication immensely beyond what they would require on almost any other, whether a claim of science or a dogma of theology. Evolution, for instance, even in its extreme shape, or the docmuch more restricted, and of course, so is its trine of everlasting punishment in its most my practice.

And when to this half-conscious shrinking from opposition and ridicule is added that constitutional repugnance to any novelty of opinion which characterizes some minds very strongly, it is easy to see how difficult it is to reach a state of mind "perfectly open to con-viction." My good friend, it is a state of mind much more rare than you would believe, if you have not closely studied the subject. Not one man in a hundred probably ever approached the doctrine of spirit communion for his first investigations, genuinely in this frame.

And you almost destroy for me the conviction that this can be truly your frame, when you add, as you do, that investigation never be of real value when the minds of the so-called investigators are already inclined toward either the one side or the other." Is pre-inclination then consciously so strong a thing as this with you? Surely you do not mean just what your words say. If this were true, what opportunity would there be for any change of opinion; for those downright reversals of judgment which candid men often make? The great majority of living Spiritnalists must say that they became such in the face of their early education and long cherished beliefs. You have yourself undoubtedly undergone some great changes of opinion; and yet you think investigation can never be of real value to one already inclined one way or the other! This is tantamount to saying that evidence could not be fairly weighed by such; and if it states your own conscious feeling, you are certainly not as "perfectly open to conviction" as you imagine.

But while I believe that you, like all other men, must approach this subject with a very considerable burden of prejudice on your mind, I also believe you would intend to be perfectly fair and reasonable; and I should have no fear of the result if you would give the matter a patient and thorough investigation. tion. This, I am sure, you have never done, The main burden of your letter is as to what you have not seen. Now I beg of you to see something, and to keep on seeing, until you have some very definite as well as full idea of the nature and scope of the phenomena. You admit "the occurrence of many strange and inexplicable movements, sounds, etc., a scances;" but had you been a large and critical observer of them, you would never have added that you "see in them no proof of any truly we know not what a day may bring other forces than those which pertain to our forth, and it may be my lot at any time to adopt Horace Greely's advice, who said—
"Young man, go West!"
I shall have the utmost pleasure in clasping gence other than that which concerned the minds there present in the hody." never found in them any evidence of intelli-gence other than that which concerned the minds there present in the body."

In other words, dear friend, you know but very little on the subject; and had your letter said just this in one line it would—pardon me—have amounted to just as much as it now does. Your help can come only from increased knowledge; from much direct ob-servation, if you can get it; the best way far, of studying any science, as you know. But if this is just now out of your reach, pray avail yourself, as you have been obliged to in the study of various branches of natural science, of the next best thing, the careful observations of others; and if you discredit the testimony of all except strictly scholarly and scientific men—as I do not, for most of what is reported by intelligent witnesses I have myself in substance seen—confine yourself to the scholars. Their well considered, written and published evidence ought to weigh much with you. Of our American writers, read Epes Sargent and Robert Dale Owen; of English, Alfred Russel Wallace, William Crookes and C. F. Varley; and of German, Zöllner. Many, many more, might be named, for the but I would not discourage you by imposing too formidable a task. Please oblige me by a careful reading of only three moderate sized volumes: Epes Sargent's "Scientific Basis of Spiritualism," A. R. Wallace's "Miracles and Modern Spiritualism," and Zöllner's "Trans-cendental Physics," whose facts are carefully given, whatever may be thought of his (to me unintelligible philosophy.
What view you take of the historical value

of the Bible I do not know. You were brought up to revere its every syllable; but if now you accept it only as substantially historical, you will find it full of the phenomena of Spiritualism, most definitely the approaches to men of spirits from the unseen life. Had I no ade quate evidence for such facts now, I should find many Biblical narratives much too hard for my faith.

You say: "Psychology has been my favorite study for many years." I am glad to learn it: but I would have you understand this term as covering all it literally means: "the seience of the soul." The soul is only half studied when only in relation to its temporary physical habitation. How much have you satisfactorily ascertained respecting mesmer ism, clairvoyance and kindred phenomena These are stepping stones to higher things.

The entire subject, my old friend, is of

transcendent importance. Both Religion and Science have an immense stake in it. I deliberately say, after years of study and some acquaintance, as my profession required, with theology and philosophy, there is no other evidence of our future life and its moral connection with this, that approaches this of Spiritualism, in just force to the average mind. The religion of to-day greatly needs its support; and where it spurns this, it destroys its own logical foundations, and shows clearly a weak and shaky structure. And as for Science, when we consider wherein that honored name, the baldest and shallowest materialism, has landed a considerable por tion of the public, do not the professional men, like yourself, in every branch of physics owe some duties to the truth and to their fellow men, which they poorly pay by disregarding the new light that is breaking forth all around them and pronouncing over their old judgments without investigation.

Sincerely yours, P.S. On reading my letter I think its con siderations apply to a great number of professional gentlemen with as much force as to yourself; so, with the hope that it may be read by some such. I change my original intention and send it to you through the press.

## Suicide in Europe.

Of all European countries, Germany is the country where suicide is most frequent; and in Germany, again, Saxony takes the lead. In 1872 the number of suicides in Saxony amounted to 687 (266 to every 1,000,000 inhabitants); five years later it rose to 1,114, and after five years more to 1,872. Last year 2,004 persons thus ended their lives, 1,081 of whom were of the male sex and 923 of the female. In England, in 1882, the suicides were 1,446 men and only 519 females.

## Horsford's Acid Phosphate.

FOR ALCOHOLISM.

Dr. J. S. HULLMAN, Philadelphia, Pa., says: It is of good service in the troubles arising from alcoholism, and gives satisfaction in

#### Therapeutic Sarcognomy.

Liberal medical journals have given the warmest commendation to Prof. Buchanan's new work on Therapeutic Sarcognomy. The

Eclectic Medical Advocate of New York says: "In this work, just issued by Prof. Buchanan, we have the rich results of half a century of original thought, investigation and discovery. Upon the psychic functions of the brain Prof. Buchanan is the highest living authority, being the only investigator of nature, who has done anything important for that neglected realm of science to which the world was introduced by the genius of Gall and Spurzheim. This work is really a complete exposition of the great mystery of the united operation and structural plan of soul, brain and body, and is preeminently remarkable in its marvelous novelty, for it introduces us to a new world of science. Its leading philosophical idea is that life belongs to the soul and not to the body, for all vital action ceases at the departure of the soul. Its purpose is to show the exact seats and operation of the vital principle in the nervous system, and the peculiar vitality that is manifested in each region of the body. This is illustrated by maps of the head and of the entire person, showing the mental and physiological action of the brain in every part, and the physiological forces there were part. and the physiological forces that may be reached at every portion of the surface of the body."

The editor concludes his review with the remark: "We would say emphatically that every physician who desires to meet with more than the average success in the practice of medicine, should procure and study this valuable work."

The American Homeopath uses still stronger language, saying:

"It is with very great pleasure that we give space in this number to the initial article of a series from the pen of the venerable Professor Buchanan. A personal acquaint-ance and devoted friendship of nearly twenty years, gives us a right to speak with emphas-is as to his marvelous ability, originality and comprehensive knowledge. For many years it has been our earnest wish that the experiments and experiences of fifty years in the study of physiology and its cognates, might be made available to the medical profession. Professor Buchanan's work in this direction is unique, but when fairly understood will be found beautifully complete and comprehensive. His discoveries in physiology are among the most important of the century, and will place his reputation on a firm foundation as one of the master minds of the world's history. His work on Sarcognomy is just being published, and will soon be followed by one on Anthropology."

The "Patriarchs and the Prophets,"

A Little Material Aid, Now and Then, for the A. S. A.

To the Editor of the Beligio-Philosophical Journal:

We doubtless have the sympathy and good will of many Spiritualists in our efforts at organizing for extended practical work, but material aid comes slowly, not a tithe of what it should be for effective movement. The contents of yesterday's mail were refreshing and make note of them for an example to others. A list of twelve names were received from Miss O. C. Rose, secretary of the "Socie-ty of Faithful" of Van Wert, Ohio (Mrs. A. Kline, medium), together with a remittance \$12 for membership fees. In the same mail was a check for \$10 from a prominent gentleman of Philadelphia, 84 years of age. in advance payment for ten years of membership, which will carry him to the age of 91. If he should sooner pass to the higher sphere we will at least have one paid up member "over there," and may expect from him earnest work. These, with the promise from our dear old friend, S. H. T. P., of Kennett Square, of a contribution to our funds of whatever modest sum I think right for her to pay, constitute the last encouragement (as I call it) from the "Patriarchs and the Prophets," and as long as we have their blessing we can not wholly fail. I also received quite lately the renewal of membership from two of the friends who united with us at Sturgis in 1883. Several of those handed in their annual fee at Lake Pleasant, but a considerable number yet remain unpaid. Let us hope they did not then "put their hands to the plow" and are now "looking backward," and that they surely will not withhold the remittance of their fee until each is written to personally. We need of every one their yearly fee of one dollar—we need their counsel and co-operation to give us strength for the work. Shall we not have them both? J. G. JACKSON. Hockessin, Del.

## Food and Drink.

The Journal of Inebriety gives the results of Dr. Napier's inquiry into the nature of diet, the object of which was to solve the question of how far certain foods encourage or prevent the craving for drink. He concluded that maccaroni, beans, dried peas, and lentils an tagonize in a marked degree the desire for alcohol. In the treatment of alcoholism farinaceous foods should be used in preference to all others.

Many persons are notaware that glass may e cut under water with great ease to almost any shape by simply using a pair of scissors. In order to insure success the points must be kept quite level in the water while the scissors are applied; and, secondly, to avoid risk, it is better to begin cutting by taking off small pieces at the corners and along the edges and so reduce the shape gradually to that required. When the operation goes on well the glass breaks away from the scissors in small pieces in a straight line with the blades. The two hints given above, if strictly followed, will always insure success.—The ainter.

The honor of being a member of the new German State Council is a pretty costly one. The members receive no pay, not even free passes over the railroads, and have to defray the expenses of their temporary sojourn in Berlin out of their own pockets. If the honor and exalted character of the membership of that body be kept up, this state of things can-not be helped. Prince Bismarck, moreover, would never allow the existence of the Council to be made dependent upon the House of Representatives by asking for an appropria-

The remains of a red granite statue of Ramses II, the contemporary of Moses, which were found by Mr. Petrie at Tanis, Egypt, have been carefully examined and photographed. This work has convinced Mr. Petrie that the statue must have been 115 feet high, exceeding all the monuments of the kind hitherto known. The statue's great toe has a circumference of a foot and a half.

# Woman and the Household.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City. ]

#### SORROW.

Upon my lips she laid her touch divine, And merry speech and careless laughter died; She fixed her melancholy eyes on mine, And would not be denied.

I saw the west wind loose his cloudlets white. In fleeks careering through the April sky; I could not sing though joy was at its height, For she stood silent by.

I watched the lovely evening fade away— A mist was lightly drawn across the stars; She broke my quiet dream—I heard her say, "Behold your prison-bars.

"Earth's gladness shall not satisfy your soul, This beauty of the world in which you live; The erowning grace that sanctifies the whole, That I alone can give."

I heard, and shrunk away from her afraid, But still she held me, and would still abide, Youth's bounding pulse slackened and obeyed With slowly ebbing tide,

"Look thou beyond the evening sky," she said,
"Beyond the changing splendors of the day,
Accept the pain, the weariness, the dread, Accept, and bid me stay." I turned, and clasped her close, with suddden

And slowly, sweetly, I became aware Within my arms God's angels stood at length, White-robed and calm and fair.

And now I look beyond the evening star, Beyond the changing splendors of the day, Knowing the pain He sends more precious far More beautiful than they. -Dublin University Magazine. REAL LIFE.

In last week's issue we stated the terrible fact that nearly 33,000 working women of New York City alone, were without the means of earning their bread, and that 20,000 were yearly driven to destruction through want. If such be the case in one city, what is it in all cities in the country at large?

Think of it, ye who have happy homes, sheltered from want and misery. Do you know what it is to suffer hunger, to go without proper clothing, to wander the streets with want gnawing at your vitals, to have every sense alternately sharpened and dulled by longings for food and warmth? Perhaps you went without your dinner once, what dreadful sensations you experienced! You were "nearly starved;" you "thought you should die." And that day served as a text for many sermons. Multiply that one day by many days, by weeks, till at last driven by a gnawing sense of exhaustion, you resort to liquor to supply the craying for food; you fall lower to supply the craving for food; you fall lower and lower and finally land on the street and end your days in such wretchedness as no words can describe.

This is the history of many and many a young woman, reared tenderly but impractically. Reverses come, they rely on a brother, a cousin, a friend; all fail, and unfitted to do any thing by which a living can be made, these poor girls drift into cities, and go down, down till an an average five years decrease. down, till on an average five years destroys them, and all that is mortal is buried in the Potter's field, or by charity. Many facts now, at the beginning of winter, prove this statement is not overdrawn.

Some years ago a noble woman, Eiiza W. Farnham, was devoting herself to helping fallen women. One day, in a low haunt in New York, she met a kind gentleman who was going about to gather statistics in regard to magdalens. "What brought you to this place?" he asked blandly of a beautiful girl. She drew herself proudly up and replied, "I came here from choice." When he left the room, Mrs. Farnham, turning to her, found her in tears. "Oh, I could tell him nothing else," said she, "but you, you are a woman and do not hurt me with your questions." And then the poor girl opened her heart and told how she had been driven by incompetency and want to sell herself for a living-and

## INDUSTRIAL TRAINING.

I see no way out for women but a training such as shall make them independent. The tendency of the American people is, more and more, to gather into cities, and until lately, to look with contempt upon housework or handieraft for women. General housework will never be liked, until there is such a division of labor as will at least take the laundry work and bread making out of the kitchen. It is not in the nature of things that any woman should do well, and like to do, the ten thousand things which come under the head of housework. To do it, she can think of nothing else, do nothing else, and be nothing but a drudge. With a division of labor, co operative machine work and simpler living, house work will be restored to its proper place, as one of the most attractive, as it is the most important, of all avocations.

But industrial training solves the problem. Every human being should be compelled to have such a drill of the eye, the hand and the judgment as will make him and her master of some useful avocation, by means of which he and she shall become independent and capable of self support.

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Let the hand be trained in one or two handicrafts, so that skill and cunning wait upon the ready brain. This must be done in youth, while the teacher studies the tendencies and attractions of the pupils, as part of the training will be mental as well as physical discipline, industry and respect for work. If there must be classes in society, let them be of skill and good, honest work, of earning one's livelihood by legitimate labor. We may not all need to coin meney, day by day, but he who lives, needs to prove that he is worthy to live, by usefulness as well as by integrity. These words, so deeply felt, are not written

in the interest of any person or class, but for the sake of womanhood and humanity. The attempts to render industrial training

practical, have, so far, been tentative, only. LaSalle Seminary, Auburndale, Mass., began a course of lessons in cooking and dress making, some years ago, which was quite an innovation at the time. Cooking schools springing up in all our cities are excellent, but they are only attended by the very persons. who are able to hire their cooking done for them. The fact is, the preparation of the more important articles of diet should be taught every girl along with the multiplication table.

