

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCE, LITERATURE, DEVOTED TO PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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### A NOTEWORTHY INCIDENT.

BY J. J. MORSE.

In a recent copy of the English *Medium and Daybreak*, which excellent periodical reaches me in far away America every week, is an extended report of a noteworthy incident concerning which readers of the JOURNAL may like some information. The matter in question is a debate, in the town of Blackburn, between a Spiritualist and a person rejoicing in the position of minister, having "Reverend" as a prefix to his normal cognomen. The several parties were my old and esteemed co-worker, Mr. E. W. Wallis, of Glasgow, Scotland, and Rt. Rev. Mr. Thomas Ashcroft, a minister in the neighborhood of Blackburn.

The debate was continued over four evenings, being held in the largest hall in town, which each night contained an increased auditory, growing so that on the fourth evening every available piece of room was occupied. Readers of the JOURNAL will know Mr. Wallis as a sturdy champion of our cause, who is never afraid to face foes, either within or without our ranks, and it is really needless to add that he is esteemed throughout the United Kingdom as a thoroughly earnest and highly capable advocate, who is a fit representative in life and act of our noble cause.

Mr. Ashcroft is quite another type of man—dogmatic and bombastic to a degree; by no means over-scrupulous or exact in statement; a very bad imitator of Talmage, in a word, but utterly destitute of that renowned preacher's ability. Some seven months ago this Lancashire Boanerges lectured against Spiritualism in the town where the late debate was held, and at the close of his two harangues he challenged the Spiritualists to a public debate, but under such absurd conditions and restrictions that he and his "challenge" were treated with silent contempt. He shortly after gave a four nights' course of lectures against us, illuminating (?) his lectures with stereotyped views, and again expressed his willingness to discuss. This time the committee of the Blackburn Spiritualist Society determined to bring his Reverence (?) to book, and negotiations were entered into with that intent, but, after proceeding a certain time, the clerical champion abruptly closed the correspondence, assigning no reason at all for so doing! The result was that the committee, on our side, laid the entire correspondence before the various chairmen who had presided at the Ashcroft shows, and they expressed themselves that their friend "had closed the correspondence in an abrupt and unsatisfactory manner." Their declaration, coupled with the opinion of two of Ashcroft's brethren, was printed and circulated throughout the district included in Mr. Ashcroft's labors. In the result the reverend gentleman finding his bombast and scurrility coming home to him, was compelled to take up his case and confront the Spiritualists, who selected Bro. Wallis as their representative, the meeting of the debaters taking place in the Exchange Hall, and four nights, September 6th, 7th, 8th and 9th being devoted to the discussion.

The debate each evening was opened by the ministerial champion, who devoted each evening to the affirmation of one of the four propositions, which he stated as his bases, they being as follows:

First night: "Spiritualism is pretentious, inasmuch as its assumed facts are inconsistent with science; its religious teachings lack divine authority, and are imperfect in form and character."  
Second night: "That Spiritualism is anti-scriptural, inasmuch as God forbids and con-

demns in the scriptures any attempt on the part of human beings on earth to hold communion with human beings who once lived on earth, but who have left it, and the teachings of Spiritualism are opposed to Scripture truth."

Third night: "Spiritualism, as propounded by the so-called spirits, and its literature, is contradictory and lying."

Fourth night: "That Spiritualism is immoral in its teachings and tendencies."  
The character of the line of argument (?) involved will readily suggest itself to any reader familiar with the usual tactics of such like defenders of orthodox opinion, and will be more readily disclosed in the following excerpts from Bro. Wallis's excellent speeches, as rejoinders, of which the substance is presented, as follows:

"He clearly showed that Spiritualism was not inconsistent with science, because science was constantly enlarging, new discoveries were ever being made and the speculations of scientific men were constantly being overturned. Spiritualists in following the experimental method of collecting, analyzing and arranging facts were in the truly scientific path and not at variance therewith. The true scientific path was to regard nothing as impossible or improbable. He contended that there were two methods of proving their position, first by personal investigation, and the second by testimony. It was only possible for him on that occasion to cite the testimony to the facts as witnessed by scientific men, which he did, enumerating instances of communications which conveyed information outside of and in opposition to the knowledge of the sitters. While admitting that very much might possibly be accounted for on the theory of clairvoyance and thought-reading, he denied that the hypothesis suggested by his friend covered the whole ground of the facts. While clairvoyance might account for the reading of closed books it could not control a pencil and write upon paper or between locked slates. He quoted numerous remarkable instances of communications with deceased persons, which he said could not be accounted for by human means.

"Mr. Ashcroft said scientific men were against them, but were they not aware that every new discovery had been ridiculed by the exponents of science? There never had been any wonderful or very important truth discovered and proclaimed without meeting the kind of opposition that Spiritualism was meeting at the hands of such men as Mr. Ashcroft, out he fancied the movement would live on and shine with lustre long after those fawning sycophants shall have been lost in unremembered nothingness. Galileo, Columbus, Harvey, Fulton, and all the great discoverers had been resisted, scoffed at, disbelieved, denounced and persecuted. He had claimed certain scientific men not as Spiritualists, but as witnesses who had testified to the occurrence of certain facts. The facts themselves were the proof. Respecting Mr. Ashcroft's allusion to the dark sciences, would it be a discovery to him to know that out of the 1,100 extraordinary phenomena recorded in the Bible, 900 of them took place in the dark? They were not there to gratify the sneering demands of Mr. Ashcroft by producing spirits on the platform, their purpose was to discuss the subject.

"Mr. Wallis said he agreed with his friend in denouncing such disorderly and immoral practices as witchcraft and necromancy; thus drawing the sting out of his remarks. There were, however, two kinds of Spiritualism in the Bible, the lawful and the unlawful—the one which sought to God and his angels, and the other which sought the devil and his angels, and it was the latter which was condemned in the Bible. Spiritualists had no desire, and had never made any compact with the devil, they only desired communion with good spirits; the loved friends of their hearts. If evil spirits could communicate through evil men, why could not good spirits communicate through good men? With regard to Mr. Ashcroft's statement that they had not proved anything, it was his (Mr. Ashcroft's) business to do the proving; he was affirming in that debate, not the Spiritualist. Witchcraft, necromancy, etc., had no application to Spiritualism, and therefore, what Mr. Ashcroft had quoted against these pernicious practices was altogether valueless.

"Mr. Ashcroft had said that the phenomena mentioned in the Bible were not produced by human beings but by God, with whom nothing was impossible. How did he know that; was he there when these phenomena occurred? It was a wholesale assumption on the part of Mr. Ashcroft to say that the Bible was the word of God, wholly, solely and fully. It was an assumption without proof, and he asked Mr. Ashcroft to prove his claim that God directly, and without the aid of human spirits, performed any of the so-called miracles—nay, he asked him to prove that such miracles were possible and ever did occur. Mr. Ashcroft said God forbade Spiritualism, but he would like him to prove that God permitted it in Bible times, and if then, why not now.

"Mr. Ashcroft was fond of asking for proof. He would ask Mr. Ashcroft to prove that the three children walked unharmed in the fiery furnace; that Jonah lived in the whale's belly; of the possibility of crowding all the animals into the ark and getting them there; that the sun stood still; that on the day of Pentecost the rushing mighty wind was a spiritual wind, and in that sense the Apostles received a spiritual manifestation, or a divine manifestation.

"He asked him to prove that the light which struck down Saul on his way to Damascus was a spiritual light. Might it not have been a flash of lightning? According to the theory of his friend, nature did not admit of such occurrences, and it was therefore impossible that these manifestations could have occurred. He asked Mr. Ashcroft as a believer in the Bible to exercise his powers, and by faith to remove Pendle Hill into the sea. Or obey the command in the case of his sick friend, call the Elders of the Church, anoint him with oil, and pray for him, for the prayer of faith shall raise the sick.

"Mr. Ashcroft claims that Bible Spiritualism was for a purpose, the proofs were given to satisfy doubts. The proofs were sufficient then, and are so now. The proofs were not sufficient even then; the people were skeptical. As for this fellow we know not whence he is. How many believed him? They all forsook him and fled. For neither did his friends believe in him. Nor are the proofs sufficient now; if they were, doubts would be satisfied and materialism unknown. Exactly the same need exists to-day as then, because hearts are hungry, and doubt and uncertainty prevail.

"He quoted numerous passages showing that Spiritualism was proved up to the hilt in the Bible. He also referred to Wesley, proving that the founder of Methodism was wiser than his followers; that he recognized the power of spirits, good and bad, to prove immortality; that he saw the danger of foregoing the claim to, and exercise of, spiritual gifts and spirit intercourse; and said that the Christians lost them because they were turned heathen again.

"He quoted an abundance of testimony from the Bible of spirit voices, spirit lights, hands, appearances, physical phenomena, etc., and pointed out the need for conditions of darkness, and showed that the Bible said that God dwelt in darkness (I Kings, viii, 12, 13; Psalms, xviii, 11, xvii, 2). He showed how that Jesus sighed because he was unable to work a sign, when asked for proof of his power (see Mark, viii, 11, 12), and marveled at the skepticism of his opponents; that he chose trivial means, 'spittle and clay,' a method which, if resorted to by the mediums of to-day, would be considered to be positively indecent; that he had to take some of his patients away from the crowd and out of the city before he could cure them.

"Mr. Wallis read a good deal of the teachings of Spiritualism and showed the harmony existing in their midst. He said that, in the main, Spiritualists were agreed that their system proved the power to communicate with disembodied spirits; that the affirmations of Spiritualism were: 'The Fatherhood of God, the Brotherhood of Man, Immortality, Suffering for Wrong-doing, Eternal Progression, every step of the way to be trodden by the individual for himself.' He claimed that the teachings were in harmony with the highest intuitions of right; that every man ought to exercise the right of private judgment and liberty of conscience, and any authoritarian system outside usurped that right; that each one must judge for himself and be fully persuaded in his own mind. He showed clearly that the differences (called 'contradictions' by Mr. Ashcroft) were due to the different standpoints occupied by the spirit teachers who, as individuals, simply gave their own views or made statements according to their ability to discern and express themselves, and claimed that the differences were no greater than would be manifest if people from different localities and different stages in the social scale gave their views and descriptions upon the political, social and religious conditions of man on the earth. Every one would be honest and true and yet apparently contradictory.

"As for 'lies' there were liars in the body and out of it, in the Church and out of it, and it was certainly not very wonderful that lies were sometimes told; but the remedy was in a man's own hands; be honest and true and pure himself, and he would not then be troubled by lying spirits.

"Mr. Ashcroft had quoted under the heading of 'Forgiveness for sin' a statement that Judge Edmond's brother had had to come back and crave the Judge's forgiveness. Mr. Wallis quoted the whole passage from 'What is Death?' page 14, and showed that the forgiveness asked for was simply because he (the Judge's brother) had been hard to convince before he passed away, and now came back admitting that the Judge was right, and asked forgiveness for his opposition and stubborn skepticism. If that is 'sin,' then is also Mr. Ashcroft guilty of sin, and he needs to 'take a thought and mend' at once, or he may have to come back and ask forgiveness of Mr. Wallis and confess his stubbornness.

