

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

VOL. XXXVII.

Readers of the JOURNAL are especially requested to ena 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 organ-ization of new Societies or the condition of old ones; movements of lecturers and modiums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be rublished as soon as possible.

CONTENTS.

FIRST PAGE .- The Golden Rule of Spiritualism .- A Lecture Delivered at Lake Pleasant Camp Meeting, August 26th. 1884.

SECOND PAGE .- From Puritanism to Spiritualism,--1817-1884. Frem Denver, Col., to the City of Moulco.-Over land and Return. How do you Account for R?

THIRD PAGE .- Woman and the Honsehold. Material Psychometry. Partial List of Magazines for October not Before Mentioned. Book Reviews. Books Received. New Music Received. An Arkansas Voodee. Miscellancous Advertisements.

FOURTH PAGE-Special Notices. Notice to Subscribers. Florentine Flummery. Why she Should not be Elected. The Patrol, and Temperance. Theo on Roberts. General

EIFTH PAGE .-- A Sudden Conversion. Theo versus Roberts .--A Letter Historical and Explanatory, from Thomas S. Tice. Miscellancous Advertisements. ELXTH PAGX.-A Little Spirit Child Returns to her Mether

Voices from the Farther Shore. Answer to Inquiries. Clairveyance. "From Paritanism to Spiritualism," The Leading Paper of its Class in America. A Lit'le Girl has a Spirit Playmate. That Bequest of Benjamin Franklin. Some More of the Mistakes of Dawbarn. A Correction. The Work of the Unitarian Churches Spiritualis' Grove Meeting in Kansas. Physical Manifestations. Note from Bustun. Notes and Extracts on Miscellancous Subjects. SEVENTE PAGE-Might and Right. A Michigan Discovery.

"Bad Medicine."~A Remarkable Shrub in Nevada which is Englinous in the Darkest Night. Instinct of Ero. He will Freach no More. Miscellancous Advertisements. EL-BTH PAGE.—The Frigress of Sphilualism and Fre Thought in Australia. Letter from D. D. Home. Miscel-

laneous Advertisements.

THE GOLDEN RULE OF SPIRITUALISM

A Lecture Delivered at Lake Pleasant, Camp Meeting, August 26th, 1884, BY HUDSON TUTTLE.

THE DOCTRINE TAUGHT BY THE DISCIPLES. When he sent forth his disciples to preach the gospel he held out no earthly reward, only loss. Position, honors, home, friends, all men hold dear, were not to be theirs; but, on the contrary, scorn, contumely, hunger, thirst, poverty, stripes, and death. The Church at Jerusalem was not supported by the sale at Jerusalem was not supported by the sale of pews to the money changers, nor did the Young Men's Christian Association at Cor-inth call Peter or Paul at a salary of two thousand a year to minister unto them. Paul was not sent to Rome by a Mission Society. In the application of the Master's principles he swerved not from their most refined sig-nificance. Charity, which is another name for love, "suffereth long and is kind, envieth not, vaunteth not, is not puffed up, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things."

hot in iniquity, but reporten in the truth, beareth all things, endureth all things." The recorded life of Jesus transcended the Golden Rule, that would have us do good that good may return to us, and thus is rooted in selfishness. We recognize the fact that if we do would be there will return wrang do wrong to others, they will return wrong to us. As we desire others to be just to us, we will be just to them. We should not de right because it is for us to do, but because of our own gain. We must not do that which would be unpleasant to have returned. We must not take our neighbor's goods, because we do not wish him to take ours; we must not lie or bear false witness, because we should be injured if others here the same on us. Lavishly as the Rule has been praised, ideal and Utopian as it has been deemed, it is the outgrowth of selfishness, and has the flavor of ontgrowth or seinsmess, and has the havor of earthliness, which Jesus discarded by word and deed. He is represented as saying: "But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for He is kind unto the unthank-ful and to the avil. Index not and ye shall

the highest; for He is kind unto the unthank-ful and to the evil....Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be for-given; give and it shall be given unto you." Is this a practicable morality? Practica-bility is not a measure of absolute truth, and these high traths came down from a higher sphere of light. No one will dispute their practicability in a purer and less selfish con-dition of life. How is this better state to be gained, unless these principles on which it gained, unless these principles on which it rests are brought to the point? There is, however, no truth which is impracticable. The adoration of mankind of those who have devoted their lives for the good of others, proves that truth, however Utopian, can become a part of practical life-practical life as typified in the life and character of Jesus, idealized as a sacrifice for the sine of mankind. He lives in the mind as its highest, purest aspiration. He is the perfect, unselfish One to whom it bows in reverence, because such embodied love and self-sacrifice is Divine. The silver tongue of oratory need never be silent in words of praise; the poet may idealize; the painter at no loss for a subject, for this quality allies Jesus to the celestial. It allies not only Him, but all like Him. Six hundred years before His time. Lautsze. a Chinese, uttered the same doctrine: "The sage does not lay up treasures. The more he does for others, the more he has of his own. The more he giveth to others, the more he is increased." Eternal words of wisdom, for the more the sage teaches, the more perfectly does he understand his own doctrines.

CHICAGO, OCTOBER 4, 1884.

worship. It is a quality common to mankind, and prominent in proportion to spiritual cul-ture. The names of the devoted the historian has recorded with grateful pen, and the poet sang in glowing measure: Paulus Amilius refusing to desert his fallen soldiers; Regulus advising to desert his fallen soldiers; Regulus advising his countrymen, and returning to Carthage to meet the tortures prepared for him; the Howards, the Nightingales, seeking the suffering in prison, the wounded and plague-stricken on the field of battle, an end-less host, who cast aside personal ease and comfort that they might administer to others; these humanity reverses and loves these humanity reveres and loves. The story of Leonidas and his Spartan band,

at Thermopolæ, will never grow old; not sim-ply because they fought the Persian host, but for the motives which caused them to stand a rampart of flesh, and thus show by example a rampart of nesh, and thus snow by example to their countrymen the path of duty. It is a kaleidoscope, with variations, repeating the same story of the saviors, sages, martyrs, and the God-men who have by their lives and deeds given mankind the ideal of a true life. Prometheus, chained on Caucasus, suffer-ed that the nearly may anisy the light of the

ed that the people may enjoy the light of the gods, or their knowledge. To die for others! How the deed overshadows all deficiencies and exalts human nature. Mankind are loyal and exaits numan nature. Mankind are loyal to their martyrs and suffer not their names to pass into obscurity. In the hour of great national calamity, when a gulf opens, which must be closed or the people perish, a noble deliverer comes to the call and fills the breach with his life. Rome, assaulted, finds an Horatius to defend the causeway to her immericle gates imperial gates.

The great truths of the world have been heralded by men, clear-seeing, far sighted, in the van of the race. Often have they died for the truth, loving their fellow men so much better than themselves they were willing to give their lives that they might be led to higher planes of thought.

LUTHER. They, like Luther, could not rest under the burden of the great truths which struggled for expression. Emperor, king and pope were overruled, and the poor monk commissioned by his inspiration was greater than them all. When examined before the edict of Worms, his faithful friends saw before him the tortures and death of Huss; will he go? "I will go," he said, "if there are as many devils in Worms as there are tiles on the house-tops." Alone he braved the temporal and spiritual rulers of the world. Said one in admiration of his heroism, touching him on the shoulder as he passed in the anteroom: "Little monk, little monk, thou hast work before thee that I and many a man whose trade is war, never faced the like of." In the enthusiasm of battle, the glory and heat of combat, before onlooking armies and nations, men rush on death. Luther stood almost alone, the representative of a cause already accursed by the pope, amidst an as-sembly the majority of whom considered the stake his just punishment. Defeat, infamy, torture, and ignoble death, the curse of the Church, the hatred of posterity, were before him; yet, exalted by the truth he had proclaimed, he answered the demand to recant: Popes have erred, councils have erred. Prove to me out of scriptures I am wrong, and I submit. Till then my conscience binds me. Here I stand. I can do no more. God help me. Amen.' But at the close of that stormy day, the conflict over, and he was alone, he flung up his hands and cried: "I am through! If I had a thousand heads they should be struck off one by one before I would retract.' The fate of civilization turned on his brave answer, in giving which he sacrificed everything men hold dear, and laid his life on the altar of truth. That act has endeared him to the generations of four hundred years. The names of many superior in scholarship and culture, who attached to his cause, yet stood temporizing, explaining and compromising, are recorded, but for them is no attachment, and their simple names alone remain. There can be no compromise with error except by falsehood and ignominious loss of manliness. His was the courage and devotion to principle of Polycarp, bishop of Africa, when brought before the Roman tribunal, and commanded to recant his belief, and sacrifice to the gods of Rome. Although he knew that the Amphitheatre thronged with a mob gathered from the confines of the empire, and the hungry lions awaited him, he answered: "Burn my body to ashes and scatter them to the winds; throw me to the wild beast; I never will renounce the truth."

occan, are caned on for a desperate courage, even to the death. On the vast solitudes, with sail nor land in sight, a cry goes up ap-palling as the word of doom--a dreadful cry. at which the blood stands still, and the breath ceases on the parted lips. Then the humblest seaman often places himself in the rank of earth's poblect ones

earth's noblest ones. When the "Ocean Queen" was burned. John Maynard was at the wheel, and steered for the not far distant shore. Three hundred passengers gathered on the deck, their lives lepending on his remaining at his post. Could he, would he remain? The throbbing could he, would he remain? The throbolog engine labored on, and held the ship to her course. The flames pierced the deck and wrapped him in lurid smoke. "Steady, John!" the captain spoke, and out of the flames a voice calmly responded, "Steady it is."

"One minute longer, John; can you re main?"

"Aye, with God's help I can." "Aye, with God's help I can." One minute and the keel, harsh grating, drove high on the shelving sands, and on the beach three hundred saved called for the hero who had rescued them from death. Wrapped by the flames as by a mantle, his attitude expressing the last great resolution which held the shin to her course, his hands burned held the ship to her course, his hands burned to the wheel, scorched and blackoned as the crumbling pilot-house about him, they saw John Maynard; saw him only for a moment, as with a smile of victory he sank out of sight forever.

A tale comes from the far off Orkney Isles, washed by a sea restless with storms. A young girl watched her father's coming up from that terrible sea the long night, to go down in the cold grey morning to find him in the wreck of the tide, with the broken tiller in his rigid hands. That was fifty years ago, and ever since, her life has been consecrated to the toplors of the sea. As a consecrated to the toilers of the sea. As a light could not be kept on the reef, she placed one in her window, and all these weary years she spun each day to buy the candle she nightly burned to guide the fishermen into the little harbor. Not a night of all those fifty years did its flame fail those who in the darkness battled with the storm. Such are the promptings of unselfish love in its ministrations for the good of others and forgetfulness of self. A candle gives a feeble light, yet it may guide as well as the far penetrating beams of Eddystone.

have a system of morals based on Material-

No. 6

have a system of morals based on Material-ism, hard and unfeeling as granite. IT IS THE ETHICS OF ABSOLUTE SELFISHNESS. Whatever morality there is in Materialism is expressed in the doctrine of evolution in its ultimate conclusions. When it enters the realm of mind, of motive, and attempts to account for the origin of the moral and emotional faculties, it introduces a cold, hard, and impassive view of man's relations hard, and impassive view of man's relations hard, and impassive view of man's relations to his fellow man, founded on absolute self-ishness and ending in self-gratification. Those who are conversant with its teachings on this subject, conscious of the drift of argu-ment, shrink from the inevitable conclusions to which it invariably leads. The acceptance of such views has not an elevating tendency, as they apologize for crime, if it can be shown that the crime is in the interests of advancement, and as success is the criterion advancement; and as success is the criterion advancement; and as success is the criterion and strength, the umpire, these terms are synonymous. When pain ceases to be repul-sive, the fine sense of justice is lost. The doctrine of the survival of the fittest in the fierce struggle for existence in its applica-tion to the world of living beings, is as heart-less as the course of revolving worlds, and as remorseless in its destruction of the weaker. It prepares the way for the study of morality after the same fashion, and when it enters after the same fashion, and when it enters that province it eliminates feeling, senti-ment, and love, and substitutes crystallized selfishness.

Many shrink from the conclusions to which this theory logically leads, though there are those who bravely follow. If progress en-tails of necessity the destruction of inferior forms, and the same forces in history deter-mine the supremacy of nations and races, the strong triumphing over and crushing the weak if this is the creative nian why mourp weak; if this is the creative plan, why mourn weak, it this is the creative plan, why notifi we over the inevitable? Why seek to shield the weak against the strong? Why exercise charity toward the oppressed and unfortu-nate? All these unselfish feelings are sentimental nonsense, unworthy an evolutionist, who should calmly fold his hands in regard not only of brute ascendency but of intellect-ual, moral, and spiritual growth. By treat-ing these as resultants of animal observation, they are ruled out as factors in the problem, whereas they are fundamental quantities in this vast equation. The day has gone by when the drivellings

Six hundred years before Christ, Thales, the Greek sage is recorded as saying: "Avoid doing what you would blame others for do-ing." Five centuries before. Confucius, the Five centuries before, Confucius, the Chinese philosopher, said to his disciples: Do to another what ye would he should do unto you. Thou needest this law alone; it is the foundation and principle of all the rest." The Golden Rule: "Therefore, all things

whatsoever ye would men should do to you. do ye even so to them, for this is the law and the prophets," was not first spoken by Jesus, but was seen by others and expressed even among widely different races of men. I accept the inspiration of these sages, so far ahead of their times that even yet we fail to catch the full meaning of their words. The shepherds tending their flocks by night on Syrian plains, may not have literally seen the flash of a great light, yet the light of these great souls come and still illumines the world, and their voices, chanting the refrain of the purified, float across the ages. The sweet melody of their words speaks of one divine brotherhood with these great souls of love-earth's saviors! They stand like Pharo's light on the headlands overlooking the stream of human progress. I am thank-ful for one and all, and my breast swells with gratitude for all they have done and dared. Sages, heroes, martyrs, men of deeds, and men of thought; their radiance blends from the horizon of the past, like the countless orbs of the milky way.

Their strength was in their self-sacrifice. I recall their teachings and their lives, to find they devoted themselves for the good of others. They crushed instinct beneath the iron heel of the spirit, and opened wide rifts through the clouds of selfishness, revealing the possibilities of human nature.

The followers of Jesus have been content with the Golden Rule, forgetting that he fashioned his own life after a higher ideal. The teachings of his life as recorded exemplify a nobler and higher motive. It is because of this grander life that he has become the ideal of the hopes and aspirations of a great civilization, and the light from the ignominious Cross increasing over the wide expanse of eighteen hundred years, beacons the nations toward the highest conduct of life.

The secret of his power lies in the depths of his love, expressed by the ashen lips of mortal agency: "Father, forgive them, for they know not what they do." Not the gran-deur of his moral precepts; not the profund-tive of his interleast not the brilling of his ity of his intellect; not the brilliancy of his eloquence, but in the self-absorbtion in the love he bore for others, lay the talisman of his power. I care not if the existence of Jesus be denied or proved to be a myth, there yet remains the eternal fact of this ideal which is new and distinct for every soul, and in the full measure of its dreams of perfection. He is the ideal of all men; what they ought to become, and what they are capable of becoming. In an age of iron, when the law said: An eye for eye, a tooth for a tooth, blood for blood, he said: " Love your enemies, blood for blood, he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that des-pitefully use you and persecute you." "Thou shalt love thy neighbor as thyself." "If thy brother trespass against thee, rebuke him; and if he trespass against thee seven times in a day and turn to thee saying I repent, thou shalt forgive him."

BUDDHA.

To another people Buddha said: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me: the fragrance of these actions always redounding to me; the harm of the slanderer's words returning to him." 'Turn aside evil with that which is better,' wrote the Arabian seer in Al Koran.

The Bhagavad-Gita, the most wonderful portion of the Mahabharta, the perfect blossom of Hindu intellect, inflexibly holds aloft the stern mandate of duty, the triumph of the pure spirit over the animal and selfish nature. The mission of Christma was to teach selfsacrifice, and it is well we have such examples, even if the gods punish them. Rather should we say, such examples are so essentially Divine, we deify theactors. Bhreegoo, a celebrated saint, tested the divinity of Christna by a kick, knowing that if he re-sented, he was a pretender. Christna exam ined the foot of the saint saying: "This breast of mine is extremely hard, you must have hurt yourself." Then the saint wept, knowing indeed he had found his master.

IN THE ANIMAL WORLD.

Not alone with the deified sages, but penetrating the stratums of lower animal life where we recognize with pleasure its dim beginnings, the mother bird exposes herself to the storm to protect her callow young, or feigns wounds, and diverts danger to herself while her brood escape; and the tiny sparrow wins our respect, braving the hungry hawk. The fidelity of the dog is sung in verse and told in story; the geologist dealing in prehis-toric sepulchral caves, exhumes the coarse skeleton of an early man, and by his side the skeleton of the dog which kept him company Affection, unselfish, fossilized in stone, tell-. ing us that even in that remote age, on the very threshold of man's advent, the fidelity of animals was appreciated. The dog watched by his master's grave, or as a spirit passed to the happy hunting grounds of the blessed, there to pursue the deer or engage the mighty bear, at bidding of his master and friend!

NAL TO CAL

IN THE HUMBLE WALKS OF LIFE.

We need not search the pages of history for examples of self-sacrifice. They are seen in the every-day life of most lowly persons, for say as you will, it is love for others and not of self that rules human actions at their best.

To bring the comforts of home, the warm hearth, the generous table, the means of enjoyment for wife and children, the sailor braves the seas, the miner delves beneath the earth, the citizen plies his task. The mariner goes out from the haven of home to a succession of battles. Oh, the suspense of the moment when he watches the approaching storm! Around him is perfect repose; not a breath of air, and the ocean at rest. The great sails are bound to the spars, and made ready for the encounter. The low mean of the whirlwind comes over the tremulous sea. Then the sun is blotted out. It is night, with crash of thunder, and shrick of winds, and roar of waves. Darkness above; darkness be-THE FOUNDATION OF HEROISM. Belf-sacrifice is the aroma of every day life; its ideal side relieving its rough realities. It is the foundation of true beroism and hero giant elements on the one hand, on the other,

She grew old, but refined and beatified by her divine office, and adored by the northern people as one far more of heaven than of earth.

Genius is but another name for self-consecration.

Pestalozzi, who exemplified in his devoted life his teachings, said of the wonders he wrought, "All this was done by love, which possesses divine power if we are only true to the right and not afraid to carry the cross." Here lies the subtle charm of genius, removing it above the mask of common life and setting it as a star in the heavens. The child expressed this profound principle when to prove she had met a change of heart she said: "I feel all the time like giving my best things to my sister."

PERVERSION BY SELFISHNESS.

Wise and pure men saw redemption only through the power of love, and on this basis founded their systems, but always their fol-lowers misinterpreted them, and sought to extend their doctrines by force. The cunning of the brute triumphed, and soon the gentle power of persuasion gave way to that of animal might. It is said that in the islands of the far off Southern seas, when the chrysalis of a splendid butterfly is almost ready to expand its magnificent wings, a fungus fastens on it, and by filling the whole body with its roots, changes it to wood. The resemblance is perfect, but the indurated shell contains no living butterfly that will float on the soft air like a wind blown leaf, and gather the nectar of the flowers.

In a similar manner the fungus of ignorant selfishness fastened on the doctrines taught by Christ, and converted them into a semblance and a shadow. The history of the Church became the record of atrocious crimes against man in the name of God. Hatred, scorn, envy, the serpent brood; insidious, creeping, slimy with poison, hissing the venom of falsehood and slanders, became the leaders of the cause. They twined around the Tree of Life, and hissed amidst its blooming spray. They blighted the good and fair, and banished joy from the heart. I have no desire to present the terrible panorama of religious history; the struggle of civilization against the power of hydra-headed supersti-tion, bigotry and intolerance; we can only exclaim, poor humanity, how dreadful has been thy martyrdom at the hands of self-appointed agents of God!

The law of Love has been held in abeyance to the law of force, and after almost nineteen hundred years the result is around us: penitentiaries, workhouses, jails, saloons, and places for which there is no name-poverty, crime, monopoly, and waste. The vast and complex machinery of government by force, a system of coercion, without a shade of mercy, and in attempting justice even, shamefully unjust. A great criminal class rapidly increasing, scorned, despised, and ready to retaliate for injustice done to them. The failure of so-called religion to reform and purify, has opened the way for science, and in the latest development of evolution, races

of **a** mind, distorted by self-emasculation like Rosseau's, can gain a following in his praise of the superiority of the savage state. The trained senses of the savage, or his physical strength, are not superior to those of civilized man, who enjoys a greater length of life, and the oft-repeated assertion that increase is in inverse ratio to intelligence is a most palpable misstatement. The ignorant are controlled by instinctive desire, and rear numerous children without forethought or care: while the wise control their desires. and rear children only when wanted, and as they have the ability to properly care for them; but the highest intelligence yet attained has not furnished the least evidence of diminished prolificacy. In fact the most recent views of the proper means of securing the most perfect health and longevity is by a rounding out by culture of all the faculties in harmony. Mental activity is not opposed to, but on the contrary, provocative of, health. The statistics of those engaged in purely mental pursuits, and the average number of their children conclusively shows that their longevity is greater, and that there is no appreciable loss of increase; yet these examples by no means represent the best results possible to achieve by a proper culture of the physical and intellectual powers in harmony.

Hence it is not necessary to rely on the brutal qualities of selfish brawn and muscle to continue the race, and when knowledge and spiritual perception lead in the struggle for existence, the winner is not the strongest brute, but the noblest, purest spirit. The brute, out the noolest, purest spirit. The humanities are more potent than the brutal-ities. Love in its high qualities of doing for others; of charity, philanthropy, and self-devotion, destroys the doctrine of selfishness expressed in "progress by antagonism;" so far as man is concorned, the agony of weaker races explicing under the pressure of the races expiring under the pressure of the stronger; the starvation of the incapable; the suffering of the unfortunate, and the complacency the vivisectionist looks on the spasms of the animal tortured by his knife,-he assures himself that these are inevitable results. To pity is weakness; to sympathiz . foolishness; charity belongs to childhood. He worships the strong, the triumphant. Public charities, argue the evolutionists, are mistakes, and attempts to elevate, inferior races, follies quite as great as for a philanthropist to attempt to preserve Suroids or Saurians of the early geological ages after higher forms had taken their places. What use of sustaining the incapable when the capable can take care of themselves and are of sufficient number? The failures best perish, the sooner the better, and why prolong their existence by charity? Alms are a premium on inferiority.