THE BEGINNING. The South End Industrial Home, established last year at Roxbury, Mass., by the Unitarians, is a move in the right direction. It is, of course, limited in its aim and scope, but it is a noble pioneer. The pupils are taught cooking, marketing, mending, cutting, fit-ting and sewing. There are, also, carpentery, printing, etc. The *Handicraft*, edited by Mrs. Devereux, is printed by them.

The Kindergarten established by Professor Adler's Society for Ethical Culture, in New York, is a primary school for such training as fits pupils for real life. Of late, a Tech-

nical School under the same auspices, is carrying out the design still more.

The Misses Bush of Belvidere, N. J., have made a new departure in the same direction. Thoroughly progressive, able and experienced, if the funds are forthcoming, they will, no doubt, make their project of industrial training something more than has been indicated. The subset which has been indicated. cated. The school which has been in opera-tion several years, is now to be called "Wen-dell Phillips Memorial Industrial School," and as such, is approved by the widow of the philanthropist. An hour a day is to be devoted to systematic housekeeping, and a department of printing and journalism is to open at once. Others will be instituted as the school enlarges. Doubtless there are other places where the experiment is being

It may be objected that women among the well-to-do and the rich, do not need such a course of instruction, but the objector can have had little experience in life. The greatest suffering known, is among these delicately reared persons, with refined tastes, who are brought to drink the cup of bitter poverty. He is fortunate who cannot count a score of such among his acquaintances: "She is a widow, penniless, and does not know what to do for support;" "She was beautifully educated (?) but her father left nothing, and she cannot earn a living." These are sentences

we hear daily.
By and by that will not be called an education which only multiplies and intensifies our wants, and gives no power of supplying

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or canbe ordered through, the office of the Religio-Philo-sophical Journal.]

FICHTE'S SCIENCE OF KNOWLEDGE. A Critical Exposition by Charles Carroll Everett, D. D., Bussey Professor of Theology in Harvard University, author of "The Science of Thought." Chicago: S. C. Griggs & Co. Price, \$1.25.

Students should be very grateful to S. C. Griggs & Co. for this admirable series of German Philosophical Classics. This, the third volume of "Fichte's Science of Knowledge," is lately from the press but has already received much attention and has met

with a large sale.

The first chapter is descriptive of Fichte and his characteristics, and from it we learn that at an early age he was quite an orator, sometimes repeating nearly the entire sermon of the parish minister; he was employed to care for geese in his childhood and would sit for hours staring into vacancy, but in after years he was wont to look back with pleasure to these hours of contemplation. Naturally imperious, yet when once he became attached to a person and respected his opinions, he was docile and reverent He displayed great heroism and self-denial, and it is related of him that his father had presented him a story book which he was very fond of reading; but he discovered that it took too much of his time and so he resolved to destroy it, and while it caused him intense sorrow he heroically saw it float away on the stream where he had thrown it; this was his manner of disciplining himself all through life. He was a man of no tact and was at times wofully misunderstood; was very patriotic and most devoted to his wife, who was also very devoted to her country and while nursing the soldiers took the fever, and Fichte in turn took it from her and died in the 52nd

An ardent admirer of Kant and his philosophy, Fichte was among the first to swear allegiance to him, but soon found that it would require the most profound study and many changes, and so heroically set to work to effect them, not dreaming but that Kant would appreciate his service. What was his surprise to be considered a rebel and an outlaw, and o he was forced to set up a philosophy of his own, into which he put his own fresh, impetuous life, and as he could not teach any thing that he did not fully understand, he was obliged to work this out fully in

his own mind, and in this way he became the founder of a new philosophy.
"The difficulty with his system," says Dr. Everett, " is that from first to last it mechanical conceptions. We have noticed this, already, in his deduction of perception. From this comes whatever is hard and unsatisfactory in the system of Fichte. In this we find the explanation of the fundamental difficulty to which reference has just been made,—that in regard to the fact of consciousness. Consciousness is looked upon as something accidental, that must be explained from without and not as something that is involved in the out, and not as something that is involved in the very idea of being. The process which manifested itself in consciousness was not seen to be, in its absolute form, one of self-mediation, but was thought to be something that, in some mechanical way, must be set in motion from without. If Fichte had seen, as he came so near seeing, that the spirit is absolute, not merely absolute spirif, but the Absolute, and that the process by which spirit is spirit, is its very being, he would not have needed these mechanical appliances. He would have seen that the infinite can be conceived only as spirit, because in spirit alone do we find unity and diversity, each growing out of the other. If we start from our finite spirits, the idea of infinite spirit would still be an ideal to be eternally approached, and never reached; but if we start from the idea of the infinite, the infinite spirit must be recognized as an eternal reality. Heg-el, by identifying thought and being, broke down the barrier that repressed the speculation of Fichte,

and life took the place of mechanism. "Another indication of the limitation of Fichte's system, or of his nature, may be found in the slight attention that is given to aesthetics. The outer world being only the reflex of the human spirit, there would seem to be little place for a philosophy of beauty. We must not forget, however, the important work done in this direction by Kant, whose system was no more favorable to these results than that of Fichte, and whose circumstances were far less so. Fichte, at one time, hoped to apply his system to æsthetics; but his nature was too ethical and active to feel much real attraction in that direction. He looked at this matter as at all others, from the ethical standpoint. Beauty, in his view, is the manifestation of the ideal in nature; and the ideal belongs to the inner life of the spirit. Thus in the contem-plation of beauty, the limitations of the material and the sensuous are broken through, and the spirit re-turns to itself. The enjoyment of beauty is thus not virtue—it is the preparation for virtue, in which statement we see, perhaps, the result of the influence of Schiller. The profound recognition of the beauty of nature must rather come, one would think, from the recognition of the reality of the ideal, as it is manifested over against the spirit, and is not merely a projection from it. For this, however, the philosophy of Fichte could have no place. In another passage he affirms that the physical expression of a man lost in the contemplation of an idea, is the only object of the art of the sculptor and painter—the word, Idea, being always used by Fichte in its high-

"While we thus recognize the limitations of Fichte, we must not fail to recognize the greatness of the results that were reached by him. We may say with Herbart, one of his keenest critics, that he gave to philosophy a new problem, the problem of the L. We may add that he gave to it a new method, that of thesis, antithesis, and synthesis; and that he gave to it a new ideal, that of unity of principle and result. He sought to restore to philosophy its old meaning, to make it a love of wisdom rather than of mere knowledge; a power in the life, more truly than a speculation of the thought. An earnest student of Fichte, though the world might have a reality for him that it had not for the master, could never, it would seem, be lost among the sophistries of a super-ficial materialism; nor could the ideas of freedom and duty ever be wholly without power over his

A DICTIONARY OF THE BIBLE. Comprising its Antiquities, Blography, Geography, Natural History and Literature. With the latest Rescarches and and Literature. With the latest Researches and References to the Revised Version of the New Testament. By William Smith, LL.D. Revised and Edited by Rev. F. N. and M. A. Peloubet. Philadelphia: Porter & Coates. Large 12mo, cloth, very unique binding in black and gold. Price, \$2.00; above 28.00; but research cit. for \$2.00; sheep, \$3.00; half morocco, gilt top, \$3.50. The Editors announce in the preface that this book

is mainly as Dr. Smith wrote it. They have made

some abridgements for the accommodation of teachers who would not be likely to have the large edition; but that all important changes are marked with the signature "Ed." so that one may readily understand. They have added all the proper natures used in the New Revision, where they have differed from those in the Authorized Version. The signification of all the proper names has been inserted from the best authorities, in addition to the few that are found in the former editions. The results of the latest research, especially in regard to the topography of Palestine, are embodied in various articles. Some subjects have been rearranged, to make them clearer, and sometimes fuller and more definite informa-tion has been given. The dates at which persons lived and events took place have been inserted, no because absolute reliance can be placed on their ac-curacy, but in order to show the relative positions of each, and hence to give a clearer idea of the history and progress of events. The dates are in accordance with Archbishop Ussher's system as printed in our common Bibles. Those after the reign of David, from which time a good degree of accuracy is obtainable, are from M'Clintock and Strong's large Cyclopedia. Cyclonedia.

THE TRIPLE E. By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. Price, \$1.50.

Mrs. Clark is known as the author of "Yensic Walton," one of the most popular Sunday-school books which has been published for many seasons, and the qualities which attracted attention in that work predominate strongly in this. The "Triple E" is the name playfully given by her friends to a girl of eighteen, whose three names begun with that letter, and who is left with a younger sister to make her way in the world after the death of her parents. She has promised her mother on her deathbed to not only care for her eister, but also for an insane uncle, and a little girl wait who came into their family in the most mysterious manner. The two sisters are compelled to enter a large manufactory in order to gain a subsistence and earn means for supporting their charges. It is a book which can-not fall to make a strong impression upon the minds of these who read it.

#### New Books Received.

MEXICAN RESOURCES AND GUIDE TO MEXICO a Supplemental Volume to "Travels in Mexico." Boston: Frederick A. Ober. Price, pamphlet form 50 cents.

OMPARATIVE PHYSIOLOGY AND PSYCHOLO GY. A Discussion of the Evolution and Relations of the Mind and Body of Man and Animals. By S. V. Clevenger, M. D. Chicago: Jansen, McClurg & Co. Price, \$2.00.

THE DESTINY OF MAN VIEWED IN THE LIGHT of his Origin. By John Fiske. Baston: Houghton, Mifflin & Co. Price, §1.00.

Stories for our Children, by the well-known authors, Hudson and Emma Tuttle. This work is especially adapted for children and a popular book in the Lyceum. Price, 25 cents; postage, 2 cents extra. For sale at this office.

The Cross and the Steeple, by Hudson Tuttle. In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. We have a few copies, though the work is out of print, and selling them at 10 cents each.

Just issued, Therapeutic Sarcognomy, an Exposi tion of the mysterious union of the Soul, Brain and Body, and a new system of Therapeutic practice. By the well-known author, Joseph Rodes Buchanan, M. D. Price, \$2.25; postpaid, \$2.50. For sale at this office.

Poems of the Life Beyond and Within, by Giles B. Stebbins. This is a compilation worthy of possession by all lovers of Pactry. It begins with old Hindoo Poems and goes through the ages culling the gems from many lands and centuries. Price, plain cloth, \$1.50, gilt, \$2.00, postage free. To be had at this office.

Chateaubriana's famous American story, "Atala," with illustrations by Gustave Dere and an introduction from the graceful pen of Mr. E. J. Harding, will be issued by Messre. Cassell & Company as a holiday book. This story has proved so satisfactory to the American reader, three translations of it have appeared in this country. The Century's War Series was begun by a confederate contributor; the next article was by a Federal, and will be continued by able writers from both

armies, and will be found interesting as a War remi niscences, by all who read it and will also be found valuable as a reference in the future.

Man—Whence and Whither? By R. B. Westbrook, D. D., LL. B. The author is an independent investigator, relying upon reason to test the discoveries of his researches, but is directed by the pure spirit of a seeker after truth. Price, cloth bound, \$1.00. His works: The Bible, Whence and What? price \$1.00, and Marriage and Divorce, price, cloth, 50 cents, are full of bints and suggestions. All of the above for sale at this office.

The Wide Awake for 1885 offers many attractions as the following will show. The serial stories are by Charles Eghert Craddock, Adeline D. T. Whitney, Eibridge S. Brooks, Lizzie W. Champney and other noted writers for the young. The illustrated stories are by well known story writers. The illustrations from the best artists. There will be a group of four true Western stories, true New England Stories and true Plantation stories, and altogether no young reader will think they can do without this year's volume.

Partial List of Magazines for December, Not Before Mentioned.

THE ECLECTIC MAGAZINE. (E. R. Pelton. New York.) Contents: Charles Reade; The Americans Painted by Themselves; Democracy; An Address delivered before the Midland Institute, Birmingham, England, by Hon. James Russell Lowell, U. S. Minister; Ulrich Von Liechtenstein; The Future of the Soudan "De Mortuis"; Coming into Port; Newspa-pers and English; Goethe; Thomas Carlyle's Life in London—1834—1881; Balzac's Dreams; Queer Flowers; Steam.the Tyrant; Coleridge's Intellectual Influence; On the Reading of Books; Italian Summers; A Praise of Indo lence; Progress and Wages; Statistics of Barataria; The Population of Europe in A. D 2000; Mr. Gladstone; Mr. Ruskin on the "Pleasures of Faith"; Literary Notices; Foreign Literary Notes; Miscellany. This number as a whole is very interesting, and closes one of the best volumes of the series of this old sterling monthly. The next issue commences the new volume and will have for frontispiece a fine steel engraving.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Reformation in Time Keeping, by W. F. Allen; American Aspects of Anthropology, by E. B. Tylor, F. R. S.; School-Culture of the Observing Faculties, by J. C. Glashaw; Queer Flowers. by Grant Allen; Alcoholic France, by T. D. Crothers, M. D.; The Problem of Universal Suffrage, by Alfred Fouillee: Canibalism as a Custom, by A. St. Johnston; Starvation: Its Moral and Physical Effects, by Nathaniel E. Davies, L. R. C. P.; The Chemistry of Cookery, by W. Mattieu Williams; The Perils of Rapid Civilization, by C.F. Withington, M. D.; Religion and the Doctrine of Evolution, by Frederick Temple, D. D.; Liquefaction of the Elementary Gases, by Jules Jamin; The Oil Supply of the World; Oddities of Animal Character; Biographical Sketch of Edward B. Tyler; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) Contents: Zygmund F. Milkowski; Organic Cerebration; The Christian Church; Progress; Merv and its People; Cagliostro as a Medium; The French in China; Old Superstitions; A Well-Dressed Wo-man; Prevention of Decay of Teeth; Individuality in relation to Physiology; Why Women Break Down; Animals as Physicians; The Scourge of Quackery; Poetry; Editorial Items; Answers to Correspondents.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; Over the Andes; François Coppee; Penelope's Suitor's: Two Harvests; The Lakes of Upper Italy; Combination Novels; "These are your Brothers;" Among the Redwoods; Poe's Legendary Year's; An American Flirtation; Canada and the British Connection; The Contributors' Club; Books of the Month. The table of contents of this month presents many attractions from the most popular writers.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "Here it is!" The New Forest; A Painter of Peasants; Some Japanese Bogies; Poems and Pictures; A Visit from the Sea; The Romance of Art; A Chapter in the Life of Bernard Palissy; Hatfield House; "Meissonier Pinxit;" Greek Myths in Greek Art; The Youth of Achilles; Illustrations of Moliere: Some Portraits by Hogarth; The Chronicle of Art; American Art Notes.