"Again he (Mr. Ashcroft) quoted as one of the evidences of the untruthfulness and contradictory nature of the teachings of Spiritualism a passage from 'Penetralla,' by A. J. Davis.

"He said it was in the third commandment, but it is not, it is in the seventh, and reads thus: 'forbidding among other things using the lips to pray to God or to imprint the betrayer's kiss.' But it did not suit the purpose of Mr. Ashcroft to quote the whole sentence, and he therefore chose seven words, and represented them as teaching that we are 'forbidden' to pray to God. Mr. Wallis complained of the unfairness manifested in thus torturing words into meanings totally different from what the writer intended, and claimed that it was palpably clear that the real meaning was that the lips alone should not be used, not lip-service but

honest, heart-felt prayer was what ought to be rendered, and we were forbidden to doff the lips with mere verbal praying or a betrayer's kiss.

"These two instances are a fair sample of Mr. Ashcroft's method of quotation, but one more might be given. He quoted Mrs. Britton's 'Modern American Spiritualism,' and shortly afterwards 'Modern Spiritualism,' without giving the author's name, thus conveying the idea that it was the work by Mrs. Britton; but it was afterwards found that he had been quoting Maskelyne's work of that name in opposition to Spiritualism; and yet he has the audacity to claim that he gave 268 quotations from 66 Spiritualist authors, a statement as false as the one that Judge Edmond's brother asked forgiveness for 'sin,' or that Davis's commandment forbade prayers to God, when he simply condemns mere worldly prayers."

### MR. ASHCROFT'S LAST SPEECH.

"The proposition was that 'Spiritualism is immoral in its teachings and tendencies.' Mr. Ashcroft, as is customary with him, had boasted that he would give on the last night of the discussion such an exhibition of Spiritualists and Spiritualism as would put the exhibition at Liverpool altogether in the shade. He quoted statements of Spiritualists, as he said, few of which he had in the original, his quotations being taken from the books or speeches of opponents similar to himself. He charged the system with being the cause of an immense amount of immorality, declaring that in America the heads of most societies advocated and practiced free-love, and even the heads of many societies lived in open immorality. He also said that there had been thousands of persons in America driven insane through its teachings.

### MR. WALLIS'S CLOSING REPLY.

"Mr. Wallis replied by quoting from the works of leading Spiritualists to show the good moral teachings of Spiritualism. He showed that Spiritualism was not responsible for individual Spiritualists, who acted or taught immoral things, and was proceeding to draw a parallel between early Christianity, early Methodism, and Spiritualism, to show that all three Movements have passed through the same experiences, and that similar inconsistencies and immoralities have been laid to their charge, when Mr. Ashcroft's chairman interfered. Mr. Wallis replied by saying that he was not trying to prove that Methodism was immoral, but that exactly the same charges had been brought against these movements as were preferred by Mr. Ashcroft against Spiritualism, and that the charge was as unfounded now as probably it was then. Mr. Ashcroft failed to distinguish the difference between the principles, and the practices of those who profess to believe and accept them. Spiritualism was no more responsible for the inconsistencies of some of its professed adherents than was Christianity for those who degraded preaching.

"He tried to show that we must not only do good, but mean to do good; that our aim must not only be followed by good results, but that the good results must be intended.

"A certain minister wrote to the *British Medical Journal*, in 1879, asking for the number of lunatics in the asylums of America, and the proportion caused by Spiritualism. The reply is too long to quote in full, but the gist of it is as follows:—'We have been at the pains to turn over a file of last year's (1878) Reports of American State Asylums. In these Reports appear the table of assigned causes of insanity among the inmates, amounting to 14,550. The asylums in question are seven, and two include cases of over a series of years. The only cases attributed to Spiritualism are four, reported from the Lunatic Hospital of the State of Pennsylvania.' This reply was published in the 13th February No. of the *British Medical Journal* for the same year. Who was the reverend gentleman who wrote asking this information? It was the Rev. Thomas Ashcroft. Thus seven years ago he had the official knowledge controverting his statements in direct answer to his own question, but he has withheld the truth from the public and persistently repeated the falsehood; and there are witnesses who can testify to hearing him in Mawdsley Street Schoolroom last winter to the effect of 'thousands being insane through Spiritualism in America, and hundreds in England.' Will Mr. Ashcroft now tell the public why he has done this? A half-truth is worse than a lie! Will he now tell us of the 'hundreds insane in England': who are they, and where?

"It is unnecessary to comment upon such conduct as this; the facts speak for themselves. In reply to this damaging proof of the dishonesty manifested by Mr. Ashcroft, he could only whinnyingly say that Dr. Talmage was his authority; that it was true when Dr. Talmage made the statement in 1873, but that it was not true now. If not true now why does he still persist in making statements which he knows to be untrue? which were never true. Mr. Wallis showed that Mr. Ashcroft had been acquainted with Dr. Crowell's refutation of the absurd statement of Dr. Talmage, and if even true that Dr. Talmage had made the statement attributed to him in 1873, it had been republished by Dr. Talmage, unaltered, in 1884, and therefore the refutation of Dr. Crowell, along with that of the *British Medical Journal*, still held good. In reply to the English case which Mr. Wallis said had been inquired into, Mr. Ashcroft altered his previous statement made in Burnley, and now said he had it from a converted medium, who had told him about it in a letter. Mr. Wallis charged Mr. Ash-

croft with misrepresentation, perversion, wilful distortion and inaccurate quotations; with dealing in loose assertions and grossly-exaggerated statements; with repeating hearsay, gossip and scandal, and claimed that he had proved that he was unfair.

"In summing up Mr. Wallis urged upon the people, that if they would come to a knowledge of the glorious truths of Spiritualism, the necessity for personal investigation, for he believed by this method alone would they become convinced of its facts. He contended that he had established the position that Spiritualism was not 'inconsistent with Science,' inasmuch as science was constantly enlarging, and the opinions of scientific men were ever being overturned; that it was not 'condemned in the Bible,' for Spiritualists did not enter into compact with the devil or deal with evil spirits,—they only desired communion with their loving friends; that it was not 'contradictory,' only such differences as were natural and to be expected; that it was not 'immoral in its teachings and tendencies,' for it made men better, taught them the necessity for personal purity and righteousness, and called upon each one to exercise his personal judgment, to recognize his own responsibility, and to let the inner light 'which lighteth every man that cometh into the world' be their guiding principle.

"Spiritualism proved unmistakably the spiritual nature of man and his continued existence after the change called death; it destroyed materialism, and banished the fear of death. It taught the religion of purity, love and justice, and pointed out a life of endless progress in knowledge, wisdom, power and love."

The foregoing condensed report will give your readers a fair idea of the ability Bro. Wallis displayed, and it presents a statement of our case that the reputed ablist of our speakers might have been well satisfied to have expressed under like circumstances. Some three years ago the committee of the Middleboro, Eng., Society were exceedingly anxious for the writer of these lines to encounter this "Rev." Ashcroft, but then and now, having the same opinion of his merits that the Editor of the *Medium* has so often expressed, he firmly declined. Considering the offensiveness of the man, Ashcroft, his studied and persistent attempts to annoy, and his continued appeals to the baser passions of his partisans, Bro. Wallis is to be heartily congratulated upon the truly spiritual, courteous and gentlemanly manner he carried himself with, and alike from public prints and private letters that have reached me, it is to be gathered that he has advanced our cause in the opinions of outsiders and elevated himself in the estimation of our people, each being matters upon which he can justly and honorably felicitate himself. The Editor of the *Medium and Daybreak* is making a pamphlet of the entire report, and it is to be hoped a goodly number will be put into circulation over here, as it will be infinitely more profitable to our cause than much of the metaphysical re-incarnation, and such like trash we are overburdened with just at present.

Brooklyn, N. Y., 541 Pacific Street.

### Planchette Experiments.

Mr. Wm. Lee, Schoolwater, speaks highly of the performances of a planchette procured at this office six weeks ago. He is prepared to convince any reasonable person that the action of spirits can alone account for its conduct. At first they only got "Yes" and "No," then long answers were given. On the following Sunday morning the planchette took a sharp run up to one corner, and then stood still for a while. When questioned it proved to be a relative, who said he had been in darkness ten years. A memorial card was consulted, and it was found that the time of decease was correctly indicated. Having read in the *Medium* about earth-bound spirits, he took this one in hand, charging it in the name of God Almighty and the whole spirit realm to depart in peace, and soon, and gave it in charge of the spirit guides. On that Sunday no less than thirty-four earth-bound spirits were relieved. The guides say that the circle has been called to do this noble work. Many that are thought to be in heaven are really in darkness. Out of 400 spirits our correspondent gives a few names, mostly well known, some of whom left earth life in the Sudan. "Charles Peace," the burglar, was one of them, also a spirit called "Chancy." Earth-bound spirits are said to materialize, our friend "Tom Cole" being one of them. "D. D. Home" and "John King" are said to be in the sixth sphere. We would remark that, no doubt all who are attracted to the labors of earth life may be said to be "earth-bound," and no spirit is in that state of supernatural light which is capable of no further improvement. We would like to know what reasons our correspondent has for believing that what he says is reliable. In all spiritual matters, it is well to go on solid ground; and not be too sure till we have established the truth of our position. There are many circles at which spirits are raised. Experience of earth life is sufficient to convince us that the most of human beings are "earth-bound," attracted by influences in and around them that chain down the aspirations, and lead to desires that are incompatible with permanent happiness and spiritual good. It is the great spiritual problem of all.—*Medium and Daybreak.*

Rhode Island's census shows a preponderance of eleven thousand females in that little State.

THE BURDEN OF SUPERFLUOUS OPINIONS CONTINUED.

Letter from Judge E. S. Holbrook.

To the Editor of the Religio-Philosophical Journal:

In my last letter I discoursed upon good reasoning, as when we deal with real cause and effect, and upon poor reasoning, as upon supposed cause and effect, but not real, and upon bold, false assumptions; that hereby come into being all that any in the past have claimed to know, beyond what we know to-day, of

WORLD MAKINGS AND WORLD SAVINGS,

and of the great first cause of all, and the lesser powers controlling, and the like; so I will now proceed to show instances and illustrations of what I mean. And first as to the

BIBLE ACCOUNT OF CREATION.

The Christians and the Jews say that this was written by Moses, and claim for him an inspiration of God; that is to say that God wrote it, and therefore it is all absolutely true. On the contrary, I conceive it to be the work of man, all human, but perhaps by man in the form aided by spirit inspiration—that kind of inspiration that we have to-day (for I measure the past by the present or the possibilities of the present); and while I claim this for its origin I have to say, Mr. Editor, that it is a remarkably curious statement—a most excellent conception for the times, of the universe, and in this regard I like to read it. Indeed, I like so much the more to read it, as I consider it of human origin, and hence admire the many fine hits in it, than I would if it were thrust upon me as a divine God-inspired work; for thus its prodigious defects almost throw me into spasms. What is very high and perfect for a man, may be very low and imperfect for a one, true, Almighty God.