Here let us pause. Somehow where man has become possessed of ideas of right, and sentiments of love, the evolutioniste claim these are the product of experience, and come from selfish consideration of what is for the individual's good. I do not care to analyze this perception and sentiment; that they are ours is sufficient. I admit that in the struggle for the possession of wealth in its various forms, the old brutal plan of the strong, cun-ning, crafty, and treacherous against the weak, the unsuspecting, is carried to its fall extent. But I do not admit that this is just or in secondance with the highest motives of Continued on Mighth Page.

Per tis S From Puritaulsm to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER V.

BENJAMIN F. WADE. "Than tyrant's law, or bigot's ban, More mighty is your simplest word; The free heart of an honest man, Than crosler or the sword."

Benjamin F. Wade, United States Senator from Ohio, I knew well. E. B. Ward and Mr. Wade were warm friends, and no marvel; for they were alike in contempt of shams, in frankness of speech, in plain manners and large powers, and they held strong convictions in common. I was often with Mr. Wade. Some persons you see all at once; after the first interview they grow less rather than larger; with him it was the opposite, the more I knew him, the more there was of him. His hearty simplicity was always refreshing. his ready humor and quaint speech never failed, and the clearness and vigor of his views of men and things gave strength and instruction. He was one of the best judges of men I ever met, and would give the measure of the ability and reliability of public men with wonderful correctness. Especially clear-sighted was he as to a man's integrity. Not suspicious, but gifted with intuition; no double dealer could trap him with smooth words, or cheat him by any jugglery or sharp device. He saw the soul beneath, and so the smooth speech and the tricks went for nothsmooth speech and the tricks went for noth-ing. He liked an open opponent, or a true friend, but a trimmer he despised, a trickster he held in contempt and would scourge stout-ly. There was a flavor of healthy and wholesome naturalness in his ways. Once I told him of my long stage ride by the lake shore. from Buffalo to Ashtabula, before railroads were built, and of the beating of the waves on one side and the roar of the wind in the forest. on the other, in the dark tempestuous "I travelled over that road before night. you, and I took the Apostolic way," said he. "What way was that?" I asked. "Afoot and without purse or scrip," was the answer. "What! did you walk?" "All the way, over a hundred miles, and for a good reason, I had no money to pay for a ride." So he came to Ohio from the poor little farm at Feeding Hills, near Springfield, Massachusetts. I doubt not he was as cheery and hopeful trudging along in that wild region as he was in the Senate chamber, for he had a hearty courage that never failed. He told me of go ing to a dinner at the White House, at which some twenty Senators and diplomats were present, with President Grant as host. Being the oldest person, he was seated by Mrs. Grant, and the talk around the table furned on the religious views of those present, all speaking freely and without controversy. Mrs. Grant says to him: "Where do you go to church?" and he replied: "I don't go anywhere." She was surprised, and said: 'know you are a good man, Mr. Wade, and supposed, of course, you went to church. Tell supposed, of course, you went to church. Terr me, please, why you don't go." "Well, I don't care anything about most of their preaching. I've been in this city sixteen win-ters, and I was never in a meeting house here. It's all right for others to go if they want to, but this eternal hell and the devil and all that stuff I don't care about, and so I stay away." "Then you don't believe in eter-nal numishment or in a devil?" asked his earnal punishment or in a devil?" asked his carnest questioner. "Why, no, how can I?" he replied, and she thoughtfully said: "Well, I have doubts myself."

He was charged with intemperance and habitual and vulgar profanity, never paying any heed in a public way to these charges. In 1868 he wrote a private letter to G. G. Wash-(Ohio), in answer to one from that gentleman. Mr. Wade's letter was not published until after his death. He said: "They speak of my profanity, which I utterly deny, to an extent more than is common with men of the world generally, though more, I admit, than can be justified. As to intemperance, it is all false. I do not believe I was ever intoxicated in the course of a long life, nor do I believe that in all that time have ever drank one gallon of spirituous liquors-never had a taste for it, and do not touch it once a year, and never except for medicine....Do you believe that if I was the profane, vulgar wretch that they represent me to be, the United States Senate would have made me their presiding officer, by a vote more than three to one over any and all competitors for that position? The Senators knew me well. I had served with them through all our trials and perils for more than sixteen years.'

m to well In 1867 I had on Carey and a ready reply came, in a fine deli-cate hand writing, beautiful yet not easy to decipher. A few months after I called at his home in Philadelphia, at his request, and thus began a personal acquaintance very pleasant to me. I met him a score of times, and kept up an occasional correspondence, writing mainly for information, always cheerfully and readily given. His house was in a block on Walnut Street, among the substantial citizens; externally a plain brick structure with solid square stone steps, after the old Philadelphia fashion. Its rooms and halls were ample and comfortable. The large parlors on the first floor were his library and sitting rooms, where he saw visitors. I found him seated by a large table, busy among pa-pers and books, but he rose with an elastic readiness, came forward with eyes full of life and light, gracefully led me toward an easy seat, made himself at ease in an ample arm chair, and then said: "You've come in good time. I am quite at leisure and we can have a good talk." Surely it was a good talk, for was soon trying to answer his quick questions, and listening to his pungent criticisms of men and events, his forcible massing of facts which seemed vital and warm, and his lively narrations and pleasant anecdotes, softened occasionally by some touch of tender pathos. His youth of spirit and person sur-prised me. He was seventy five, yet it was impossible to think of old age in that buoyant presence. He would be leaning back in his seat talking quietly; suddenly some comment or suggestion would stir him, and he would spring up, stand erect, utter his opinions in a most decided and emphatic way, and quick-ly drop back to his seat and into the quieter tone of easy conversation. With all this de-cision and vigor was no vulgar rudeness or ack of courtesy. He was always a gentleman in the true sense-a clean-souled and high-minded man-and his manners had a touch

of the stately ways of a past generation ming-led with a cordial and sincere simplicity. Of good stature and well-knit frame; his skin clear as that of a child; his black eyes. brilliant and beautiful; his features fine and firm; and an elastic readiness in every motion, I felt that he must have inherited good health, and kept it by pure and temperate habits and wise self-control, so that the ripe enjoyments of old age came naturally. My feeling was verified on learning the facts as to his personal habits. The spacious rooms with wide open arch were, indeed, but one; thousands of volumes were on their shelves; statuary and choice pictures were in fit place; the wealth of books, the inspiration of artist-ic heartr and the ample headth of space ic beauty, and the ample breadth of space and lofty ceiling seemed in correspondence with the man of broad thought and culture. At each succeeding interview my first impressions were still the same, but I realized more fully his wealth of thought and information. Political Economy had been his leading study for over thirty years, and the accurate readiness of his knowledge of facts and dates and statistics. I never knew equalled on any substatistics, I never knew equalled on any subject. He would write a pamphlet or an article and give these facts abundantly and correctly, without consulting a book, and his cor-rectness was almost infallible. His reading was not cramming, such as deadens and nar-rows too many scholars, but was wisely used as help and inspiration to his own original thought. His masterly arguments for pro-tation to here and an arguments for protection to Home Industry were deeply sincere and inspired by a belief that the well-being of the people, would be helped by the carry-

ing out of his views in national legislation. While John Stuart Mill declared that "polit ical economy only concerns itself with such phenomena of the social state, as take place in consequence of the pursuit of wealth," and that: "It is essentially an abstract science, and its method is the *a priori*. It reasons, and must necessarily reason, upon assump-tions, not from facts;" Mr. Carey held it as connected with wealth of soul as well as of seemed a little peculiar to me, that all of a purse, as an aid to the best civilization most widely diffused among the people, and as illustrated by facts which verify and confirm its principles, as he held them. Both these men were sincere and able, but the "dismal gospel" of Malthus and Ricardo, upheld by Mill is in striking contrast with the hopeful and beneficent views of the unity of law and the progress of man as given by Carey; and surely the reasoning "upon assumptions not from facts" of the Englishman is poor beside the solid facts and their underlying princi-ples as shown by the American. Not alone in his leading study was Mr. Carey at home. He was not a man of one idea, but was interested in literature, in reform and in the widening thought of the day. His many pam-phlets and newspaper articles and his list of large books tell the story of a busy life as a student and writer; while many friends, the most worthy and eminent, testify to his social and personal worth. I never asked of his religious opinions, for it is not decent to peer into the sacred deeps of sincere souls, but better to wait until they open naturally. I sent him a book-my com-pilation of "Poems of the Life Beyond "-and wrote a note asking its acceptance as a testimony of my regard. Soon came back his re-ply, in that delicate hand-writing, the last note I ever had from him, and one of the best and most pleasant. He said: "I thank you for the book. I like it. My philosophy does not put a man dead in the mud as the end." That was enough; I knew that true soul looked out into the ineffable light. Not long after, at his house, he alluded to our correspondence and said: "I have had a vesper service in this house every Sunday evening for years, and I invite you to come." A little puzzled, yet not quite liking to ask its nature or ritual. I thanked him, when he said smiling: "Everybody calls it my vespers, and so I take the name. Sunday evenings at five o'clock, it is understood that I am at home to my friends, and to their friends. They fill my rooms. We talk informally of whatever comes up, religious, political or any matter of thought or life. We never dispute. We discuss everything, we settle nothing. Men of all opinions are welcome and come. We take some simple refreshments, shake hands in good season, and I sleep well afterward and hope the rest do." Much to my regret I never was able to accept his invitation, for these assemblies were often made up of choice persons from far and near. In 1872, I think, he came to Detroit with his friend William D. Kelley and daughter, and they stopped a day at Mr. Ward's on their way up Lake Superior. The upper lake steamers left at night, and they wished to go up St. Clair river by daylight, and took a steamer to Port Huron in the morning to embark on their Lake Superior boat the next morning. Wife and myself went with them. In Detroit and on the boat, we admired his intercourse and talk with women. His po-liteness had the courtly grace of a past day, but it had, too, a tender and sacred reverence. His own beloved wife had long before passed away and he had lived in the light of her dear memory. It seemed as though his fact. dear memory. It seemed as though his feel-ings toward her had made all womanhood sacred to him. He had none of the Hitle nothings with which some externally polite

the bings in a sendilie way, as there is somethic infigs in a sendicle way, as there is a wire to be respected and not merely finitered. At Port Huron the hotel keeper was to call

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me at a sure hour, that Mr. Carey and the rest might have longer rest, yet be up in time. I was up before being called and went to his door in due time, to call him. Rapping lightly, he answered, and I said, "You have a half hour to be ready in." when I heard him spring from his bed to the floor and run to the door as lightly as a boy, and few lads would have dressed sooner or as neatly as this rare old man, who had seen eighty winters. We all went to the boat and it was pleasant to see them start on such a fine morning, with the clear water sparkling in the wake of the vessel, and the bright sun over all.

In 1879 came the great change to him. No painful sickness, no mental decay, the pen busy to the last week and its record as clean as ever, his friends meeting at his "vespers' as ever, his friends meeting at his "vespers" up to the last fortnight, and his last hour sweetly peaceful. The great city of his home gave fit honor and reverence to his life and memory, as did many in distant States of our Union, and a choice company of eminent Europeans, his friends and correspondents. Those who knew him best had most tender re-creat that a deer friend was absent mincled gret that a dear friend was absent, mingled with satisfaction that his long life here had closed so naturally.

[To be continued.]

For the Beligio-Philosophical Journal

FROM DENVER, COL., TO THE CITY OF MEXICO

Overland and Return

EIGHTEENTH DAY .- Our train moved off a 1 A. M. The good appetites of the mules had relieved the cart of several bags of corn durreneved the cart of several bags of conducting ing the fore part of the night, much to my delight, and I found the situation more toler-able. But before dawn the wind blew up cold and with it clouds of blinding dust, making the travel more disagreeable than on any previous day. At 1 P. M. we came to Santiaguillo, an old country seat surrounded by groves of venerable trees. With eyes, nose and ears full of white dust and a heavy coating of the same on all my apparel, I felt as delapidated as I looked when viewing my-self reflected in the water of a stream that passed through the grounds and in which I made ample ablutions. I wandered into the grove and sat the remainder of the day at the foot of an immense tree-so large that some foot of an immense tree—so large that solle of our party coming along we found that six of us taking hold of hands could but just encircle it. There were grounds near by full of choice flowers—a very grateful sight to one who had passed so many days in a howl-ing wilderness. There were extensive baths of the place and L barned that they are at this place, and I learned that they are quite a resort at certain seasons of the year. Many were bathing in the limpid waters, but the atmosphere was rather too cold for me, and I declined invitations to do likewise. Toward evening I fell in with the adminis-trator of the place, who gave me a letter of recommendation to Sr. Carrillo, a military officer at San Antonio, where I expected to leave the train on the following day.

NINETEENTH DAY .-- We left our encamp ment at two o'clock in the morning. Much fear was expressed by the younger Mexicans of the train, that we might be "held up" on the way before the break of day, and there was a good deal of bluster in getting fire arms cleaned up and in readinees for an attack. Much was said of the robberies and murders that had been committed on the road over which we were to pass. During all the hundreds of miles we had traveled, not a word of concern had been expressed as to danger from seemed a little peculiar to me, that all of a sudden fear should be expressed as to our safety. I concluded that I wouldn't allow myself to be scared "worth a cent" as I fancied my traveling companions wished me to be. I afterwards learned that there was a clump of buildings on the road a few years ago, infested by a gang of thieves and robbers, but that the State government promptly hung a good many of them, without judge or jury and razed the buildings, since, which time there has been no trouble. The country I had passed through, during the day was very picturesque, and night overtook us at a pret-ty little place called Izoquite. The Mexicans passed the evening singing love songs around a camp fire, and some of them were quite plaintive and pretty. TWENTIETH DAY.—We started away at day break and passed through several miles of cultivated land. The soil is plowed up to the depth of an inch or two, with a crooked stick. I had heard of such plowing before, but had never witnessed it until I went to Mexico. The soil is rich and were it subjected to the same kind of cultivation that American farmers employ, the results would be wonder ful. At 7:30 we arrived in Guadalupe and was set down at the depot of a tramway that was to take for Zacatecas, three miles up in the hills. The cars make a trip every hour during the day-are drawn up by mules and return by force of gravitation. The track was laid two or three years ago, and is event-ually to be a part of the Mexican National system, when that road reaches Zacatecas At 8:30 A. M., I was landed in the city just mentioned, and my baggage was taken to the custom house for examination. Express teams were unknown there, but a swarm of cargadores (carriers) stood around begging for the privilege of carrying my luggage to a hotel, and one fellow picked up my trunk weighing 160 pounds, and trotted off with it three quarters of a mile to the Meson de Tacuba, chaperoned by Barton, who met me at the tramway depot, and wanted me to stop where he was putting up. The strength and endurance of these cargadores is prodigious. I have seen them carry upon their heads a weight equal to three barrels of flour, and that without much apparent effort. Arrived at the meson we were ushered into a room, the furnishings of which consisted of two chairs, a table and a bench, about two feet high, the size of a bed, upon which we were expected to sleep at night. Travelers in Mexico have hitherto been supposed to carry their beds along with them. If you have failed to do so you can be furnished with a mattress which is included among the extras. The population of Zacatecas is variously estimated at from 50,000 to 70,000, and from its size, compactness of build and the crowds of people, who throng the streets you would quite as soon take the latter number for the true estimate as the former. It is built in a narrow valley or "gulch," as it would be termed in Colorado, surrounded by high hills, on the declivities of which, street rises above street, so that from the upper ones you can overlook the city and the streets below you The buildings are of stone for the most part,

ionine wind his way around over the stay then though is were regularly laid out. In rambling around you office find yourself in a out do see from which you would naturally suppose there could be no exit, except by re-tracing your steps, but to one side you will see an archway which, at first, perhaps you would take to be the door of a house; but on close observation you notice that a great many people are entering it, and you follow the crowd, when you find yourself in a community of houses and a labyrinth of streets and lanes. The houses are of the tenement sort, accommodating themselves to the sinuosities of an irregular tract of ground, arched and bridged as the necessity required, and never filled in. These houses are lofty, and you descend or ascend to their apartments by stairways or other devices according to the exigencies of the case. After many a crock and turn you finally come out into a broad alameda-a park full of trees, shrubbery and flowers-along the sides of which range the residences of the more favored classes. There are several parks in the city, but kept in order at great expense by the municipality. The der at great expense by the municipality. The park-keeper or gardner is an Englishman who was employed thirty years ago by the government to lay out the grounds, and has been kept busy ever since. He has a Mexican wife and a grown up family, and never ex-pects to see "Hold Hengland" any more. Zacatacus is the coolest city in Maxico. It

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Zacatecas is the coolest city in Mexico. It is seldom, if ever, very warm there, even in summer. The climate is not healthful, particularly in the city. There is no sewerage and no water to make sewers serviceable even if there were any. What drainage there is, runs into a deep gulley in the heart of the town; and the stench proceeding therefrom, is horrible to nostrils any ways refined. This gulley is cleaned out once a year, and that during the rainy season. In June and July the rain falls in torrents and the floods come sweeping and scouring away the year's ac-cummulation of flith. The streets are all paved and kept clean. There is always a dearth of water, and there is always likely to be. Nearly all the water that is used by the inhabitants is pumped from old mines that honeycomb the foundations of the city. It is conducted to one or two central fountains by an aqueduct, and these fountains are kept dry from morning until evening. Male and female water-carriers throng around them from early dawn till late at night, and it is dip, scrape, dip, scrape, a spoonful at a time, from the rocky bottom of the tank, and it is only at midnight that any water is allowed to accummulate in them. If some enterpris-ing American company could device a clear ing American company could devise a plan for supplying that city with water, they could speedily make a fortune.

The markets of the city are well supplied with edibles brought from the low lands. A market building in the central portion of the town is of imposing appearance and propor-tions, and would be a credit to any one of our northern cities. Spaces are rented out by the city to venders, and thither the citizens go for supplies. The fullest market is on Sunday morning and the greatest displays are made at that time, when the throng of sellers and buyers is immense. There are other market places and one called *el laberinte* (the labyrinth) is especially noticeable. It is so called on account of the winding and intricate streets that lead to it, which is found to be an open square; and there you find an inde-scribably dirty and motley crowd squatted all over the ground with their wares and merchandise of different sorts spread out around them in spaces of a yard square, and all vociferating the excellencies of their goods to the fullest extent of their lung power. Customers come here not in crowds, but in swarms, and one who can pass through the pushing and jostling mass without getting a sprinkle of vermin, is in luck. REYD.

therefore turn out to be a safe shallenge. But it so happened that, by a curious accident, he was then wearing under his coat-sleeves some gold wrist-stude to his shirt, which he had quite recently taken into wear, in the absence (by mistake of a sempetress) of his ordinary wrist-battons. He had never before worn them in Florence or elsewhere, and had found them in some old drawer, where they had lain forgotten for years. One of these studs he took out and handed to the Count, who held it in his hand awhile, looking earnestly in Mr. Browning's face, and then he said, as if much impressed, 'C'e qualche cosa che mi grida nell' orecchio, "Uccisione, uccisione!" (There is something here which cries out in

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my ear, 'Murder, murder!') "'And truly,' says Mr. Browning, 'those very studs were taken from the dead body of a great-uncle of mine, who was violently killed on his estate in St. Kitt's, nearly eighty years ago. These, with a gold watch and other personal objects of value, were produc-ed in a court of justice, as proofs that robbery had not been the purpose of the slaughter, which was effected by his own slaves. They ware then the purpose of the factor. were then transmitted to my grandfather, who had his initials engraved on them, and wore them all his life. They were taken out of the nightgown in which he died and given to me, not my father. I may add that I tried to get Count Giunasi to use his clairvoyance on this termination of ownership, also; and that he nearly hit upon something like the fact, mentioning a bed in a room, but he failed in attempting to describe the room— situation of the bed with respect to windows and door. The occurrence of my great-uncle's murder was known only to myself, of all men in Florence, as certainly was also my possession of the studs.""

In such a case as this there may have even been some slight indication of knowledge or feeling in Mr. Browning, sufficient to be seized upon as an avenue by which the mes-merist gained access to his mind and its con-tents. But in the cases given below there was no possible medium of communication between the minds: it is difficult to conceive between the minds; it is difficult to conceive how the thought could be transferred. This gives rise to another hypothesis: that the body has its counterpart in a "spiritual body;" that in death or trance, or certain other unusual physical conditions, this spiritual body may leave its tenement, and be instantly transported to the side of a friend, in which case he may take cognizance of its presence and receive from it more or less clear impressions and sensations. Whatever explanations, however, may be offered of the facts, there appears to be no room for a rea-sonable doubt of their existence. That exsonable doubt of their existence. That ex-traordinary impressions are produced on the mind, by methods as not yet comprehended by us, appears to be very clear. This impres-sion is not always a vision. Sometimes the pain of one person is experienced by another; as in the following instance, authenticated by Mr. Arthur Severn, the distinguished painter, and his wife, and furnished by Mr. Ruskin. We copy only Mrs. Severn's account; it is confirmed by her husband. it is confirmed by her husband:

"BRANTWOOD, CONISTON, Oct. 27, 1883.