THE QUIVER. (Cassell & Co., New York.) The first number of the American edition of this magazine is all that was expected, and the readers will find it instructive and entertaining. It opens with an article on "Clubs for Young Women," and is followed by several good articles. It is made attractive in appearance by plenty of illustrations and superior printing.

ŜT. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Beecher's Country Home; Moreau's Song of Ixus; A Dream of Arcadia; Fate Sarcastic; Mark Twain and Bret Harte; Literary Topics; A Handful of Pooms; Editorial Marginals; Light Monds.

#### To Clean Gilt Frames.

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James Lawrenson, of Maryland, is the oldest employe in the service. He began work in the Postoffice at Baltimore more than sixty years ago. Ten or fifteen years later he entered the Postoffice Department at Washington. That was when William T. Barry, of Kentucky, was Postmaster General, and when but seventy clerks were employed to do the work of the department.

Mrs. Chloe Pierce, of Sharpsville, some years ago gave \$10,000 for the chair of Eaglish Literature in Buchtel College, Akron, Ohio, on condition that it should always be filled by a woman. Not long since the chair became vacant, and the trustees began searching for a man for it, hearing which Mrs. Pierce started immediately for Akron, and told the president that if there was not a woman in America fit for the place to import one. The chair is now filled by a woman.

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CHICAGO, ILL., Saturday, December 6, 1884.

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Rapidly increasing interest in subjects within the scope of the Jounnar's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until January 1st, 1885, send the Jour-BAL Three Months for Fifty Cents, on Trial, to Those who have never been subscribers. To all new yearly subscribers, the paper will be sent free until January 1st. Every friend of the JOURNAL should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the Jour-HAL 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.

## Psychical Problems.

In a thriving little lumber manufacturing village in Michigan, lives a wealthy and cultivated family, consisting of Mr. and Mrs. C and daughter; Mr. and Mrs. P. are also members of the household, Mrs. P., being a sister of Mrs. C. Week before last Mrs. C. and daughter came to Chicago on a visit, intending to remain several weeks: Mr. C. left home at the same time and in another direction. expecting to be absent about ten days, on business. On Friday morning the 28th ult., Mrs. C. and daughter called upon Mrs. S. F. Pirnie, of 523 West Van Buren St., a lady of some sixty years of age, a healer and a trance medium. While Mrs. Pirnie was in a trance or semi-trance state, and apparently under control of some external intelligence, she said to Mrs. C., "There is a person here who save he is your brother-in-law; he puts his hand upon your shoulder so"-suiting the action to her words; "he is tall and of light complexion. He wants to reach somebody else through you; he is fond of you, but wants to reach your sister and give her a word of comfort." Now as Mr. P., a large fine looking old gentleman, more robust than most men of his age, whom Mrs. C. had left at home only a week before in good health, was the only brother in-law she had, the scene described and language used by the medium had the effect of puzzling her, as the description, so far as it went, fitted Mr. P. Her mind never for a moment reverted to Mr. P., unconsciously influenced undoubtedly by her knowledge of his health only a few days previous, and with no later information to induce a suspicion of his illness. In this frame of mind Mrs. C. returned to her apartments in a different part of the city, several miles distant from Mrs. Pirnie's residence; where she found awaiting her a letter and a telegram, both from her husband; the former written the day before and telling of his return home earlier than had been anticipated, that everything was all right at home, etc.; the latter, dated that morning, was to the effeet that Mr. P., the brother-in-law, had died anddenly the night before. It may be men-Moned that Mr. and Mrs. C., and Mr. and Mrs.

en had scances at his house which were atprominent citizens. In this narrative it total strangers to the medium who had never seen any of them until Mrs. C. called, several days prior to the episode above related, and probability of such an incident occurring. but was so (unconsciously) opposed thereto, that even the possibility of the sudden death of her brother-in-law never occurred to her, either at the time or in the hour spent return ing to her apartments; and (3) Mr. P. died in Michigan some hours before this manfesta tion took place in Chicago.

To all who have faith in continuity of life beyond the grave, is not the assumption that Mr. P. actually appeared and talked to the medium, infinitely more reasonable and prob able than any other that can be offered: Those who deny a future existence cannot deny or impeach the truthfulness and accur acy of the foregoing incident, and any hypoth esis they may advance in explanation will require a vastly greater stretch of imagination and credulity than they charge upon those who rest their hope of a future life on faith alone. To Spiritualists no argument is needed; spirit manifestation is proven in this

Here is another case for which we ask

reasonable theory to account for from those who decline the spirit hypothesis. Last spring Mrs. Pirnie told us one afternoon, that in the morning a spirit had appeared to her whom she recognized as an old acquaint. ance named Corydon Cronk, supposed by here to be still living at Flushing, Michigan, who declared he was now in spirit life. Mrs. Pirnie, like most of the Journal's subscribers, does not accept spirit phenomena, although herself a medium for many years until she has critically investigated and exhausted every source of information likely to shed light upon the matter. So in this case while she could not doubt having seen spirit, she refused to believe it was Mr. Cronk until she should have it confirmed by methods mundane, that he had passed away. "My husband," said Mrs. Pirnie, " is going over to Flushing in a few days, and then we shall know." During the days which elapsed before her husband started on his trip, Mrs. P. said to us on two visits on different days, " Mr. Cronk has been here again, but I shall not allow myself to believe he has passed over until I hear from his town." In due time the death of Mr. Cronk was confirmed. In this instance we recognize and admit that on its face, elements of uncertainty will present themselves to those who study the case which do not attend the preceding incident. Here the veracity of Mr. and Mrs. Pirnie become a factor in the problem; for it was possible they might have heard of the death of Mr. Cronk, but we have the utmost confidence in their truthfulness; they are people whose characters are respected by all their acquaintances, and are in every respect exemplary and above suspicion.

During the past month Mrs. R. C. Simpson of 45 North Sheldon Street, a medium for independent slate-writing, also clairvoyant and clairaudient, received a letter from the East requesting an interview on a certain day, and signed "Mrs. Hill." Mrs. Simpson replied. fixing the hour at eleven o'clock of the specified day. Prior to the day for which this correspondent's scance was booked, Mrs. Simpson had a letter from her husband in Dakota, announcing that their two daughters would start at a fixed time for Chicago (Mrs. Simpson having spent the summer with them in that Territory had returned in advance of her family). On the evening of the day fixed for the children to start, Mrs. Simpson was entertaining friends in her parlors when the door bell rang violently; her son answered the ring and came bounding back into the parlor holding up a sealed telegraph envelope and exclaiming: "A dispatch from papa telling us when the girls will be here!"

Mrs. Simpson reached out and took the envelope to open, but instantly, though slowly, said: "No this is not from papa or about the girls, and the name signed to it is an assumed name." Whereupon exclamations of incredulity escaped the lips of her hearers. She then opened the envelope and read a dispatch wired from Toledo, Ohio, confirming the apday, and signed "Mrs. Hill." Mrs. Simpson felt chagrined at her statement made before opening the envelope, and did not credit the truthfulness of her own utterance. On the day and hour appointed, the lady bearing the name of "Mrs. Hill," presented herself, and ahead of the medium. Mrs. Simpson says that immediately on crossing the threshold of the scance room she heard "Ski," whom she believes to be an Indian spirit and her chief "control," say: "that be a lie name." We will not attempt to give verbatim the colloquy which followed, suffice it to say that before the lady left the house she gracefully and pleasantly acknowledged that "Mrs. Hill" was an assumed name and gave her real one. Queries: Did the letter signed "Mrs. Hill" when it reached the hands of the sensitive, carry with it an impression of the fact that the name was assumed, an impression

P., have been Spiritualists for some years. | the impression form and expression? If this Mr. C., a most critical and competent investi- is answered in the affirmative, then does not gator, when the family lived in Chicago, oft- | the voice heard by Mrs. Simpson, saying "This be a lie name," complicate the difficultended by leading ministers, physicians and | ties of the telepathic-thought transference -hypothesis as an explanation of this incishould be noted (1), all of these people were | dent as a whole? Would not the two main points be more satisfactorily explained by supplementing thought transference with spirit interference, and assuming that both who gave no information at any time as to agencies are exhibited—one a passive, meher family—of this we feel positive, knowing | chanical vehicle for the transfer of the thought personally Mrs. C. and the extreme caution of a human being in the flesh; the other a habitual with her when dealing with spiritu- living intelligent spirit expressing to his al matters; (2) the mind of Mrs. C. was not medium his own convictions founded on only wholly free from all expectation of the knowledge obtained by himself. These questions might be indefinitely extended.

> Here is an incident tending to show that coming events cast their shadows before." We shall give it as written by a very near and dear friend to a member of our family. last summer. The writer is a lady over thirty years of age, of marked individuality and strength of character, wholly free from superstitious forebodings, bright, hopeful healthy and happy:

> "We had quite an experience between Milwaukee and Oshkosh. The day was very bright and fine, but I felt a strong dislike to leaving Milwaukee. On the way to the depot, it increased until I had a queer trembling sensation. I thought to myself, I must be going to have a nervous headache. As we walked through the depot, I felt that I could not take the train, but I tried to force the feeling back. After we had started, I told something dreadful was going to happen to the train. He said he guessed not, but I told him how I felt, and I was never so frightened. I knew just as well something was going to happen. About an hour out, a cloud came up, fearful in appearance. I thought it must be a cyclone. The rain came down in torrents; the thunder was rolling and the lightning flashing, when all of a sud den came the most fearful crash I ever heard. I felt myself being thrown from my chair. A wild engine had run into us: both engines were entirely demolished, and ours telescoped with the baggage car, going half way through it. No one was hurt, as the train men all jumped. Our engineer saved us by reversing his engine and putting on the air-brakes. Every one says it was a miracle that we escaped so well.

Other circumstances connected with this disaster directly bearing upon the purpose of this article, may be mentioned. The writer of the above letter, whom we will call Mrs. F., was accompanied by her husband, infant and nurse. Mr. F. who had been temporarily sitting in a forward car came back a moment before the collision and wheeling his chair around sat facing his wife with his back toward the locomotive, and was the only passenger who thus sat, and the only one not thrown upon the floor. Mrs. F. had just taken her infant from its nurse, when with a terrific roar and crash every person was thrown upon the car floor with the exception of Mr. F., who being thrown against the back of his chair retained his position. As Mrs. F. fell, the thought flashed upon her, "the baby will be crushed." Onicker than the thought she raised the little fellow above her head and he landed in his father's lap, unhurt but badly frightened. Now it will be noticed that here was a close interlinking of circumstances, involving independent acts on the part of two people, culminating at the moment of the collision and resulting in saving the child from death or very serious injury. Had not Mts. F. taken her baby from the nurse he would have been hurled upon the floor; or had Mr. F.'s chairback been in the usual position nothing could have prevented the child from being thrown against its upper edge and crushed between that and its mother. All may have been mere chance: but on the other hand who can deny that a loving, intelligent guardian may have influenced the parents to do what was necessary to preserve the child from the danger of the impending disaster which was seen but could not be averted? Again, what caused Mrs. F. to feel the "queer trembling," and the sickening dread of some vague, undefinable danger, which, though her reason repelled it she could not repress? Spiritualists will say it may have been the direct influence of some spirit friend, who in some way incomprehensible to mortals foresaw the imminent danger and tried his best to control Mrs. F. and prevent her going on that train.

# The Interest in Scientific Investigation.

The large number of private letters we are receiving, not only from continuous readers. but those who have hitherto stood wholly aloof from participation in the study of the phenomena of Spiritualism, registers the increasing growth of interest. Hence we give further space this week, both on our first and sixth page, to extracts from exchanges and pointment for eleven o'clock the following original communications. Hon. John Hooker's letter is a model of brevity, clearness and comprehensiveness. Mr. Hooker does not feel quite sure whether candor enough can be found among those not committed to Spiritualism. We do not share his doubt, but feel absolutely sure that very many men of was conducted to the scance room, passing in the right stamp will be forthcoming at the proper time.

> We thank our Unitarian cotemporary for its frank and cordial expression. The Christian Register can rest assured that "strictly scientific principles" will form the foundation and guide the work of the proposed school, if it shall be established.

Those not familiar with the traditional policy of our Boston Spiritualist cotemporary may be amazed at its attitude, but they need not be. Its opposition cannot tell against the final success of the undertaking, or even impede preliminary work. A paper which has always taken sides with those convicted not perceived or sensed at the time, but lying of fraud or reasonably suspected of it, which latent to be developed later; and did the receipt | in its defense of this clientage, has never of the telegram, have any influence in giving | scrupled in impugning the motives of re- | ed few men would die a natural death.

putable people and in attempting to destroy their credibility when they have been so unfortunate as to be witnesses against tricksters, a paper which panders to the baser elements in human nature and aids in reviving worn out superstitions of the Dark Ages, such a paper favors true progress and scientific investigation infinitely more by its opposition than it could with its support. Indeed, its support would afford strong prima facie grounds at least, for suspicion that the undertaking was unworthy of support.

The Banner's "men of straw" which it labels, "Dogmatic individuals," "Certificates issued by these self-appointed magnates," Furnace of their hypercritical scorn," "Star chamber," etc., are merely creatures of its own diseased imagination, and will frighten only the weak and silly. Falsifying by implication is the meanest, most cowardly sort of untruthfulness, and this is what is done in the Banner's screed against psychical research. Were it not blinded by senility and superstition, the Banner would see that in Spiritualism the domination of fraud, ignorance and superstition is nearing its end. And seeing this would gracefully though regretfully accept the situation and govern itself accordingly; but this it cannot do -at least not under its present editorial management.

#### "Book of Beginnings."

Such is the fit and modest title of a book on the Bible, published some time ago by Heber Newton of New York. It consists of only the plain and simple beginning of biblical criticism, put in mild language and in reverent spirit. In reading it, and knowing the commotion caused by the pulpit lectures which make up its main contents, one feels like exclaiming: "Behold how great a matter a little fire kindleth!" But these begin nings of free investigation are what dogmatists dread. They are the drops of water oozing through the bank, surely to be followed by a flood; the few pebbles crumbling off the wall which tell that the great foundation stones will surely break in pieces.

As our readers will remember, Bishop Potter asked Mr. Newton to stop the delivery of his Bible lectures in his church, because they troubled the peace of the Episcopal Israel, and now they come out in a book to get far wider hearing. The way to help a heresy is for a Bishop to try to stop it.