MY SUGGESTION

is this: Some very advanced thinker (and even his thoughts were made up of, were the product of, many ages before him) set himself down to the task of explanation of how things came to be as they were. And what did he see? There was the physical earth, the land and the water; there were light and darkness in succession—a great light by day and lesser lights by night, the sun, moon and stars, and the changing seasons; there was the vegetable kingdom, the grasses, the herbs and the fruit-trees; and there was the animal kingdom, of land, air and water; and also mankind having dominion over all, and using all for food and clothing. Likely it was a fact, too, then that the people by an accord rested from their labors on every seventh day. Therefore for his cause how these things came to be so, he stated how God (the unseen power, the unknown and the unthinkable) called them into being; and from his own personal sense of weariness after much labor, and to account for how the seventh day came to be a day of rest, stated also that God rested and commanded his creatures to do the same.

Now, Mr. Editor, this account of things as stated by the first chapter of Genesis, and the first three verses of the next chapter, is mighty well done for a human, and is about as pretty a conceit as you find anywhere among our best poets; but for a God, for the maker himself, it is a mighty slim affair. For him to give such an account of the firmament, and the lights of heaven, and especially in the order of their creation just think of it, the sun created on the fourth day; yes, and after the vegetable kingdom, that is just abominable. It was well enough for man to say it, who knew no better, but for God to say so, oh! what shall we say to it?

ANOTHER ACCOUNT OF CREATION

as stated in the second and third chapters; or perhaps, it is a modification of the first, or an enlarged edition of it; for the scope is broader. The main point now, however, is the formation of man and woman; and why, and now, and the result. I will suggest that this was imagined, conjured up and pronounced by some curious wise-acre in a subsequent age, as his way of accounting for what he saw in the world. It seems a differentiation from the first—that which takes place in time, from the law of progression from the simple to the more complex. We are told now that the moving power is the gods—the plural, not the singular number, as before. It is called the Lord God and not Gods, as I suppose, to conceal this plurality, an unsavory idea for King James' time. (And yet I must admit there is a show of a plural number of gods in the first account, and a show of the singular number in this second account, too, a jumble of sense and nonsense joined, I suppose to give an air of divinity.) This author passes quickly over everything else, and comes almost direct to his subject. And what did he see that he wished to account for on some logical line of cause and effect? The first account had said that all things were good, man included; but now, there were so many things that did not seem good; and why should they not be, if God is good? There is something wrong, he said; there must be blame somewhere. The earth brought forth weeds and brambles and had to be tilled, and man had to work. Woman brought forth children in pain, notwithstanding the command to multiply; she seemed to be in subjection to man, and yet was devoted to him. If things were perfect at first, how did evil come at all? How did man know evil, see evil, suffer evil and sickness and come to die? Then there was the serpent, that did not walk as others, that seemed subtle, crafty, and as to which there was a notion of wisdom, a disposition on the serpent's part to strike the foot of man, while man hated in return, and sought to kill him as an enemy. How did all these things come to be so? So he conjured up

THIS CURIOUS SERPENT STORY

of the temptation and the fall. He was surely no good reasoner. It is not likely that he assumed to be, but only to write a poetic fiction for fun, and smiled at his strange conceit as he finished. As a fact he knew it was no better than the mother's statement to the child that the world rested on the back of a great elephant. I am sure he did not expect the wise—no, not even the fools of his time to accept of his story as a fact. And afterwards in the rolling years of his spirit life he must have been surprised and pained to see his playful *jeu d'esprit*, the conjuration of his sportive brain, caught up for divine truth, and made the basis of these fearful religious dogmas that have held the race in chains these thousands of years.

Now, Mr. Editor, on the basis that this account is man-made, what though we may admire the conceit as a superlative extravagance in what we suppose an ignorant age, yet

AS A MATTER OF REASONING,

it is most exceedingly lame; and as a matter of fact it should not be deemed to have any place at all. To say that God, the All-Wise, had made man alone and then woman as a

second thought, and by such a process; to say that he planted the tree of knowledge and denied to him whom he made in his own image to partake of the fruit under pain of death; to say that he caused to grow the Tree of Life, and so guarded it that he should not eat and live—to say that he caused them to feel ashamed for their nakedness, and so himself made coats of skins for Adam and his wife—to say these things and the many more of like kind involved in this fable, is to charge upon God, omnipotent, omniscient and unchangeable, things not only ungodlike but far beneath the human.

TOO PUERILE FOR REASONING MAN.

The unprogressed heathen was not equal to the occasion. I do not suppose he thought he was, but only attempted, in the style of *Æsop*, to get off a big joke. To step from that into the theory of Darwin, is to step from the ridiculous and the unproved and the unreasonable into the sublime, the reasonable, and if not the proved, at least the partially proved and the provable.

I suppose, Mr. Editor, it may seem quite too bad to face the Christian world with all their reverence for, and faith in, their divine word, and this their account of the rise and fall of man, "with loss of Eden," etc., with such a presentation of the probably real truth as this. But it is what our better reason dictates. Indeed it is only what they say of others under a change of name and position. It is what they say of the Mormons now—that Mr. So and So (Spalding sounds like the name) in a sick, dyspeptic mood of long continuance, wrote for amusement, and to modulate the blues, a perfectly hypothetical account of the lost ten tribes; and this they have taken up as a God-inspired work. They can see how it is and has been among the heathen; for instance in the Grecian mythology (the one most familiar to us), they can easily say of them, that all their family of gods, TIME, the progenitor, and his numerous offspring, and their powers, their heavens, their lives, their cosmogonies, and their dealings with men, are but the projections of the human brain, the conjurations of man's fancy and

THE BOLD ASSUMPTIONS OF KNOWLEDGE, and altogether unlike the grand conceptions of their divine word. But let them reflect still further and see if all their own much bepraised theologics and the much dispraised mythologies of others, have not all arisen alike from the cunning conceits of reasoning, but false reasoning, man, and his assuming to tell for truth what he did not know. The time has come, however, when all of our learned, unprejudiced people have come to understand that the beautiful theologics of the ancient Greeks have faded into the abused mythologies of the present. In the march of mind a like fate in the future awaits the prevailing theologics of the present, though their advocates strut around as the immediate vicegerents of God, and his sole interpreters. If their ways were innocent I would not care, but as their ends are an everlasting salvation to those of their faith (and they are very few compared with the great whole), and an everlasting damnation to all the rest, and base that most hideous doctrine upon this serpent story, I propose in my humble way to give my opinion (and my reasons therefor), that this account was intended

ONLY AS A CUNNING JOKE.

And so, Mr. Editor, as I go on with this pretended divine word how much do I find that I would attribute to the same origin that I find for this Eden serpent story? I cannot define now as my space is out, but it is immense. It would embrace about all that is deemed the most essentially divine and constitutes the frame work of the prevailing theologics. For, strange to tell, the more absurd a matter is, the more unreasonable it is, the more remote it is from human affairs, the more divine it is for them. It is not the reasonable and the common that cut any figure in the theology; it is the unreasonable and the prodigious. That is to say, the more untrue a matter is in a human sense, the more true it is in a divine sense. Those who live by faith, and who hope thereby, want to goit strong. Common things, which likely are true, afford but a rice and water diet and the functions of faith become weak.

THE MOST PRODIGIOUS PRODIGES

are wanted to give full exercise to their faith organs, and thereby they become strong. Instead of becoming lesser, strange to tell, throughout this pretended divine history, the prodigies become greater and greater, and human reason sinks out of sight. They rise from the sacrifice of beasts to the sacrifice of God himself, and when we come to Revelations, the closing drama, or exhibition of divine truth, as they will have it, there is such a vortex or whirlpool—what shall I call it—there is no name, a grand march in full array of the grand army of prodigies that—it begs all description.

Well, Mr. Editor, I give it up. In the possession of modern Spiritualism, which has many virtues of its own, and they surely will increase, and many vices as well, but they will surely decrease as we proceed, we come at once to a source of knowledge much superior to all the past and all that is in the past; and we should, as good reasoners, measure the lesser by the greater. I am around here now at the same point (and I will say no more) to apply what I have said to anything that is called Christian Spiritualism. I speak for Spiritualism as a science and a religion, with facts and a philosophy; but first as a science. If a science, then all that does not seem to be in accord must take a back seat. And it will aid us greatly to receive and make useful this new truth, to cast out the rubbish of old, erratic notions

TO BEAR NO BURDENS OF FALSE OR SUPERFLUOUS OPINIONS.

Portland, N. Y., Sept. 1886. E. S. H.

Since the Chevreul celebration the unearthing of centenarians has become the rage in France. A very old maid named Benoitte has been discovered at Auch. She has reached her 104th year, and the passage of Napoleon through her native town and the hundred days are to her events of yesterday. A patriotic movement is now set on foot in France to give a national banquet next year to persons who have passed a century. Hopes are entertained that ninety-nine of them can be procured, and M. Chevreul will be asked to preside at the head of the table, making up the hundred. Their united ages will thus amount to over 10,000 years.

A recent investigation of some of the larger libraries shows that Dickens' writings lead all others in popularity, Pickwick coming first, followed closely by Bleak House and David Copperfield. The Arabian Nights and Robinson Crusoe are also marked among the favorite books.

Mrs. Gen. Fremont captivated the heart of her husband at a school concert in Georgetown.

PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism.

No. 10.

BY C. M. A. BJERRERGAARD, OF THE ASTOR LIBRARY, N. Y.

THE RELATIONSHIP OF MYSTICISM TO PHILOSOPHY, RELIGION AND SCIENCE.

MORRIS: "The heart is never ignorant; the mysteries of the feelings are as full of wonders as those of the intellect."—Zaoni.

"There is a principle in the soul superior to all nature, through which we are capable of surpassing the order and systems of the world."—Iamblichus. (Zaoni, iv. 2.)

As it is our desire to urge the acceptance of Mysticism upon the consideration of the learned and religious world, it becomes our duty to define its place among or in relation to known religious, philosophical and scientific systems. This undertaking must be begun by an attack from our side against the intellectual faculties, as the only medium of truth, and a defence for the feelings, or a definition of our intuitions, the life of the heart.

Intellect is contingent upon external nature; it is power of insight, insight into things and their relations, but not into the nature of the primary causes of things. This is the accepted definition of the term, and limits the use of this faculty to a definite sphere. Intellect, for instance, can never do the work of the affections. These, however, under the guidance of what we properly call "the better self" may achieve that of the intellect, for love implies knowledge, but knowledge does not imply love. The philosophy of the Mystics maintains that by divesting ourselves of all impressions from without, and by plunging into the ecstatic state, we may interpret nature, and gain not only what the scientist attains to by laborious analysis or consequent synthesis, but more so. By cultivation of our whole humanity, or better, by setting free THE PERSONAL, we may gain such knowledge, because the world is an epitome of MAN.