"I woke up with a start, feeling I had had a hard blow on my mouth, and with a cis-tinct sense that I had been cut, and was bleeding under my upper lip, and seized my pocket-handkerchief, and held it (in a little pushed lump) to the part, as I sat up in bed, and after a few seconds, when I removed it, I was astonished not to see any blood, and only then realized it was impossible anything could have struck me there, as I lay fast asleep in bed, and so I thought it was a dream!-but I looked at my watch, and saw it was seven, and finding Arthur (my hus-band) was not in the room, I concluded (rightly) that he must have gone out on the lake for an early sail, as it was so fine. then fell asle p. At breakfast (halfpast nine), Arthur came in rather late, and I noticed he rather purposely sat further away from me than usual, and every now and then put his pocket-handkerchief furtively up to his lip, in the very way I had done. I said, 'Arthur, why are you doing that?' and added, a little anxiously, 'I know you've hurt your-self; but I'll tell you why afterwards.' He said, 'Well, when I was sailing, a sudden squall came, throwing the tiller suddenly round, and it struck me a bad blow in the mouth, under the upper lip, and it has been bleeding a good deal and won't stop.' I then said, 'Have you any idea what o'clock it was when it happened?' and he answered, 'It must have been about seven.' "I then told what had happened to me, much to his surprise, and all who were with us at breakfast. "It happened here about three years ago at Brantwood. JOAN R. SEVERN."

In 1878 I wrote a letter to the Detroit Post and Tribune, from which the following is an extract:

"I have known Mr. Wade for ten years, have sat at the same table with him for months, have been a frequent visitor at his rooms, and a guest at the Ohio home of himself and his excellent wife, and have spent many hours, long to be remembered, with him. Surely 1 ought to know something as to what manner of man he was. During all those years there might have been a score of times or less when he broke forth into oaths in my hearing. He was too clean souled a man to be a vulgar or coarse habitual swearer. In reb ke of meanness or treason to humanity, the expletives blazed out hot and heavy, as expressions of moral indignation; but the rare humor, quaint good sense and frank directness of his daily talk, had no such emphasizing. His ways reminded me of a word in a speech of Rev. Owen Lovejoy, of Illinois, in a campaign in antislavery days, while he was a member of Congress. In some criticisms on profanity, Mr. Lovejoy said: 'I do not approve of swearing, but give me the man who swears for freedom, rather than the fellow who prays for slavery.' I never saw wine nor spirits on his table nor at his room; never saw him go to a bar or sa-loon to drink, and never was told of his doing so by any one who ever did see him. During a visit at his home in November last, he was laughing about the stories told of his whiskey drinking and coarse profanity, and said: don't think I've drank the amount of a pint of liquor in thirty years;' and Mrs. Wade, sitting by, said. 'That is true.' In Washington he kept the plain and simple ways of his early New England life, was singularly temper-ate in diet, had 'early to bed, early to rise.' as his motto and practice, and attributed his fine health largely to these wise habits. From the age of ten years he became a doubter of theological dogmas and authorities, and grew to doubt a future life-fortunately holding with grand fidelity to the practical duties of this. Within a few years he became a Spiritualist, and expressed to me at his home just before his last sickness, his satisfaction in the light his views gave him touching this its and the life beyond." Thus much in jusice to the memory of a fearless and true man.

HENRY C. CAREY. itters of the gion sectors of the for

To be continued.

HOW DO YOU ACCOUNT FOR IT?

[Christian Union.]

A "Society for Psychical Research" has been formed in London. Its object is indicated by its title; it is to make a thorough cated by its title; it is to make a thorough scientific inquiry into certain unusual men-tal phenomena. The results of some of these inquiries are shortly, we believe, to be given to the public in book form; meanwhile some of them are reported in the pages of the "Nineteenth Century" by Messrs. Edmund Guerney and F. W. H. Myers. Their theme is "Apparitions." Their theory, if we under-stand it aright, is that, by some wholly un-comprehended method, thoughts vividly en-tertained in one mind can be and are transtertained in one mind can be and are trans-ferred to other minds without any known physical medium of communication. Whatever may be thought of their theory, they have brought together a number of interesting incidents, apparently so well authenticat-ed that they cannot be denied, and apparently of such a nature that they cannot be attributed to imagination or coincidence, both of which terms have afforded in times past a convenient cover for ignorance and for escape from the labor of investigation. In reading these stories the reader must remember that as Dr. Clarke tells us in his little book on "Visions," "sight is not a function of the eyes, but of the brain." Usually, it is true, the impression on the brain is produced by the eyes; but the picture may be produced on the retina of the eye, and yet, owing to a disease of the optic nerve, no impression be produced on the brain, in which case nothing will be seen; and, on the other hand, an impression may be produced on the brain, without any corresponding impression on the ret-ina of the eye, as in the case of fevers, dreams. and the like, in which case so tovers, utcams, and the like, in which case something will be seen though there may be nothing to see. What is peculiar about the cases which fol-low is the fact that the impressions produced upon the brain corresponded with realities, so that they could not be produced by disease; and yet with realities occuring at a great distance from the person receiving the im-pression, so that they could not be produced by the eye; and, in most of the cases, under circumstances which utterly preclude the idea that the recipient could have had any knowledge or anticipation of the event, so that they could not be produced by imagination. There are two theories to account for these extraordinary phenomena. One is that of thought-transference; that is, that, in some wholly inexplicable way, thought is transferred without material media from one mind to another. This is the most reasonable ex-planation of an incident like the following, narrated by the late Robert Browning: "An Italian Count visiting Florence was

brought to his house, without previous introduction, by an intimate friend. The Count professed to have great mesmeric or clairvoyant faculties, and declared, in reply to Mr. Browning's avowed skepticism, that he would undertake to convince him. somehow or other. of his powers. He then asked Mr. Browning whether he had anything about him then or there which he could hand to him, and which was in any way a relic or memento. This, Mr. Browning thought, was, perhaps, because he habitually were no sort of trinket or erna-ment, not even a watch-guard, and might

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Sometimes there is simply an inexplicable feeling which defies analysis, and cannot be termed in any respect sensuous, being neither a sight, a hearing, or a sensation, but only a purely emotional perception; as in the fol-

lowing case: "Late last autumn my husband and I were staying at the Tynedale Hydropathic Establishment. One evening I suddenly laid down the book I was reading, with this thought so strong upon me I could scarcely refrain from putting it into words: 'I believe that Mr. C. is at this moment dying.' So strangely was I imbued with this belief-there had been nothing whatever said to lead to it-that I asked my husband to note the time particularly, and to remember it for a reason I would rather not state just then. 'It is exactly even o'clock,' he said, and that being our dinner hour, we went downstairs to dine. The entire evening, however, I was haunted by the same strange feeling, and looked for a letter from my sister-in-law next morning. None came. But the following day there was one for her brother. In it she said: 'Poor old Mr. C. died last night at seven o'clock. It was past post time, so I could not "F. M. DAVY." let you know before.'

This story, like nearly all those given by our authors, is confirmed by another witness, In this case by the husband. Sometimes the impression is more distinct, and yet it does not take the form of an actual vision, but rather of an inward perception:

"I live in Ireland, my nephew in London. At the end of October or beginning of November, 1881, when he was eight years old, he went one day with his mother and sister to Kensington Gardens. While playing there he had a severe fall on his back; his mother had to call a cab and take him home, then send for the doctor. He was very ill for three or four days, lying in a dark room and kept perfectly quiet. The accident happened on a Saturday, I think. On the Sunday his mother wrote to tell me of it, which letter I received on Tuesday. On the Monday night was in bed, dropping off to sleep, when I

[Continued on Third Page.]

Horsford's Acid Phosphate.

UNEQUALED.

Dr. R. M. ALEXANDER, Fannettsburgh, Pa., says: "I'think Horsford's Acid Phosphate is not equaled in any other preparation of phosphorous."

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Kouschold.

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

TIME TO CO.

They know the time to go! The fairy clouds strike their inaudible hour In field and woodland, and each punctual flower Bows at the signal an obedient head, And hastes to bed.

The pale anemone Glides on her way with scarcely a good-night; The violets tie their purple night-caps tight; While hand in hand the daucing columbines, In blithesome lines,

Drop their last courtesies, Flit from the scene and couch them for their rest; The meadow illy folds her scarlet vest And hides it 'neath the grass's lengthening green, Fair and serene.

Her sister lily floats On the blue pond and raises golden eyes To court the golden splendor of the skies---The sudden signal comes, and down she goes, To find repose

In the cool depths below. A little later and the asters blue Depart in crowds, a brave and cheery crew; While golden-rod, still wide awake and gay, Turns him away,

Furls his bright parasol, And like a little hero, meets his fate. The gentians, very proud to sit up late, Next follow. Every forn is tucked and set Neath coverlet.

Downy and soft and warm. No little seedling voice is heard to grieve, Or make complaints the folding wood beneath; Nor lingering, dares to stay for well they know The time to go.

1.7

Teach us your patience, brave, Dear flowers, till we shall dare to part like you, Willing God's will, sure that his clock strikes true, That his sweet day augurs a sweeter morrow, With smiles, not sorrow. -Ano. -Anon. MISCELLANEOUS.

Female education is making rapid progress

in India, intelligent and wealthy natives do-ing much to advance it. A Bombay merchant has lately given 15,000 rupees toward the founding of a girls' school; and the Maaraja of Travancore has given a large sum in aid of female medical education.

A year ago last March, Mrs. Drake, a sister of Judge Smith of the Supreme Court of New-York, a widow lady, located near Huron, D. T., as a farmer. She purchased eight hundred acres of land, and is raising grain on a large scale. Her wheat, oats and flax fields are yielding enormous crops, and the prices are good. She finds no difficulty in conductivg her business to advantage.

A book has lately been published called, "Echoes from Hospital and White House," which is a record of the useful life of Mrs. Rebecca R. Pomeroy, during the last war. opened my eyes with a start, and saw quite distinctly a London street, leading from Kensington Gardens to my nephew's home. All the people, cabs, and horses were running After Mrs. Pomeroy had nursed a sick husvery fast in one direction, toward my sister's band nearly twenty years, or until his death, house. Amongst them were my sister and her two children, also running. They stop-ped a cab, got in, and arrived at their own house. I saw no more, but exclaimed, 'Maushe then went to serve under Miss Dix in the Union hospitals of the sick and wounded of the Union army. She had a lengthy experi-ence in Washington and in the Columbia College Hospital. While there, President Lincoln and his wife were strongly attached to her. In time she became their intimate and trusted friend, living in their family rice is hurt!'--why, I do not know, as my nephew looked all right in the street. It all seemed to come from outside myself. I seemed to come from outside myself. I thought it very strange, and told it to my family next morning, before my sister's let-ter arrived. I am not perfectly sure of the day of the week, but know it was the day after the accident my sister wrote, and that it was the night of the day after she wrote that I sam what I tall you." much of the time. She kept a diary during this period. The spirit showing through this unpretentious woman's work during all these years, is that which uplifts, blesses and saves. She had many strange presentiments con-cerning the fate of Lincoln, showing her inthat I saw what I tell you. tuitive nature. During her service in the hospitals, Rebecca R. Pomeroy cared for over seven hundred patients, and closed the dying eyes of nearly eighty. She was an invalid for two years after the war closed, but no pension, no official preferment, not a sign of recognition from her country was here for the work she did. This day she is earning her own living at Newton Centre, Mass. The neglect which has been shown her is a disgrace to the nation. Two women have lately distinguished themselves in new ways; Mrs. Erminia Smith of Jersey City, and Miss Alice C. Fletcher of New York. The former, whose scientific attainments have secured her entrance into numerous learned bodies, read a paper before the British Scientific Association at its late meeting in Montreal, which excited much attention. It was a treatise upon the grammar and folk-lore of the Six Nations and other aboriginal tribes. Under the auspices of the Smithsonian Institute, Mrs. Smith has long been at work, collecting information, traditions and curiors, of the early inhabitants of this country, and with great success. She has been adopted into the Tuscarora tribe. She has made etymological discoveries which astonish philologists and anthropolo-gists, and is yet at work. Mrs. Smith is a thoroughly live woman in every respect. What she has done for the Eastern tribes, Miss Fletcher is doing for the Western, especially the Omahas, among whom she has lived. She also was adopted by her Indian friends. and has so far secured their favor, as to be appointed, at their request, a commissioner in dividing government lands on which they are to settle. This was done by the Secretary of the Interior. At the meeting of the American Scientific Association, held in September in Philadelphia, Miss Fletcher created great enthusiasm by her clear statements of discoveries and investigations made by her while among them.

what she has done. Nothing can compare in beauty and wonder and admirableness and Divinity itself to the silent work in obscure dwellings of faithful women bringing their children to honor and virtue and plety. I tell you, the inside is la ger than the outside. The loom is more than the fabric. The think-

er is more than the thought. The builder is more than the building." Elizabeth Cummings says: "I am convinc-ed that at least one quarter of the work per-formed by women is unnecessary, and that the product would get on quite as well with the world would get on quite as well withou it. It is like the ottoman cover I once saw a lady working. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she sald, plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good boeks. It did not have the poor merit of being economical, for the price of the materials would have bought enough handsome damask for two covers. A friend of mine tells of seeing a squaw seat herself by the town pump up roll a broadle of eslice by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about its accidents. The transend-ent fact is what we are, not what we accumulate or possess. Even knowledge may be so used that it is merely an ornament, which keeps up a twinkling about the mind, like bright jewels in pretty ears, and is only a possession and not a part of ourselves. To fill possession and not a part of ourserves. To im time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes home a lovely sacred place is con-secrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eves to see, and making her brains something more than a mere filling for her skall, is but busy idleness, and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "columns for the ladies." printed in some of our pa-pers, and which tell with more sarcastic emphasis than any words of mine, how some women choose to spend their leisure. Surely, if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, and for crotcheting all sorts of flummediddles, they may, if they will, find a few moments in which to read a book.

For the Religio-Philosophical Journal, Material Psychometry.

BY WM. ICRIN GILL.

In a recent number of the Popular Science Monthly there is a paper from Mr. Galton, which professes to expound a method of measuring thought and feeling by measuring the action of the heart and lungs. As he inti-mates, that is not an entirely original idea; but he would have it made the basis of an original movement, rigidly scientific, seeking such an end by that means. Such a movement, rightly conceived, will, no doubt, be productive of good results, but of limited value. We can only approximate the truth by such a method. It can never accurately detormine the degree of the production determine the degree of thought and feeling in different individuals.

I think we have no evidence that there is a fixed law of relative intensity in the coaction of the two great classes of forces, which may be allowably described as material or organic, and spiritual or superorganic. There is, without doubt, a law of phenomenal connection between them; but that the degree of organic phenomena is always an accurate measure of the degree of thought and feel-ing, is a mere assumption, and in opposition to evidence which is equally obvious and strong. Some weak organisms are highly excited by a low degree of thought and feeling, while strong feeling and powerful thinking have small effect on other organisms. On the other hand some minds work with more smoothness and ease than others, and the tide of their feeling may work with less tumult and less effect on the body than others. where the spiritual force is far less. We know some weak minds, whose small force of emotion and smaller force of thought, jar the whole organism at every tiny move and effort. The little high-pressure engine puffs, blows and snorts as if it would explode at every step in drawing a load of a hundred tons, while the Adriatic or the Great Eastern moves much faster its own huge bulk and ten or twenty thousand tons within its ribs, and makes small sign of effort. I do not think it at all likely that the heart and lungs of Milton in writing his grandest compositions were any more active than were those of the pilloried heroes of the Dunciad, in writing their doggerels. The method in question, therefore, furnishes no means of determining the relative intelligence and feeling of different men.

The method will have more force-in an effort to determine the rise and fall of the mental and emotive action of each person. If we have found what are the wonted relations between the organic and superorganic action in the case of any individual, we can then measure either by the other, and especially the mental by the material. But we shall not be justified in applying a standard, which is reasonably good for one man, to another man. The standard for each man must be separately determined by repeated experiment. The utmost use we can make of this result is to draw the inference that, so far as these cases are fair representatives of many others, we may proximately judge those others from these.

It must also be borne in mind, that the standard of judgment will often vary, and sometimes greatly in the same individual. It will vary with their varying health and nervous condition, and with the climate and the dict, in which they indulge. In some of these unstable conditions of the same person a slight mental exertion or a slight degree of love or hate may stir the heart or lungs, or repress them many times more than in some other conditions.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Goethe; The Attitude of Carlyle and Emerson toward Christianity; "Tommy"; A Sunken Treasure; Personal Re-miniscences of Charles Reade, extending over twenty years; Goesip; Berlin in 1884; Fernando Mendez Pinto; Some Translations from the Russian of Lermontoff; Count Fersen; Upright Man; Measurement of Character; Prolonging Life; A Misconception of History George Sand; Espronceda; What is Judaism ? -A Question of To-day; Golden Brown; At-tractions of Modern Buddhism; Literary No-tices; Foreign Literary Notes; Miscellany.

BOOK REVIEWS.

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

THE MAN WONDERFUL IN THE HOUSE BEAU-TIFUL. An allegory. Teaching the Principles of Physiology and Hygiene, and the effects of Stim-Physiology and Hygiene, and the effects of Stim-ulants and Narcotics. For home reading. Also adapted as a Beader for High Schools, and as a Text-book for Grammer, Intermediate and District Schools. By Chilion B. Allen, A. M., LL, B., M. D., and Mary A. Allen, A. B., M. D., Members of the Broome Co., (N. Y.) Medical Society. 370 pp., 12mo., extra cloth, price \$1.50. New York. Fow-ler & Wells Co., Publishers, 753 Broadway. This hook is designed to illustrate the polyme of

This book is designed to illustrate the nature of man, and impart important lessons in so doing, that will be of great value to the reader. It has numer-ous illustrations to aid a person in understanding the ideas and thoughts which the author presents. The ideas and thoughts which the author presents. The Table of Contents by chapters has these striking sub-jects: The "Foundations," which are the bones. The "Walls," are the muscles, while the skin and hair are called the "Siding and Shingles." The head is an "Observatory," in which are found a pair of "Tele-scopes," and radiating from it the nerves, compared to a "Telegraph" and "Phonograph." The com-munications are kept up with the "Kitchen," "Din-ing-Room, "Butler's Pantry," "Laundry," and "En-gune." The house is heated by a "Furnace," which is also a "Sugar Manufactory." Nor is the house without mystery, for it contains a number of Myste-rious Chambers." It is protected by a wonderful "Burglar Alarm," and watched over by various "Gurdians." A pair of charming "Windows" adorn the "Facade," and a "Whispering Gallery" offers a delightful labyrint for our wonderings. delightful labyrinth for our wonderings. The work is valuable throughout and will be read with deep interest.

Books Received.

THE FALLACIES IN "PROGRESS AND POVER-TY," By Wm. Hanson. New York: Fowler & Wells Co. Chicago: Jansen, McClurg & Co. Price, cloth bound, \$1.00.

THE MAN WONDERFUL IN THE HOUSE BEAU-TIFUL. By C. B. Allen, A. M., I.I. B., M. D., and Mary Allen, A. B., M. D. New York: Fowler & Wells Co. Chicago: Jansen, McClurg & Co. Price, cloth bound, \$1.59.

THE HEALTH MISCELLANY. New York: Fowler & Wells Co. Chicago : Jansen, McClurg & Co. Price, paper cover, 25 cents.

OGILVIE'S HANDY BOOK OF USEFUL INFOR-MATION. New York: J. S. Ogilvie & Co. Price, flexible cover, 25 cents.

New Music Received.

From R. A. Saalfield, New York, the following: CLEVELANDAND HENDRICK'S GRAND MARCH. By J. J. Freeman. Price, 40 cents.

AMATORI" WALTZES. By Frank Conway. Price, -50 cents.

WITH CLEVELAND WE WILL WIN THE DAY. National Campaign Song. By J. P. Skelly, Price, 40 cents.

BETTER LUCK TO-MORROW. By Frank L. Martyn. Price, 40 cents.

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GOOD SAYINGS.

It was Julia Ward Howe who penned these noble sentences:

'If we have never bowed to crowned vice or neglected despised virtue, if we have stretched out to the fallen the hand of help instead of pointing at them the finger of scorn, if we have made the way of the transgressor hard to go, but easy to return, whether we are re-membered or forgotten, we shall depart from this world leaving some part of it the better and happier by our presence in it. We may not bear the bloody laurels of a wicked vic-tory, but we shall have fought the good fight, and our names will receive a place in the record of the veterans, who, like Napoleon's Old Guard, die when they must, but never surrender.

The following is from Henry Ward Beech-"A mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry, night and day, by her fullness of love, by her fidelity, brings up her children; and life has six men, all of whom are like pillars in the temple of God. And oh, do not read to me the campaigns of Cæsar; do not read to me the campaigns of Casar; iell me nothing about Napoleon's wonderful exploits. I tell you that, as God and angels look down upon the slient history of that woman's administration and upon those mea-building processes which went on in her heart and mind through a score of years, nothing external, no outward developments of King-doma, he empire-buildings can sompare with

there was something more than the mere impression of an accident; the whole scene of the accident was present to the mind-an indication that the impression was somehow transferred from the mind of the injured party. In the following case the impression was still stronger, or at least more sensuous, and not to be dispelled even by an effort to do so. The story is taken from the Memoirs of Georgiana, Lady Chatterton:

Continued from Second Page.

"My mother had not been very well, but there was nothing alarming in her state. I was suffering from a bad cold, and went early to bed one night, after leaving her in the drawing-room in excellent spirits, and tol-erably well. I slept unusually well, and when I awoke the moon was shining through the old casement brightly into the room. The white curtains of my bed were drawn to protect me from the draught that came through the large window, and on this curtain, as if depicted there, I saw the figure of my mother -the face deadly pale, with blood flowing on the bed-clothes. For a moment I lay horror-stricken, and unable to move or cry out, till, thinking it might be a dream or a delusion, I raised myself up in bed, and touched the curtain. Still the appearance remained (although the curtain on which it was depicted moved to and fro when I touched it), as if reflected by a magic lantern. In great terror I got up, and, throwing on a cloak, I rushed off through some rooms and a long passage to my mother's room. To my surprise, I saw from the further end of the passage that her door was open, and a strong light coming from it across the passage. As she invariably locked her door when she went to bed. my fears were increased by the sight, and I ran on more quickly still, and entered her room. There she lay just as I had seen her on the curtain, pale as death and the sheet covered with blood, and two doctors standing by the bedside. She saw me at once, and seemed delighted to see me, though too weak to speak or hold out her hand. 'She has been very ill,' said the doctor, ' but she would not allow you to be called, lest your cold should be made worse. But I trust all danger is over now....The sight of you has decidedly done her much good.' So she had been in danger, and would not disturb me! Oh! how thankful I felt to the vision or fancy, or whatever

it may have been." With this case we must close our quotations. We have no hypothesis to suggest in explanation of these singular occurrences, of which we have quoted only a few, and of which even the authors from whom we quote have gathered only a few. But we must re-mind our readers that it is utterly unscientific to refuse to believe such accounts merey because we do not know how to explain the occurrences; and that the S. P. R. is doing a very good service in making as large a collection of such narratives as practicable, and in submitting them to the closest scientific analysis, in hope of discovering their significance.