Mr. Newton closes his preface as follows: "May the time come soon when the growth of : nanly spirit of free inquiry among the clergy, and the spread of an intelligent conception of the Bibl through the laity, shall make it no longer needful for a beliop to stay a disreputable panic in the Episcopal Church by asking for silence from a presbyter, who may be seeking, in whatever imperfect way, t lead men into a rationally reverent view of the Scri turee, and who may be endeavoring thus to keep his the people committed to his charge out of the said Scriptures, and to teach nothing as necessary to eter-nal salvation but that which he shall be persuaded may be concluded and proved by the Scriptures."

No scoff or defiance in these words; no want of reverence, but it is the dawn of a rational reverence instead of a blind bibliolatry, and that dawn is what the Bishop dreads. He is the type of a large class in our evangelical churches, with whom religion is belief in an infallible book, written in fragments, nobody knowing where, when, or by whom, as to most of them, and collected in their present shape in ways about as little known. The more blind faith people have in a book, the less faith in their own souls and in The Soul of Things; the more bibliolatry. the less religion. Vedas, Korans and Bibles as authorities over the soul are hurtful and irreligious; they darken present inspiration. hinder spiritual growth, foster bigotry, and lessen fraternity. As human productions, as records of past events, of inspirations and visions such as may be equalled or excelled to-day, they are valuable. Their real value grows as their theological value decreases. As helps they minister to our growth; as infallible masters they hinder it.

As the infallible Bible decreases, the truly religious or spiritual life of man increases. This is directly opposite to the orthodox and sectarian view, but it is based on the nature of things, and is right, while theirs is based on dogmatic assumptions, and is wrong.

We are in the transition period from the old ideas to the new ideas, and this reaches over the world. The educated Hindoo doubts the Vedas, the thoughtful Turk questions the Koran, the educated Catholic conforms outwardly, but the infallible Pope is a strange myth in his secret soul. Bishops and reverend clergy and laity, not a few, made their 'beginnings" sooner than Heber Newton. Andover, the sure refuge of Puritanism, is perplexed, and the orthodox Old South Church in Boston, has a new preacher to open new questions of heresy. The Unitarian Christran Register with frank sincerity, highly commendable, says that the Bible is a human book, full of divine truth yet with errors also; and the Universalist "left wing" turns the same way. The Hicksite Quakers are of like mind, and hold "the light within" above the book. Millions of Spiritualists hold inspiration as natural and world-wide, to be found in the Bible and as visiting us to-day trance, vision and mediumship to be in England and America as well as in Judea-not infallible but valuable everywhere. "beginnings" are everywhere, the end will break all bonds of irrational dogma, put the soul above all books, open the way for a religion which does not degrade us, and the

At a meeting of Methodist inthisters lately held in this city, the Rev. Mr. George and the Rev. Mr. Hatfield maintained that the increase in the number of suicides was due to lack of faith in God. If agnosticism prevail-

world will be the better for it.

#### GENERAL NOTES.

Will Samuel Hixson please give us his post ffice address?

Mr. Duane Mowry, Wonewoo, Wis., wants the address of Dr. E. B. Wheelock.

Col. Ingersoll lectured to a full house at McVicker's theatre last Sunday afternoon.

Mrs. H. M. Lee of Syracuse, N. Y., spent Thanksgiving in this city, on her way to-Kansas City.

Mr. Geo. W. Kates, Atlanta, Ga., has kindly remembered us by sending a cabinet photograph of himself.

Henry Slade is now at Ypsilanti, Michigan. trying the curative powers of the mineral springs. He will not likely be able to resume labor before New Year's.

Mr. William Nicol will conduct the Spiritualists' and Mediums' meeting next Sunday at 3 P. M., in Martine's Hall, 55 Ada St. Seats G. H. Brooks has returned to Chicago from

a lecturing tour in Kansas. He attends the Wisconsin State Convention at Milwaukee, Wis., December 5th, 6th and 7th. A rumor is current in Boston that the vet-

eran editor of the Banner, wearying of solitaire and salt air, is about to wed a blooming young lady of eighteen summers, and spend his honeymoon in New Mexico.

We are glad to learn that the estimable wife of Lyman C. Howe is gradually improving in health. Mr. Howe is engaged to lecture at Grand Rapids, Mich., for five Sundays. January and February he lectures at Kansas City, Mo.

Dr. J. K. Bailey lectured at Lowville, N. Y., to an excellent audience the 16th ult., he also held parlor meetings there. Mr. Hagaman, the medium with whom the doctor has been working, is now detained at his home on bus-

We learn from a subscriber at Osceola, Iowa, that John Chaney, of Osceola, an open and avowed Spiritualist, was, at the late election, elected Judge of the 3rd District Court by the largest Republican majority ever given in the State. . The Judge's wife is a very good medium.

We regret to learn that "M. A. (Oxon)," whose contributions to Light of London. have proved so valuable and interesting, lately met with an accident, resulting in a severecut on the back of his head, and causing a great shock to his system. Absolute rest is enjoined on him, and absence from every kind of brain work.

Dr. J. Wilbur, magnetic healer, located at 2200 Michigan Avenue, corner of 22nd St., has kindly agreed to treat patients on Friday evenings from 7 to 9 o'clock free of charge. To those unable to pay or who desire to experiment before entering upon a course of treatment, this is an excellent opportunity. We have been personally acquainted with Dr. Wilbur for fifteen years and believe him to be one of the best of healers.

Under the title of "A College Professor's Letter," we publish on the second page a letter from a professor in one of the leading Eastern colleges, and a reply by one of his old classmates. Unfortunately for themselves and those they teach, many professional men are by no means as open to conviction, as the average intelligent man. We commend this correspondence to the thoughtful attention of our readers.

At the inquest, Nov. 26th, at Cleveland, O., on the body of Mrs. Sarah Welker, in Gambier, it was found that Dr. George Burris, a medium, who had attended to the woman. caused her death by beating and cutting to exorcise an evil spirit. The doctor's wife, whose face and eyes were bruised, testified that after Sarah's death the doctor thought the spirit had entered her, and slapped, pounded and choked her. The people threaten to lynch Burris. He was undoubtedly insane.

Mr. Thomas Jackson has been appointed roadmaster of the western division of the Pittsburg, Fort Wayne and Chicago Railroad. between Crestline and Chicago, to take effect December 1st, 1884, in place of Mr. D. L. Slataper, resigned. Mr. Jackson has been in the employ of this company since 1873, first coming to their service as rodman in the engineer department of the eastern division, from which position he has been promoted to division engineer, then to assistant roadmaster of the western division. He has resided in Fort Wayne since 1880, where he has a large circle of friends who will rejoice with him over his recent promotion to a position he is so eminently qualified to fill. Mr. Jackson is still a young man and has earned his advancement by strict integrity and the highest order of business qualifications.—Fort Wayne Daily Gazette.

Mr. Jackson is the son of the Hon. J. G. Jackson. President of the American Spiritualist Association; he is a young man whom it is good to know, and we hope he will make the acquaintance of our readers along the line of his road. He has a warm side for Spiritualism and we hope may in time be more fully identified with it.

Bishops, like all other men, have hobbies. the hobby of Bishop McQuaid of Rochester. being education. In an interview lately at Baltimore, he said: "The Government should encourage all such schools, no matter under whose management they are. There is plenty of room in every large city for both the parochial and public schools." The Bishop declared that the educational system of the parochial schools in Rochester was superior to the public schools. When asked if it was a violation of any law of the Catholic Church for a Catholic parent to send his children to the public schools, Bishop McQuaid answered: "The future success of this country depends upon the morality of its citizens. Morality can only be gained through religious training and no child can obtain that train-

ing in a public school, because in it there are no religious exercises. It is all very well for parents to say that they can educate their children in the public schools and give them religious training at home, but they can do no such thing." The Catholic Church, therefore, holds that it is a sin for parents to send their children to the public schools.

Mrs. H. Sparrow, of South Chicago, will visit Milwaukee the 1st of Dec., and remain till after the convention. Mrs. Sparrow has done some very good work in South Chicago. | alchemy. The plane of immortal life is spok-

The members of the Parker Fraternity give their December supper next week. Wednesday the 10th, at 6 o'clock P. M., in Parker Fraternity Hall. Col. T. W. Higginson will preside and Mr. F. M. Holland will read an essay on " How Religious Liberty is Invaded." Tickets fifty cents. A profitable and pleasant evening is sure to be had by all attending.

#### General News.

Texas is furnishing Alaska with horses. The Queen of Roumania has a mania for music. Fifty per cent. of the cholera cases at Naples were fatal. In Canada attaches of newspapers are called "the officers." There are sixty German societies in New Haven, Conn. Mathew Arnold intends to take another American tour. Many Western county papers take wheat on subscription. Eggs are 50 cents a dozen in Washington Territory. Europe cannot begin to get along without United States meat. Mrs. Justice Field is said to be the best read woman in Boston. Electric motors will be put on the Boooklyn bridge in about sixty days. The use of trade marks was common among the merchants of ancient Babylon. And now New Yorkers are projecting an ice palare after the style of Montreal. Lady Tennyson for several years past has written her husband's letters and autographs." Bennie Jenifer, a newsboy on the Panhandle Road, recently found \$30,-000 in an empty car seat. A negress of Crawford County, Kentucky, less than thirty years old, is the mother of eleven children. Pennsylvania has more Postoflices than any other State in the Union. A married lady in Whitney, Tex., weighs forty pounds. Her week-old baby weighs five and one-half pounds. The Empress of China is fifty-seven years old. Cows were pastured on Boston common as late as 1830. Few grandmothers are less than twenty-six off the stage. Nevada sends exhibits to New Orleans to the value of \$60,000. Florida expects a greater number of winter sojourners than usual. There is a cheme to connect Italy and Sicily by means of a bridge. An Erie County, Pa., woman horsewhipped a policeman for slandering her. Gen. Grant's intimate friends predict that he will not live more than a year or two. In England there are over 2,000,000 families that possess an average wealth of \$18,000 each. A writer on the habits of birds says: "One fact sometimes ascribed to man is, in the case of birds, a literal fact—they can sleep with one eye open." Two Englands, two Wales, two Irelands and two Scotlands could be carried out of big Texas, with enough left over for some nice little islands. There are 1,403 dustwomen in Eugland and Wales, who spend their lives in raking over dust heaps for what gain they may find. And they like work. Paper is made in France from the hop vine, and it is claimed that the fiber secured is the best substitute for rags yet obtained, as it possesses great length, strength, flexibility and iencacy. Eighteen karat gold is worth about \$16 an ounce. The last importations of co-caine cost \$8 a gramme or \$224 an ounce. An apothecary's pound of this substance, would, therefore, cost over \$3,500. Virginia has a larger state debt than any other state in the Union, Tennessee being second and Louisiana third. It is alleged that opium is smuggled ashore from vessels in the bay of San Francisco by means of floats made of bladders, which are thrown overboard at night, and which are then picked up by the occupants of row boats. Sunday gunning is against the laws of New York. There are only nine roller skating rinks in Minneapolis. In Boston the yearly tax averages \$27.30 to each inhabitant. A New York poodle has been taught to drink applejack. One of the new engagement rings has a garnet heart on it. The value of landed estates in England is rapidly depreciating. The largest United States bond issued is the \$50,000 registered bond. A Lewiston, Me., man distributed hair pins at the polls as Belva Lockwood ballots.

## Chinese Notions of Immortality.

A writer in a recent issue of the North China Herald discusses the early Chinese notions of immortality. In the most ancient times ancestral worship was maintained on the ground that the souls of the dead exist after this life. The present is a part only of human existence, and men continue to be after death what they have become before it. Hence the honors accorded to men of rank in their lifetime were continued to them after their death. In the earliest utterances of Chinese national thought on this subject we find that duality which has remained the prominent feature in Chinese thinking ever since. The present life is light; the future is darkness. What the shadow is to the substance, the soul is to the body; what vapor is to water, breath is to man. By the process of cooling, steam may again become water, and the transformations of animals teach us that beings inferior to man may live after death. Ancient Chinese then believed that as there is a male and female principle in all nature, a day and a night as inseparable from each thing in the universe as from the universe itself, so it is with man. In the course of ages, and in the vicisitudes of religious ideas, men came to believe more definitely in the possibility of communications with supernatural beings. In the twelfth century before the Christian era it was a distinct belief that the thoughts of the sages were to them a revelation from above. The "Book of Odes" frequently uses the expression "God spoke to them," and one sage is represented after death "moving up and down in the presence of God in heaven." A few centuries subsequently we find for the first time great men transferred in the popular imagination to the sky, it being believed that their souls took up their abode in certain constellations. This was due to the fact that the ideas of immortality had taken a new shape, and that the philosophy of the times regarded the stars of heaven as the pure essences of the grosser things belonging to this world. The pure is heavenly and the gross earthly, and therefore that which is purest on earth ascends to the regions of the stars. At the same time hermits and other ascetics began to be credited with the power of extraordinary longevity, and the stork became the animal which the Immorstork occame the animal which the immortals preferred to ride above all others. The sys Fulton Street, every Saturday evening at 8 o'clock. W.J. Cushing, President; Lewis Johnson, Vice-President.

de ar soon sprang up. The fungus known as Polyporus lucidus was taken to be the most efficacious of all plants in guarding man from death, and 3,000 ounces of silver have been asked for a single specimen. Its red color was among the circumstances which gave it its reputation, for at this time the tive colors of Babylonian astrology had been accepted as indications of good and evil for-tune. This connection of a red color with the sign of immortality through the medium of good and bad luck led to the adoption of cinnabar as the philosopher's stone, and thus to the construction of the whole system of en of in ancient Chinese literature at least a century before the mineral. In correspondence with the tree of life in Eden there was probably a Babylonian tradition which found its way to China shortly before Chinese writers mention the plant of immortality. The Chinese, not being navigators, must have got their ideas of the ocean which surrounds the world from those who were, and when they received a cosmography they would receive it with its legends.—Nature.