As for "the feelings," what do the Mystics understand thereby? The answer to this question will be our defence and will settle the points in dispute.

Whatever may be the more or less imperfect definitions of "the feelings" in popular mental philosophy, the Mystics, in a general sense, by feelings mean, (1) the intuitive faculty, as regards powers of spiritual perception; and (2) the sensibilities, that is, those spiritual impulses, instincts, etc., independent of and anterior to reason, powers that have more or less of the element of will in them.

The intuitive power of the Mystic is awakened on occasion of spiritual experiences, but not produced by them. His intuitive power is his spiritual presentive faculty, or as we elsewhere have called it, his image-making power; but it does not exercise any influence upon his will, beyond presenting an image before it, urging its acceptance. It is a power of simple conception, differing from his other conceptive powers by not being reflective and not relating to the sensible; but only to the super-sensible. If it be asked: "How then do images become ideas?" we refer for answer to Em. Swedenborg (An. K. l. p. 344): "The soul infuses her power and communicates the faculty, whereby images become ideas and put on a certain spiritual attire, so that we are empowered to think." The process of perception and apprehension of ideas in the Mystic's mind will appear from the following:

It is an axiom in all Mysticism, that man contains in himself the sum total of the life of the universe. Therefore, whenever the Mystic—who is always more quick than the rest of mankind—comes in direct contact with an object outside of himself, the world of ideas in him is immediately roused, or in other words, he comes into a state of intuition. THE PERSONAL, however, is as yet only roused; before it is the object, and within it "the form of things unknown." The object cannot give the mind any idea of itself, for it is not visible through itself and cannot be idealized, and the mind of itself has no power wherewith it can take the object into itself, for it is absolutely opposed to the bodily world. If the object be removed, or the idea sinks back to its original berth, no impression will be left on the mind's eye, "the sleeping image of the thing," to use Dryden's language, will not be realized. But if "The light that never was on sea or land" falls upon the conjugal state of Mind and Object, then THE PERSONAL will realize the Object through the Mind. This "light," then, "that never was on sea or land" is the Mystic's medium of perception. He "sees all things in God," to use Malebranche's phrase. This light is the fountain of all harmony and proportion, etc. It is this light that the Mystics aim at, it is to them the key that unlocks all secret shrines of knowledge.

In various ways you can find systematic teaching on this subject in the Sankhya system of philosophy, by Al. Ghazzali, by Malebranche and John Norris, of Bemerton, one of the Cambridge Platonists, by Eckardt, etc., etc.

An extract from John Norris's "The Ideal World" will define the nature of that sphere where we must go to be able to "see all things in God," the sphere where that light shines which was "never on sea or land":

"Happy are they who dwell in the serene and shining regions, where truth is the Allment, and where the life is wisdom, even that wisdom, as St. Austin says, by whom all things were made. Who drink at the fountainhead of ideal light—and are wise without books, and learned without study. Who are admitted within the Veil and see the fairest objects in the best and most advantageous light. Who view truth naked, and contemplate, not through a glass darkly, but immediately and at hand, the eternal ideas and immutable reasons of things, the everlasting schemes of arts and sciences, the original systems of philosophy, the necessary and unchangeable laws of good and evil, true living and substantial morality, and who see beauty, order and proportion in their highest refinement, in the very formal reasons and essences of them."

To this extract we may perhaps be allowed to add another from the diary of a modern mystic: "Yesterday I saw it! All knowledge, all doctrine is nothing but symbol or a mental substitute for a perception, and no such symbol covers, even approximately, the truth. Terribly heretical it may sound to those who do not understand it, but it is a spiritual fact that I do not begin to 'know' God till I lay aside all belief, creed, dogma or theory—all notions about Him! The true way to light is darkness! The true knowledge is ignorance! True bliss is destitution!—This is true Skepticism!

We glory in our ignorance, in our relative

knowledge. We live in spite of it! We are moved by the living God and we rest upon his "strong arms underneath." We realize our existence by other means than by knowledge. We have no need of knowledge! WE LIVE! We are His bride! HE comes to us and we know everything, possess everything and can do everything!

Let the world laugh and 'look for signs.' Poor world, it is 'out of temperature,' as Boehme puts it."

Such are the "intellectual" powers of the Mystics.

Not less remarkable is the Mystic gifted "volitionally." He is free. He never attempted any Prometheic creation, therefore no "endless despair in his Caucasus" nor is "memory his vulture." Yes, more than that, he has not even a desire to play the king of this earth and his own self-will—he is entirely passive. He is acted upon, but does not act himself. He is under the influence of emotion (emotio—agitation) which state of mind the Greeks named *Passion* (pathos), suffering—namely, under the burdens of the divine furor. To understand this word in its proper application to the Mystics, we must come back to the original sense of the term, in its identity with the meaning of MANTIS, to be ecstatic, to submit to no necessity or own will and desire, but to be pushed or drawn by the will of the Deity—more or less forcibly. The Mystic's volitional endeavor differs from the prophetic furor only in degree of intensity.

But not to proceed any farther, let us state that this power of "the feelings" just described and attributed to the Mystics is not something newly discovered or something given to them in particular. All men, even the most ordinary, have this inner power, potentially. *The Mystics alone develop it.*

Now, then, if our definitions be allowed, we shall easily show the place of Mysticism among the religious, philosophical and scientific systems. It cannot have its place among such systems as rest upon the assumption of intellect as the sole and only sufficient guide to knowledge, for Mysticism discards intellect as such. Neither can it class itself with the idealistic or materialistic schools, for it has too deep an understanding of the dualistic elements of life to give them any essential value. Its place and position is that of an elder brother—mediator among the younger members of the family of the human mind.

All human power or knowledge rests upon four pillars, viz., *Mysticism*, the pillar towards the East; *ex oriente lux; Religion*, the pillar on the West side, where the heavenly zephyrs blow; *Philosophy*, the pillar on the sunny south side; and *Science*, the most recently erected pillar, towards the North: the cold and inert matter. Hence Mysticism is an indispensable rock in the castle, mankind has reared, and as it is the source whence floweth the river of spiritual and divine knowledge, it readily proves itself to be the CORNERSTONE of the house.

That then is the place. MYSTICISM IS THE CORNERSTONE OF THE HOUSE, WHICH GODS AND MEN HAVE BUILT. Let the World bow down and revere it!

POSTSCRIPT: MYSTICISM IN RELATION TO SPIRITUALISM.

Spiritualism partakes of all the essential elements of Philosophy, Religion and Science, without falling into the ranks of either of them. Spiritualism is an independent product of the human mind and heart. SPIRITUALISM IS METHOD: a way of understanding the mysteries of Nature and the Spirit.

If Spiritualism is Method, it will readily be seen that most Mystics are Spiritualists, though the Mystics of the past have not applied any of the ways and means of the Spiritualists of to-day.

The general elements of similarity consist in Trance and Spirit communion, but most of the Mystics translate the spiritual messages into philosophical or religio-dogmatic language, thus showing the incompleteness of the trance and the presence of Consciousness.

It is our opinion that new ways can be found for the Mediums of to-day by an attentive study of the experiences and principles of the Mystics of the past. Spiritualism, by learning how to retain in part Consciousness and expressing itself in the language of the Heart, has a new and large field before it! Who will try the new method? Let us have a discussion on the subject!

\*The Latin called it *passio*. Nowadays the word *passion* means something entirely different from its original purport as applied to holy persons and prophets. The Stoics even went so far as to denote by that word a state of disease of mind.

A WONDER OF DREAMLAND.

Can Minds Hold Intelligent Communion During Sleep?

What an English Lady Saw and Heard in a Vision and Its Remarkable Sequel—Something Beyond the Range of the Phenomena of *Dyspepsia*—A Chapter for the Consideration of the London Psychological Society.

Science has rarely ventured to invade the wonderland of dreams. It is common to think that a perfectly healthful sleep is undisturbed by any such symptoms of mental perturbation. When we dream, according to the generally accepted notion, it is a sign of some physical disorder. The *lyric* is a poet, or an orator, or a statesman, or a lover, if it is diverted from its natural functions and permitted to visit the realm of slumber. An untimely Welsh rarebit, midnight lobster salad, an ear of underdone corn, or an indigestible steak may emancipate that organ and thus explain the phantasmagoria of dreams.

But there is another aspect of the subject in regard to which science is less confident—which it does not, in fact, pretend to understand. No local organic derangement could have furnished Condorcet in his sleep a key to the solution of the difficult problem that had defied him during his waking hours. *Dyspepsia* might have awakened in the imagination of Tartini the strains of the "Devil's Sonata," but it never could have aided a mathematician with a suggestion of any new use of the differential calculus. It has unlimited poetic possibilities for the sleeping mind, but it despises the utilitarian arts and sets up no claim to solid acquisitions.

Sir Benjamin Brodie, whose "Psychological Inquiries" are probably the most interesting and instructive contributions to the discussion of the subject of dreams from the standpoint which he takes, holds that it would be presumptuous to deny that they may not answer some purpose beyond increasing the activity of thought during our waking hours. His reluctance to dogmatize is an acknowledgment that in his opinion there may be an office for them in the soul economy which future experience and investigation will fully reveal. Lord Bacon himself has confessed that, although the interpretation of dreams is mixed with uncer-

ous extravagances, it is not impossible that we shall find in them the evidences of the existence of a natural law, of the exact relations and operations of which we are at present totally ignorant.

I make these reflections for the purpose of introducing an account of a dream phenomenon that is within my own personal knowledge and that cannot be accounted for on any theory or explanation made by Carpenter or Brodie, or any other authority with whom I am familiar. The year 1867 was one of unusual gaiety in Europe. It was the year of the Paris Exposition. The waves of the political excitement created by the brief and lurid campaign of Sadowa had subsided. The ferments of the furious era of the Franco-German War had not yet begun. The Continent reposed under the soothing influences of an interval of profound peace. Sovereigns and people freely fraternized. William of Prussia, attended by the Crown Prince, and Bismarck and Alexander of Russia rode side by side with Napoleon III. through the streets of Paris and reviewed an army of 60,000 Frenchmen in the green ellipse of the Long-champs. The capitals and highways of travel swarmed with tourists. I never had before seen and never afterward saw so many Americans in a single season abroad. Our party consisted of two gentlemen, beside myself, and their wives. At the Hotel Bauer an Lac, Zurich, long to be remembered by all who have ever visited it for the beauty of its situation and the comforts of its hospitality, we made the acquaintance of an English lady and her two daughters. They were of the family of a retired banker at Leamington, and proved most acceptable companions. The young ladies had been carefully educated, were endowed with strong common sense, and exhibited more than an English partiality for their newly-acquired American acquaintances. The association continued so agreeable that as we were all bound north we concluded to make the journey together. The charms of the Rhineland, particularly at that season of the year (it was August), induced us to make many a detour not originally embraced in the programme of the trip. One of these resulted in our spending nearly a week at Ems, famous as the favorite summer resort of the then King of Prussia, and still more famous subsequently as the scene of the interview between the French Minister and Bismarck which precipitated the bloody events of 1871.