A skeleton was recently found in Savaunah twenty-five feet under ground, with a thirty-two pound ball and chain encircling the bones.

At church in Mexico the men stand, but the women kneel. Bonnets are not allowed. The women must not gaze at each other's cos-tunes, nor at the brethren. And yet the women attend.

hat I saw what I tell you." All these things and others are to be taken Our readers will notice that in this case into account before we can reach a just conclusion, and we are hence prepared to see that the conclusion thus attainable, is worth little. Material psychometry can never be much more than a pretence or a humbug, into which it may easily degenerate. Paychometry logically demands a psychic metre or means of measurement.

Partial List of Magazines for October Not before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Ap-pleton & Co., New York.) Contents: The Significance of Human Anomalies, by Francis J. Shepherd, M.D.; Measurement of Character, by Francis Galton, F. R.S.; The Recent progress of Physical Science, by Lord Rayleigh; Man's Right over Animals, by Charles Richet; Fet-ichism of the Bantu Negroes, by Max Buchnor; Further Remarks on the Greek Question, by Josiah P. Cooke; The Chemistry of Cookery, by W. Mattieu Williams; The Origin of Cultivated Plants, by M. A. de Candolle; Wages, Capital and Rich Men, by the author of "Conflict in Nature and Life;" Du Motay's Process of Ice-Making, by Guy B. Seely; Physiological Aspect of Mesmerism, by J. N. Langley, F. R. S.; Protection against Lightning; The Morality of Happiness, by Thomas Fos-ter; The Cholera Germ, by E. K.; Curious Funeral Ceremonies; Sketch of Professor Lord Rayleigh; Editor's Table; Literary Notices; Popular Miscellany; Notes.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece-For the King in his Arms had caught Her; Little Christel; A Sculptured Madonna; A Modern Hero; About other Dwarfs; Underground Homes; The Lonely Rose; A District Messenger Boy; To-Day; Pansy Billings; Golden Slippers; Plato; Intimations of Immortality; Masks Off; Æ-sop's Fables Versified; Old School Days; How two Schoolboys killed a Bear; The Procession of the Zodiac; In. No-Man's Land; Tangles: The Children of Westminster Abbey; Souvenirs of my Time; The Temperance Teachings of Science; Ways to do Things; Boys' Heroes; Entertainments in Chemistry; The Making of Pictures; Search Questions in American Literature; Days and Nights in the Tropics; All the world Round; C. Y. F. R. U.

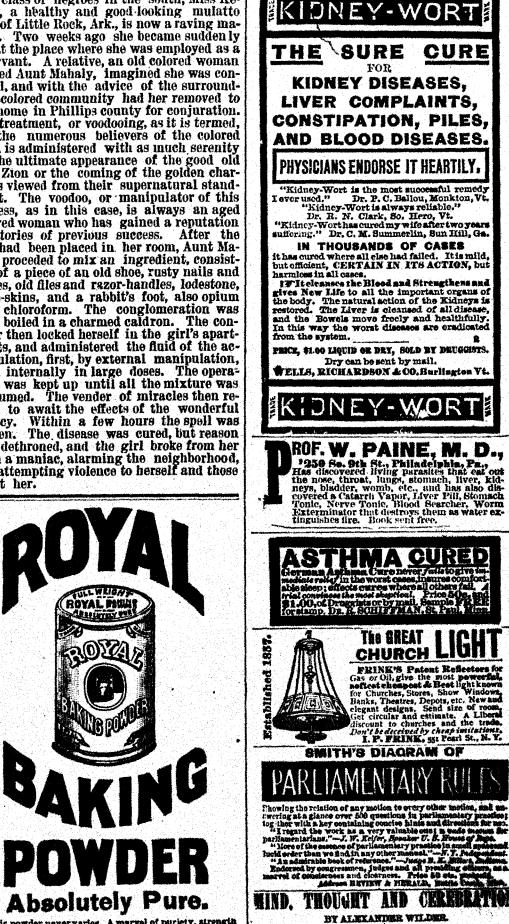
THE CENTURY ILLUSTRATED MONTHLY MAG-AZINE. (The Century Co., New York.) Con-tents: Portrait of Austin Dobson; Lights and Shadows of Army Life; Dr. Sevier; A Child's Grave; Rosa Bonheur; Growing Old; The Cœur D'Alene Stampede; Social Conditions in the Colonies; Braxton's New Art; The 'Odyssey" and its Epoch; A Problematic Character; Christianity and Wealth; Austin Dobson; To the Modern Cynics; The Flight of the Red Horse; The New Astronomy; The Heart of the City; The price I paid for a set of Ruskin; In Fancy's Field; Topics of the Time; Open Letters; Bric-a-Brac.

This number closes the twenty eighth volume of this popular magazine, and contains some announcements of the literary features of the coming year, that will be an inducement to those contemplating subscribing.

GOLDEN DAYS. (James Elverson, Philadelphia.) A weekly for boys and girls with interesting stories by some of our best writers for the young.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly for the youngest readers.

Owing to the results of "voodooing," which is practiced to a great extent among a cortain class of negroes in the south, Miss Kezian, a healthy and good looking mulatto girl of Little Rock, Ark., is now a raving maniac. Two weeks ago she became sudden ly ill, at the place where she was employed as a a servant. A relative, an old colored woman named Aunt Mahaly, imagined she was con-jured, and with the advice of the surround-ing colored community had her removed to her home in Phillips county for conjuration. The treatment, or voodooing, as it is termed, by the numerous believers of the colored race. is administered with as much screnity as the ultimate appearance of the good old ship Zion or the coming of the golden chariot is viewed from their supernatural standpoint. The voodoo, or manipulator of this process, as in this case, is always an aged colored woman who has gained a reputation by stories of previous success. After the girl had been placed in her room, Aunt Mahaly proceded to mix an ingredient, consisting of a piece of an old shoe, rusty nails and spikes, old files and razor-handles, lodestone, mole-skins, and a rabbit's foot, also opium and chloroform. The conglomeration was then boiled in a charmed caldron. The con-juror then locked herself in the girl's apart-ments, and administered the fluid of the accumulation, first, by external manipulation, then internally in large doses. The operation was kept up until all the mixture was consumed. The vender of miracles then retired to await the effects of the wonderful agency. Within a few hours the spell was broken. The disease was cured, but reason was dethroned, and the girl broke from her room a maniac, alarming the neighborhood, and attempting violence to herself and those about her.



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SPECIAL NOTICES.

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Trehanges and individuals in quoting from the RE LIGIO-PHILOSOPHICAL JOURNAL, are requested to disruish between editorial articles and the communica ions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are resired as a guaranty of good faith. Rejected manu seriots cannot be preserved, neither will they be reurned, unless sufficient postage is sent with the request When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the der will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 4, 1884.

NOTICE TO SUBSCRIBERS.

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

Florentine Flummery,

To the Editor of the Religia-Philosophical Journals "The first shall be last, and the last shall be first." A new and startling mode of explaining the above sentence is the following:

We know that contrast is a sine qua non in na ture-light and shadow, good and evil, pain and pleasure, beauty and ugliness, virtue and vice, truth and falsehood, etc., etc., must coexist, as else none would have a meaning; but there is, moreover, some thing beyond this necessary law, which, if we ana lyze it throws confusion in certain principles which form the basis of our civilization, and which we have been made to associate in our minds as unde siable truths from the cradle on. Good and evil virtue and vice, are entities without which our life would be a blank, and they must, as I have said, coexist, as otherwise none could fall under our observation If such be the case, then the felon is in our earthly plot indispensable, just as much as the rightand it the lenge must he have been purposely placed here by the All-wise; and if purposely placed here, his Creator must have judged proper to make him thus detective in order that he should prove equal to the task assigned so him; and as such task is naturally fettered to much orrow, agony and woe, then the natural consequence that they who are destined to assume such role on he world's stage, must hereafter be rewarded for all hey have thereby been made to suffer, and, therc-ore, "the first shall be last and the last shall be ore. There is in our legendary history of Florence, a curious instance which exemplifies and illustrates to a certain extent the above-idea. S. Zanobi, Arch bishop of Florence, found that to tolerate brothels was contrary to his mission, and he in consequence obtained that all prostitutes should be banished, and they were. After a certain time corruption became so rife in almost all familles, that S. Zanobi felt conscieus that their presence was a necessary evil, and had them (the public women) again recalled, styling them "le nostre benemerite meretrici," our worth prostitutes! Now if he thought them worthy, their Maker will probably from the self-same feeling of strict justice, have shown hereafter that the abject calling to which he had doomed them and which had caused them scorn, shame, ill-treatment and misery, chaimed a fitting reward. Thus also under the Spartan laws, stealing was al-lowed and brought no blemish on a person's charac-ter, if the victim could not trace out the guilty party, and this was done with a view of keeping people on the start and thus perturbing them people on the alert, and thus preventing them from carelessly and too confidingly snoozing. You will say that it is dangerous to give out such preposterous thoughts as these, and yet if their root be inaceable to justice, what have we to fear? "Light, more light!" the dying words of Goethe, are the universal cry of philosophy! Florence, Italy, August, 1884. The real meaning of our correspondent may not seem to some perfectly clear. His main point would seem to be that his quoted text teaches that the last in character shall be first in reward. This is, indeed, a "startling mode of explaing it," for which, thus baidly stated, he may himself hardly be prepared. Yet most of the drift of his argument is to this effect and indicates that this is just what he means. If so, we cannot say, as he expects us to, "that it is dangerous to give out such preposterous thoughts as these." Such preposterous thoughts are seldom dangerous. They find too limited acceptance to create alarm. Had he said the last in privileges or opporfunities shall often, or perhaps on the whole. find themselves ultimately first in achievement and reward, he would not have contradicted the common moral sense. Fidelity to known or knowable duty on the part of the humblest, most ignorant, or in any way most disadvantaged, cannot in the high court of perfect justice fail to be recognized; and all the difficulties or disadvantages under which it has struggled must enter into its fair appresiation and enhance its reward. But this is not what our correspondent propounds. The considerations which he urges eint rather, and, we are sorry to say, rather stinctly, to a very different proposition. rinstance, he argues and his argument is tions if it is not in behalf of "the felon's" "the prostitute's " claim, as such, to special frante, It is "a size gus non in Mainre." [well deserving) prestitutes ?" Of course this

Just as light requires darkness; pleasure pain ; everything its "contrast" or opposite; so truth implies the necessary existence of falsehood, and indeed all good of all evil; so that men and women are not really to blame for their vices. If he disowns this inference we must ask him to what else his argument points, in the connection in which he has set

it. His plea is to the effect that the felon and prostitute should be specially rewarded rather than punished; and his reason is that sin is a necessity, a sine qua non in nature. Does this mean anything else than that they could not have done otherwise than as they did?

"Virtue and vice must coexist," he tells us. And, by the way, his reason for this, that "otherwise none could fall under our observation," is very good as to the bare fact of their actual existence. But he is arguing quite another matter; the antecedent necessity for them in the scheme of things. For this he offers no proof that we can discover, except the assumption that everything must have its contrast-not in thought merely, which might be conceded, but in actual existence. Do we know so much as this? If, for instance, a perfectly wise spirit exists, must there be also of necessity a perfectly foolish or ignorant one? If a perfectly good one, therefore one perfectly bad? If an almighty one, therefore one all weak? So must there be bad men simply because there are good ones? Can the necessity for them be surely inferred from the supposed necessity of realizing every conceivable contrast? But our correspondent takes also another and very different ground in behalf of the felon and the prostitute. It is, in substance. that God desires them. His plan requires them, and their sin is indispensable to it. Or to put it in his own words, their "Creator must have judged proper to make them thus defective in order that they should prove equal to the task assigned to them, and as such task is naturally fettered to much sorrow, agony and woe, the natural consequence is that they who are destined to assume such role on the world's stage must hereafter be rewarded for all they have thereby been made to suffer."

Now the defence of the felon is changed. It is no longer because he is a necessity in the nature of things-must be, because his opposite is-but because he is wanted. He was " purposely placed here by the Allwise," who desired his sin, regarded it indeed as "indispensable" to his plan, and fitted him expressly for this his assigned task. Is this so?

The question resolves itself directly into this one: Has the universe a moral Governor? Or is there any such thing as moral law and moral obligation? If there be no such thing, let it be acknowledged, and its logical issue accepted. Then vice is always as good as virtue, and indeed there is no difference between them. But if a moral law there be, is it conceivable that its author should ever desire disobedience to it rather than obedience? Can any absurdity be greater? The supposition destroys his sincerity, denies his supreme and unqualified love of righteousness, makes him capable of two opposite wills at once, requires him to contradict and stultify himself. A God really desiring the disregard of His own laws is no more God. Nor is sin sin. Such a government would be sheer idiocy. "But God permits sin," it may be rejoined; 'does it not follow that He must desire it?" By no means. The old dilemma on which so much Atheism has been built is a very weak fabric, though it may seem smartly put. 'Either God could prevent all sin and wouldn't, or He would do this but couldn't. In the former case He is not good; in the latter, He is weak. In either, no worthy God." On neither horn of this is it necessary to hang. God, pure and perfect, may, nay must, regard all wrong doing as repugnant thoroughly to His own nature, and can in no instance desire it; but He may prefer its permission to such a modification or abandonment of the best system of government possible as might be necessary to prevent it. This is not to prefer its commission in any instance. He never desires his creatures' vice rather than their virtue. No imputation could be more grossly dishonorable to him. If the "allwise Creator," whom our respected correspondent seems to recognize as such, really desires the felon's crime and the prostitute's vice; if " to their abject callings He has doomed them," and then attached 'scorn, shame, ill treatment and misery to the tasks to which He has assigned them." then by all means let Him make them all possible amends. Let them take the highest rewards He has to offer; and this without a pang of penitence or a purpose of reform. They are not properly sinners; only victims of infinite caprice and cruel injustice. They have not, in the language of the ancient Book, so much of which is true to human character and condition, "destroyed themselves," but He has destroyed them. Let Him remunerate them, if in His power. And for His immeasurable wrong to them let Him sink to the most abject depth of His chaotic universe. Here would be another "startling explanation" of the text: "The first shall be last and the last first." And how surprising that S. Zanobi, Archbishop of Florence, should have proved himself at once so much better and so much worse than his all wise Creator. So much better that he could not " tolerate " brothels. bat must banish all the miserable prostitutes. no matter what might happen. And so much worse, in that he had after all to change his mind, to discover that ", their presence was a necessary evil," and above all to command a .- (1) that din is a necessity. It can- their characters. "Our worthy (literally, our | honest, virtuous and mod

must have been quite spontaneous and sincore. But the story is left incomplete with no more than this cheap verbel .praise. It should have added that the silly man promoted them to the highest honors and rewards in consideration of their former degradation and suffering ; in the "abject calling to which he (!) had doomed them." So would every thing have been made right with them, and the last become first. He evidently went only half way in "strict justice."

The precise bearing of Mr. ----'s second illustration -- the Spartan laws respecting theft-is not obvious, unless it be to show that stealing, too, as well as prostitution, is really meritorious, or at least was so in the eyes of Lycurgus. A pity that this famous old lawgiver, too, could not act up to his convictions and proclaim due honors and emoluments to "our worthy thieves." Had he done so he would only have done what our Italian friend seems to expect of his all wise Creator.

Why She Should not be Elected.

An enthusiastic California subscriber asks Why don't the JOURNAL come out boldly and advocate the claims of Belva Lockwood for President?" We have been importuned, first and last, by some of their respective adherents, to commit the JOURNAL to each of the numerous willing martyrs who are candidates; but have heretofore refrained from publishing reasons for declining.

Great esteem for our correspondent, how ever, impels us to break silence in this instance.

We believe there are insuperable objections to Belva Lockwood, LL. B., for President, and that serious defects of life and character exclude her from the office. We don't like to speak illy of one who has broken bread in our house, but we propose to satisfy this Californian, even if it blasts Mrs. Lockwood's reputation as a candidate, and places her without the pale of political preferment. So here goes. By nature she is too forward, independent, and self-reliant; this is proven by the fact that at the early age of fourteen she taught school. Again, she is too aspiring; in proof of this it is only necessary to say that when forty years old she began the study of law, and boldly obtruded herself and trampled upon the prerogatives of the op posite sex, until she has coerced the Supreme Court of the Nation into permission for her to practice at its bar. Again she is opposed to Western farmers, in this, that she advocates the abolition of that great and profit able industry, whisky making, whereby millions of bushels of corn are yearly disposed of. She is down on the breweries, those beneficent consumers of the honest farmer's barley. Furthermore, she lacks the culture necessary to grace the White House, for she can't serve wine with conventional propriety, not having been bred to the art. Then, too, she is in favor of universal peace, opposes war and wants differences arbitrated. This would never do! If we don't have wars, what will we do for a pension list? What use can we make of the large stock of ordnance now in store? What will all the army and navy officers do for a living? How can we dispose of surplus population? "Arbitration"! think of a lawyer proposing arbitration. How unprofessional and womanish! Where would all the lawyers land if arbitration should prevail? Where would Everts and Storrs and Ingersoll find themselves? Where would Beecher be to-day if he had arbitrated the little family differences with Theodore? No! give us any sort of a traitor for President, except an arbitrator. The people are accustomed to traitors, indeed in some sections it is an honor to have been one. Let us be content with them! let us know when we've got enough and not yearn for arbitrators. Leastwise, don't put one in the White House. These are some of the innumerable reasons on which the JOURNAL grounds its implacable, unalterable hostility to Belva A. Lockwood, A. M., LL. B., in her candidacy for President. And we hope our California correspondent is silenced, if not satisfied. The boundless-affection for-working-men disease is raging from ocean to ocean; accounts of its ravages occupy political papers to the exclusion of nearly all other news The strange feature of this pestiferous plague is that it never attacks horny-handed wage workers, but always seeks victims among old political hacks, aspiring young "states men," and the constitutionally tired class afflicted with office itch in its secondary stage. The disease is endemic, though for three years out of every four its manifestations are sporadic; but every fourth year it assumes an epidemic form. The immediate cause of this quadrennial aggravation is said to be | of the nature of and penalty for his offence. caused by bifurcated bacteria generated among ward bummers and human rum-sewers. These pests affect the brain; and the unerring symptom of hollow sympathy with the "dear people" is at once violently exhibited. In times past, the "honest yeomanry" were more or less sympathetically affected through reflex action, but they have worn this out and now look with indifference upon the disorder. One of these days, in the sweet by and by, these "honest yeomen" and "dear people,' these millions of wage workers will grow so intelligent and wise, so united in interest as to be able to stamp out the Machiavellian disease. It may be done after the fashion that pleure-pneumonia and the foot and mouth disease are dealt with, but somehow it will be done. In that good time coming, the office will seek the man, and only the wise, honest, virtuous and modest will hold official position.

The Patrel, and Temperance.

The Patrol is the name of a weekly newspaper just started at Geneva, Kane County, Illinois, by J. N. Wheeler. Temperance is its special field, but county news of general interest finds place as well. Mr. Wheeler is a native of the county, and ought to know what the good people of Kane need; whether they will take what they need is the conundrum he proposes to solve with his new venture. The Patrol presents an excellent appearance in its "make up," and will undoubtedly be very much alive as long as it lives. The Patrol favors prohibition, but does not propose to "take that or nothing." It intends to make a point every time the chance occurs, even if it is not all that is sought; and to work steadily, but not crankly toward prohibition as a finality.

The Patrol well says of some cotemporaries: Some who talk temperance in the editorial column, invite their readers into saloons in the advertising column." The JOURNAL has often noticed this and wondered what sort of ethics governed in such cases. A daily paper in this city, which lays special claim to being the family paper par excellence, owing to the purity of its contents, does not hesitate to publish as "reading matter " speciously written advertisements of John Smith's or Tom Brown's gin mill.

When temperance people can bring their guns to bear upon the "respectable " cappers for rum shops, with such effect as to deter them from their work, then total abstinence will make such headway as to render prohibition superfluous. Legal enactments alone will never make prohibition a success; total abstinence will; but this must come by education and example. So long as pious deacons in orthodox churches continue to sell space in their newspapers to be used in setting forth the merits of Mike's special brand of "Sour Mash," or the healthfulness of Hogg's "Old Rye," just so long will temperance workers find an obstacle between them and success.

. "How can it be deleterious to health, happiness and morals," asks a son of his pious father, "when Deacon B., who belongs to your church, says in his paper that 'Rock and Rye is a delicious, health-giving tonic: we recommend it as the best medicine known for indigestion, and it cures a cough when all other remedies fail '?" "You are in error, my son," replies the father;" Deacon B. does not say that; he would scorn to utter such a falsehood; you are quoting an advertisement paid for by a conscienceless compounder of linnors." "But, father," persists the son. "it isn't an advertisement, it is regular editorial matter, and surely Deacon B, would not allow one of his editors to make him responsible for a falsehood." "Ah! my boy," answers the Christian parent, "you don't understand the ways of business; that is an advertisement, paid for at the rate of a dollar a line. Deacon B. is a consistent, benevolent Christian | ing line of trade, as will be seen from the gentleman, and, as you well know, one of the most liberal givers in our church." The youth is silenced, but not satisfied, and later on becomes a moderate drinker, or worse, through the influence of such advertisements.

result not only in swindling foolish and credulous persons out of money, but have, in many in bereft them of reason.