#### Gons to the Summer Land.

To the Editor of the Religio Philosophical Journal: You will recollect meeting the genial old gentleman, Doctor Thomas Willits, when you and your wife were on a visit at our place last July. The doctor was intensely materialistic, but was investigating Spiritualism and, as you thought, making slow progress He has, however, kept up the investigation, and recently has had some very convincing tests. Yesterday morning (Nov. 24th) he sent a note by a boy to us saying he was nearing the other shore, and would like to see us before he departed. My wife and I hastened to his bed side. He had been suffering for three or four days with a complication of preumonia, heart disease and asthma, which made respiration almost impossible and painful in the extreme. Our presence seemed to please and revive him, and he entered into a lively and cheerful conversation on the subject of the future life. We asked what about the outlook ahead, and if all was bright and beantiful on the other side. "O, yes," he said, "I have never had any fear of horrid devils or angry gods, but my old materialistic views still cling to me, and at times I feel skeptical as to the continuity of life, but the beautiful and soul-satisfying philosophy of Spiritualism is fast dispelling the dark clouds of materialism. Spiritualism is the only religion that has any common sense, rationality or consolation in it, and it gives me much com-

He had reason to believe that departed friends and loved ones were waiting with extended arms to meet him and greet him on the other side. He lived until 12 o'clock noon, when breathing ceased and the freed spirit took its flight into the arms of his departed wife, children and friends, leaving the body without the slightest struggle or tremor as quietly and sweetly as a child would go to sleep on the bosom of its mother. Such was the happy, peaceful, trustful birth of the spirit of our dear old friend, Doctor Willits, into the celestial world. Some years ago his friends without distinction of party elected him to serve in the Legislature of this State, which post he filled with honor; but his services as a physician and surgeon were too useful and indispensable to the people to be diverted to politics, and he returned to the arduous duties of his profession. His kind and sympathetic disposition and fine social qualities, added to his long experience and emi-nent skill in his profession, greatly endeared and although the infirmities of age and a disabled limb had prevented a general practice for several years, he has been sent for, far and near, to consult in difficult cases to the last. The oldest physician in the county, at the ripe age of 79 years, crowned with honor in his profession and embalmed in the affections of the people, he has finished his labors on earth and graduated to higher spheres of honor and usefulness in fields of endless progress; and thus, one by one, the agnostic, the materialist, and even the orthodox Christian-the hardest shell to break-led by the gleaming light of the Harmonial Philosophy and the benign influence and teachings of the Spirit-world, emerge from the mists and fogs of skepticism on the one hand, and dogmatic theology on the other, into the purer atmosphere of a scientific, philosophic and practical religion.

Verdurett. Ill. WM. DRURY.

Cassell & Company, New York, may take praise to themselves for having issued a handsome illustrated catalogue for this year. It is large quarto in size, thirty-two pages of extra fine calendered cut paper. Nearly every page of the catalogue bears an illustra-tion, and some of them more than one, all well print-ed. It is sent on receipt of ten cents to any address.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequaled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists. 100 doses \$1.

You can save half your time, labor and money by learning Shorthand, Longhand and Typewriting at Kimball's Amanuensis School, 24 Hershey Hall 83 Madison St., Chicago. Superior instruction by

mail.

## Business Potices.

Hupson Turrle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

It is beyond question that Ayer's Cherry Pectoral has done and is doing vast good, and is worthy of the place of honor it holds at the head of all remedies for diseases of the throat and lungs.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Ad-dress J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday at 8 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. Seats free and every one welcome.

December 7.—Address by Mrs. A. C. Henderson of New York City, with tests of spirit presence.

December 14.—A Medium's Meeting under charge of Mrs.

T. B. Stryker of New York City.

December 21.—Lecture by Prof. Henry Kiddle.

December 21.—Lecture by Prof. Henry Kiddle.

December 38.—A lecture on Psychometry with practical illustrations by Dr. V. P. Mocum.

The Brooklyn Spiritual Conference meets at Everett Hall

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:80 P. M. and 7:80 evening, in Arcanum Hall, No. 57 West 25th St., corner Sixth Avenue. Kansas City, Mo.

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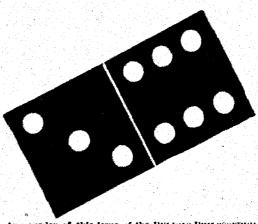
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A Theosophic Marriage.

She was a theosophic miss Who sighed for sweet Nirvana;
Who talked of esoteric this
And that, in a very mystic manner.
She wore a wide and psychic smile,
Used diction transcendental. Two suitors her beseiged meanwhile— Both softly sentimental.

The one, he was a drummer bland,
Who wore a lofty collar;
He knew not things were hollow, and
He chased the nimble dollar.
The other was a soulful youth,
Who talked of things symbolic; Enamored quite of inner truth— And predisposed to colic.

The one, he talked of common love, In tones that made her shudder; The other soared with her above To misty realms of Buddha. She sent the first upon on his way With snub unmitigated— Upon the other smiled, and they By Hyman were translated.

FOUR YEARS LATER.

Within a lofty Harlem flat Within a lotty Harlem Hat
She's found her sweet Nirvana;
She does not think of this and that
As marshy zephers fan her;
She dreamily wipes Buddha's nose
And spanketh Zoroaster,
And mends their transcendental clothes
forn by occult disaster.

Her adent husband still can solve The mysteries eternal, But for some reason can't evolve
A salary diurnal.
He still floats on to eyeles new, But fills his astral body With—not the Cheelah's milky brew— But Jersey apple toddy.

She eloquently mourns her life And objurates her Latin, To daily see the drummer's wife Drive by her clad in satin. She has been heard, in fact to say When somewhat discontented, Though 'osophies' hold social sway, Though 'ologies' enjoy their day, I think, in love the good old way By far the best invented."

-Century Magazine.

#### For the Religio-Philosophical Journal. The Gospel of True Manhood.

BY CHARLES DAWBARN.

No. 0.

I have no intention to discuss the question of divorce from its broad national stand-point, nor to regard it from any political aspect. But there is a scientific view of the subject, as well as one intensely practical for those who are or who will be mar-

A very startling aspect is this, that complete divorce is impossible to the woman who has ever become a mother. Of course man and wife may separate, and their marriage be nullified by law; yet in the face of that fact we declare that complete divorce in the face of the woman who has become vorce is impossible for the woman who has become a mother. Recall what was said earlier in these articles, and you will soon see the force of this position. The husband's thoughts, emotions and true inner life, as well as his whole ancestral influences,

through the feetus, surging along with every heart beat, it is bringing back to her every thing of the special human nature belonging to the father of that child. She is no longer only the daughter of her loving father and mother, but has become in her inner nature a part of her husband, bone of his bone

and fleeh of his flesh. So far we have sufficiently proved our position; but now we will look to the practical side. Suppose a young man to have loved a girl who has be come the wife of another. She becomes a mother, and then freed by law or death, marries her former lover. She cannot bear him children of his own individuality, as she could have done in the first place Her first husband actually continues to share the fatherhood of her present family. As I have already hinted, this may result in a blessing instead of a curse; and if the former marriage were one of mu-tual love, and a happy life was blasted by the cruel separation of death; and further, if the family ante-cedents of her husband were of the normal average, there is no reason whatever why such a second marriage should not result as happily as the first had done

But it is far different in cases of divorce. Remember the separation is for cause, and that means suspicion, distrust, anger, with hate instead of love now seething in the veins of the aroused wife. I am assuming that all wrong is on the husband's side, for, of course, if the wife be the offender, a wise young man will need no caution as to becoming her second husband

So we see that no matter how pure was the sweet young wife when first married, she now becomes tainted, mentally and physically, as by the deadly scrofula. If her husband were physically diseased, then through her child her own health is put in peril; and divorce for CAUSE implies that he had a nature morally diseased, too; and this also has impregnated that sweet young mother's future life. Once in strong physical health, she laughed at disease; now she is a chronic patient of the medical faculty; once sanctified with the holiness of purity, she may now have absorbed some weakness that shall only be discovered in the hour of a great temptation. Her first husband yet lives in her life, and all unconsciously to herself colors her thoughts. Thus a second divorce and a third become more easy, till at last the cause may be made to show in

favor of her husband. So we see that nature has no complete divorce for the mother of humanity. If this solemn fact could be fully realized it would teach several great truths: 1. The tremendous importance of marriage. It means, we see, far more than is popularly supposed.

It shows the necessity for searching ancestral rec-We have seen a young man marry a girl, the last of several sisters, who had all died of consumption. She died, leaving two children to a living death. You mark with pity this assured result and say the young man ought not to have so married; but do you not see that even worse consequences might have followed if he had married into a family tainted with vice and crime, though the girl might

be pure and her parents most respectable. 2. It teaches that marriage to a widow who has been a mother, is not on the same basis as marriage to a maid, and demands a redoubled care in invest

igation.

5. If she be a widow by divorce, it teaches you almost to a certainty that the wrongs from which she has suffered will taint your children and imperii your married happiness.

4. It is the voice of wisdom warning every young married couple to keep pure in thought, word and deed as they dwell in the temple of their mutual love. There is always a moment which is a turning point, where wrong can be avoided, discord stopped or a misunderstanding explained. There is always a moment which is a turning

5. Discord carries with it, physically and mentally, more direct consequences to the woman than to the man, so most assuredly when from the husband springs the cause of divorce, upon him should fall the full responsibility to mother and children up to

the last dollar he may be able to earn.

6. Since in all diseases to which humanity is liable, prevention is better than cure, we urge upon every couple that if they will continue to each other the same courtesies after marriage as before, and live the lives of true men and women, the whole subject of divorce might be relegated to the dim religious life of an unnecessary study.

#### Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

A terrific storm of wind and rain did not prevent A terrific storm of wind and rain did not prevent a large audience from meeting Sunday evening, Nov. 23rd, to hear Mrs. Emma Hardinge-Britten's lecture, and who listened with deep interest to the close. The subject selected was "The Soul of Things," and while I shall not attempt to give a synopsis of this able and eloquent address I may be able to give a faint outline of it. She stated that the primal elements in nature are matter, force and spirit, and that these are all governed by the laws of attraction and repulsion; that by the action of this law of repulsion in nature's laboratories that is thrown of pulsion in nature's laboratories, that is thrown off which we call dead or inert. Force is the power that accomplishes this; spirit is latent in matter and force, and when through the evolution of nature, matter has thrown off certain elements through this force-power, new forms and new life are the results; hence the various kingdoms—mineral, vegetable and animal—are ever at work in unison and in accord with the divine evenomy. Spirit payvades all things with the divine economy. Spirit pervades all things, and that which once existed, can never be lost. The speaker argued, that the violet that sent forth its perfume in the desert, was not lost; it was the spirit of the flower that would bloom in gardens eternal. Cities that had once existed on this planet, would exist again in counterpart in the Spirit-world; in fact they are component parts of those worlds that are eternal. She paid a glowing tribute to the labors of Prof. Wm. Denton, explained at length this power of the soul or spirit, and argued that every kind word, beneficent act, or wrong done, will be felt in all the eternities. In closing she urged upon all to live their noblest here and now, to seek the highest inspiration, and hence they would be able to cominspiration, and hence they would be able to com-prehend "The Soul of Things."

At our Conference Meeting in the afternoon, Mr.

Wm. C. Bowen gave the opening address, upon the subject of "Imposture by Professional Mediums—What the Remedy?" The speaker said that he would have preferred to have selected a pleasanter theme, have preferred to have selected a pleasanter theme, but this subject is one of vast importance, not only to the honest and true mediums, but to the cause, and one which all Spiritualists should consider carefully. He set forth that there is a portion of so-called Spiritualists who are ready to condone fraud and to cry "charity!" It is far easier to be charitable than to be just. Many honest and sincere men and women are inclined to doubt the fact that any honest or just exposure had been made. He would only give a few cases of the exposure of bogus mediums, who were having large scances night after diums, who were having large scances night after night for what is claimed to be full-form material-izations. He said he believed that materialization is possible under right conditions, and he hoped that it would be scientifically demonstrated. The first case he would present was that of a woman in Boston, who had been before the public for some years, and a great many professed Spiritualists had believed that the manifestations given by her were genuine, There were some, however, who after attending her scances, believed that each spirit that came out was only herself. One evening the trickster was caught, after three spirits (so-called) had made their appearance, including "little Billy." When one of the sizely based these female forms came out, one of the circle places about her waist, and her black dress pinned around her shoulders. The cap and little blue shirt front, which she had worn as "Billy" was picked up with her shoes and were preserved as trophies by the in-

vestigators.

Another, and, perhaps, a more flagrant case, occurred during the year in Philadelphia. An old man, a veteran Spiritualist, attended the scances of another professional medium, night after night, under the bellef that his daughter "Esther" materialized. Some of the wide-awake reporters of the secular papers thought they would capture a material-ized spirit, if possible, and see what it was made of. At this scance, this old man's daughters, Esther and have passed into that unborn child.

Some of you have witnessed the wonders of psychometry, how a photograph held in the hand carries with it to the sensitive the loves, hates, weakness and strength of the man who sat down just where the sun's whiteray was looking for the whole truth. Now, if that be the result of a few seconds exposure of a face to the camera, what must be the effect of nine months actual life union upon the organism of woman, made doubly sensitive by her condition? And as the life of her blood is passing through the feetus, surging along with every heart prosecuted. The venerable old man, who is quite wealthy, would probably become his bondsman, and the poor persecuted medium could again ply his deception upon the credulous.

Another medium who also gave these materializa-tion shows in Chicago advertised them in the leading dailies as follows: "Spiritualism—Extraordinary materialization seance; full forms in light on Sunday, Tuesday and Thursday evenings. Business and 

You are well aware that the editor of the RELIG 10-PHILOSOPHICAL JOURNAL has been doing valiant service in the exposure of these tricksters in all parts of the country, and has received the curses, loud and deep, from all who are perpetrating fraud, and also from professing Spiritualists who are ever ready to cry—"A war on mediums!" This person, who issued this advertisement in Chicago, came to grief on Thanksgiving night of 1883. It was a sad Ide of November to this pretender; and after his several spirit forms had shown themselves, including that of resident Garfield, the "White Prince" with the waving plumes appeared, and when the sturdy investigators seized the spirit, it was a vigorous and lusty flesh and blood person who could strike from the shoulder. His stock in trade, wigs, masks, robes frizzes, etc., were seized, and he and his traps taken to a police station, and on trial he was fined \$100 for btaining money under false pretences. Not appreciating the expose, he migrated to pastures new, and turns up here in Brooklyn. It is earnestly hoped that he may meet true, careful investigators, who may be able to find out what manner of spirit forms he may be able to show, and turn him over to law

and justice. But enough, friends. Does your heart sicken a the tale, and will not your righteous indignation find utterance in an united effort to drive such impostors from the ranks of mediumship? I have never been much in favor of organization among Spiritualists, but I hope a movement will be inaugurated all over the country to protect and surround all true and honest mediums, of whatever phase of mediumship, with a wall of fire; and that the press will also unite as one man in the work. Foremost in this work will be the pure white banner of the RELIGIO-PHILO-SOPHICAL JOURNAL. Already the Olive Branch, Light, Light for Thinkers, in this country, and Light of London, England, are with the good and the true. A strong and determined effort by every honest man and woman who profess to believe in our faith will drive these impostors into darkness and obscurity, and true and genuine mediumship will be honored and sustained by all who love our cause and have received the evidences of the presence of the loved who have passed to the other life. Mr. Bowen's lecture, of which my synopsis cannot do justice, was listened to with deep interest and warmly applauded.

Dr. V. B. Slocum followed Mr. Bowen, and said that he had a deep interest in the subject, and when Spiritualists would combine to rid the cause of charatans and impostors, it would be respected by all candid men and women of whatever faith. Brooklyn, N. Y. S. B. NICHOLS.