Ems is situated on the little River Lahn, a branch of the Rhine. The public gardens stretch along its banks and are full of bowers and cozy nooks favorable to rest or meditation. In one of these, while reading a novel on a drowsy afternoon, the eldest daughter of our English traveling companion fell asleep and dreamt the dream whose curious complement or sequel is the occasion for this article. There appeared to her while she slept a lady friend at that time sojourning in Northern Italy. They had been school-mates and life-long associates. Leaving England together they parted ways at Cologne and had not met since. As the dream ran the visitor took her seat by the dreamer's side and, womanlike, immediately plunged into a history of her adventures and experiences from the hour they had hidden each other good-by. It proved to be an exceedingly interesting one and contained incidents that made a very deep impression on the mind of the sleeping girl. A notable characteristic of the dream was that the latter did not reciprocate her friend's confidence by recounting her own experiences. I met her shortly after she awoke and heard the story of her vision.

The following month our party broke up, the majority returning to England, while one of the gentlemen and his wife accompanied me to Milan. Returning to the hotel late one afternoon about two months subsequent to our departure from Ems, I saw my friend in eager conversation with a lady who was a perfect stranger to me. I would have passed on to my room but they called me back for the purpose of introducing me. The lady's name struck me as a familiar one, and without much effort of memory I recollected that it was the same as that of the dream visitor to our late companion at Ems. I did not see her again until the following evening, when I improved the opportunity to let her know that I had been so fortunate as to make the acquaintance of one of her classmates. This knowledge smoothed the road of conversation and led to my disclosure of the circumstances of the dream. Before I had got well under way with the recital her face expressed the greatest interest, and at its conclusion she rose with the exclamation, "How very extraordinary!" and begging me to excuse her for a few moments left the room. She returned in less than five minutes carrying a small portfolio in which were numerous loose scraps of paper written on both sides and evidently serving the purpose of a diary. She then explained to me that the story which she had heard from my lips corresponded with an experience of her own. The very day and at the very hour when her friend sat dreaming in the bower on the banks of the Lahn she, too, had fallen asleep and had a dream. And marvelous to relate the two dreams substantially corroborated each other. She dreamed she was seated by her friend relating the story of her journey and the account tallied in every essential particular with that which I had received from the absent lady. She correctly described the bower, the dress of her friend, the style of hat she wore, and mentioned that she had been engaged in reading. She informed me also that she had a dated memorandum of her dream, and after some searching in the portfolio produced a paper recording the fact and adding some slight details which were in complete harmony with my own knowledge of the remarkable incident.

I subsequently ascertained that there had been no communication between the two ladies during the interval between my departure from Ems and my becoming acquainted with Miss R. at Milan. I wrote to her friend at Leamington stating the substance of what had taken place at our interview, and received an answer expressive of the astonishment which so extraordinary a denouement would naturally excite. As the case is certainly free from any taint of fraud or deceit the facts can admit of but one construction—viz.: that it is possible for two human beings to hold intelligent communion with each other during sleep, and without any regard to considerations of place or distance.

Glory can be for a woman but the brilliant mourning of happiness.—*Mme de Staël*.

Would you know the qualities a man lacks, examine those of which he boasts.—*Séguin*.

Conscience is a sacred sanctuary, where God alone has the right to enter as Judge.—*Lamennais*.

There are no unions that have not their dark days; but, when we have loved each other, we remember it always, and those sweet remembrances, that the heart accumulates, survive love like twilight.

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

THE NINETY AND NINE.

There are ninety and nine who live and die in want and hunger and cold, That one may revel in luxury, And be lapped in its silken fold, The ninety and nine in hovels bare, The one in a mansion with riches rare, The one in a mansion with riches rare.

They toil in the fields, the ninety and nine, For the fruits of our mother earth; They dig and delve in the dusky mine, And bring its hid treasures forth, But the wealth released by their sturdy blows, To the hand of the one person flows, To the hand of the one person flows.

From the sweat of their brows the desert blooms, And the forest before them falls, Their labor has builded humble homes And cities with lofty halls, But the one owns cities and homes and lands, And the ninety and nine have empty hands, And the ninety and nine have empty hands.

But the night so dreary and dark and long, At last shall the morning bring, And over the land the victor's song, Of the ninety and nine shall ring, And echo afar from zone to zone, Rejoice for Labor shall have its own, Rejoice for Labor shall have its own.

The Woman's C. T. U. of Montreal have established a reading-room for working-girls. It is handsomely fitted up and adorned with pictures and flowers. Here the girls can spend the noon hour and read and rest.

The Arkansas Ladies' Journal is published at Little Rock by a company of ladies: Mary W. Loughborough is the editor.

Mrs. Simpson, widow of the late Bishop Simpson, of the Methodist Episcopal Church, is at Long Branch with her daughters. She is engaged in editing her husband's memoirs and letters for publication.

Ten years ago a paper box maker died in New Orleans, leaving his widow with nothing but a knowledge of his trade. She went to work in her attic room making boxes, and was so successful in getting orders that she soon had more than she could do. She hired help, added room after room, and now employs thirty-five hands. She travels for her own house, taking long drumming tours through Texas and Louisiana, and is getting rich.

An Oregon paper says that "a well known married lady in Grant county, has, during the past spring and summer, done a good job of farming. When plowing time came, this enterprising mother constructed a box on the plow in which to carry her babe, and thus she plowed the ground. She then proceeded to harrow, plant and cultivate, carrying the child on her back, and in this way has produced a fine crop, and is now engaged carting the truck to a neighboring town and disposing of it." Is the husband and father gone where there is no ploughing and reaping, or is he lecturing at the corner grocery, concerning the "sphere of woman?" It is to be heartily wished that women did not need to leave their sphere for such an occupation.

Miss Amelia B. Edwards contributes to the October Harper's an account of the remarkable discoveries which have recently been unearthed by Egyptian explorers. Miss Edwards is best known as an English novelist, but her scholarship in antiquities has achieved for her the distinction of being the first lady to receive the degree of Doctor of Laws from Smith College, also the title of Ph. D. from Bethany College, Kansas. Miss Edwards has written two interesting volumes on Egypt.

A new employment for women is the inlaying of furniture with ivory and other forms of marquetry, especially wood. It is an employment as much fitted for her as wood carving.

The Legislature of Manitoba has amended the municipal act of the province so as to allow unmarried women, having the property qualification, the right to vote at municipal elections. Thus Manitoba wheels into line with the other Canadian provinces—New Brunswick, Nova Scotia and Ontario—which have already secured municipal suffrage for women.

Mrs. Louisa Knapp, the editor of the Ladies' Home Journal of Philadelphia, receives a salary of \$5,000 per annum, for twelve issues of the magazine. The journalist says that every penny of this salary is well earned. The magazine is both bright and popular.

A new avocation is added to those lately entered upon by women, that of light-house-keeping. A writer in the Sun gives this information regarding them: "A paragraph that is floating about and spreading a very erroneous impression, represents Miss Ida Lewis, keeper of Lime Rock Lighthouse in Newport harbor, as the only female light-house keeper in the country. That is all wrong. She has done some brave, good service, for which she deserves much credit, and she gets \$750 for the same service that many men are only paid \$400 for, but she isn't the only one of her kind. Until very recently, Miss Katie Crowley kept the lighthouse at Saugerties, on the Hudson river, and she, though she never got any fame by it, is said to have saved as many lives as Miss Lewis has. Mrs. Nancy Rose keeps the light at Stony Point; Mrs. Mary J. Herwith, the Bluff Point light on Lake Champlain; Mrs. C. A. Murdoch, the Rondout light; Mrs. Williams, the Beaver Point light—a bad place—on Lake Michigan; Misses Mary and Ella T. Smith, the Point Fermin, Cal.; light; Miss Laura P. Stratton, the Ediz Hook, Wash. Ter.; light; Miss Sophie Hine, the Alcatraz, Cal.; light; Miss Teresa C. Watson, the Mare Island, Cal.; light, and there are others in the South, besides many women who do excellent service as assistant keepers. If a woman can master and remember the 211 rules and instructions that are supplied for the guidance of lighthouse keepers, there doesn't seem to be any good reason why she shouldn't keep a light just as well as a man can. But she need not expect any relaxation of discipline in her favor on account of sex. If she lets her lantern go unlighted one night, and some navigator reports the fact, she must have a mighty good excuse or she will be "bounced," just as a man would be. Eternal vigilance is the price of place in this service.

THE FUTURE OF WOMAN. The tendency of the times is all in favor of training girls for responsibility, and then giving them compensation for work according to the manner in which it is done. There will be no favor, and equal pay, in the time that is rapidly coming. Helen Ekin Barrett says, in the "Future of Educated Women": "A woman who has achieved great things for herself has said that she receives a thousand letters every year from girls and women, asking her what they shall do. She says she has but one reply for each and all, and that

is, 'Thou alone canst answer.' While we should endeavor to prepare the way by all means in our power, for the recognition of our daughters as rightful co-laborers with our sons, and justly entitled to equal opportunities to earn and control their wages, yet let us remember that, if our daughters would achieve great things, they must pay the price in struggle and anxiety. Aschylyus says that glories are the children of hardship and God's favor. Our daughters must know that no one achieves great things without earnest, long-sustained effort; that discouragements must be bravely encountered, defeats and disappointments accepted, without allowing these to cause them to swerve from their course, if they would accomplish great things.

"When young women are thus prepared by a liberal education for lives of usefulness and self-support, we shall expect the question of their marriage to be one which they shall be as free to decide as our young men. If for any reason they choose to remain single, the title 'old maid' will not have any stigma for them. It is inevitable that the removal of any external pressure of necessity to marry for the sake of a home and a support will have a tendency to elevate the standard of marriage, first among women and then among men. One of the greatest foes to happy marriages is the existence of the mercenary spirit on the part of parents and daughters. Nothing will so effectively remove it as the possession of young girls and women of satisfactory, honorable, remunerative occupations, and the countenance and approbation of society in their pursuit of them. We have now before us so many beautiful examples of single women who live happy, useful and independent lives in charming homes of their own, and who occupy the highest social position, that our educated daughters need not fear if for any reason they choose in this respect to imitate their example. Alice and Phoebe Cary, in their beautiful home, once the center of one of the most charming, cultivated social circles in the world, Harriet Martineau, and Jean Ingelow, and others, occur to our minds as representatives of happy, honored maiden life. Time would fail me to tell of Mary Carpenter, Elizabeth Peabody, Florence Nightingale, Caroline Herschel, Emily Faithful, Octavia Hill, Maria Mitchell. These have all lived in faith, and were persuaded that there is a high and holy calling for women, even though they do not marry—are never wife and mother; and through faith and patience they have inherited the promise of old, that to those who love truth and righteousness and follow on to know the Lord, there shall be given a name and place better than of sons and daughters.