GENERAL NOTES.

Mrs. S. F. Pirnie has removed to 523 West an Buren Street.

Mr. Wm. Nicol lectured again at Pacific Junction last Sunday.

Mrs. Maud E. Lord will hold séances in and around Boston for the present.

Mrs. Kellogg and Mrs. South of Jacksonville were among the numerous visitors at the JOURNAL office last week.

Brooklyn has to bury about one hundred paupers a month, and thinks of building a \$5,000 crematory and cremating them.

It is asserted that the chief substances used in adulterating beer are hemlock and soda. with a little rice malt to give it body and hold the foam.

Mr. L. H. Sawyer will conduct the People's Spiritualist meeting at Martine's Hall, 55 Ada Street, next Sunday at 2:45 P. M. Subject: The Joys of Life.

Prof. Buchanan's new book, on which he has been continuously engaged for some time and concerning which such wide-spread interest exists, will be published in a few days. The sale will undoubtedly be large.

W. Harry Powell writes to us that he will make an extended tour through the West. leaving Philadelphia about October 15th. He requests all letters of inquiry, to be addressed to him in care of this office.

Henry Slade reports that on one occasion during his stay in Texas, spirits carried on materialization in his room from two o'clock in the night until ten o'clock the next morning; as many as six appearing simultaneous-Iv.

Considerable pressure has long been made upon Dr. Buchanan to revive the publication of his Journal of Man. We are inclined to . think if he could be assured of even fifteen hundred subscribers he might be induced to undertake it.

Stealing horses in Delaware is a bad business for the thief if caught. One was recently sentenced to pay the costs of prosecution, \$100 restitution money, \$200 fine, to stand one hour in the pillory, receive twenty lashes, and then suffer eighteen months' imprisonment.

Several callers who have visited Mrs. Julia E. Burns the past week, speak in high terms of the results of their scances with her. We have heard of no failures so far. Mrs. B. is at 132 DeKalb St., and may be reached by Ogden Avenue car, by getting off at Polk Street and walking about a block.

"Prof "S. S. Baldwin who set up as a medium in Cincinnati several years ago, after having worked out the "exposure" business, is now in Australia and again in the exposletter of a Sydney correspondent in another

Tice on Roberts.

In another column may be found a com munication from Mr. T. S. Tice, giving a brief account of his experience and that of his brother with Jonathan M. Roberts. The JOUR-NAL would prefer never to allude to this person Roberts, even indirectly, but in its capacity as a newspaper such references are at times unavoidable. Happily these occasions are infrequent, otherwise it would be essential to supply readers with a psychological deodorizer to render endurable the subjective effluvium which his name is apt to evolve.

In order to have the sympathy of a certain class of sentimentalists and soft-headed individuals, one must either beguilty of some offense against the laws of the land, or a chronic transgressor of the laws of decency; he must be off color, morally or socially. Sympathizers with such nuisances continual ly vent their spleen against those who assert their rights, or attempt in the interests of the public to abate these pests. This the Tice brothers long since discovered. They have had their motives traduced and their acts misrepresented in quarters where they had a right to look for encouragement and moral support in their attempts to get justice for themselves and the Spiritualist cause. Hence the statement of Mr. Tice in this number of the JOUBNAL, made apparently in the interests of truth and Spiritualism.

In medical jurisprudence it is now very well settled that a man may be medically insane and at the same time legally sane, fully aware Whatever plea Roberts's friends may offer on the medical side of his case, they surely will not have the temerity to claim that he is legally insane.

The Brooklyn Daily Eagle of the 24th ult. referring editorially to this last arrest of Roberts says:

Mr. Thomas S. Tice deserves the thanks of every honest member of the community for causing the arrest of Jonathan M. Boberts, the editor of the spiritualistic paper entitled Mind and Matter, whom Judge Walsh has very property held on the specific charge of criminal libel, in spite of the eloquent ap-peal of Col. Charles S. Spencer, the prisoner's coun-sel. It matters nothing that the criminal libel in question was published as long ago as Decomber 3, 1831. The action of Mr. They is the more commendable because both he and his brother believe that there is some truth in Spir-linalism. This made them the more determined to expose the function of the public which Heberts defended in his paper. There can be no double that the man Roberts is in large with the immension who gives the mondaries of the public which Heberts defended in his paper. There can be no double that the man Roberts is in large with the immension who gives the mondaries of the public which Heberts defended in his paper. There can be no double that the man Roberts is in large with the immension who gives the mondaries of the public which Heberts defended in his paper. There can be no double that the man Roberts is in large with the immension who gives the mondaries of the second of the first mode to inter and some the public which Heberts defended and some the public which Heberts defended in his paper. Mr. Thomas S. Tice deserves the thanks of every

column.

A man in Hamilton, Ga., has written for a divorce to the governor of the State, because he doesn't wish to give a lawyer twenty-five dollars for one. His letter closes as follows: "Please see about this rite off, and doant wate until after I am ded befoor you let me hear from you."

After an absence of over two months Mrs. Mary E. Bundy arrived home on Sunday last. She left the White Mountains ten days before reaching home: stopping at Montpeller. Vermont, Greenfield, Mass., Killingly, Conn., and Brooklyn and New York Cityon the way. She begs her New York and Brooklyn friends whom she failed to see, to remember the extremely warm weather of last week and attribute it as the cause of her neglect.

The number of foreign residents in the treaty ports of China last year, was 4.891,onehalf of them being English. Great Britain is represented in China by two hundred and ninety-eight business houses, Germany by fifty-six, America by twenty-four, Russia by seventeen, France by twelve, Spain by seven, and Italy, Austria, Holland, Denmark, each by one. The total of exports and imports for the twenty-one ports in 1882. was 1,000,000,-000 francs.

Our valued correspondent, D. D. Home. whose celebrity as a medium is world wide, contributes an interesting and very valuable letter in this issue of the JOURNAL. Those who are skeptical of spirit return will do well to study the testimony of this veteran medium, who, hopeless invalid that he is, daily communes with his spirit friends and from them receives support and encouragement. His testimony is all the more trustworthy because of his extremely critical habits of mind and intolerance toward all that is doubtful.

Owing to the non-forthcomingness of the requisite security for his appearance, it is reported that J. M. Roberts passed last Sunday in his now not unfamiliar jail environment. His powerful friend Loyola, whom he claims to have made a student of Robertian ethics, ought to have rustled around and so influenced the spirit of Mammon as to have brought sweetness light and liberty to his preceptor. Where now is the noisy gang of frauds who have for years egged Roberts forward in their interests? Why don't they come to the relief of their pugnacious champion?

Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a alave. After being sold and resold, now for sugar and again for rum, he was finally carried away in a share ship. A British eraiser captured the Hurst. The bay is saw Histop Crowther of the Anglietic administration of Affectiv

A Sudden Conversion.

A sudden determination to do better is encouraging; nor is it always charitable to go behind the evidence and seek for the cause. In the Chicago Tribune for Sunday, the 28th ult., appeared an article on magnetic healers, set off with sensational headlines none too expressive. We quote as follows:

There are certain matters to which a newspaper refers with reluctance and regret. It mentions them only when it is plain that the dangers of sl-lence outweigh the evils of publicity. Among them is the subject which is briefly mentioned below, and which would not be touched on at all were it not that by exposure alone can the evil-doers be deprived of their newser for harm of their power for harm.

There appear in some papers advertisements of persons—women always—who claim to be magnetic or electric healers. That with hardly an exception persons—women atways—who claim to be magnetic or electric healers. That with hardly an exception the persons who thus advertise are women of bad re-pute, and the places which they keep more dangerous than common houses of ill-fame, is something which has been settled beyond question by the investiga-tions made by a reporter of this paper. He has found that all this "magnetic healing" is but a pretense, and that the phrase is used simply to allure to dens of shame those who otherwise would never visit such places. And in this way it is that these concerns become dangerous, and justify the exposure which they would not otherwise merit.....Men who have lived decent lives, and who have enough of good in them to refrain from exposing themselves to temp-tation, reading what they take to be the advertise-ment of a curer of all ills, are led into situations where they become morally ruined. Or, if this is not the case, it often happens, especially if their names are known to the shamelees women into whose clutches they fall, that they are blackmailed until existence becomes a burden. Then follows the experience of a *Tribune*

Then follows the experience of a Tribune reporter in his search for information; his account is not overdrawn. The article concludes thus:

To go into minuter details as to these places and their methods is not the part of a paper which re-spects itself or its readers. It can only say that they are more dangerous than those dens of shame which do not hesitate to avow themselves, and that if these are occasionally "regulated" by the police, these other places should be suppressed by them en-tiraly. What mischief they may have already done tirely. What mischief they may have already done, how many homes they have ruined, and how many they have dragged down to dishonor, is not to be easily computed. But there is no reason, now that their true character has been stated, why they should be allowed to continue their evil courses. They come specially within the domain of the State Board of Health, for they pretend to be medical practition-ers. They come within the jurisdiction of the grand jury, which is now in session. They come within that of the police. Out of all these one surely may be relied on to stamp out this last and worst phase of the social evil.

All the Tribune asserts as to the character of the particular class with whom its reporter gained his knowledge is literally true.

The president of the Tribune Company and the editor-in chief are prominent Presbyterians, and the managing editor is the son of a noted Presbyterian D. D. With all this known stock of religion in store, not counting the unknown and undemonstrable quantity represented by the editorial staff and reportorial army, and which must stand for a good deal, with all this fund of piety on hand, the Tribune has gone on year after year daily selling its advertising space to the very class it now denonnces. And doing this, too, when the nature of these "magnetic" dens and the character of their inmates ought to have been as well known at the Tribune office as now.

The RELIGIO-PHILOSOPHICAL JOURNAL has steadily declined the advertisements of the class patronizing the daily press, and thus deprived its exchequer of thousands of dollars. The JOURNAL has not only done this, but it has taken the aggressive and denounced such characters without stint, sometimes calling them by name. Single-handed the JOURNAL has fought this class together with other frauds; and therefore it is happy to see the Tribune with its mighty influence coming to its aid. The suggestion that the Grand Jury look into the matter is good, but the JOURNAL would supplement the Tribune's advice to that honorable body by suggesting, that if a true bill can be returned against these wretches, it should also include an indictment against the daily papers. without whose assistance in procuring victims, the vampires could not thrive and grown fat. A casual inspection of the Tribune files discloses in its advertising columns, for the 19th ult., under the head of "Clairvoyants," no less than six advertisements of "magnetic healers." Here is one of them:

has frequently appeared in the Tribune, to be more specific, it may be seen in the issue of that paper for September 14th.

The RELIGIO-PHILOSOPHICAL JOURNAL not only calls the attention of the police authorities and Grand Jury to these alleged magnetic healers, but also to the vile creatures of both sexes whose advertisements appear in the daily papers as astrologers, clairvoyants and mediums; and still more emphatically does the JOURNAL ask the attention of the proper authorities to the scandalous and wholly inexcusable and indefensible practice of the daily press in selling space to these people, and thus knowingly and for hire becoming accessories to swindling and debauch-

able to show a written opinion of somebody

able to show a written opinion of someoory else, hoping to influence in that way. Roberts's lawyer did not deny anything charged in the complaint, but raised a ques-tion of law as to the rights of the Courts of Brooklyn to arrest him while on jail limits. Roberts was not able at the time to give bail and consequently now 4.9 M has just been and consequently now, 4 P. M., has just been locked in the "Black Maria," and is on his way to jail, where he will remain unless he gets somebody to go bail for him till tried, if the Grand Jury files a bill. For Justice Walsh has decided to hold him for the action of the Grand Jury. And now I will bring this ac-count to a close by asking those who may read it, if they do not think the course of my brother and myself in these cases was right? I have not done or said anything wrong in my opinion, and I also have done what I have for the good of Spiritualism.

THOMAS S. TICE. Brooklyn, N. Y., Sept. 25th, 1884.

Tice Versus Roberts.

A Letter Historical and Explanatory, from Thomas S. Tice.

To the Editor of the Religio-Philosophical Journal:

Jonathan M. Roberts and the Tices have een before the public, and particularly the spiritualistic part thereof, more or less since January, 1879. Feeling that my brother and myself were right in the course pursued by us, and wishing the respect and good wishes of all good brother and sister Spiritualists, is the reason why I desire to make an explanation of what has transpired. In January, 1879, I made an exposure of the tricks that Alfred James was trying to page off as materializations. I did not then know there was such a paper as Mind and Matter, but I was not long in finding it out, for from that time out its main editorials were about the Bundyites, led by J. C. Bundy. And we, W. R. and T. S. Tice received Roberts's particular attention for having shown only the truth to about 50 per-

sons that attended the scance of Alfred James. After a time my brother, W. R. Tice, made proposition to Roberts, asking him to send some friend of his (Roberts) on to Brooklyn to investigate the truth of what he (W. R. T.) had stated (for I had not spoken to Roberts of communicated with him or been in print about the above mentioned scance), but he declined: although my brother proposed to entertain him while here and give him the names and residences of those who had been at the séance.

Again, later on, when W. R. Tice had made up his mind that something ought to be done to stop the abuse and wrong we were receiv-ing through the editorials in Mind and Matter, I believe W. R. Tice made an offer of this kind: That Roberts name one gentleman, and W. R. Tice would name another, and that the two gentlemen thus name, select another, who should be some judge or lawyer of prominence personally unknown to either of the parties concerned or the other two members of the committee; and then Roberts and Tice to each state his respective case to this committee, and that he, W. R. Tice, would agree to abide by the decision of the committee, and forever hold his tongue, if the com-mittee said he was to blame; but if they said the fault was with Roberts, then Roberts should make proper retractions in editorials and give the same as great publicity as he had the charges, and if this the final offer to settle was not accepted he, W. R. Tice, would seek redress through the courts. Roberts at once replied and declined the offer and stated the other a civil suit. After the suits above

We have received a fine cabinet photograph of Mr. A. S. Avery, Morris, New York, postmaster, and a staune . Spiritualist and reader of the RELIGIO-PHILOSOPHICAL JOURNAL. We place it with our collection, which every addition makes more valuable.

Mr. Krumm's beer shop in New York had a sacred concert on one Sunday, the music being chiefly of the minstrels. In one corner of the place lay the dead body of Frank Blum, who had killed himself that morning for the love of Krumm's wife. The concert could not be postponed, Mr. Krumm said, because it would hart his business.

The Pall Mall Gazette calls attention to the fact that although Irishmen have held some of the most important positions in the British Empire, Ireland itself is governed by Englishmen. Lord Dufferin, the Irishman, will almost certainly make a successful Viceroy of India, but it is quite likely that he would not succeed as well as Lord Lientenant of Ireland.

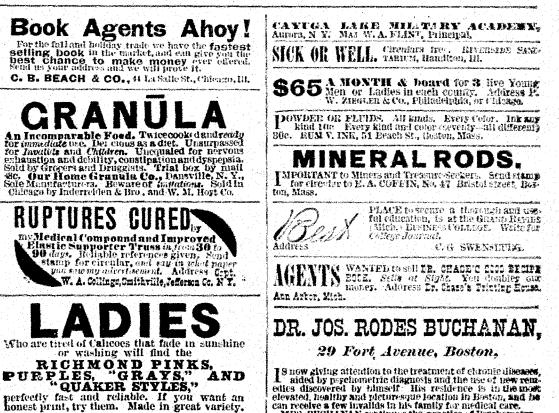
There lives in Forsythe, Ga., an old gentleman who is now in his seventy-ninth year-He was converted in 1833, licensed to preach in 1840, and has been preaching ever since. He never served on a jury, never was sued, never saw a horse race nor a theatre, never saw a game of cards, never saw a dance, not even at a corn shucking, nor was he ever drunk. He has twelve children and lives a happy, peaceful life.

Henry Slade, accompanied by his niece. Miss Agnes, passed through Chicago last Saturday on the way to Erie, Penn. Slade is very lame, and reports himself in a critical condition; he anticipates however that before Christmas he will either be much better, or in spirit life. Of Mr. and Mrs. Martin of Cairo, he cannot say too much in praise, for their devoted care while ill in their house. He attributes his present improved condition to the application of magnetized paper prepared by Mrs. Martin.

Mr. Walton, lockmaker, Great Russell st., Birmingham, England, is about to exhibit at the Wolverhampton Exhibition, in Case 247, that he (Tice) could go to law as soon as he liked, the quicker the better, or words to this effect. W. R. Tice then commenced two suits in Philadelphia, one for criminal libel and locks to be different--that is to say, each of locks to be different--that is to say, each of the 22,600 locks may be different in its ward Dec. 3rd, 1881, wrote and published an editor- | or combination. The key weighs three ounces, and is nickle-plated. It has taken Mr. Walton, the inventor, three years to complete the drawings of the different wards and combinations which enable this extraordinary product of human ingenuity to be made. Mr. George Chainey will lecture in Cleveland. Ohio. the Sundays of this month: and would like to make a few engagements to speak on week-day nights at points within one hundred miles of that city. His address is at the Forest City House, Cleveland, Ohio. G. W. Kates writes as follows from Memphis, Tenn.: "Mrs. E. S. Silverston and I are doing missionary work for the Southern As. sociation of Spiritualists. I lecture and she gives platform tests. She is doing a grand work. Her tests are perfect. We held meet. ings in Chattanooga, Tenn., Sept. 14th; Florence, Ala., Sept. 18th; Memphis. Tenn., Sept. 21st to 28th. We expect to visit Union City, Tenn., Cairo, Ill., St. Louis and Kansas City, Mo.; thence into Kansas.

A PERFECT BAKING POWDER.

The great success of the Royal Baking Powder is due to the extreme care exercised by the manufacturers to make it entirely pure, uniform in quality, and of the highest leavening power. All the scientific knowledge, care, and skill attained by a twenty years' practical experience are contributed toward this end, and no pharmaceutical preparation can be dispensed with a greater accuracy, precision, and exactness. Every article used is absolutely pure. A number of chemists are employed to test the strength of each ingredient, so that its exact power and effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials who is not an expert in his particular branch of the business. As a consequence, the Royal Baking Powder is of the highest grade of excellence, always pure, wholesome, and uniform in quality. Each box is exactly like every other, and will retain its powers and produce the same and the highest leavening effect in any climate, at any time. The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity, and wholesomeness, and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.



MADAME _____ AND FRENCH ASSISTANT-MAG-netic healer. Treats by the new French system. Spanish baths. _____ Washington-st.

Although the Tribune has had its eyes suddenly opened to the enormity of the sins of "magnetic healers" and has, apparently, in consequence thereof ceased to act as a guideboard to their bedrooms, yet in the same Sunday issue wherein it truthfully exposes these people, it sells space for such advertisements as the following:

FOR A CORRECT READING OF THE PAST, PRES-ent, future, and infallible charms go to _____,

MME. CLAIRVOYANT AND TRANCE medium, astonishes all by her wonderful power, revealing every important event that has occurred in your past, or will occur in your future life; has the cele-brated Parisian charms, guaranteed intallible; brings the separated together, causes love, marriage, and suc-cess in every undertaking; consultation personally or by letter, — Wabash-av., up-stairs.

Does anybody suppose for a moment that the Tribune people do not know they are selling space to swindlers? Will the Tribune publish its code of ethics so that all newspaper people may learn how to square their consciences in selling space to dangerous trands like these, while denouncing without discrimination the whole body of magnetic healers, among whom are as honorable, virtuous and pure minded people as live?

In another leading daily paper of last Sunday's issue, under the head of "Clairvoyance," are published no less than nineteen advertisements. of which fourteen mention "magments, of which fourteen mention "mag-netic" healing as part of the stock for sale. Among the number is a woman known in every daily newspaper effect in this city as the former keeper of a house of presiduation, but who now four the "magnetic" with the side of "Teliable assistants." Her adparticentions al a formation of the

mentioned were commenced, he, Roberts, on ial which was much worse than any thing that had preceded it.

My brother, W. R. Tice, proved that every thing he had published over his signature was true, and that there was no truth in any statement of Roberts in charging either or both of us with having supplied garments found upon James. After the evidence was all in, Roberts changed his plea to guilty and the Judge on account of Roberts's age suspended judgment, although he could have imprisoned him for one year and fined him \$1,000 to stand committed till paid. In the civil suit my brother obtained a verdict of twenty-five hundred dollars, which afterwards was set aside and a new trial ordered on the ground of some wrong ruling of the Judge during the trial. My brother then commenc ed another criminal suit in Philadelphia, based on the editorial article in Mind and Matter of Dec. 3rd, '81, which has not yet come to trial, and feeling that justice in Philadelphia was slow work also commenced a civil suit here in Brooklyn.

Knowing by the experience of my brother the expense and trouble of going to law away from home, I had made up my mind that when I could serve Roberts with a summons. either in New York or Brooklyn, to avail myself of the opportunity; therefore, while he was in the Ludlow Street Jail in April, 1883. I had him served with the papers in a suit based on the same editorial article as that my brother was suing him on. We, brother William and I, gained our suits, and each had a verdict rendered in his favor of \$3,000.06, or as you so tersely put it, "50,000 times more malice, than injury" done us. I was vindi-cated through the Courts of Brooklyn, and felt satisfied, and had not thought of a criminal proceeding against him (Roberts) until I found that he had commenced a suit against me and served me with a summons in July last, when I decided that now I would see if

the law would not protect me. Judge Walsh on Saturday, the 20th inst., issuch is warrant of the people of Brooklyn against Jonathan M. Roberts on my com-plaint. On the Sunday following, with detective Zundt I visited the 33rd Street meeting in New York, but Roberts was not there

we were told by the newsdealer that we would be likely to find him at the meeting, corner 25th Street and 6th Avenue, and sure enough we did. We waited till the meeting was out, and then detective Zundt left the hall and took his station at the street door Roberts was one of the last to leave, a little after 6 P. M., and when the officer told him what the charge was and on whose complaint, he, Roberts, protested that the officer had no right to arrest him on that, for it was outlawed by the statute of limitations (which no doubt accounts for his commencing three suits against my brother and one against myself), and when he was at the police headquarters he again stated to the Superintendent the same thing, but was again informed that he was mistaken. The officer tells me that Roberts was very abusive.