#### A Psychical Research Society Desired by a Lady Medium and Physician.

To the Editor of the Religio-Philosophical Journal:

I have read an article in the Journar on the subject of Psychical Research. I am glad to see so many interested, for the time has come when the advanced Spiritualists of to-day call for something more than the phenomena of our beautiful faith.

If Spiritualism can't stand the test of science, then let it go down. There is no fear but what it

It is the science of all religions, and older than all others. It was the religion of the ancients long before the birth of Christ. It was born with man, and developed with man, for his use and good therefore it can never be put down. It is the phiosophy of all things spiritual, and must live and grow forever. I do hope you will keep this subject before the minds of your readers until we have Psy-chical Research Societies established in every town and city. I would most heartly co-operate with such a society as far as my powers could be directed. MES. DR. A. COOMBS.

250 Second St., Minneapolis, Minn.

#### Spiritualism in Philadelphia.

To the Editor of the Religio-Philosophical Journal: We have no sensational Spiritualism just now in

this city; I mean no flaring-ghost apparitions, which have had such a checkered history in these parts; yet Spiritualism is stronger here than ever before. Sensationalism does not constitute our strength, but that calm deliberate method, which takes time to consider and weigh evidence, is the great source of the growth of Spiritualism here. The cause rests upon phenomena. We cannot dispense with mediums. They are the foundation of the whole structure, the first element in the subject. It seems to me that we have to form recliumed developed and developing. have too few mediums developed and developing; we want more good mediums, such as can stand be-fore the cautious. We do not want fortune-telling mediums, diagnosing the mysterious future for 25 cents. What intelligent man will not turn away with abhorrance and loathing from that cause which with abnorance and loating from that cause which fosters such humbug in this nineteenth century; yet what a large number of people are content to wallow in this superstitious hog-mire of Spiritualis m. It is simply sickening. We denounce superstition on our platforms, and our rhetoric becomes wrathful at the gradulity of Christians though we have many the credulity of Christians, though we have me-diums ready to give the name of the fastest horse at Brighton Beach or the next rise in stocks in Wall Street. This is not Spiritualism, nor is this kind of work the business of the Spirit-world. Poor, detestable world, if such be thy work only! The Spirit-world looks with loathing upon ordinary fortune-telling. We do not want mediums for that kind of work. They exist because there is a demand for them. The gening credulous public are anxious to work. They exist because there is a demand for them. The gaping, credulous public are anxious to get at such mediums, and some of them have fine gifts of clairvoyance and clairaudience. Such powers are very mysterious to the unlearned, and exciting to the curious, so much so that a craving curiosity is soon cultivated for their manifestations. I know there are a great number of this class of mediums in this city. I need not warn Spiritualists of them. Their dunes are not Spiritualists, but as a them. Their dupes are not Spiritualists, but as a rule, young girls and credulous old women. They do a good business. There are several fine test me-diums in Philadelphia which I know and sometime will speak of. We want mediums; but the Spirit-world wants those that are educated, intelligent and honest for the highest manifestations. I have no sympathy with those who think mediums are better for being ignorant—not a bit of it! Mediumship is the result of a peculiar physical organization, and education will make that organization the more perfect. Mediumship is not a gift, but a power belonging to the organization, depending as much upon physical as it does upon spiritual forces. Our mediphysical as it does upon spiritual forces. Our meta-ums, in order to aid in propagating a scientific Spir-itualism, must be scientifically educated. Without the safeguard of education we are but promulgat-ing a gigantic superstition, which I dread. I also fear the too rapid spread of Spiritualism. That lasts the longest which grows the strongest and the slow-est. Soon rive and soon roften, is a law in spiritual cet. Soon ripe and soon rotten, is a law in spiritual growth, as it is in vegetable development.

We have five or six meeting laces for Spiritualists on Sunday in this city. Mr. Wood's Spiritual Conference holds its meetings regularly, and I am and the fire of the sunday in the street in the sunday in the sun

Conference holds its meetings regularly, and I am credibly informed it is very interesting, and doing much good. A well related spiritual experience is useful. A spiritual conference of the true religious kind we do not have; that is, a meeting like a Christian experience meeting, which deals with matters relating to the culture of the emotions. We have but little religious Spiritualism here so far as I know. Spiritualists have heads and hearts, too. We have no prayer meetings nor love feasts. Spiritualism is weak on its religious side, and for a long time will remain so. It has no formulated system of thought upon which all are agreed. Its thoughts are beautiful in their variety, like the glorious flora of the earth, diversified in form and color.

The Seybert Committee of investigation of the Pennsylvania University is moving slowly in its ponderous work. I am sure it will make a bungling job of it, judging from the material of which it is made. There is no interest manifested by the men themselves. They go to work like a man who has

themselves. They go to work like a man who has an unpleasant task to perform. They have written down their verdict before they have heard the evidence. I do not speak in the dark upon this matter. Thave been interviewed by a part of this committee, and my opinion is that it will decide that spiritual phenomena can be explained satisfactorily by mesmerism, and that clairvoyance does not prove the truth of the existence of spirits. The evidence of the reality of the phenomena the committee cannot ignore. But whatever the nature of their report, Spiritualism will survive the shock. The mental en-Spiritualism will survive the shock. The mental environments of the committee are against what I may call a perfectly unbiased investigation. Gentlemen are ruled by predisposition, and universities never originate any new thought or promulgate any specia or unpopular reform. They live on the conservative side of the human mind. Mrs. Patterson, the slate-writer, has had several visits from the committee and had startling results. This medium is doing a good work in Philadelphia. Her powers ought to be better known a nong Spiritualists in other parts of the country.

The meetings at the hall, Spring Garden Street are well attended. The evening meetings fill the hall, and the interest is growing.

Our Lycoum is growing, and every week become ing more and more interesting. One Sunday Mr Storer gave the children a microscopic treat. In a very simple manner he showed them how the micro scope is made, and then exhibited in a little bottle of vinegar, the vinegar eel. The little ones were delighted to see the frisky denizens of the unseen world playing in the bottle, some of them protesting that they would never taste vinegar again.

Philadelphia, Pa. J. CLEGG WRIGHT.

#### A Medium and Physician Favors the Formation of a Psychical Research Society.

To the Editor of the Religio-Philosophical Journal:

I am now permanently located in Davenport, Iowa, at 329 East 14th Street. My spirit band of physicians are accomplishing a good work, for they combine the teacher with the physician. I look upon the move, so ably led by and through the Journal, known as the Society for the promotion of Psychical Research, as the most important of this decade portant to the world, not alone to Spiritualists. This move will enlist the thought of able minds that could be reached in no other way, and is one which I have for years been hoping for.

DR. C. M. BABCOCK. Davenport, Iowa, Nov. 15.

#### Spirit Influence Pointing out Bible Passages.

To the Editor of the Religio-Philosophical Journal:

Thirty years ago I lived near Orion, Oakland Co. Mich.. where several mediums were being developed Among others my sister, a married lady, became a rapping medium. She gave an excellent test of gen-uine spirit power. My father, thinking it the work of Satan, got the Bible to break the charm. My ister's hand was placed at once on it. Father then asked if her hand could point out any passage he might call for. "Yes," Then he called for different verses, one at a time, each of which she found in from three to five seconds without a single failure, and without looking on the book any of the time. Father then advised my sister to let Spiritualism done, thinking there was no good in it. That was the last time she allowed her hand to be influenced Centralia, Ill. G. W. SHOTWELL

M. T. C. Flower writes: I herewith renev my subscription to the ever fearless and truthful RELIGIO-PHILOSOPHICAL JOURNAL. How long I am to continue a subscriber will depend upon the length of time I am to remain in my present material form, which in the common ordinary events in human existence, cannot be long, as I have now reached my three-score and ten years, which is more than is usually allotted to man. Of my acquaint-ances of a long life, a great majority of them have passed from and beyond this vail of tears; and now the great question is: Where are they, and what their condition and occupation? A few of the many of my dear friends who are beyond the vision of mortal eyes, I am satisfied I have had sweet communion with-one, a dear brother, who in earthlife was a zealous and devoted Methodist minister, communicates to me that as a theological minister his time was worse than lost, and that he is now do-

D S. Henry of Colfax, W. T., writes: Mr, Colby has been here, gave some lectures and tests, all of which were very good. A favorable impression was made. Mr. Colby is a very fine medium. He started for California Nov. 5th.

#### Then and New.

To the Editor of the Religio-Philosophical Journal

I think it would be a sin of omission to the readers of your paper and the sacred cause of Spiritualism on my part, did I withhold from noting the fer-vency of Spiritualism in this section of Brooklyn. I have lived to see with a few others, adherents to this all-important truth, from a gathering of about twenty obscure investigators in our own private homes in Williamsburgh in 1851-2, increase to thousands of inquirers!

In this section of Brooklyn (E. D.) we have now In this section of Brooklyn (E. D.) we have now two weekly meetings, and through a judicious interchange of inspirational speakers, phenomenal exhibitions and clairvoyant mediumship, at times our meetings are crowded to overflowing. The Sunday meetings at "Masonic Temple" are under the direction of that veteran Spiritualist, Mr. Joseph C. R. Pooler. At this place as a part of the same organization we have a Lyceum and Sunday-school, mainly under the control of the ladies, and we all know that when women get hold of an advanced idea, there is no such thing as fail.

there is no such thing as fail.

The other conference is under the direction of Charles R. Miller at Composite Hall. These well attended spiritual gatherings are a great source of re-flection, particularly to some of us, now old people. Imagine a group of bald-headed and wrinkled Spirimagine a group of baid-neaded and withkied spiritualists, who in the year 1851-2 in this district, surrounded by an almost endless variety of uncouth instruments—electrometers, galvanic batteries, glass tripods, magnetic needles, and electrical machines—sagely speculating on the undeveloped forces of nature; yes, imagine these cold, logical skeptics of the past now cheering and applicating with the londest past, now cheering and applauding with the loudest at any additional evidence of spirit communion, and sometimes smiling at their former attempts to limit and control scientifically the scope of the human mind; but here we are.

It is noticeable the marked interest that has been awakened by the full attendance at our meetings. Doubtless this is mainly due to their judiclous man-

agement.

Noticeable at times among our speakers may be mentioned the names of Messrs. Dawbarn, Higgins, Mathews, Bowen, Nichols, Deacon Cole and Judge Daily. Of the ladies, Mrs. Hervy (late Somerby), Mrs. Mills, Mrs. Stryker, etc., etc.

Eloquent and logical speaking explanatory of the boundless philosophy of Spiritualism is admitted as all-important to the mind of the advanced thinker; but there is something seemingly necessary to arouse mankind from the state of apathy of fashionable churchism: and nothing seems more effectual than churchism; and nothing seems more effectual than clairroyance as at present applied. In this departs ment of spiritual research with us, Mr. Mathews hament of spiritual research with us, Mr. Mathews habeen very successful. After a sensible, touching discourse of about one hour's duration, he pauses, then passes down the opened passage way among the audience and describes attendant spirits, giving their names, ages and the manner of their departure, with surprising accuracy. Mr. Mathews' clair toyant success is indeed surprising; in his ten of lifteen descriptions in an evening, he seldom fails. The inculcation of Spiritualism through this channel anneals cation of Spiritualism through this channel appeals directly to the fondest affections of our nature, our beloved departed friends, and leads to a further inquiry. Indeed, so effective hasit at times become

quiry. Indeed, so effective hasit at times become that standing room has not been attainable.

Are you aware that your RELIGIO-PHILOSOPHICAL JOURNAL is a terror to all frauds; but for this I like it the better, and yet it has ever a ready sale at brother Green's book stand at our entrance. It is evident it does not draw its support by advertising fraudulent mediums, the death of many spiritual enterprises. Like many other species of knowledge, Spiritualism can only be advanced through honest speakers, honest mediums, and honest publications.

Brooklyn, E. D.

D. BRUCE. Brooklyn, E.D. D. BRUCE.

#### Death of Thaddeus Edwards.

To the Editor of the Religio-Philosophical Journal:

It is with deep regret I learn the death of Thaddeus Edwards of Sagg, Long Island. During his stay at Lake Pleasant, last summer, he made many friends by his quiet and fraternal manners, and his investigations brought him in contact with nearly all the mediums holding circles at the camp, and he passed a clear and shrewd judgment on all he saw. passed a clear and shrewd judgment on all he saw and heard. He came to investigate, and as a result became thoroughly convinced of the truth of Spirit-

ease, and after four days of suffering most terrible for his friends to witness, he passed away. He was thirty-one years of age, just the time when life is most complete, yet he was so fully convinced of the reality of spirit existence that he had no fears of death, knowing he would meet the friends who had gone before. He belonged to the Congregational church until two years ago, when he became interested in Spiritualism, and he carried his zeal, ardor and devotion with him into the new faith.

A brother who was absent wrote to his bereaved father a letter from which we make the following extract, as voicing the thoughts which come upper-most to many in the hour of sorrow:

seems, father, that this life hangs by a thread and I think sometimes it is useless to expect comfort from it, it is so hard, sad and cruel. To think our dear Thaddeus must have to give up all, and to pass through such terrible suffering seems so unneces rily cruel and unjust! If there are spirit friends, as you and he believe, why did they not warn him, or intercede? If they can impress engineers that there are obstructions ahead, or a captain to sail in a certain direction to find the object sought in the fog, why could they not have forewarned him? Perhaps I ought not to write thus to you, casting doubt on the belief which is so much to you. Though he is gone from the bosom of his family he so loved, from the roar of the ocean which was his delight to hear. we will be of good cheer and hope that he is gone to the land ever vernal, where pain is unknown and friends are ready to greet with extended hands."
We must remember when such questions arise.

that while captains of ships, and engineers and in-dividuals in all stations are at times impressed in an extraordinary manner, yet such instances are exceptions, and the great number plod on without guid ance. This is simply because they are not impressi ble to the thoughts of their spirit friends. However much the latter might desire to communicate, they could not break through the cold and repelling wall This objection really has no force, but rather shows the necessity of conforming to the conditions essential to impressibility so as to allow of the near approach of our spirit friends. In the vast complexity of causes and effects we call life, it might not be as well to have an absolute guardianship. The ways now dark to us may be for the best, and what to our limited comprehension is cruelty be with wide hori-

zon, the work of love. On our side we have to mourn the loss of one who in his active life never had an enemy, who was regarded by all who knew him as strictly honest and just in his dealings, who was an example to his neighbors and townsmen. He had laid up a rich treasure with the angels, which his unwearied spirit will enjoy.

To those who mourn his loss, we offer the weak sympathy of our feeble words, reminding them that the spiritual philosophy furnishes the mourner an unfailing staff of support.