"It is a very encouraging sign of the times that many parents who occupy high social position and have an abundance of means to maintain their daughters in luxury and idleness, were they so disposed, are seriously considering the question of occupation for their daughters, and even taking practical steps toward securing it. I heard a wealthy banker say, a short time since, that it was his intention, as soon as his daughter graduated, to take her into the bank and have her thoroughly and practically instructed in bank business. I heard an eminent judge declare, a few weeks ago, that his two daughters were to come into his law office on the completion of their school education, and learn to do office work. They were to be his clerks and amanuenses. I was further delighted to learn that in both cases these fathers expected to recognize the value of their daughters' services by paying them in money."

ALL TAUT; Or Rigging the Boat. By Oliver Optic. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25. The fifth volume of the Boat-Building Series is ready for young folks and they will read it with the same delight they have read the preceding volumes. Many of the characters presented in this story have appeared in the series before and are now familiar to the readers. The different kinds of vessels, classed by rig, are explained, and the system by which the spars, riggings and sails of a ship are named are so fully illustrated that the boys will have no difficulty in signalling the ship they want.

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DORA. By Alfred Tennyson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, cloth, full gilt, \$1.50. This is one of Tennyson's gems and is brought out this season in the series of illustrated Hymns, Ballads and Poems. For delicate style and exquisite illustrations it cannot be excelled. The cover is in union with the contents, and the blending of the coloring and mounting will suit the most esthetic taste.

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TRAITE EXPERIMENTAL ET THERAPEUTIQUE DE MAGNETISME.

By H. Durville, 1836, Paris, France: No. 5, Boulevard du Temple, Price, 2 francs.

A little volume with the above title comes to us from Paris—an "Experimental and Therapeutic treatise upon Magnetism." The author affirms that in following the experimental method he has discovered the laws which govern the phenomena of magnetism. He demonstrates that the forces of nature, magnetism (of lodestones), electricity, heat, light, sound, color, etc., are only modifications of one and the same principle. An identically modified force circulates in the human body, in the bodies of animals, in vegetables and even in inanimate nature. All these forces are subject to the same laws. The human body is polarized, and two individuals act upon each other after the manner of lodestones, producing attraction and quietude or repulsion and unrest. All bodies or agents of nature being polarized, act in the same manner upon the human body by virtue of the same laws.

Mr. Durville demonstrates that there is but one malady, which is the disturbance of the equilibrium of the vital forces, and that this disturbance can be brought about only in two ways: either an organ lacks energy, force, excitement in order to perform its functions, or it has too much energy, force and excitement, and performs them with too great rapidity.

Without medicinal knowledge and without medicinal remedies, therefore, one may rapidly heal in this manner (by magnetism) all maladies which are not the consequence of injuries of the organism too deeply seated, and relieve the intensity of all others.

SPIRITUAL SPECIFICS. Mind in Medicine. No. 4. A Sermon preached in the West Church, Boston, by Cyrus A. Bartol, D. D. Boston: H. H. Carter and Karrick; Chicago: Sanitary Publishing Co.

This sermon by the Rev. Cyrus A. Bartol, D. D., strikes the very chords of psychic harmonies, showing that diseases are the result of disturbed mental conditions, and that wounds which no sword or dagger ever made can be produced by a word, a look, perhaps to the inflictor unknown. His theory is, that good overcomes evil, love overcomes hate and through these combined influences and proper direction of thought and action in good works and active labor disease and mental disquietudes are overcome. It should be read and pondered by every one.

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The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

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Capitalists should come to Kanopolis, and invest in town lots or erect buildings for real estate. Dwelling and business houses are paying 20 to 25 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 100 per cent over their cost. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

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

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

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

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

CHICAGO, ILL., Saturday, November 6, 1886.

Mr. A. E. Carpenter vs. Elizabeth Stuart Phelps.

In another column is published a critique from Mr. A. E. Carpenter, on Miss Phelps's paper, "The Psychological Opportunity." In order to analyze correctly and criticize in the best interests of a writer and the world, one needs to read between the lines, consider what class of the public is specially addressed, and get closely in rapport with the spirit of the author. It is one thing to criticize a paper by considering only the sentences as arrayed in cold print, holding strictly thereto; another to come close enough to the soul of the writer to read all that is unexpressed and much that is even but dimly, or vaguely, felt.

From Mr. Carpenter's standpoint and according to the strict letter of the paper, his criticism and comments are sound and just. The JOURNAL is sure this esteemed correspondent writes only in the kindest spirit; yet his communication is likely to somewhat mislead, and tends slightly to stimulate partisan spirit—than which nothing would be farther from his intent.

Miss Phelps wrote this paper for a popular magazine circulating very largely among people who know nothing of psychical research, spirit phenomena or the literature of Spiritualism. That Hare, Crookes, Wallace, Zöllner, Sargent and others had experimented and written upon the subject, must have been known to the author of Gates Ajar. But she also knew that despite all this evidence, scientific men with rare exceptions have tabooed or sneered at the whole matter, and still do so, though with steadily weakening force.

Miss Phelps has keenly sensed the selfishness and worldly alloy in the orthodox scheme of heaven. No feeling of mere personal security can ever make such a soul as hers perfectly happy. She might have written these lines, which appeared anonymously years ago:

I think there is a little shade of sadness In the Eternal City of the blest, Where, otherwise, it is all joy and gladness, And perfectness, and peace, and rest.

I think the ones who pass from earth to Heaven Do sometimes sigh to talk with us below; I think they sometimes wish a way were given To help us in our darkness and our woe.

I cannot, and I will not, think they leave us, Whom they so loved, and instantly forget. I think they know the daily woes that grieve us, And long to comfort us, but cannot yet.

'Twere not God-like to lift them into glory, And make them wholly selfish in their bliss. No, not they long to breathe to us the story Of that blest world, and help us grope through this.

How long, O Science, will ye pass, unheeding, The mines magnetic that lie half concealed? They hide what angels and what men are needing, A power unlimited when once revealed.

Reach up, reach up, and chain these laws superna, O mighty Science! so that men may speak, And hold communion with the world eternal. Build thou the way for which the angels seek.

The last three verses sing her plea in "The Psychological Opportunity;" and the poem entire speaks the unwritten side of that plea and gives voice to her inmost soul. She may have faith to sing of the other world with her life-long acquaintance and former townswoman, Harriet Beecher Stowe:

It lies about us like a cloud,— A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Sweet hearts around us throbb and beat; Sweet helping hands are stirred; And palpitate the veil between, With breakings almost heard.

But she wants to know. Not so much for herself alone; rather, for the great world of suffering, struggling souls.

Miss Phelps, in common with the majority of the world, has probably neither the time nor opportunity to make such careful research as is necessary to clear up the mystery. Mr. Carpenter very truly and pertinently

says: "In Spiritualism there have been constantly occurring facts that did not need to be endorsed by the scientific world to be accepted by those to whom they were presented." But to make facts acceptable, to render them evidence, to those who did not witness them—to whom they were not presented, does require the help of scientific methods and the patient co-operation of candid men of science.

The experiments of Crookes, Wallace, Hare and others, are valuable so far as they go. They have all been fragmentary, of brief duration and not sufficiently comprehensive. They fortify the position of Spiritualists, but do not of themselves offer the world all it has a right to demand.

The JOURNAL has good reason for saying that Miss Phelps knows of the labors of the several psychical societies and that her attitude toward the claims of Spiritualism is one of perfect candor. The subject of a future life is regarded by most people as one of stupendous importance. Everybody would dearly like to have such convincing proofs of spirit-presence as have come to our friend Carpenter. But not every one is blessed with such an excellent medium for a companion and helper. Most people must look long and far before they can duplicate his experiences.

For their personal gratification all would like such wonderful tests as have come to Mr. Carpenter and to very many others; but in the nature of things this cannot be as yet. Hence, let Spiritualists join hands with all honest, intelligent, fair-minded attempts in the way of psychical research. Mr. Carpenter has always done this, and the great body of Spiritualists are ready to do it, notwithstanding the partisan sneers and jibes of a few among them who are well meaning but narrow minded, and as full of sectarian bigotry as any follower of Calvin.

Signs and Symbols—Mrs. E. M. Dole.

There is an account of one peculiar phase of mediumship that permeates to a certain extent the Bible, and which demonstrates in unmistakable language the close relations that exist between the mundane and supermundane spheres of existence. That important phase consists in presenting signs and symbols through the instrumentality of dreams. It appears that, in the course of human events (Gen. 37), an industrious citizen of Egypt, Joseph, had on one occasion a significant dream. "For, behold," said he, "we were binding sheaves in the field, and lo! my sheaf arose, and also stood upright, and beheld your sheaves stood round about, and made obeisance to my sheaf." "And his brethren said to him, 'Shalt thou, indeed, reign over us?'" "And he [Joseph] dreamed another dream, and told it to his brethren, and said: 'Behold I have dreamed a dream, and beheld the sun and moon and the eleven stars made obeisance to me.'" This symbolical dream-vision had a far-reaching and comprehensive meaning, as duly set forth in the Bible, and has been the theme of thousands of sermons from the pulpit.

Pharaoh, too, was a symbolical dreamer (Gen. 41): "And Pharaoh said unto Joseph: 'In my dream, behold I stood on the bank of a river, and there came up out of the river seven kine fat fleshed and well favored and they fed in a meadow. And behold seven other kine came up after them, poor and very ill-favored, and lean fleshed such as I never saw in all the land of Egypt for badness. And the lean and ill-favored kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them, but they were still ill-favored as at the beginning.'" Following that wonderful dream-vision was another equally significant. He says: "I saw in my dream, and behold seven ears came up in one stalk full and good; and behold seven ears, withered, thin, and blasted with the East wind, sprung up after them; and the thin ears devoured the seven good ears." These symbolical visions were duly interpreted by Joseph.

That dreams and visions were often expected in biblical times is illustrated in the deep anxiety and interest of Saul, who desired to have God lift the veil that divides the seen from the unseen; but his fervent wish on that eventful occasion was not gratified, for "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." But in olden times there undoubtedly were also pretenders: "Behold I am against them that prophesy false dreams, saith the Lord."

Not only were symbolical dreams common in the Bible period, but running through all the cycles of the past up to the present time, they have not been any the less prevalent. It must, too, be conceded as a well established fact that symbols, originating from the spirit side of life, are not always presented in dreams. There are many persons whose organizations are so delicately attuned that while fully conscious, spirit symbols can be recognized and interpreted by them. Prominent among the number is Mrs. E. M. Dole, 109 South Paulina Street. For nine years she has been before the public, and her peculiar phase of mediumship has won for her a host of admiring friends. She is clairaudient and clairvoyant,—the leading characteristic of her remarkable gifts being her power to see the well defined symbols that are formed by celestial visitants to convey some important lesson or test. When called upon by a gentleman who had been afflicted with what he termed an "interminable law suit," she saw a beautiful road before him in which there was nothing but trifling obstructions,—no law suit there—nothing to give him the least fear. Only four or five days before, a troublesome law suit in which

he was mixed, had been amicably adjusted. On another occasion she saw him standing by the side of a wall almost terror stricken. Then in a moment she saw him on the other side feeling jubilant. He had been in a critical situation a few days before, but at an auspicious moment was lifted out of the difficulty rejoicing.