The next day, Monday, September 22nd. Roberts was brought into Court at 10 A. M.

To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarasparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Sold by all function by all druggists.

Notice to Subscribers.

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

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SEALED LETTERS answered by R. W. Flint, Nc. 1827 Broadway, N. Y. Terms: \$2 and three S cent postage stamps. Money refunded if not answered. and for explanatory circular.

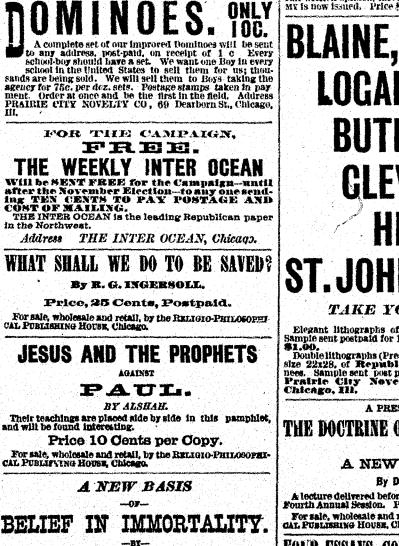
Malarial disorders as often attack the people of large cities as of the country. Ayer's Ague Cure is warranted a safe and certain specific.

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Zassed to Spirit-Tile.

Passed to spirit-life from her home in Ohatsworth, 211, Sep anaber 18th, 1884, Louy, wile of Jacobs Chadwick, aged 51 rears and 19 days.

mother, and of where she ers! services III. A MINE TO Comment 171



JOHN S. FARMER,

This book was specially mentioned by Canon B. Wilberforce at the Church Congress. He said: The eract position claim-ed at this moment by the warmest advocates of Spiritualism, is set forth ably and eloquently in this work, which I com-mend to the perusal of my brethren. Cloth, pp. 152. Price 75 cents, postage 8 cents.

For sale, wholesrie and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago

POEMS FROM THE INNER LIFE

By MISS LIZELE DOTEN

The exhaustion of numerous editions of these beautiful a poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these poems are admir-ed by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

TABLE OF CONTENTS-PART I.

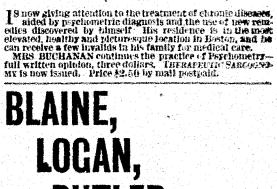
A Word to the World [Preparatory]; The Prayer of the sor-rewing; The hong of Truth; The Embarkation; Kepler's Vision; Love and Latin; The Song of the North; The Burial of Webstor; The Parting of Signed and Gerda; The Meeting of

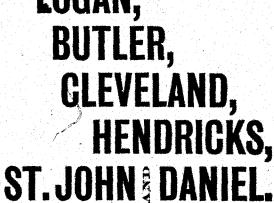
PART II.

The Spirit Ohild (by "Jennis"): The Revelation; Hote for the Sorrowing; Componentian; The Eagle of Freedom; Mie-tress Glenner; by "Marin"): Little Johnny; "Birdle's "Spirit Some: Bay Spirit Honos [A. W. Spiragne]; I totil Live (A. W. Sprague); Lite [Shakespoine]; Love [Makespoine]; For S That [Source]; Words of Choor [Source]); Besarent]; Pool; The Transform of Vals [Pool; The Kingdom (Pool); The Matteries of Godinane (A. Lochere]; Presevel to Marth (Pool; Prince the Glosser); Presevel to Marth (Pool; Pool; the Spirate Spirate Spirate (Pool); The Masteries of Godinane (A. Lochere); Presevel to Marth (Pool; Point the Glosser); Print Spirate Spirate (Pool); The Spirate Spirate (Pool); The Spirate Spirate (Pool); The Masteries of Godinane (A. Lochere); Print Spirate Spirate (Pool); The Masteries (B. Spirate (M. G. Spirate Spirate The Marth (Pool); The Marteries (M. Spirate Sp

Priner Milt, M.DD, Zutlage 10e. Fials, \$1.50, Pfittage 10e.

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OE. A DISCOURSE ON DIVINE MATTERS.

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MANDER CONTRACTOR OF THE OWNER OF THE AND

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

A Little Spirit Child Returns to Her Hother.

To the Militor of the Heligio-Philo

It may interest you to know that there are several It may interest you to know that there are several families of old Spiritualists in this place, as well as a number of investigators, myself and husband be-lenging to the latter class. We hold scances regular-ly, and are, we think, progressing. But lately we have had such unmistakable eridence of a life beyond the grave, through my own mediumship, that now we are only looking for more light on the subject. In The enclosed poem, written since the death of our little Stells, from a clairvoyant vision which I had, speaks for itself. Its greatest merit in my estimation, is that it is true, and exactly describes what I saw, together with my feelings concerning it: together with my feelings concerning it:

Mourning friends, if you will hearken, To this story, which is true, Sorrow's path which seems to darken, May brighten up for you.

'Twas in the dark and lonesome night, When the earth was hushed in gloom, When the stars were hid from sight, And silence reigned in every room,

That I lay, so sad and weary, On my pillow wet with tears, And my life seemed lone and dreary As memory turned to other years,

Ere our lives were marked by losses, And our babies all were here; When we heard their merry voices, And we knew each form was near;

And we thought not Death could enter, And bear our geins away; For he seemed a distant monster, Whom we hoped to keep at bay.

While I lay thus sadly dreaming Of the babe so lately lost— Of her blue eyes, softly beaming, That Death had closed with chilly frost,

I thought of her lips, so rosy and sweet, Of her ringlets of silken hair; Of her tiny hands and her little fect— Oh! my baby was ever so fair!

But the cruel old Resper espied hor; He entered and bore her away; The blessing of life was denied her— I thought she had left me for aye.

But the gloom was soon rent asunder. By a softly beaming glow, And my heart stood still in wonder, While my breath came quick and low;

For my baby floated nearer, In the lovely mellow light, And her little face grow clearer, While I gazed in rapt delight.

With her tiny arms extended, And a smile upon her face, She floated near--descended Eager to my warm embrace.

O my precious little angel! O my darling, little one! Ah! she loves me, loves me well. For see, my darling, she has come!

Thus I cried, and clasped her. Close against my aching breast, While she coosed with gentle murm ur, Like a bird come home to rest.

O Death! I cried, you shall not sever From my arms this precious flower, For the love that binds together, Is stronger than your power.

She hath left the joys of heaven, To behold her mother's face; And Fll keep her, hide her even, Where you cannot find the place,

But the words were scarcely spoken, Ere I missed her little form; My empty arms held not a token Of my darling, fond and warm.

Clairverance. In the Bilitor of the Ba

Having seen the articles on the above subject which have been published in the columns of the RELIGIG-PHILOSOPHICAL JOURNAL from the pens of Dr. A. B. Spinney, Lyman C. Howe and Dr. Fred. L. H. Willis, and having had nearly forty years experi-ence as a clairvoyant physician, perhaps I may be able to throw a little further light on the subject,

therefore this article. The question has been often asked me: "Are clair-voyants always reliable, and can they make no mis-takes?" To this query my answer has been: Clair-voyants and spirits are finite beings, and are, there-fore, subject to a certain extent to the influences with which they are surrounded; that as no finite being can possess infinite knowledge, clairvoyants, though they may see clearly, may not be able always to grasp the full purport of the vision. Perhaps some cases in my own practice may more fully available the sources of error than I can therefore this article.

fully explain some of the sources of error than I can ent in any other form.

present in any other form. CASE 1. A gentleman came into my office in Erie, Pa., in 1870, bringing a lock of hair for the examina-tion of a patient, and without any word of explana-tion or clue to the case from him, I passed into the clairvoyant state and commenced a critical examination of his wife, which he said was correct in every particular. Then again turning to the lock of hair, I asked: "What does this mean? I have been com-pelled to examine your wife, but this is not her hair. Ah! I see. The patient from whom this hair was taken lies in a back bedroom. He is so low with the taken her that the life is nearly out of the her typhold fever that the life is nearly out of the hair, typnou tever that the life is hearly out of the half, and your wife who cut it off threw so much of her positive magnetism into the hair that I could not at first get by it to see the real patient. This patient can be saved yet, if you can get to him with the medicine I will prepare in two hours." It was done, and the patient restored.

Now suppose my own physical condition had been less vigorous, impairing thereby the mental clear-ness—for clairvoyance is mind or spirit sight—doubtless the patient would have passed away, and I would have been denounced as a humbug and an

impostor. CASE 2. A very positive lady with a weakly constitutioned child, sent me a lock of her boy's hair, after I had been severely injured in a railroad acci-dent. The child was of that dull, lymphatic tem-perament which imparts no magnetic impulse. On the contrary the mother was highly magnetic and threw her own magnetism into the hair. Her case was examined correctly; the boy was not noticed at

CASE 3. It had been the custom of some of the people of West Winfield, N. X., to have their druggist-Mr. Wilcox-send to me for them, and have the prescriptions sent direct to him. One day in 1872, I received at my home in St. Charles, Ill., a letter about as follows:

"DR. KAYNER,—*Dear Sir:* Please find enclosed lock of hair and \$3.00. Examine and send examina-tion and prescription to me. WILCOX." tion and prescription to me.

In reply I stated: Examination of Mrs. E. N. Wil-cox. This patient has had a fall by slipping on the ice near a tree and striking the head against the tree. injuring the back of the head and nerves to the eye, and the right eye is out.

To this I received a reply as follows:

"The lady you examined was my wife. She has had a fall as you described, but her right eye is as good as her left, and either eye is as good as yours or mine; but she has worn a switch made from a lock of hair given her by a lady friend who had lost her right eye and is since dead. Could you have gotten the two cases mixed?"

So much from my own experience. Now, Bro. So much from my own experience. Now, Bro. Wills's explanation in mailing two letters with the same initials so as to give one the diagnosis of the other, explains another source of error which might occur, and demonstrates that the patients them-selves, instead of always seeking tests and putting, ofientimes, the overtaxed powers of the clairvoyant to their utmost stretch, should themselves do all they can to prevent a possibility of error arising from any source. Previous to my injury, like Dr. Willis, I would not allow any explanation or information about a case I was going to examine; but since that time, with enfeebled physical energies, as the whole object is or should be the relief of the patient, I have asked for the full name, age, sex and general symp-toms of the disease. It is my opinion that in all cases the full name and age should be given a clair-

voyant. Now one word further with regard to educated physicians. All true education-that which furnishes facts and data without inculcating bigotry, self-sufis nrai attained; claiming an established science as an everchanging system of evolving errors. In short, an education which furnishes real, practical, reliable knowledge, cannot be too highly prized, and is use-ful in every department of mental labor, clairvoyant or otherwise. But when an attempt is made to set up any system of medicine as superior to clairvoy-ance, the thousand failures of that system to one of clairvoyance, stand forth as witnesses against the educated hobby. All true knowledge has come to us through the perceptions and intuitions of the human soul; and that intuition and perception, alded by clairvoyant powers, are infinitely more reliable than all systems erected from the brain of some highly magnetic, self-willed and pompous pretender, or from any association, however large, of such.

A Little Girl has a Spirit Playmate. To the Miltor of the B

To the manor of the many person portant: I was spending the day with a friend, and on my return home inte in the afternoon, I called at another friend's house; they were about to start off in their buggy to town, but could not prevail on their daugh-ter, two years old, to go with them. She cried, and seemed freiful about having her hood and clock tied on. I acked them to leave her with me, and I would on. I acked them to leave her with me, and I would amuse her, and rest until they came back-to which they seemed very glad to agree. I sat down with lit-tle Paney, as I will call her; she reminded me of that they seemed very grad to agree. I sat down with nit-tile Panay, as I will call her; she reminded me of that flower with her large loving blue eyes, soft round cheeks, and rings of bonny brown hair, that iay on the finely shaped forehead. I sat down and proceed-ed to amuse her by "trotting her to Boston" on my knee, and showing her how to ride horseback on my foot. I knew she wanted a good play, for her par-ents kept no help, and she was obliged to sit and amuse herself the greater part of the day. I played in this way for, I should think, half an hour, when she began to act strangely. She did not pay any at-tention to me now, but commenced to talk and play with another child. She held out hands full of her toys to the spirit child, for such I know it was; al-though I could not see, I could feel its presence very plainly. She talked away in baby fashion, looking into the farthest corner of the room perfectly delight-ed, and sometimes she would grasp her hands full of toys tighter as her little friend attempted, so it seem-times lay her head down on my shoulder, and in a shy way, as if she would hide from a face in close working into the set way on the some-times lay her head down on my shoulder, and in a shy way, as if she would hide from a face in close shy way, as if she would hide from a face in close proximity to her own. I began to be frightened, and sat down with the

back of my chair close against the wall, so that nothing might get there, and Pansy looked right up over my head and laughed, and held out both hands full of toys to some one, kicking her little feet against me and fairly screaning with delight. I put her down on the floor, and clasped my hands tightly in my lap. The sweat stood in great beads all over my face. I was so frightened. I had not read, nor even seen the dear old JOURNAL then, and knew very little of the beautiful philosophy of Spiritualism, and what little I did know or had ever heard about, I thought was the work of the devil, for so had I been taught from my childhood up. As I watched this innocent child at play with her

little friend, I became more calm, and fear left me altogether. There was no sign of fear on that baby's face. I called Pansy several times. She would turn her head to me only for a moment, and then the blue eyes would wander around the room and light up as they recognized the object of their search. She said a great many little baby words. Although an uncom-monly smart child she was backward about talking. I sat thus; sometimes holding her in my lap, and then putting her down on the floor by the crib and of happiness that she did not notice me but little. The shadows began to lengthen through the room, but little Pansy and her friend played on. I heard a step on the porch, and in a minute the mother came in the room, and I said to her: "I believe this child is possessed. She acts just as if she had the company of some other little one." The mother did not seem surprised, but said she was nervous, and picking her up she laid her in the crib impatiently saying,"There go to sleep!" She laid her head on the pillow, and as soon as her mother had stepped into the bedroom to lay off her things, she raised herself up to a sitting posture and looked around the room, and then at me inquiringly, and somewhat disappointed, she said: Eh! oh! gone!

"Ehl ohl gone!" "Blees the baby," I said. "What is gone, dear?" But the mother returned, and the little head went down on the pillow again. I believe this happened to convince me of the truth of Spiritualism, for I had been wishing for something of the kind for some time. I have known these people for fifteen years or longer; they are members of the M. E. Church. They reve Pauge areas to a friend some time after They gave Pansy away to a friend some time after this occurred. I will give you their names if you desire it. ¥.,

Gilmore, Ill.

That Bequest of Benjamin Franklin.

To the Editor of the Religio Philosophical Journal:

Benjamin Franklin left \$5,000 to Boston to be loaned out in small sums to young married mechanics under twenty-five years of age, who had served an apprenticeship, had good character, and could give bonds for the repayment of the money in aninstalments. The changed condition of me-chanics, the decay of the apprentice system, and other causes, have made the bequest of no value to those for whom it was intended under the rules Franklin laid down. The fund now amounts to more than \$290,000, and is increasing at the rate of \$10,000 annually. The above statement I lately copied from a leading journal of this city, and it seems strange to me that money, left for so good a purpose, has never been made uso of. The excuse given, too, seems strange, for I cannot imagine what rules a great mind like Franklin's would make that would debar it from being used. The probability is that a good deal of selfishness has been connected with the mat-ter and parbour political disponents and some up ter, and, perhaps, no little dishonesty, and some un-deserving rogues have received the benefits Frank-lin intended for others. If this is not the case, but the fault can be laid to Franklin's mistake, would it not be wise for his spirit to return, and through some one of our many mediums, correct his error or make a request that this vast sum be applied in another direction where it would do more good? He was always fond of old rules and wise sayings, and the one-"It is never too late to mend "--could be wisely brought into play here. It matters not whether the Boston officials believe in spirit com-munion or not, or whether they would abide by his later request, should he decide to return and make one. It is a duty he owes to Bostonians generally, if he made a mistake, that he return and rectify it, and try to induce those who have control of this large amount of idle money, to place it where, during these trying times of great want and much suffering, it will carry out as benevolent a purpose as he first intended it would. G. F. W. Cleveland, O.

The Work of the Unitarian Churches, SPIRIT COMMUNICATION PURPORTING TO COMB

FROM ORVILLE DEWEY, D. D.

The branch of the universal church to which I attached myself has done much to liberalize thought in the other branches. This progress is not wholly due to our work, but owes something to the world-wide increase of more reasonable views on all points. Our branch is still to be of benefit in adopting the truths given by psychic power, and then passing them on in thoughts adapted to the receptivity of the more conservative minds. I feel it is in this way the church is to be redeemed from its gross error rooted in selfishness and developing in the air of self-right cousness.

To my mind there is to be no separate spiritualistic church, but a new edifice is to be built on the old foundation, and all are to be harmonized. Fray par-don me if I seem intrusive, but being drawn here, as many always are to a medium as to a magnet, I have become aware of your sympathy with the church universal, and your truly religious mind; therefore, I have been tempted to give you a few of my thoughts that may be pleasant to you as corresponding to your own, or perhaps as being a little more tarseeing.

Yours, very truly, ORVILLE DEWEY. THE MESSAGE SENT TO A DISTINGUISHED DIVINE.

MY DEAR MR. SAVAGE:-The foregoing commun-My DEAR MR. SAVAGE:—The foregoing commun-ication purporting to come from the distinguished Dr. Dewey, was lately received by me through a psychic sensitive of the finest quality, through whom I never receive a deceptive message so far as I am able to judge. I send it because it seems to me to indicate correctly the course that opinion is to take in the churches. It will not be so much by the multiplication of distinctive spiritualize organizamultiplication of distinctive spiritualistic organiza-tions, as by infusing the truths established by Spiritualism into the churches generally, that the grand advance of the future is to be made. Both more-ments are now most promisingly under way, but ul-timately the latter will be far the most influential; and I wait with eager hope to see the Unitarian branch take the lead that belongs to it by virtue of its intelligence and courage in this march toward the religion of the future.

I have lately been re-reading Allan Kardec's "Genesis," and a few sentences I met in it so well express what I would say-not so much to you, for you don't need it, but to the public which does need it and may perhaps be reached through you-that I will copy them:

"Judging from the present state of opinion and knowledge, the religion which must one day attract all men under the same banner, shall be that which will the best satisfy the reason and legitimate aspiration of the heart and mind; which shall not a any point conflict with positive science; which, in-stead of being immovable--a most destructive ele-ment---will follow humanity in its progressive march without allowing itself ever to be outrun; which shall be neither exclusive nor intolerant; which shall be the emancipator of intelligence by admitting only a reasonable faith, whose moral code shall be the purest, the most rational, the most in harmony with social needs; in short, that which is the best adapted to found upon the earth the reign of goodness by the practice of charity and universal frater-

"Among existing religions those which approach nearest these normal conditions will have less concessions to make. If one of them have all the requirements necessary, it will naturally become the pivot of the future unity. This unity will be formed around that which will leave the least for reason to desire [and to secure] not by an official decision-

desire [and to secure] not by an official decision---for one cannot regulate the conscience---but by in-dividual and voluntary adhesion." So far, M. Kardec. The leaders of thought in the Unitarian body cannot fail to see the advantages of their position, but if the body they represent is to become, as they hope, the leader of thought for man-kind, it must not " allow itself ever to be outrun" by any who love and hold the truth. Will it not be a sad mistake for these thinkers to turn their backs upon whatever light streams on them from Spiritu-alism? They may and indeed, must discove its alism? They may, and, indeed, must, disown its frauds, follies and inconsistencies. But notwithstand-ing these, there is light there for them, as many of them indeed suspect, and as thousands of most in-telligent and experienced students of it know. Can they in fidelity to their mission refuse to recognize

If distinctive Unitarianism fail to make the progress in the world to which it seems entitled-as has been often complained—is it not, in part at least, for want of positive material enough in its faith? I would not say, as a keen-witted marchant once said to me: "It doesn't mean anything; it holds nothing definitely nor confidently," But that it can strike any acute observer thus is a misfortune. And if there be any substantial ground for such an opinion, it is far more-it is not less than a sentence of death, nor in the far distant future. If, then, any certainties can be gathered from Spiritualism, useful for our guidance here, and full of animating hopes for the great hereafter, by all means let us have them.

believe in materialization before I have seen any thing to convince me. Sometimes I think it is my duty to make public my experiences in trying to in-ventigate it. The cause of Spiritualism is very dear to my heart,

and if there is any way under the sun to stop the practice of deception I should be glad.

I have all I can possibly do in my medical work, and expect to remain in Boston a few months with-

out change, so far as I now see. Boston, Mass. J. M. CABPENTER.

Notes and Extracts on Miscellaneous Subjects.

The Queen is said to be very gloomy again and visits the grave of John Brown every day.

Queen Victoria has sent a letter of condolence to the Queen of Italy in reference to the recent outbreak of cholera at Naples.

An English scientist has discovered an animal with 11,000 eyes. It would be a good kind of watch dog to put in a bank.

According to the latest results of the finest in-strumental tests, as to the propagation of electricity, an electric signal travels at the rate of 16,000 miles per second.

Dr. Petitgrand, of Paris, seeing the eyes in the head of a decapitated pirate fixed upon him, moved off in a quarter circle, and the eyes turned and kept looking at him as he went back and forth.

Some idea of the magnitude of the wheat crop of California may be obtained when it is stated that it would take the Central and Southern Pacific Railroad one year to move it with their present facilities.

A man in Vernon, Mich., who was about to die, deliberately got drunk, because he had observed that intoxication always increased his religious fervor. He is said to have been sincere and deeply impressed with the solemnity of the occasion.

Henry Lamb, aged 97, who died in Fairfax County, Virginia, recently, long resided near Mount Vernon, and to his dying day asserted that the vault contain-ing the remains of Washington had been violated and the schull control of Washington had been violated and the skull carried away to France.

A Parislan Marchioness has taken service in a Marseilles hospital as a nurse for the cholera victims. She is pretty and young, dresses in plain calico, and has been very useful. She is fulfilling a vow made during the illness of one of her children.