Mrs. M. H. Shepard of Sandy Hook, Ct. writes: Your paper is valuable to me because of its truthful exposition of Spiritualism, and its unwavering fidelity to manly principle and antagonism to all fraudulent practices. Spiritualism has been at a very low ebb in this town for some time, but within the year past several families have interested them-selves in the cause, and our number is increasing. People are attending circles, and in fact quite an extensive interest is being manifested. Mrs. Emeline Fairchild is our speaker; she is also a test medium, and gives satisfaction. May the seed that she is sowing bring forth an abundant harvest.

W. Harral writes: I read your paper with much pleasure, and am always disappointed when I do not get it promptly. I shall continue to take it, I suppose as long as I live. I have been a Spiritualist now for over twenty years, and can frankly say that each day's experience solidifies my faith; indeed, can truly say that it has become a palpable fact to me. I can have a scance every night in a room by myself, where I can see and feel my spirit friends and relatives, and many most interesting scenes take place.

Mr. W. C. Nation of Waltarapa, New Zealand writes: Your Journat is appreciated in this out of the way colony. We have had quite a wave of spiritual influence here for some time past.

#### Notes and Extracts on Miscellancous Subjects.

Passengers on the Red Sea steamers to India were exposed last summer to a maximum heat of 105 degrees. The winter temperature on these steamers is never below 80 degrees.

Jean Ingelow is turning gray in the prime of life. Her London home, where she lives with her two brothers, is always full of flowers. She devotes much lime and money to charity.

The daughter of the King of the Netherlands blds fair to be one of the richest women in Europe. She inherited from her brother \$4,000,000, and the wealth of her father is immense.

On a Sunday night, after preaching a powerful sermon on hypocrisy, Rev. James W. Lindsay committed a burglary at Rushville, Ind., as a result of which he has gone to prison.

The Bishop of Peterborough once said that the most trying sermon of his life was preached in the Queen's private chapel, her Majesty and five others forming the congregation.

Porpoise meat is sold in Philadelphia as a substi-tute for beef. It is red, juicy, tender and of fine grain, very pleasant and savory to the taste. It is known to the trade as "dolphin meat." The fruit-growers of California have discovered a

new application for the electric light. Many bushels of night-flying insects are killed in their orchards near the cities when the electric light is employed. A Montreal sexton passed one of the parishoners one Sunday without giving him an opportunity to contribute to the collection. The parishoner sued the sexton and was awarded \$5 damages.

Three thousand horses die each week in London-Their carcasses are purchased by a company which delivers meat for cats and dogs to many thousands of customers. There are 700,000 cats in the city.

A deep cave has been found to exist under the town of Blankton, Iowa, by a farmer who was sinking an artesian well. Three unsuccessful attempts were made to sink the well, but each time the drill

Drinking habits increase so much in Germany that in many places there is a liquor shop to every thirty-one inhabitants. In Hamburg the proportion reaches one to seventy-one, and in Berlin one to every 116 persons. Owners of race-horses talk of organizing a mutual

protective society to resist the domineering and bad faith of jockeys. After a jockey rides a few winning mounts, he thinks himself of more importance than the horse and owner together.

The will of the late Carrie J. Welton, of Waterbury, Conn., (who left the bulk of her fortune to Mr. Bergh's society), gives \$7,000 for a horse and cattledrinking fountain to be built on the green in that The London Globe, in an article on "Nationality in Voice," declares that America for the next century will produce the finest singers in the world, owing

to "the semi-barbarous conditions essential to such productions." Dr. G. Johnson lately told the British Medical As-

sociation of a patient of his, fifty-five years old, who had lived upon milk diet for five years. He took a gallon of milk a day, but not a particle of any other food. This treatment cured him of Bright's disease. Englishmen eat at much shorter intervals than Americans are accustomed to. The farm laborers eat four meals a day, and in some of the baronial halls in England the tables are spread for meals at intervals of four hours during the day and evening.

There are now more than 260 Protestant congregations of various persuasions in Mexico, with about thirty thousand members. The Mexican converts are very liberal in their gifts to the churches, being in many instances willing to give away even the clothes from their backs.

Dr. Spitzka says the popular delusion that the haman eye has an influence over insane people similar to that claimed for the same organ over wild animals is one that is often ridiculed by the insane themselves. He adds that whoever attempts to utilize the notion will recognize its absurdity promptly.

A novel Christmas card already displayed is of rather a painful nature. It represents a playful monkey satirizing on a poor cat by drumming her paws on a hot iron stove, and the motto "Merry Christmas" is certainly inappropriate, but the expression of the visage is capitally etched.

A Bostonian writes: "I cured myself of an annoying habit of stammering by inhaling a deep breath between every few words, and by never allowing myself to speak unless the lungs were fully inflated. A little careful attention soon made the practice a habit, and now I never stammer unless much excit-

While blasting on Prince's Neck, Newport, R. I., recently, Eugene Sullivan was struck by a stone weighing ten pounds and instantly killed. Before the explosion he remarked to a fellow laborer that the stones had been following him all day and that he was getting afraid. When struck he was over seventy-five feet from the blast.

The newest society wrinkle is a twilight party at which the only light is from the grate fire. All the company gather about the glowing coals, and each one tells a story or recites a poem. These novel entertainments originated in the East last season, among the cultured and refined people who enjoy a social, intellectual entertainment.

The French Admirality are now having thirty ves sels constructed in the government dock yards, and fifteen in private yards. Fourteen of them are ironclads and are estimated to cost \$25,000,000. two principal ships, the Admiral Baudin and the Formidable, are to cost \$2,200,000.

Recent researches show that electioneering was carried on in ancient Pompeil very much as at the present day. Inscriptions have been found informing the public that "a vote for Lentulus is a vote for pnest government," and asking all patriotic citizens to vote for "Balbus, the true friend of the people." In the famous Tichborne trial the claimant said

he had shipped from New York on the Osprey which was wrecked. The defense claimed that there was no such ship. A man has been found in Atlanta who was cook on a vessel between New York and San Francisco in '49, and who says that his ship spoke the Osprey from New York to Australia. A scientific observer claims that the flatness of the earth at the pole brings the polar ocean thirteen miles nearer than any other portions of the globe to

the central ball of fire, upon which he believes the earth to be built. Consequently, the heat is so great that the water could never freeze over, and if there is a sea at that spot at all it must be an open one. Shocking stories are coming from remote districts in Eastern Poland, where the Greek Uniats, a sect in the Eastern Church, are persecuted as Shismatics. Missionary priests from Galicia skulk in forests in order to give them sacraments denied by law, and

the Cossacks have regular priest hunts with horses and dogs. The captives are sent to Siberia. After the battle of Gettysburg, one of the Union burial parties buried eighty Federal soldiers in one trench. They were all from a New York regiment, and all had seemingly been killed by one volley. They were almost in line, taking up but little more room than live men. All of them were shot above the hips, and not one of them apparently lived tenminutes after being bit

minutes after being hit. The anti-tobacconists find a strong argument in a curious fact that has just been made public in relation to the Greely Arctic expedition. According to Lieutenant Greely's account of the nineteen men-who perished all but one were smokers, and the one was the last to die. The seven survivors were nonsmoking men. Perhaps when the tobacco ran out

the smokers died of broken hearts. New York raises annually five bushels of Indian corn for each of her inhabitants, six and a half bushels of potatoes, over two bushels of wheat, a half bushel or rye, seven and a half bushels of oats and a ton of hay. She supplies each person with nearly two pounds of cheese and twenty-two pounds of butter annually, and a pint of milk every day in the year from her dairy herds.

year from her dairy nerus.

A London paper publishes a curious case of bigotry in real estate. A Mr. Daniel, of Stordleigh Court. Tiverton, recently advertised a farm to be let. The highest bidder was a Mr. Yeddell, and it was agreed that he should lease the farm. Before the lease was signed, however, he was asked if he were a churchman, and replied that he was a Wesleyan. Subsequently he readized a latter from Mr. Daniel's aggest. quently he received a letter from Mr. Daniel's agent, saying that Mr. Daniel had decided not to lease him the farm, as all his other tenants were churchmen. and no exception could be made.

Ct., writes: Mrs. William H. Shepard, of Sandy Hook Fairfield Co., Ct., is a zealous worker in the cause She is a trance speaker, sometimes giving excellent tests. She has also bealing powers. She was the first medium manifest in our circle, and her words were earnestly spoken, urging the friends to persevere in making the best conditions, to live honest, upright lives, and pave the way for angel visitants. Her cheering utterances have fallen on fruitful soil. Our circle began with few in number, but has increased to twenty-one, some coming from six to fifteen miles. Other mediums are becoming developed for writing, healing and seeing. A little circumstance occurred last Saturday evening, which I am unable to account for. I was reading the Journal when my thoughts went to my spirit father and mother. I queried: "My father, can't you give some sign or proof that you sometimes visit the old home?" I continued reading. Soon I heard a rustling of something, and on looking I saw a white paper floating near the ceiling over head. It came down to the floor with a thud, as if some heavy article. I gazed at it a moment, then picked it up, and it proved to be a letter written by my sister, A. M. Twiss, to our father in 1856. Where it came from I know not. I never saw it before. I was alone in the house and not a door or window open. Mrs. E. H. Britten's defense of Spiritualism in the Journal was timely and to the point. The articles on organization are solid and substantiat; may it prove a sucwas timely and to the point. The articles on organization are solid and substantial; may it prove a success. Long live the JOURNAL! all honor to its editor for his earnest efforts in endeavoring to remove the stains inflicted by fraudulent mediums, who take the name of Spiritualism as a cloak to cover hypocritical disguises. A letter from my sister, A. M. Twiss, just come to hand. She writes that she is improving and able to walk about some, which seems hopeful and encouraging to her many friends, and I trust to the

#### The Art of Seeing.

In everyday life it is much more important to be an accurate observer than a mere book learner. I have frequently seen the latter made to blush for her deficiencies by the most unlearned, says a correspondent in an English contemporary, for in a contest between eyes and no eyes, eyes have generally got the best of it. Nature has given us such an inexhaustible store of interest that those who go through life without "seeing," lose much of the zest of it. The savage, who necessarily depends upon his keen eye and his quick ear, cultivates these faculties in an extraordinary degree; for does he not see indications and hear sounds which to an unpracticed observer would be utterly unintelligible? So also with all persons who live near the heart of nature. The English shepherd, while perhaps ignorant of the very formation of the alphabet, stores up a fund of interesting knowledge derived entirely from observation. He can give you simple, interesting astronomical facts which might astonish a scientist, as well as trustworthy information on natural history and even botany. One may possess everything in the way of scholarship, but if he or she have that alone, those who are unlearned but observing will often make them feel very small. I would, therefore, urge my readers to cultivate the art of seeing or observing; there is nothing like seeing things for ourselves. Our ideas become fresher, more natural and more in unison with latter-day tastes when they are formed from observation. Nature's book is the one wherein we find the richest, the most varied and the most inexhaustible subjects for thought,—Scientific American.

#### The Decay of Will Power.

Strong wills are becoming as rare as healthy physical organizations. The world is "fussy," but only because humanity is working itself too much. Brain tissue has increased, but healthy, vigorous thought has diminished. Affectations have become realities, and realities affectations. A toothache converts us into invalids, where our ancestors laughed at the gout. We have beaten the gold leaf so thin that it has lost its own color, and shines with a ghastly green light. Sentiment has carried us past common sense; we have had such a terror of the flesh that we have cultivated brain at the expense of motive tissue, and have produced a giant's skull that is too heavy for the dwarf legs to bear. Emotions have been refined, but they have not been improved; brain has increased, but strong, vigorous thought has diminished. Humanity has made a rapid journey toward perfection; but the point has been now toward perfection; but the point has been now reached when rest and relaxation becomes a necessi-We have conquered worlds; let us now return quer ourselves.—Boston Gazette.

The CHICAGO & NORTH-WESTERN RAILWAY has become noted as the route for hunting and fishing; and during almost any season of the year the hunter or fisherman can be found wending his way toward the country traversed by this great railroad in North-ern Illinois, Wisconsin, Northern Michigan, Southern Minnesota, Pakota, and Northeastern Iowa. In some of these sections are found deer, bear, wolves, mink, and the smaller kinds of game of the forests, and wild geese and ducks of the lakes. In like manner the varieties of fish are almost endless; from bass, muskallonge, and other game fish of the larger bays and lakes, to the universally sought after and valued speckled trout of the swift running brooks. Specific information can be obtained by addressing the General Passenger Agent of the CHICAGO & NOBTH-WESTERN RAILWAY, at Chicago, Ill.

There can be but little question that the continued close covering of the head with hats and caps is one very constant cause of baldness. Women seldom lose their hair, except from sudden causes, and among these nations where the head is habitually left bare or hurt elightly covered baldness is practical ly unknown. The beard, which is of the same class of hair as that of the scalp, does not fall with age.

Shanda Tingh, a blind student of St. Stephen's College, Delhi, is a prodigy. He cannot read or write, but possesses such a strong memory as to be able to repeat all his text books, English, Persian or Urdu by rote, and to work out sums in arithmetic with remarkable rapidity.

## Regulars.

One of the strongest proofs of the value of Kidney-Wort as a remedy for all diseases of the Kidneys, Liver and Bowels, is the fact that it is used and pre-scribed by "regular" physicians. Philip C. Ballou M. D., of Monkton, Vt., says: "Take it all in all, it is the most successful remedy I have ever used."

An Ohio man is teaching the negro women of Lebanon how to laundry, at \$2 each. In the evenings he lectures upon temperance, housekeeping and similar topics.

No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty. It is health alone that lights the countenance and brings back fresh tints to the faded cheek. If anything on earth will do this, it is Mrs. Lydia E. Pinkham's Vegetable Compound which has already brought health to multitudes with whom all other masure had folled. means had failed.

A Jersey City girl's parrot has learned to make a noise like the smack of a kiss when the girl's beau calls. Knowing bird, that.

lady can get as good results as the best practical dyer. Every dye warranted true to name and sample. 10c. at druggists. Wells, Richardson & Co., Burlington, Vt.

Of the 4,000 Chinamen in New York and Brooklyn over three thousand five hundred are engaged in the laundry business.

\* \* \* \* All diseases of lower bowel, including pile tumors, radically cured. Book of particulars, two (3ct.) stamps, World's Dispensary Medical Associa-tion, Buffalo, N. Y.

The Louisville, Ky., city dog tax is one-ninth as much as all the saloons pay. There must be slathers of dogs in Louisville.

The most stubborn cases of dyspepsia and sick headache yield to the regulating and toning influen-

ces of Hood's Sarsaparilla. Try it. One thousand students have been expelled from the Kieff University and conveniently drafted into the Russian army as conscripts.