A lady once brought a cake into the house for Mrs. Dole, without her knowing anything about the circumstance; but the moment Mrs. Dole sat down by her side, the cake was presented to her vision, and its exact locality on the table in an adjoining room was pointed out. At one time when a gentleman was present, she saw especially for him a motto in Greek, which he and his classmate had in their room while at college. She gave the exact letters, and then translated the sentence, much to his astonishment.

Mrs. Dole seems to have exceedingly clear vision. One will find it impossible to entrap her by any system of artful trickery or well concocted subterfuge. She is certainly a *diviner*, as applied to those whose spiritual vision had been opened in olden times, and those who consult her will find themselves the gainers thereby.

Hold Fast, and Look Ahead.

The spiritual movement is both a result and a cause. The enlarged thought and the quickened interior life of our day have helped its coming; the efforts of people on the other side, bands of blessed immortals watching and waiting to do something for us, and seeing the hour ripe for opening the way to us, have had their large part in the revival of spirit intercourse, and in the deeper thought and inspiration and self-study which come with it. It ripens and begins to bear fruit in the new atmosphere. In the quickening spring-time bud and blossom and leaf are borne far away on the gently moving air, so that we hardly know the tree from whence they come. So the influence of Spiritualism is felt by multitudes who know not what it is. A golden light is dispelling the cold mists of materialism; the tendency toward recognizing the supremacy of mind is marked and noteworthy. We have studied matter a great deal, and with good results; now we study mind, and begin to see its supremacy, as well as its interdependence with that outer shell of things which we call matter. Hence come mind-cure, metaphysical cure, prayer cure, a new interest in magnetism and magnetic healing and clairvoyance, and the formation of psychic research societies,—all proofs of the great spiritual activity of our age, and all results of that great wave of spirit-influence which we call modern Spiritualism. All these have their merits and their errors, all are struggles toward the light, but the advocates of some of them try hard to flout at the source from whence they came. Some mind-cure practitioners are especially careful to repudiate Spiritualism, leading advocates of the metaphysical system (if it can be called a system), sneer at spirit-presence and power; there are members of psychic research societies who take more pains to disprove Spiritualism than to study man's psychic powers, and whose methods and spirit are unscientific and absurd. Others are of better spirit, more open to light in all these movements, and such are only in a halting place on the way to higher views.

To magnetic and psychological powers and influences which are natural in our inner life yet wonderful indeed, and to spirit-presence and power, can be credited all that is valuable or true in mind cure and its kindred schools—the rest is cloud and mist, prejudice and pretence. Psychic research will in the end show that man's marvellous and far-reaching psychic faculties open the way for kindred influences and intercourse from the Spirit-world, and survive the wreck of the mortal body. Mind in nature is a great thought; carry it out and we reach man's immortality and open ways between life here and the great beyond.

Amidst all these new movements, let us hold fast to Spiritualism and to our good and true mediums and clairvoyants and magnetic healers. While hospitable to the merits of those gropings toward the light, we can see and frankly criticize their imperfections; especially should we see the absurdity of using them to explain away Spiritualism or as substitutes for it.

Long on Hell, Short on Humanity.

Dr. Sunderland of Washington, would have delighted the heart of John Calvin. He thinks the world is going to the demdition bow-wows all because hell has been robbed of its lake of fire and brimstone. His single anchor of hope now is President Cleveland. If only he can retain the Chief Executive as a regular listener to his effete theology the world may yet be reclaimed—in his opinion. Hence he steals his heart to the most elevated characteristic a man can display.

Deacon Patterson, who has for many years done faithful service in the office of the Supervising Architect six days in the week and zealously served on Dr. Sunderland's staff each Sunday, has been removed from his clerkship. He is an old man but still competent for his duties, and has a large family dependent on his earnings. A large number of the congregation called on preacher Sunderland to solicit his services in appealing to the President to restore Deacon Patterson to his clerkship. The callers were treated with disrespect. Said a member of the church when interviewed: "The truth of the matter is, Dr. Sunderland is more afraid of losing 'Mr. Cleveland' by speaking of political matters to him than of doing the humane act of endeavoring to help an old man who is

a deacon in his own church, and who, with his large family, is near starvation. A party of us went to the President and he intimated that, should Dr. Sunderland support us in our desire to have the old gentleman reinstated, it would be done. But the Doctor stubbornly refused and a great many of us left the church. A large number will do so before another week is gone. Not one member in twenty will support the Doctor in his course."

This Sunderland is the preacher who grossly and maliciously attacked the RELIGIO-PHILOSOPHICAL JOURNAL not so very long ago. The records will show that those who have maligned, misrepresented, or abused the JOURNAL, are neither worthy followers of Jesus' teachings nor such as make this world better.

"Do You Know Dr. Teed?"

"Do you know Dr. Teed, late of New York and now in Chicago, and what do you think of his teachings?" asks a city reader of the JOURNAL. Yes, we know him. Personally he is a harmless sort of individual so far as we know. The mental medicine, theology and "new discoveries" which he sells and gives away are all compounded from the same ingredients. To-wit: A heterogeneous conglomeration of Ancient Mysticism, Astrology, Theosophy, Modern Science, Judaism, Buddhism, Christianity, Materialism, Spiritualism, Transcendentalism, Egotism and Morbid Brain. The product is about as useful, and healing to soul and body, as the froth which bubbles over the edge of a glass of soda water.

But he is doing good. He fills a long felt want. In every large city there are old women of both sexes and all ages who must have their intellectual drunk every now and then, or become a burden to their friends and the public. These old women of both sexes and all ages are now drunk with Teedian beer, on which no government license has been paid. Under its influence their spiritual vision is opened and they learn that though seemingly but ordinary mortals, they are in fact the apostles, seers, sages and great ones of the past, once more embodied in "material substance." Once they supposed that death of the physical body was an indispensable pre-requisite to an entrance into the Spirit-world, now they find they are mistaken and all that is necessary is to learn to walk the Teedian bridge across Jordan.

It is curious to watch the happy effect this Teedian stuff has upon those who hunger for it, and who gulp it down in huge quantities without a wink. It has all the exhilarating effect of champagne, and the soothing influence of morphine. Ones filled with this gas producer, the subject sails away into "no-space," "no-time," and all things mortal cease to trouble or make afraid. No! don't discourage Teed. Keep him in town. He is no worse, than chewing-gum, moxie, liver pills, soda water, or weak tea. He is better medicine than opium, calomel, orthodoxy or materialism. If his patrons get enough to make them sick, they will recover; if they do not get sick, this fact alone will be evidence sufficient to commit them to the insane asylum; in either case their families will be the gainers.

"An Envious and Eminent Place in American Journalism."

Doctor William James, Assistant Professor of Philosophy in Harvard University, and an active, fair-minded member of the American Society for Psychical Research, in a letter received last week takes occasion to express his opinion of the RELIGIO-PHILOSOPHICAL JOURNAL. The opinion of such an able writer, prominent educator, and cultured gentleman, is not only of interest to the JOURNAL, but to its world-wide circle of readers. Dr. James may fairly be taken as a representative of a large body whose interest in psychical phenomena is active, permanent and friendly and whose co-operation is both desirable and important to the cause of truth.

Here is that portion of the Professor's letter of interest to the JOURNAL's readers: "The double task of the RELIGIO-PHILOSOPHICAL JOURNAL, of fighting against 'much that is respectable'—as the fashions go—and for much that is not, makes its problem a peculiarly difficult one. I follow its career with interest, and anxious myself to strike the right balance between over-criticism and over-credulity, believe that I learn much from its pages. 'The invariable manliness and straightforwardness of tone of its original matter are most refreshing. Whatever mistakes of detail it may make, those qualities give it 'an enviable and eminent place in American journalism.'"

Wages One Hundred Years Ago.

Those who are working themselves into a fever over the "demdition grind" of the present age, will do well to ponder the following statement. It is taken from a volume entitled, "Home Industries and American Labor," being four lectures delivered in Harvard University during January, 1885, by Prof. R. E. Thompson of the University of Pennsylvania.

In 1793 the Schuylkill & Susquehanna Canal Company advertised for workmen, offering \$5 a month for the winter months and \$6 for summer, with board and lodging. The next year there was a debate in the House of Representatives, which brought out the fact that soldiers got but \$3 a month. A Vermont member, discussing the proposal to raise it to \$4, said that in his state men were hired for \$18 a year, or \$4 a month, with board and clothing. Mr. Wadsworth of Pennsylvania said: "In the States north of Pennsylvania the wages of the common laborer are not upon the whole superior to those of the common soldier."

In 1797 a Rhode Island farmer hired a good farm hand at \$3 a month; and \$5 a month was paid to

those who got employment for the eight busy months of the farmer's year. A strong boy could be had at that time in Connecticut at \$1 a month, through those months, and be earned it by working from daybreak until 8 or 9 o'clock at night. He could buy a coarse cotton shirt with the earnings of three such months.

Matthew Carey in his "Letters on the Charities of Philadelphia" (1829) gives a painful picture of the working classes at that time. Every avenue to employment was choked with applicants. Men left the cities to find work on the canals at from 60 to 75 cents a day, and to encounter the malaria which laid them low in numbers. The highest wages paid to women was 25 cents a day, and even the women who made clothes for the arsenal were paid by the Government at no higher rates. When the ladies of the city begged for an improvement of this rate, the secretary hesitated lest it should disarrange the relations of capital and labor throughout the city! Poor people died of cold and want every winter in the city, and the fact seems to have made an impression only on benevolently-disposed persons like Mr. Carey.

The Duty that Liberals owe Their Children.

It is a notorious and lamentable fact that Liberals of all shades of belief, from the Unitarian to the Agnostic, and including Spiritualists, do not exhibit sufficient interest in the instruction of their children in those lines of knowledge through which they, the parents, have escaped from their theological bondage, or avoided becoming slaves to error.

On next Sunday morning at Madison St. Theatre—opposite McVicker's—Wm. M. Salter, lecturer for the Ethical Society, will speak upon the duty that Liberals owe their children. The JOURNAL hopes its city readers will hear what this earnest and able man has to say. It may be well to mention in this connection that seats are free at Mr. Salter's Sunday meetings.

To Boston Readers.

The Mutual News Co. of Boston, has removed to new and commodious quarters at 176 Devonshire St. A retail department has been added to the wholesale, and the RELIGIO-PHILOSOPHICAL JOURNAL can always be found on sale there. This stationery store and news stand is centrally located, and convenient for many of the JOURNAL's Boston readers.

The JOURNAL is also on sale at the office of its esteemed contemporary, the *Banner of Light*. Mr. Cornelius Bradford, who supplies papers at Metropolitan Hall on Sundays, sells the JOURNAL. Those who are not yearly subscribers may obtain it at either of these places or order it through their local news-dealer.