Mr. W. W. Corcoran, the Washington philanthro-plst, is now upward of 84 years of age, and is yet strong and vigorous. He has grown somewhat pe-culiar, however, about his eating, never touching anything not prepared by his own cook, or coming from here own house from his own house.

According to Professor Young the central portion. of the sun is probably for the most part a mass of heated gases, the photosphere is a shell of lumin-ous clouds, the chromosphere is composed mainly of incondensible gases, and what constitutes the corona is entirely unknown.

The German soldiers are the proudest in Europe. The army is considered a school for its 500,000 young men. They are never compelled to do menial work. A Prussian officer who would compel a soldier to other the provide the provider the soldier to the school of do the work of a servant would be cashiered. Some of the rich German private soldiers keep servants of their own.

Edison, the inventor, said a few days since in Phil-adelphia: 'Electricity is simply without bound—we can't get to the end of it. It will be used for every-thing. I have now apparatus by which I can pro-duce electricity direct from coal, but it is not yet perfect. I should have shown it here only it makes such a muss, and besides, it is rather a dangerous ex-periment, as it is ant to exclude sometimes? periment, as it is apt to explode sometimes."

The Digger Indians were, until a few years ago, considered the most ignorant and least intelligent human beings on the Pacific coast. Those who ive on Bancho Chico have now been educated in civilized ways. They have learned to write almost as well as white people, and some of them have even become musicians. They recently gave an enter-tainment in San Francisco under the care of their instructors.

A mammoth bee-hive has been discovered in the bosom of the noted peak commonly called "Old Baldy," situated in San Bernardino County, Califor-nia. The bees at work in this wild mountain hive are almost innumerable, and they have in store a gigantic mountain of pure honey, which is esti-mated to be 150 feet deep and 200 feet wide, and contains more than 500 barrels of the genuine article.

A Georgia paper laments the disappearance of fox-

I gazed, awestruck, at empty space, And grasped the vacant air; I could not see my darling's face— I could not feel her silken hair.

Vanished! Gone like the flash in a storm! Back to the realms she had left; But I felt not so sadly forlorn, My heart not so sorely bereft,

For I knew that my haby was living, That she loved me, as well as of yore. I felt she was grieved at my grieving And resolved I would do so no more. MRS. LOUISA E. STOCKWELL

Flatonia, Texas.

For the Religio-Philosophical Journal. Voices from the Farther Shore.

BY O. B. ORMSBY.

While the dews of eve are falling Softly round my cottage door, List I to the voices calling From the river's farther shore. Through the twilight-shadows stealing, Now I hear them sweet and low; Faint as distant bell-tones, pealing From the isles of long ago. Falling, falling; Dews around my coltage door Through the shadows calling, calling, From the river's farther shore.

When the ruddy light has faded Slowly from the glowing west, And the silent earth is shaded. Robed in darkness for her rest Then I hear them softly singing Songs of love and dear delight; Hear the music faintly ringing From the city out of sight.

Ringing, ringing; While the dews fall 'round my door, Through the darkness singing, singing; Voices from the farther shore. Murphysboro, Ills.

Answer to Inquiries.

To the Editor of the Religio-Philosophical Journal: Since the publication of my article, "A Few Thoughts on Materialization," in the JOURNAL of June 28th, I have been in receipt of a number of requests for the names of the Unitarian minister and physician alluded to, with full particulars, etc., etc. Permit me through the columns of the JOURNAL to state that I, a few evenings since, had the pleasure of passing an evening with the physician in ques-tion, and he has promised me to write a detailed account of his experience at the scance of Miss E. Gertrude Berry, to which I alluded, and will probably, should be have time, outline his experience as a whole with the Berry Sisters, for the benefit of the readers of the JOURNAL. Dr. Austin, the physician in question, is literary critic for the publishing house of Lee & Shepard, of Boston, one of the largest in the country, an author of several works and a specialist of some note.

The Unitarian minister who first informed me of the Doctor's experience, is the Rev. E. B. Fairchild, a pronounced Spiritualist, but up to the time of the Doctor's experience a disbeliever in the phenomenon of materialization; he resides at Stoneham, Mass. Permit me also to return thanks to the Rev. H. L. Rada, of South Union, Ky., for a copy of his book, Shaker Theology, the gift of which was doubtless prompted by my article. New Haven, Ct. GRO. F. A. ILLIDGE.

A. B. Armold writes: I consider the JOURNAL the best educator and comforter, and a great neces-sity.

A dog in the neighborhood of Los Angeles, Cal, is passionately found of homey and to gradify his taste is four latves whenever an opportunity offers. He is shown putte expect in the basiness and can ex-tract the sweet start with great destedir.

Until such time as all the various opposing systems of medicine can be blended into one harmonious and reliable science, it is useless to set up either one or the other as superior to the clear perceptions of the clairvovant vision.

It medicine, as taught in the schools, is an exact cience, why this difference? One claims that med icine acts by opposites-hence the maximum dose will soonest remove the disease (or the patient). Another claims that medicine only acts by similarshence infinitesimal doses are the most potent and are the only ones reliable. Both these systems rely upon the most poisonous drugs-mercury, arsenic, lead, prussic acid, etc., in many cases.

Another system abjures these noxious drugs and relies upon vegetable remedies mainly, denouncing both the other systems. All have chartered medical colleges, with a retinue of professors to teach their system to others.

Which is right? If one is, can the others be also? Which is less liable to error than clairvoyance? Let those who are wise enough to decide, answer. St. Charles, Ill, P. P. KAYNER. I P. P. KAYNER, M. D.

"From Puritanism to Spiritualism."

To the Editor of the Religio-Philosophical Journal:

I have read your valuable paper every week for many years, and have much enjoyed the most excel many years, and have much enjoyed the most excel-lent work you are doing; but in my estimation, the best is comprised in the articles running through the JOURNAL entitled, "From Puritanism to Spiritu-alism," by Giles B. Stebbins; and for this reason: These articles demonstrate the importance of life working itself out physically under the best condi-tions, to the end of attaining the highest spiritual development. At random, let me quote a sentence from one of his late articles as illustrating the view I take of the work of Bro. Stebbins: take of the work of Bro. Stebbins:

"The long steady pull was the old way, and it brought the rich enjoyment of anticipation and the education of work-not merely the training of muscle and nerve, but the persistence of will and the disciplined courage that comes with unwearied effort,

Spiritualists are great on conditions. In these articles they abound for good spiritual manifesta-

tions of a practical nature. I trust these articles will be published in book form. They should be read and re-read by all the youth as well as grown people of our country. C. O. POOLE.

Metuchen, N. J., Sept. 17th, 1884.

The Leading Paper of its Class in America,

The BELIGIO-PHILOSOPHICAL JOUENAL, published in Chicago, is perhaps, the leading paper of its class in America. The JOURNAL is devoted to modern Spiritualism and general reform. It is the exponent of the scientific method in its treatment of the phenomena of Spiritualism, and presents its subjects nomena of Spiritualism, and presents its subjects with a force and clearness that slways commends them to consideration. It is particularly strong in its demunciation of frauds practiced in the name of Spiritualism, and uses its utmost power in present-ing what it believes to be genuine manifestations in their strongest and most favorable form. Mr. John O. Bundy is the editor, and whatever progress Spirit-ualism has made in public opinion must be chiefly ascribed to the efforts of this fearless journalist.---Independent, Robergeon, Out.

Some More of the Mistakes of Dawbarn.

To the Editor of the Religio-Philosophical Journal:

In Mr. Dawbarn's article No. 5, "Mistakes of In-vestigators," he says: "These facts clearly teach that very much we have been ignorantly attributing to spirits out of the body, springs from spirits in the body. [The italics are mine.] The intelligence that writes on the slates, raps on the table, and voices inspiration from the platform, emanates from a spirit, it is true; but that may be, and often is, of the sensitice medium or of humanity yet in the mortal form, since, as we have seen, such spirits have advantages in sensing earth matters impossible to spirits out of the body."

Now, with all due respect to Mr. Dawbarn, I beg leave to inquire if he can cite a single well establish-ed instance, where a "spirit in the body," has writ-ten upon the inner sides of closed slates, or produced a single rap upon a table or other material object, by purely psychometric power, or by other than physical means? If Mr. Dawbarn is correct, I can see little ground for controversy between him and Mr. Truesdell. They agree that the various phe-nomena called spiritual, can be produced by "spirits in the body"; they simply disagree as to the modus operands; the one claims that the means employed are purely physical; the other that they are psy-chometrical. The result so far as Spiritualism is concerned, is the same in either case, and simply tends to discredit the supramundane origin of spiritual phenomena. If Mr. Dawbarn's teachings are itual of what value is psychography as an evidence of immortality? and what becomes of Epes Sargent's "Proof Palpable of Immortality"? and M. A. (Oxon's) contributions, and that of others to the same affect? H. (ASTON. same effect? H. GASTON. Leadville, Sept. 11th, 1884.

A Correction.

To the Editor of the Religio-Philosophical Journal:

In your issue of August 16th, I am made to say, when speaking of the action or office of the atone-ment in Christ: "* The Father and the Holy Ghost? were to be 'satisfied,' but the creature reconciled unto God." It should read, se it does in the original (a copy of which I have before me), "and not that the Father and the Holy Ghost." "were to be satisfied, but the creature reconciled unto God." Rancho, Texas. J. R. CONR.

James Scoffeld writes: I like the JOURNAL on account of its opposition to fragd, and the wis-dom and truth I find in its columns.

You are at liberty, my dear friend, to make any use of what I have written that seems to you judicious. Sincerely yours, 3 Copeland Place, Roxbury. JOSEPH D. HULL.

Spiritualist Grove Meeting in Kansas.

To the Editor of the Religio-Philosophical Journal:

Our Spiritualist Grove Meeting, which was in session ten days, closed last Sunday evening. The meeting from beginning to end, was an entire and a grand success. During all the meeting there was not a single policeman or marshall on the ground. We had the very beet of order and good behavior during the entire meeting. There were several hundred regular campers on the ground. On Sunday, Aug. 29th, an immense mass of thousands of people gathered in from the surrounding towns and country. Among those present from a distance was G. H. Brooks, of Madison, Wis. Bro. Brooks gave two rousing inspirational lectures. He is also a psy-chometrist, and gave both public and private read-ings with great satisfaction. Among the other speak-ers present were Prof. Dunton, of Salem; B. R. Anderson, of Concordia; Mr. Blanchard, of Delphos; Hon. C. H. Moedy (cousin to the evangelist) of Burr-oak, and Dr. Ballou, of Delphos. We felt especially honored by the presence of the Doctor, as he is an

own cousin to the mother of President Garfield. The writer of this report is "only an investigator." This was my first experience at a camp meeting, and was especially surprised at the great number of mediums present. Kansas seems to be a natural home for them. The principal phases seem to have been healing, seeing and trance speaking. The So-ciety voted to have the next grove meeting at Delphos, Kan., August, 1885. Notice of it will be given in due time through the JOURNAL.

JACOB FULMER, Cor. Secretary. Jamestown, Kan., Sept. 14, 1884.

Physical Manifestations.

To the Editor of the Religio-Philosophical Journals

In company with all who believe in the spiritual philosophy as promotive of the highest human wel-fare in this life and the next, I thank you for the publication in the JOURNAL of August 16th, of the letter of Dr. Grimes, containing the two messages relating to dark circles and scances for physical manifestations. I have considered them destructive of the finer attributes of human nature, but could not as well define the reasons. They are only valuable to non-sensitives, who are skeptical of spirit exist-ence and communion—to those who can only be convinced by sensitivity perceptions. They are only valued by such persons and those who love the sen-sational. If every thing has its uses, the only use of the sensationalism that I can conceive of, its that it is a necessary step in the evolution of the lower grade of minds up to the power of spiritual perception and inductive reasoning. But sensitives who aspire to the highest attainable grade of spirituality, should shun them as they would the drunkard's cup. Can we not all rise to the study and cultivation of the intellect and affections, that combined wisdom and love that is ever drawing humanity upward. FIDELIS VEBITATE.

Note from Boston.

To the Editor of the Religio-Philosophical Journal:

I have always liked the JOURNAL and gloried in the way you have dealt with frauds. No true medithe way you have dealt with frauds. No the medi-um fears bonest and candid investigation, and medi-umship that can't bear ressonable testing, is not worth anything, and eught to be discouraged. As to materialization, my feeling is that there is a foundation of truth in it, but that a very large pro-portion of it is sheer fraud. I beep as guist here as possible, but some of the Spiritualists are terribly indignant because I cannot and will not say that I

hunting from that region, and adds that since hunt-ing was discontinued the foxes have left the country. This theory is confirmed by the observation of an English naturalist, who says that foxes enjoy be-ing hunted so much that they have been known, in the ecstasy of pleasure, to turn from the track while pursued by the hounds and chase a startled hare.

Experiments with the galvanometer upon the tracks of the New York Central Bailroad show that electric currents flow through the rails continuously. The movement is generally toward centers of electric disturbance, and is perceptibly affected by the passage of cars--fast passenger trains being much more effective than freight or coal trains. One steel rail at Rochester was so much affected by these currents as to become a permanent magnet.

The people of Genon have, already begun to dis-cues the proper method of celebrating the fourth centennial of the discovery of America. Some are in favor of sending over twelve Genoese sea-cap-tains, as typical both of Columbus and Garibaldi, to debark on the same spot that Columbus first trod. Others favor the shipping for temporary exhibition in the New World of the fine statue of the great navigator which stands on the plazza di Colombo.

The phenomenon known as singing sand, consist ing in a peculiar sound emitted by certain earths when trodden upon, has been supposed until recent-ly to be very rate. The singing is a peculiar vibra-tory note caused by the friction of the dry particles against each other under pressure. A curious geol-ogist has formed a collection of twenty-six specimens of musical sand from different sections of the United States, and the phenomenon has been noticed in several localities of Europe.

S. .

"The leper quarter of Jerusalem," says a travel-er, "is just outside of Zion Gate. We first saw a woman without any nose, who was hanging clothes upon a line in her back yard. Going a little further, we came upon sights that beggar description. stumps of arms were held up to us, hands from which fingers were dropping away, faces wrapped about with cloths to keep the parts together. Mute appeals for charity gurgled through throats without nalates."

Herr Paliesa, of Vienna, discovered another minor planet at 10 hours 37 minutes (G. M. T.) on the 18th of August. The position at time of discovery was B. A. 22 hours, 9 minutes, 25 seconds, and declination 5 degrees 50 minutes 25 seconds south; the for-mer diminishing 12 minutes, and the latter increas-ing 7 minutes daily. This is the forty-fourth planet discovered by Herr Palissa since the 18th of March, 1874. The total number now known is 239, of which 31 have only been observed at one apparition.

While Washington was President the Congress Spring, at Saratoga, was discovered by a member of Congress from New York, who was gunning on the site. There are now fifteen to thirty springs in the vicinity, not very different in character. The Con-gress Spring is still the most celebrated. The Hathorn Spring, discovered about thirteen years ago, has become its principal competitor. For nearly a hundred years Saratoga has been celebrated, and continues to be the most remarkable collection of mineral springs in the United States.

The controversy in regard to cats in Leadville is at last settled by a scientific gentleman, who has given the question personal investigation during a resi-dence in the Wahsatch Mountains in Utah. A common cat, he says, becomes subject to fits after a brief stay at an elevation of from 10,000 to 12,000 feet above sea-level. This result is to be attributed to the increased action of the heart, caused in part by the augmented volume of air required for respiration, and partly by the decrease in atmospheric pres-sure. Human beings in high latitudes become pre-disposed to heart-disease and pneumonia.

Metal pins were first used by English ladies about Motal pins were first used by finglish ladies about the beginning of the sixteenth century; they were so expensive that a lady was very glad to have one given her for a New Year's gift. This is why a sum of money was settled upon ladies at their marriage for the toilet and called "pin money." Fifty years ago, it fook twenty people to make a pin,—one to draw out the wire, another to straighten it, a third to cut it, a fourth to point it, and a fifth to grind the top, and so an. and so on.

Rancho, Texas.

For the Heligie Philosophical Journal. Might and Right.

(Response to Pfeifel's Die Stufenleiter.) BY WM. ICRIN GILL.

The fly by wren, the wren by hawk, and last The hawk by eagle, each in turn, were fast Devoured, the weak by strong; "and I," said man.

"Will kill them all, and more, because I can."

In pride of power spake man. A dreadful form O'ershadowed his erelong, like cloud of storm, And held him filled with fear. Resistance vain, The murderer deems himself already slain.

In awful tones and slow the shadow said: "Thought, kinged that cunning strength thine

arrow sped. If all may kill what kill they can, that thought, Which judges means and ends, can tell, and ought."

"I pray thee, God," cried man, "my soul to save; For strength to thought and both to God are slave.

Forgive the past; henceforth all strength or skill

The law of goodness only shall fulfill."

A Michigan Discovery.

A Big Rapids dispatch to The Detroit Post says: A A Big Rapids dispatch to The Detroit Post says: A somewhat curious and interesting discovery has just been made on the farm of B. C. Hemphili, a few miles north of this city.' It appears that Mr. Hemp-hill had long ago noticed a singular looking mound of earth, about two feet high, in the woods on his farm, but as the roots of a fallen tree often turn up the earth in a singular manner, and as a pine stump, about two feet across stood almost directly over it, it aftracted but little attention. A few days ago, howattracted but little attention. A few days ago, how-ever, it was noticed that a woodchuck had burrowed into the mound and was engaged in bringing out pieces of human bones; therefore a few of the neigh-bors assembled and opened the sepulcher, which re-vealed partly decayed bones of from six to eight fullveried party decayed bones of from six to eight full-sized human beings. Upon some estimates being made, one or two of them were supposed to have been at least seven feet in height. In the vicinity of the bones were pieces of broken pottery, evidently formed to hold liquids and afterward burned in a fire. Red oak bark had also been laid over the re-mains, and the parties removed pieces several inches square and in a fine state of preservation. The bodies had here hold on the surface of the earth and the had been laid on the surface of the earth and the mound formed over them. A trench had also been mound formed over them. A trench had also been dug around the mound, apparently to carry off the water. Of course it must remain a matter of conjec-ture as to the length of time the bodies have been interred, and also whether they were white people or Indians. No spring or running water is within a long distance of the mound, and the place selected was a very dry one. One thigh bone was said to be nearly entire, but nearly all, including the skulls, ware in places. From all the evidence is the scars it were in pleces. From all the evidence is the case it is quite probable that one or two centuries have pass-ed away since the death of these individuals.

"Bad Medicine."

A Remarkable Shrub in Nevada Which is Luminous in the Darkest Night.

There is a most remarkable tree or shrub in a small gulch near some springs about twelve miles north of Tuscarora, Nev., says the *Times-Review* of that city. It is about six or seven feet in height, with a trunk which, at its base, is three times the size of a man's wrist. It has innumerable branches and twigs, and resembles the larberry tree or bush indications to action beaution in the actions in the and twigs, and resembles the barberry tree or jush indigenous to certain localities in the eastern states But its only remarkable characteristic is its foliage which at certain seasons of the year is so luminous that it can be plainly distinguished in the darkest night for a distance of more than a mile, while in its immediate vicinity it emits sufficient light to enable a person to read the finest print. Its foliage is ex-tremely rank, and its leaves resemble somewhat, in size, shape, and color, those of the aromatic bay tree of California.

The luminous property is evidently parasitic, and consists of a sort of gummy substance, which, upon being transferred by rubbing to a person's hand, im-parts to it the same apparently phosphorescent light, while that on the leaf entirely disappears. The only reasonable explanation for this phenomenon that we can imagine is that the leaves possess some qual-ity which either generates or attracts phosphoric matter. The Indians regard it with superstition, and will not approach it even in the daytime if they can possibly avoid it. They have a name for it which, literally interpreted, signifies "witch tree." An old Shoshone informed the writer that there were but two others in the entire country, but the closest questioning failed to elicit the slightest information in regard to the localities. He would only shake his head gravely and ejaculate: "Bad medicine."

The True Elixir of Life

Is **AYER'S SARSAPARILLA**, a high-ly concentrated Medicine, scientifically compounded of the genuine Honduras Sar-saparilla. Yellow Dock, Mandrake, Stil-lingia, Iodides of Potassium and Iron, and compounded of the genuine Honduras (Stil-lingia, Iodides of Potassium and Iron, and compounded and expelling poisonous matter blood and expelling poisonous matter other ingredients of great strength and from the system, is curative virtue.

AYER'S SARSAPARILLA.

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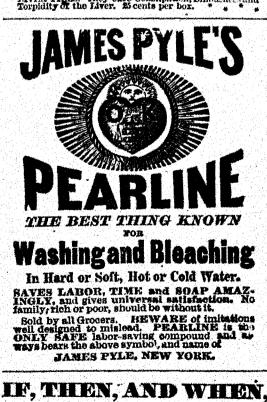
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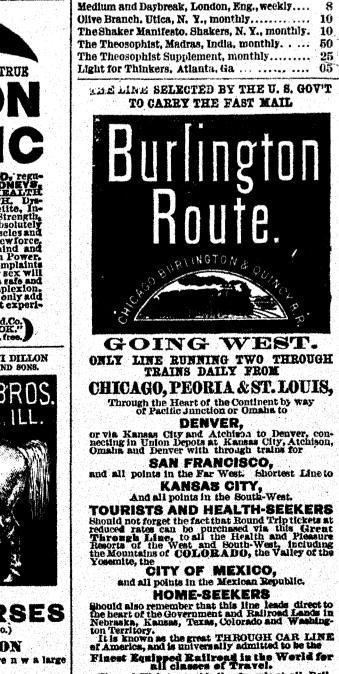
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It is more repulsive than the onthi of tigers or lions on defenceless anis expected. From ancient times to the present, with ever increasing strength, sversion has been felt and manifested toward the selfish and aggressive, and the worship-ed saints of the world have been those who sed selfishness with the whole strength heir lives.