Chronic nasal catarrh positively cured by Dr. Sage's

The hot water cure has become a craze. A New York druggist claims that he has 5,000 disciples now swallowing tumblerfuls before breakfast.

# HALL'S

Vegetable Sicilian

# HAIR RENEWER

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needful for the proper treatment of the hair and scalp.

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:00 am *	Minneapolis and St. Paul Express	† 2:30 p
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:15 pmtt	Council Bluffs Night Express	1 6:50 a
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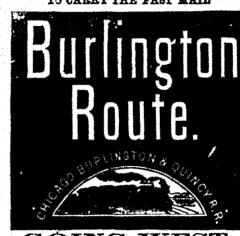
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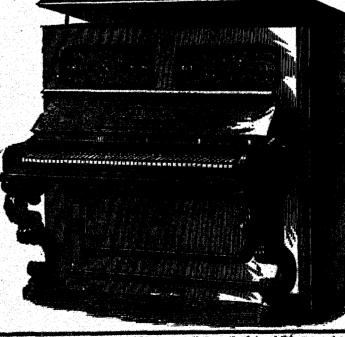
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#### Mr. Gladstone at a Seauce.

Light, London.

In last week's Light we stated in very general terms that the Right Hon. W. E. Gladstone had been present at a scance, and we promised to give further particulars in this week's issue. Within a few hours of the publication of our last number, the Metropolitan News Agencies and members of the Press were busily engaged in the endeavor to get at the facts. In this they do not appear to have been very successful, and the brief narratives that have been presented to the public are so imperfect that we need offer no apology for giving at length the result of an interview which one of our own staff had with the medium, Mr. W. Eglinton, 12, Old Quebec Street, W.

Question.—I hear, Mr. Eglinton, that you had a scauce with Mr. Gladstone. May I ask

Answer. I had that honor yesterday (Wednesday, October 29th.) But how did you hear

O .- Never mind. It is already whispered in Fleet-street, and the rumor will soon spread. so that you must expect, within a very few hours, to be harassed by a number of interviewers on the part of the newspapers. Are you at liberty to tell me the circumstances?

A.—To some extent I may do so, perhaps, at hear seted as I am in some executions. not having been asked, as I am in some cases, to make a secret of it. But everything depends on what you wish to know.

Q.-Did Mr. Gladstone visit you at your A. -No, I met him at the residence of a lady

of distinction in Grosvenor-square. Beyond that I am not prepared to go. Q .- You feel that you are not at liberty to

mention the name?

A.—I am not. You may, for present purposes, call her Mrs. O. I had been invited to meet Lady X, the Marchioness of Z, and Mr. Gladstone.

O.—To give a scance? A.—I understood beforehand that I was to attempt to give some exhibition of my powers

as a medium for slate-writing.

().—Experience has shown that for successful scances it is necessary for the medium, in such cases, to be quite at his ease—free from all mental disturbances. In accepting the invitation did you feel that you could be quite at your ease in the presence of a man of such distinction as Mr. Gladstone?

A.—I confess I did not. My feelings at first were of a decidedly nervous kind on learning that I was to be the only other man present, and naturally the knowledge that I was to meet England's greatest statesman added not a little to this nervousness. But I was soon relieved of all apprehension in this respect. I arrived a few minutes before Mr. Gladstone, and after he had saluted his hostess I was presented to him. when, with a pleasant smile, he stepped briskly across the room, and shook hands with me, saying, "I am glad to make your acquaintance, sir." I was much struck with this mark of affability, because when men meet for the first time in a drawing room, it is not usual to do more than bow, and that is often done in the most distant manner. And if anything more was needed to put me "at my ease" it was the fact that though Mr. Gladstone, at first, conversed for the most part on general topics, doing so in the most agreeable manner, and without the slightest air of conscious superiority, he gave me distinctly to understand that he had no skepticism in regard to the possibility of psychical phenomena. He was already conrinced, he said, that there were subtle forces with which "our puny minds" could not deal, and, which he could not comprehend; he held the attitude, therefore, not of a scoffer, but a student who had no reason to doubt the genuineness of my pretensions. His recent experiences in thought-reading were suf-Reient to show that there were forces in nuture which were not generally recognized. O.-After that you proceeded to give illus

trations of your mediumship?

A.—Yes. We took our places round an oval

table of the usual description. Q.-How were you seated in relation to each other?

A .- Lady X. sat next to me,on my right. On Lady X's right was Mrs. O., then Mr. Gladstone, and then the Marchioness of Z. O .- What slates were used?

A.—Mrs. O. had provided two common school slates, and I had brought my now historic Brahma double slate with oak frames.
Q.—I have heard that that slate was presented to you by His Royal Highness, the late Duke of Albany, who had had it made expressly for seances which he had with you, and that on the inner surfaces of these locked slates he received written communications which he believed came from a departed relative who was very dear to him. Is that so? A.—I am not at liberty to say anything about my relations with the Duke of Albany. Q.-And your experiments in Mr. Glad-

stone's presence were successful? A .- Quite so. We had communications in reply to questions, the replies being written, sometimes very lengthy ones, on the hostess's own slates, both when held under the table and when laid upon the table in full view of all pressent; and also within the locked

Q.—Can you tell me the nature of the com-

A .- No. I cannot do that, and you must not press me too closely. I can only tell you the most unimportant of them with which the experiments commenced. We began by asking Mr. Gladstone to write a question upon one of the school slates. He did so, and the slate was held by me beneath the table, with the question upon the under side so that I could not see it, the other side being pressed closely against the under side of the table Presently the writing begun-

Q .-- Did Mr. Gladstone hear the writing? .—He did—and his face was a study. His intense look of amazement would have been amusing to those who have had experience of such phenomena, and was intensified when the slate was brought up, and the few words which had been written were declared words which had been written were declared by him to be a pertinent reply to his Ques-tion. The reply was "In the year 1857," and on the slate being turned over it was found that his question had been—"Which year do you remember to have been more dry than the present one?" After that Mr. Gladstone took the locked slate into a corner of the room, and on the inside of it wrote a ques-tion, which of course none of us saw. Then locking the slate and retaining the key, the locking the slate and retaining the key, the slate was handed to one of the ladies and myself, and we both held it in the sight of all While in this position the writing was heard heard going upon the closed surfaces, and upon the state being opened it was found that the question asked was, "Is the Pope ill or well?" which had been answered in red pencil by the words, "He is ill in mind, not in body."

Q.—It occurs to me that these were rather trivial questions to put, and such as the "intelligences" or "occult forces" at work, were not likely to know very much about?

mind that I have given you the particulars of the first experiments only, and in all probability Mr. Gladstone's mind was then occupied with the simple question of whether any writing at all was possible under the circumstances. ()f the subsequent experiments I can only say that they were perfectly suc-cessful; that some of the communications were written upon Mrs. O.'s own slates when held under the table; that several messages were given, not only between these two slates. but also within the locked slate, in view of all present; and that some of the questions were put in Spanish, French, and Greek, and satisfactority answered in the same lan-

(). Are you yourself acquainted with Spauish, French, and Greek? 1.-I know very little of French, and noth-

ing at all of either Spanish or Greek.
Q.—I have myself had so many scances with you, under every conceivable variety of circumstances, that I cannot doubt the genuineness of the slate-writing produced through your mediumship; but, of course, a stranger to the phenomena could hardly be expected to be satisfied with his first experience, and therefore it was especially desirable that a gentleman of Mr. Gladstone's dis-tinction and influence should have every opportunity of the closest observation. Do you think he was satisfied?

A .- Yes, I think so. He did not say so, in so many words, but his actions, and all that he said then and subsequently, seemed to point to it. Indeed, I do not see how he could be otherwise than satisfied that—to whatever power the phenomena might be attributable they were at least of an occult or abnormal character. The written questions were in every case unknown to me; and pertinent answers, as I have told you, were written between slates fully exposed to view upon, or held over, the table of a brilliantly lighted drawing-room—the writing being distinctly heard while in the actual process. Mr. Gladstone had the fullest opportunity of observation, and I have no doubt whatever that his keen penetrating eyes, as he carefully watched all that was passing, assured him that everything was genuine. As one indication I may mention the evident interest he took in the messages themselves, which he could scarcely have done if he had any suspicion whatever of the bona fides of the experiments. From first to last he made a careful record of all the questions and all the replies.

Q.—You spoke just now of Mr. Gladstone having said something after the scance—was that in reference to what had occurred during the residual of the scance o

ing the evening? A.—Not directly. But after the scance, and while the ladies were otherwise engaged, Mr. Gladstone entered into conversation with me on psychical subjects. I remarked upon the absurd attitude of the general public, and of many scientific men, in refusing to investigate what were but simple facts after all, when Mr. Gladstone replied in effect—(for I do not profess to be able to remember his words)—"I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed they not unfrequently attempt to deny that into which they have never inquired, not sufficiently realizing the fact that there may possibly be forces in nature of which they

knownothing."
As I talked with him on topics of a kindred character I was very pleased to see how his great mind could, even at this late hour of his life, open itself to the fair consideration of any new truth, however much it might run counter to previous experiences. He spoke at length of his own observation many years ago in the domains of clairvoyance and electro-biology, and then inquired whether there were any societies specially devoted to the study of occult phenomena. When I told him of the London Spiritualist Aliance and other societies, and mentioned some of the names of persons connected with them, and of others who had given attention to the subjects, he seemed greatly interested; and when I spoke of the literature of Spiritualism he said that he already knew that the movement was represented by excellent journals, and that many eminent men had written on the question—instancing Varley, Crookes, Wallace, Balfour, and others—one of whom, Mr. Crookes, had acknowledged his obligations to Mr. C. Blackburn, a wealthy gentleman lately resident in Manchester. asked him whether he would honor me by accepting a few books upon the subject, to which he very kindly replied that, although he had many works on various matters laid by for reading when the time came for him to be able to do so, he would most cheerfully undertake to read any books I might desire to send him, adding, "And I shall keep them as a memento of this very interesting even-I had a long and very pleasant conversation with him, but I think I have told

you all that I ought to tell you, and I have certainly said more than I intended to say when I began. Q.--Upon the whole you were gratified by the interview?

A.—Decidedly. I have met princes and princesses, but, kind and condescending as they always were, I have never experienced keener pleasure than in the reflection that I have done something towards helping W. E. Gladstone to a better understanding of the possibility of communion with "friends who have gone before."

Spirits Amid The Elms.

Rapid Growth of Spiritualism in New Haven -Some Strange Stories.

(New Haven Register.)

"I see that the Rev. Mr. Houghton talks about starting a new church," said a well-known New Havener to a reporter on Chapel street this morning. "Well, that's all right, and his church would probably find room for itself and grow. But I can tell you it is really surprising to see the way that Spiritualism is growing in favor and influence, even in this conservative city. It is a quiet movement, with no noise or stir about it. But even among the business men, who are supposed to be practical, a belief in the philosophy of Spiritualism is gaining a strong foothold. I know men who regulate their business transactions largely by the advice received from some form of spirit medium. And

they don't very often get left, either.
"Let me see. It was some fifteen years ago when the first lecture was given on Spiritualwhen the first lecture was given on Spiritualism in this city. For about seven years the meetings were kept up, and the best lecturers in the field spoke here. The meetings were held on Sunday evenings. As a rule they were pretty well attended. I remember a peculiarity of those meetings. On a stormy evening the attendance would be larger than on a clear, pleasant night. When it rained hard and was very dark, good orthodox Christians would pull their umbrellas down over their head, and quietly drop into one of the A. Perhaps so; but you should bear in their heads and quietly drop into one of the

back seats out near the door. Although they were ashamed to be seen, they no doubt heard much that enlightened them. At any rate the attendance increased.

"Yes, I believe that there is something in the manifestation of so-called spiritual phenomena. I don't say that it is spirits. But I have witnessed and felt unmistakable evidences of some inscrutable power. I have seen a table rise up and whiri about in the air, have felt a chair lift itself aloft and balance itself on my head. But that sort of business don't amount to anything. You wouldn't believe it, nor would any one else. I remem believe it, nor would, any one else. I remember one evening when I was playing cribbage with a friend of mine who was a medium. We are both very fond of the game, and have often played all night together. I happened to think of mentally asking a question about my opponent's hand. I asked the spirits, or whatever you choose to call it, to rap three times if he had a good hand and once if he times if he had a good hand and once if he had a poor one. I heard the responses distinctly. Every time the three raps came my opponent had a goo! hand. That gave me something of an advantage and I beat him badly. At last he heard the raps, too, and asked me if I was asking questions. I lied to him and told him I was not. Finally he threw down the cards in disgust and went off to bed. That same man was privately examined by Yale professors. He answered questions they put to him in Latin, although he knew nothing about that language. He finally answered questions before they were put to

him, anticipating what was coming.
"I have no doubt that if the truth were told you would be surprised to know how strong a hold Spiritualism has on many peo ple here who attend orthodox churches. You see the clergy are so terribly down on it that their parishioners don't dare come out openly and say that they believe in Spiritualism. could give you some names of prominent men who have been converted, but I guess I'd bet-

Kate Smulsey's Fast.

Kate Smulsey, who has now fasted 261 days at Fort Plain, N.Y., has not materially change ed in the last few weeks. She is but slightly weaker, the irresistible shaking of her body and arms still continuing. The appearance of her flesh is not such as would be expected of one who has endured such a protracted fast, but is rather bloated and abnormal in semblance. She receives the best of care from her mother, who continually watches by her side. Miss Smulsey last tasted food on the 11th of March. Her mother testified to this and adds that she earnestly wishes that her daughter would eat something. Katie herself talks little and in a scarcely audible voice. She says she has no appetite for anything, even were she in a condition to eat. She is firm in her belief that she will eventually be restored to health. Dr. Zoller, the family physician, says that she takes no medicine now, and has not for some time.

"It is a very strange case," said the doctor to a reporter. "I do not know what to think of it. To exist without nourishment for this length of time is contrary to all medical science, and yet during all my attendance on her I have never seen her eat anything, nor have I discovered any indication that she has done so. I have frequently advised her to eat anything her stomach could stand, and have taken delicate gruels to her, but she always absolutely refused to partake of them. How much longer she can live in this condition I can say nothing about."

There is no question in this community as to the veracity of the Smulsey family, which is highly respected. They were very reluctant in allowing the case to reach public noing approached with inquiries concerning the girl's condition. Miss Smulsey was twenty years old on the 21th of last month.—Ex.

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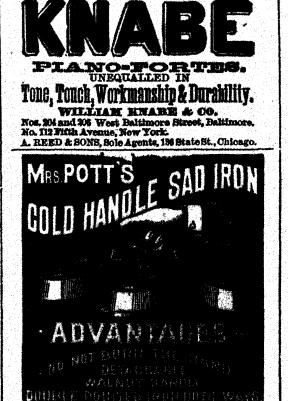
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