NEW ELEMENTS INTRODUCED INTO THE PROBLEM.

There are new elements introduced with humanity. It is no longer a question, and this has given value and lies at the founda-tion of the teachings of the various sacred books of the world, regardless of their age or the race which receives them. It is the seal of their inspiration; the evidence of their divinity. Wherever they introduce selfishness it is the dross of the animal side mingling with the pure stream which flows through.

The essence of pure religion is self-sacrifice, devotion to the welfare of others, and in some of its many forms has been manifested from earliest times among all races of mankind.

IS IT PRACTICAL?

The true and faithful are unsuspecting and believe in the intrinsic goodness of their fellow men; rascals distrust and have no confidence in human nature. The theology which has been taught is the nightmare of religion and the despair of man. Its fruitage in the present is the doctrine of the right of might In the struggle for existence, and the scheming greed and insatiate selfishness in the marts of trade. The divinity of man is made a jest, and his immortality provokes a sneer. "One world at a time:" the philosophy of well-fed science! To get money is the object of life, by means fair or foul, and revel in the pleasures money brings. The poor and the weak go down in wretchedness, that gain

may triumph in its pride. To one who comprehends the position of man as an immortal being, how contemptible are the pursuits of those who are praised in public places. The ways of the scheming politician, the business man, the striving, seething mass of aggressive selfishness, is worthy only of brutes, and is a disgrace to immortal beings. For these we have only pity. They may become criminal, for criminality is distinguished from "business," in many cases, only by a narrow film of law. Shall we hate the wrong-doer, or the wrong To hate the former is to do the thing we would avoid. The spiritual cannot hate or despise. It has pity for the erring, and a better, higher way by which the wrong may be made right. Hatred of wrong and scorn for wrong-doers have been the venomed rep-tile twined from root to fruitage in all religions. It has made thinking a sin, erected scaffolds and gibbets, and applied the torch to the faggot pile. In the name of love it has tortured and lacerated, and not content has made in imagination a hell of torture unending in the future, and where the infin-ite anger and hate of an infinite Gcd is wreaked on helpless humanity.

CHRISTIANITY. The concrete embodiment in the churches of to-day, stands powerless in the flood seething around it. What has it to say in regard to the vital questions of the hour?-the emanel pation of labor, the freedom from monopoly the defence of poverty against avarice? Noth ing. Yet in the beginning it set out with the grand affirmation of the brotherhood of man. That brotherhood is based on the es-sential likeness of all human beings, and the possibility of its realization rests on the growth and perfectability of human nature.

THE IDEAL ANGEL. When we picture in imagination angelic beings, they are arrayed in spotless purity, and no shadow of selfishness is upheld in

present life as only a lower stage. Earth-life is too brief to waste in any pursuit which has nobenefit to the immortal state. Every selfish act is waste, for the deeds of love a loneare treasures carried to the higher life.

The Progress of Spiritualism and Free Thought in Australia.

To the Editor of the Religio-Philosophical Journal:

Since I last wrote from Sydney, in New South Wales, there has been a great deal of agitation arising out of religious as well as secular matters, in the more important of the Australian colonies, and also in the neigh-boring colony of New Zealand. Here as in the northern hemisphere, the spread of education has widened the sphere of thought and the most solemn and sacred subjects have been brought within the range of public criticism, instead of remaining under the guardianship of ecclesiastics and so-called "divines." In new and but sparsely settled countries like these, agrarian questions na-turally come to the front in all times of ex-citement, and of late, theorists of the Hugh George stamp have monopolized a good deal of space in the colonial newspapers and journals. All schemes propounded and plans hitherto adopted for settling people upon what are termed the "waste lands," like hu-man aims and efforts in every other department of life, have proved faulty and unsatisfactory; and now, in several of these colonies reform in land administration is the principal order of the day. The consideration of an entirely new land law for New South Wales has occupied our legislature for a long period, but in spite of "new departures" of progressive nature, and of restrictions de signed to restrain avarice and limit "landgrabbing," there is an uneasy feeling abroad that the difficulties and dangers consequent upon attempted solutions of the great land question have not by any means been overcome.

Next in importance, perhaps, is the question of education, which is once again one of the foremost topics exciting attention here. Until something less than half-dozen years ago, the system of education prevailing in N. S. W. was the denominational one, government inspection and examination coincident with government and examination concident with government aid. Agitation mainly got up and carried on through the instrumental-ity of Mr. J. Greenwood, at that time a Bap-tist preacher, brought about a change from the denominational to what was vaunted as "the free, secular and compulsory" system. The name given to the latter system is a misnomer, inasmuch as it is free only to those who claim its advantages in forma pauperis; the lessons in the reading books, so far from being secular, are based upon whatever there is in common in the Christianity of the various Protestant sects; while, as to compulsion it is not exercised to anything like the extent originally anticipated. Dogma and doctrine are supposed to have been eliminated, yet the children read about the existence of God, the death of the Savior, supernatural rewards and punishments, etc. When the ae: was passed, the mild Christianity retain-ed was tacitly accepted by non-religionists,

that being, in their eyes, infinitely preferable to denominationalism; and on the other hand, the pietists, if not quite at their ease because of the limited amount of religion left in the school system affected to be heartily glad that governmental funds had ceased to foster the superstitions of Roman Catholicism.

There are provisions in the act for supplementary religious instruction of a voluntary nature to be imparted after regular school hours to those of the children whose parents and guardians may not object thereto. So far, however, the instances in which advantage has been taken of that arrangement have been very few indeed. The clergy dislike extra labor quite as much as any other section of the community, and there being no hope of extra pay for the additional work, the work (speaking generally) remained undone. En passant I may remark that the Rev. J. Greenwood, by his advocacy of secular education was thrown into association with prominent secularists, true to their name, and the result was his abandonment of the pulpit for the platform and press. Prior to his re-pudiation of the clerical profession, however, he had manifested fondness for the intoxicating cup, and the casting off of ecclesiastical restraint unfortunately developed the inclin-ation for strong drink, and he soon fell a victim to evil habits, a sad illustration of the motto, "facilis descensus Averne." His untimely end was laid at the door of freethought, and the circumstance is often quoted to illustrate the dangers attendant upon laxity of belief and sympathy with skepticism. It does sometimes seem as if freedom were dangerous to men of more than average intellectual power, for many of them go wide ly astray after leaving the religious fold. Possibly we make too much of our free thought proselytes and so turn their heads. The Roman Catholics quarreled with the new educational system as a matter of course and under the energetic discipline of the late Archbishop Vaughan, poured their money out like water, to provide schools of their own, meanwhile venting indignation on account of the injustice (as they put it) of compelling them, being contributors to the revenue equal ly with the Protestants, to support the "Godless public schools." In many cases the altar has served as a platform for denouncing the attendance of Papist children at the public schools, and parents have been threatened with extreme religious pains and penalties for taking advantage of the education afforded by the government. The last rites of the church, and even burial within duly consecrated enclosures, were denied to admittedly "good Catholics," after their open disregard of priestly warnings respecting the education of children. Until the advent of the recently enthroned Anglican bishop. Dr Barry, the adherents of the Church of England, although they dis-liked the abolition of the denominational system, took no steps to upset the new order of things. Dr. Barry, however, sought to revert in practice to the old plan, but found such determined opposition to denominationalism amongst even religionists, notably the Congregational body. that he altered his plans, and now he is busy founding an organization to supply religious instruction to the children in the State schools. He and his party are not satisfied with the interpretation put upon the permissory religious instruction clauses of the act, and they recently interviewed the Minister of Education for the purpose of getting the act strained a little in their favor. And, perhaps, to some extent they were successful, although the concessions gained will not count for much in the long run. At the head of the Secularist body here, now becoming somewhat numerous, stands Mr. Thos. Walker, the ci devant spiritnalistic trance speaker, who thereupon head-ed a deputation to the Government, demanding equal facilities for the Seculariste to teach "their religion " in the public schools. Naturally enough a definition of that religion was called for, and when it was furnished,

consisting as is there of the orthwary code of morality, the Minister for Education non-plumed the deputation by pointing out that the Secularist religion was already incorpor ated in the school lessons, as given by the regular teachers, and therefore extra instruc-tion of that kind would be superorogatory. Then followed a public meeting to denounce the favoritism of the Government, at which there was a scene owing to the obstructureness the favoritism of the Government, at which there was a scene, owing to the obtrusiveness of one or two religionists, who railed against Secularism as countenancing evil and im-morality, under cover of the plausible axiom, "Whatever is, is right." The Seccilarists seem determined, at all odds, to make a firm stand, and talk of carrying their elaim to im-part instruction to the public school children into the Supreme Court. They have been irinto the Supreme Court. They have been irritated not a little by an attempt put forth, with the countenance of the Anglican dean, to induce the Government to suppress Sunday musical entertainments and the exaction of payment at the doors of the theatres occupled by Secularist and spiritualistic lectures on the Sabbath. The Premier evidently disapproves of the freedom here taken in regard to Sabbath observance, but bearing in mind the universal reprobation which followed the action of a previous Ministry, when they prohibited the English scientist, Mr. Proctor, from lecturing here upon the "Wonderful Works of Nature" on a Sunday evening, he expresses uncertainty as to the legality or otherwise of the proceedings complained of. Once again "Tommy Walker" has found it necessary to explain why he gave up Spiritu-alism, which he says was with him an out-come of delusion and fanaticism. He says he used to imagine himself inspired by spirits and he claims credit for abandoning that hypothesis as soon as he became aware of its delusive character. But he takes care not to mention the fact that the editor of 'he Medium and Daybreak was the first to publicly

question the reality of his assumed trance condition, and that a squabble with his choir in Melbourne (Victoria) was the prelude to his appearance there as an advocate of Secularism.

The Secularist lecturers in Sydney resort mainly to ridicule and violent iconoclasticism, their platform work being too much in the ad captandum style, and hence the more thoughtful of free thinkers prefer to listen to Mr. Camm, the Unitarian minister, or to the scientific and other lectures given in the rooms used for the Children's Lyceum. The rooms used for the Children's Lyceum. The wording of the subjects announced by the Secularist lecturers is unnecessarily offensive as witness a recent announcement of an ad-dress by Dr. Hughes (once one of "the cloth") on "Black Beetles and Blasphemy." Perhaps it is superfluous to explain that the clergy are meant by the term "hwatter" at our tr are meant by the term "beetles." At our Ly-ceum on Sunday, August 3rd, Mr. Gerald Massey was present, and he delivered a short address, which was succeeded by brief read-ings from his own poems. A warm welcome was accorded him, and had it been known that he purposed being present, the room would have been crowded. Spiritualism is not in much favor here, especially with the secular press, and Mr. Massey, from motives of policy did not wish his connection therewith to b unduly emphasized, nutil the termination of his series of secular lectures, lest he should be prejudiced in the eyes of the public and his inducence circumscribed. The newspapers, however, led on by correspondence from San Francisco, which mentioned the delivery of "alarmist" free-thought lectures in America

by Mr. Massey, at once pounced upon his "Spiritualist fancy," to use a phrase from the *Echo*, which went on to speak of Spiritu-alism as an "abomination of desolation" and expressed a mocking hope that while here he would do something in the way of purging it a little. He delivered his opening lecture numerous audiente, presided over by Mr

Letter from B. D. Rome.

To the Riditor of the Raligio-Phile hicki Junzali

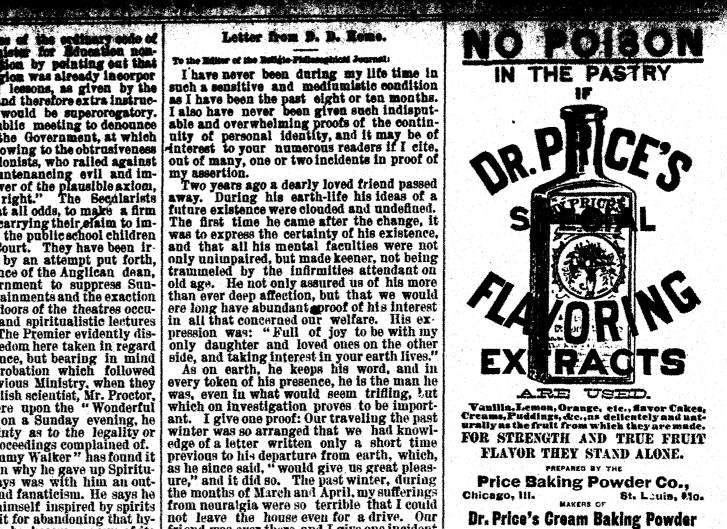
I have never been during my life time in such a sensitive and mediumistic condition such a sensitive and mediumistic condition as I have been the past eight or ten months. I also have never been given such indisput-able and overwhelming proofs of the contin-uity of personal identity, and it may be of interest to your numerous readers if I cite, out of many, one or two incidents in proof of my prostion my assertion.

Two years ago a dearly loved friend passed away. During his earth-life his ideas of a future existence were clouded and undefined. The first time he came after the change, it was to express the certainty of his existence, and that all his mental faculties were not and that all his mental facilities were not only unimpaired, but made keener, not being trammeled by the infirmities attendant on old age. He not only assured us of his more than ever deep affection, but that we would ere long have abundant proof of his interest in clithet encourant our walfere. His exin all that concerned our welfare. His expression was: "Full of joy to be with my only daughter and loved ones on the other side, and taking interest in your earth lives."

As on earth, he keeps his word, and in every token of his presence, he is the man he was, even in what would seem trifling, but which on investigation proves to be important. I give one proof: Our traveling the past winter was so arranged that we had knowledge of a letter written only a short time previous to his departure from earth, which as he since said, "would give us great pleas-ure," and it did so. The past winter, during the months of March and April, my sufferings from neuralgia were so terrible that I could not leave the house even for a drive. Our friend was ever there, and I give one incident in proof of his tenacity, the same as when on earth, not to allow any one to consider that he would rashly make a promise that he could not fulfill. I was in an agitated state of mind concerning a very dear friend in England. During the night our guardian spirit informed me that the coming day I would have a telegram from this friend. The following day at 3 P. M., the telegraph messenger brought a telegram, and I opened the missive with delight. My disappointment may be imagined when I found it was from another old friend, the Baron B. de Meyerdorff, General in command of the Hussars at Tsarskoe-Selo. Not three minutes after the receipt of this telegram a message came from our guardian. Half an hour later a telegraph messenger rapped at the door, and corresponding but louder and firmer raps (as if in ponume but tonger and inner taps (as it in triumph) came on the sofa where I was re-clining. This telegram was from the friend in question, and a part was: "Don't worry. I am all right." Our guardian for once, not conversant with English, had some fourteen hours provide the idea if not a hours previously given me the idea, if not a literal translation, of what must have, at the time, been unwritten. I keep the two telegrams as pleasing sonvenirs.

A few days later I was very agitated and weak from the agonies of pain, and he show-ed his tender and loving watchfniness in say-ing in French, of which the following is a translation: "I do not wish even a pleasure to agitate you. A telegram, which will give you great pleasure, is about to arrive." The telegram did come an I gave me great pleasnre.

These incidents may seem trifling and unworthy the mission or occupation of disem-bodied spirits. If it can be proven that a nobler and purer mission can exist, let it be ex-plained. After the first week of my medium ship, I never asked my guides any questions concerning my daily life, for during that week I was tutored by my angel mother and taught lessons never to be forgotten. I have in every instance had cause to regret, and one instance very deeply, when I listened to the counsels or advice of would-be friends, rejecting the directions of my guardians.



AND Dr. Price's Lupulin Yeast Gems. Best Bry Hop Yeast. FOR SALE BY GROCERS. WE MAKE BUT ONE QUALITY.



their actions. They are absorbed in doing for others, and thereby gain the greatest hap-piness. That we are able to entertain such ideals proves that we are ourselves capable of actualizing them. We can become all that we aspire to become, for the ideal is a dim prophecy of what is possible for us.

Man as an immortal being, with infinite ages for progress before him, occupies the most exalted position conceivable, and as the next life is in continuity with this, the ways of angels are not and should not be foreign to him. The rule of the conduct of his life should be to do that singly which has relations to his future life as well as the pres ent.

The angel-life should begin on earth. Man is a spirit, flesh clad, and stands in the very courts of heaven if he so desires. Circumstances and cares may impose their burdens, yet it is through such struggles, strength of will and nobility of purpose are acquired.

You have seen a plant whose lot was cast in a desert spot, growing amongst stones in a scanty soil. It strove to perfect itself in the fulness of its nature, and bear its beautiful chaplet of flowers, and mature its fruit but the rains ran away and left its roots parched and the air refused its dew. A scraggy stalk, with ill-shaped leaves, and a few pale blossoms, are all of it, yet the fruit ma-tured under these unfavorable conditions; its fruit is perfect. The plant has been true to the laws of its growth, and made the most of the surroundings. Thus through the cares of mortal life the

spirit should be perfected as its privilege. But these cares may become all-absorbing

and dwarf the spiritual growth. We are in the midst of an age which, while boasting of its intelligence, would have us believe that the highest intelligence is that which gathers money. It is an age of trade, not only of commodities, but of souls. To accumulate money; to surpass in display; what are lands and fine equipages, luxurious clothes and gaudy dress, to the perfection of the spirit? The childish folly of this greed and pride are pitiable to contemplate. To man with immortality, a destiny outsuretching the stars, these freaks and trappings are unworthy of a moment's thought. The ignorant may set up as examples, and praise with shouts the gory-handed chief, the grasping monopolist, the glory of this life; what are these to him who knows that they will vanish with the day like the mirage of the desert, the foams of the waves, and looks beyoud for its inheritance!

The spirit stands on the eminence of life and sees before it an infinite vista of joys in acquisition unending. Terrible and sublime position! bringing magnanimity of thought and purity and fervor of purpose. Why should we hate those who injure us? The injury is only of the hour, and to merrow will be no more than a mark on the sands offaced by the waves. Why angry, when those who call it forth are so far beneath us? Why envy, when we have only to reach, and the qualities envied are ours.

Every soul inherits the possibilities of inate acquirement, and some time we shall deserve this inherent quality, and find those yow degraded, perfect and beautiful beyond

ar present conception. As the angels are perfect, and their realm instancy, so ought we to labor to make the

Justice Windeyer, and met with a good reception, not very enthusiastic, but quite cordial and sympathetic.

Miss Wood, the materializing medium, has gone on a short business visit to Queensland, and we have now no public medium here except Mr. T. M. Brown, the clairvoyant. His daughter, who was favorably known in En-gland on the lecture platform, before her marriage at the Cape, is expected out shortly. In the neighboring colony of Victoria, the Melbourne Spiritualists still enjoy the valued services of Mr. Spriggs, the Welsh medium. By careful sittings the phenomena of independent voices have been very highly developed, so much so, that conversations occur, in which the medium, the spirits" Sky," "Joey," and others, take part with the utmost freedom and clearness. This is a highly interest-ing and convincing phase of mediumship, worthy of more general culture and encour-agement. The Secularists of Melbourne have been prevented from making charges for admittance to their Sunday lectures and other gatherings, but the lectures go on notwithstanding. In the colony of Queensland, Spiritualism and free-thought are quietly yet unmistakably extending and the same may be reported of New Zealand, where local mediumship of a marked character, has shown itself in the family of a well-known journalist. Mr. Chas. Bright, the lecturer, has commanded large audiences in the principal New Zealand towns, and his wife and himself have done much in that colony to farther the cause of spiritual light and freedom. He resumed the Sunday platform at the Theatre Royal here on the 10th of Aug., when an overflow-ing house awaited him; and dealing with such a topic as, "Why do the clergy dread competition?" he did not fail to excite the liveliest sympathy. The lecture was preceded by secular music, vocal and instrumental, of a high class, and the excellent rendering of "Gin a body meet a body," by a profession-al artiste, elicited enthusiastic plaudits.

The Baldwins-Prof. (?) S. S. and Clara-are here, billed to "expose Spiritualism." On their former visit, some years ago, they had the countenance and patronage of the clergy. That is wanting now. Their bogus cabinet materializations are combined with illustrations of thought transference and the newfangled muscle-reading, and (doubtless owing a good deal to careful pre-arrangement and collusion) the results occasionally appear confusing and startling to the uninitiated and uninformed, who make up the greater portion of the audiences attracted to their show. Mr. Baldwin makes a protense of personal belief in his wife's clairvoyance, going so far as to offer betting odds in favor of the fulfilment of her predictions and forecasts, and some of the clerical haters of Spiritualism withhold their approval from the Baldwins, because they cannot arrive at a perfect assurance that this professed caricature does not in some measure depend for success upon the very thing which they are so anxious to GEO. WRIGHT. put an end to.

Sydney, Aug. 14th, 1884.

A sensational flutter passed over the con-gregation at the First Methodist Church in Auburn, N. Y., Sunday evening, when Rev. Dr. Queal, the pastor, said: "Those who do not want to hear me say anything about skating rinks had better stay at home next Sunday evening."

I have ever found that no spirit in an advanced condition will dictate. Advice may be given, unless in very exceptional posi-tions the recipient is left to use his reasoning powers. One of the first messages from my mother was: "God endowed you with reasoning powers; make use of the gift. Be reasoning powers; make use of the give. It truthful and truth-loving. God will bless your mission, and you will bring joy and consolation to many. We will watch with loving care over you."

The correspondence I continually receive proves that the prediction of bringing " joy and consolation" to be true. I enclose a specimen out of hundreds I have received, both from old and young, and I give you lib-erty, well knowing it will not offend the writer, to quote the part I have marked:

"As for Spiritualism, I have every personal reason to be satisfied and gratified by the kind care and encouragement my continual spiritual intercourse affords me, therefore I keep aloof from all disturbing influences. When thirty or forty more years have passed over your head, you will be glad of the same position. I sincerely regret that your physical trials interfere so sadly with your active cooperation, and I must once more say I shall ever feel indebted to you for having opened the channel to the greatest happiness of this and my future life...." You will be surprised when I tell you the

writer is 94 years of age, writes without use of spectacles, and you will percaive a highly cultured as well as a refined mind.

D. D. HOME. Paris, July 28th, 1884.



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