Briggs of Boston.

This swindler is again "doing" the West in more ways than one. Two weeks ago he was at Grand Rapids pretending to be a medium for spirit manifestations. He is an unmitigated fraud and liar. If a rather short, effeminate acting, smooth tongued fellow turns up and says his name is Briggs, tells large stories of his powers, says his scances resemble those of Mrs. Lord, etc., spot him! Should he venture into Chicago the JOURNAL will endeavor to provide him with a certificate from a police Justice entitling him to 100 days of hard labor and his board.

GENERAL ITEMS.

Now is the time to ask your friends to subscribe to the JOURNAL.

We extend our thanks to Dr. W. B. Mills, of Saratoga, N. Y., and Mr. M. T. C. Flower, of St. Paul, Minn., for their photographs, which we place with our valuable collection.

W. J. Rand, of Brooklyn, N. Y., writes: "We are having regular meetings at Conservatory Hall. J. J. Morse will occupy the rostrum in November, and Mrs. Helen J. T. Brigham in December."

The excellent article which we published last week under the head of "The Spiritual Philosophy," by G. H. Romaine, should have been credited to the Cincinnati *Enquirer*. It was inadvertently omitted.

\$2.50 pays for the JOURNAL one year. Any one who reads 52 consecutive numbers and then thinks he has not got the worth of his money, can have it refunded on making application.

J. Clegg Wright speaks in Cincinnati this month. Many in Chicago who have heard him in the East are anxious to have him here. Any local society here that secures him will be sure of a full house during his stay.

A. E. Carpenter, widely known as a lecturer, skillful mesmerist, and an earnest Spiritualist, in a letter to the JOURNAL writes: "Let me add that I rejoice in the work you are so bravely doing, and you have my hearty God speed in all exposure of fraud and sincere statement of truth."

Mrs. M. A. Howes, who comes to Chicago well recommended as a test medium and a lady, has located for the winter at 48 Warren Avenue, near Ashland Avenue. She informs the JOURNAL that her hours for receiving calls are from 9 to 12 and 1 to 5 o'clock daily except Sunday.

A London audience raised storms of dissent when Henry Ward Beecher told them of probation after death. Your solid Englishman wants no such sentimental nonsense. "Give the sinner hell," is his word. The Chicago *Tribune* wickedly suggests that they would dread to see Guy Fawkes, wicked old Judge Jeffreys, and the wretched old British kings in heaven,—which is no great wonder.

The *Journal of the American Akademe* for October, is wholly taken up by an able and thoughtful paper from Prof. Alexander Wilder, entitled *Ancient Symbolism and Serpent Worship*. Those interested in such studies cannot afford to miss this learned exposition. Single numbers, 25 cents. Address the Editor, 566 Orange St., Newark, New Jersey.

Send in the addresses of those to whom you would like to have a specimen copy of the JOURNAL sent.

A correspondent from San Diego, Cal., says: "The Spiritualist society here is prospering nicely, and we hope to build up rapidly."

The South-Western Railway Advance for October 9th, is a superb number. It is published by J. R. Robinson, Ashland Block, Chicago.

Dr. J. K. Bailey spoke at Scranton, Pa., Aug. 29th and Oct. 10th; at Newark, N. J., Oct. 17th and 24th; at Brooklyn (Eastern Division) Oct. 31st. He still desires engagements in the New England States. Address him, Box 123, Scranton, Pa.

The grounds occupied by the N. E. S. O. M. Association, at Lake Pleasant, Mass., have been purchased by a few of the old campers. Mr. Bartholomew, one of the Trustees, is at Lake Pleasant surveying and arranging matters, as many want to purchase lots. Any one wishing information about the grounds, can write Mr. N. S. Henry, Montague, Mass.

A Free Religious Supper is to be held in the Melonaon, Boston, on Thursday, November 18th, at 6:30 P. M. There will be speeches by Prof. Thomas Davidson, Rev. J. W. Chadwick of Brooklyn, N. Y., and Col. T. W. Higginson, at 8 P. M.; also, a paper will be read by Mrs. Sara A. Underwood. Mr. W. F. Potter will preside. Tickets \$1, at Ditson's 45 Washington street, Boston.

On the 8th page of the JOURNAL will be found an extract from an article published in Light, of London, England. The article was prepared by Mr. Eglington, and is intended as a refutation of the charges made against the genuineness of his mediumship by Mrs. Sidgwick. It occupies forty-four pages of Light, and is interesting and conclusive throughout.

Mr. Gladstone in a letter to Prof. Huxley, made the following significant declaration: "I will not dispute that in these words, 'Do justly and love mercy, and walk humbly with thy God,' is conveyed the true ideal of religious discipline and attainment. It may be that we shall find that Christianity itself is in some sort a scaffolding, and that the final building is a pure and perfect theism."

J. Madison Allen desires the JOURNAL to say that he has been busily occupied for some time in New York, Pennsylvania and Ohio. He spoke in Warren, O., Sept. 24th and 26th; in Farmington, Sept. 28th and 30th, and October 3rd, 13th, 14th, 17th; in Mesopotamia, Oct. 10th and 31st; in Middlefield Oct. 15th and 24th. He lectures again in Middlefield, Nov. 7th. He is open to further engagements.

Photographs of the "Ancient Band," from paintings by Anderson, the spirit artist, have been again made by J. Winchester, of Cal., and are for sale at this office. Price, full set \$10; single photos 50 cents; five for \$2. Dr. Joseph Beals, of Springfield, Mass., speaks of these photographs as follows: "They are just wonderful, and I should think that every Spiritualist in the land who could afford it, would have a set of them."

In the way of conventions, Chicago is now the banner city of the world. Situated near the centre of population, with over forty railroads and direct transportation facilities with all parts of the country, it is the most desirable point for large gatherings or small. Its hotel accommodations are vastly superior to those of any other city except New York. These advantages and many others conspire to make Chicago not only the point for conventions but the most populous city in America.

A "Bible and prophetic" conference is to be held at Farwell hall, beginning Nov. 16th and lasting until the 21st, at which will be present ministers of all the leading religious denominations, excepting the Catholic, from all parts of the United States. The meeting is for the purpose of discussing prophecies as made in the Bible, including Christ's second coming, his predictions, judgments and rewards, etc. Scholarly papers bearing on the subject will be read, and presented for criticism.

The seventh annual entertainment of the Press Club of Chicago was given on Monday evening of this week at Central Music Hall. A brilliant audience packed the house until no good standing room was left. Representatives from the different theatrical companies in town assisted in entertaining the people. Bill Nye and J. W. Riley came all the way from Pittsburgh to make the audience laugh, and they succeeded. Miss Emma Bobbit and Miss Lily Runals sang. There were fourteen numbers on the programme, but the enthusiasm of the audience nearly doubled the list and midnight was close at hand when the enjoyable affair ended.

A. B. writes as follows from Northampton, Mass.: "We have not had a society of Spiritualists in Northampton up to this day. Our numbers are very small. We have had a speaker among us occasionally. During October we have had Mr. J. Clegg Wright with us. His lectures have given the greatest satisfaction. Last Sunday his subjects were, 'The Spiritualism of Emerson' and 'The Spirit of the Age.' I cannot give even an epitome of these addresses, to do them justice, or even convey an idea of the manner of the speaker. Mr. Wright is a radical speaker—fearless in his utterances and logical in his method. He speaks in a perfect trance, and is not always under the control of the same spirit. We have had during the past month, the best minds of Northampton listening to him. If we could keep him here with us regularly we could build up a fine congregation of intelligent people. During his stay with us he has spoken in several of the surrounding towns."

THE PSYCHICAL OPPORTUNITY.

BY A. E. CARPENTER.

Under this title Miss E. Stuart Phelps discourses quite earnestly and eloquently in one of the leading magazines, endeavoring to impress upon the public mind the necessity of some one coming to the front and explaining in a comprehensive way the phenomena known as Mesmerism, Spiritualism, Clairvoyance, Materialization, etc. She freely admits that there are some remarkable and mysterious happenings which occur in connection with the investigation of these subjects, but no one has explained them. They are all involved in a mystery too deep for any mind, as yet, to understand; and the solution of these psychical phenomena is the "Psychical Opportunity," which some mind, equal to the occasion, ought to grasp.

She makes a strong plea, urging this looked for individual to come forward and do his duty. A call coming from one so exalted in literature ought not to go unheeded, and let us hope that the gifted one will soon appear. It seems a little strange to me that the author of "Gates Ajar" and "Beyond the Gates" should thus publicly announce that these works are the pure products of the imagination; that nowhere is there a reliable fact upon which might be raised something of the superstructure of a rational spiritual world, peopled with real human beings, so beautifully pictured in both of these works.

"Gates Ajar," which won for her the notice of the literary world, was read with delight by Spiritualists everywhere, so much of it was in harmony with their belief and teachings. The central idea of this book, and what attracted the people's attention, was her conception that the life beyond was a natural real life not unlike the present, only more exalted. Had not the Spiritualists believed and taught this, and had not every communication claiming to come from the spirits reiterated it over and over again from the first rap at Hydesville?

This "Gates Ajar" was but the echo of what Spiritualism had taught for years and was still proclaiming all over the land. The astonishing phenomena of modern Spiritualism, the beautiful conceptions of a spiritual life, so much in consonance with her imaginings, which it heralded, did not inspire her, for the expounder of their meaning had not yet come, nor has he now appeared. The "opportunity" is present, but the man does not stand forth. It seems her idea is that some one should undertake this task and settle at once and forever this vexed question of the meaning of all psychic phenomena.

The work of the Society for Psychical Research is, perhaps, not familiar to her, or likely she does not regard its members as competent to the task. She is looking for some one individual to do this. It seems to me that right there is her difficulty. Have not thousands of our brightest minds been observing and collating these facts for nearly two score years? Are the conclusions that they have arrived at of no possible value? Again, suppose one man should claim that he had grasped the "Psychical Opportunity," and solved the problem, how many would accept his statement?

The fact is Miss Phelps is right about the "Psychical Opportunity," but it is an opportunity for no particular one, but for all, and the solutions of its problems are for each and all, each one working and investigating for himself and gladly receiving and recognizing such assistance as others can give. If we are to learn the truth we must find out the facts in the case. Are there any well authenticated, reliable facts of so-called spiritual phenomena, clairvoyance and mesmerism? Volumes of them. Have they ever been published? By the thousands. Who observed and recorded them. Such men as Prof. Hare, Judge Edmonds, Robert Dale Owen, Epes Sargent, Professors Crookes and Wallace of England, and Zöllner of Germany, men of note and high scientific attainment. Do their conclusions settle the question? Not by any means, but their opinions are deserving of consideration as it is to be supposed that they would not have reported favorably in regard to these phenomena, had they not had very strong evidences. Their testimony is valuable, but it seems to me that in Spiritualism there have been constantly occurring facts that did not need to be endorsed by the scientific world to be accepted by those to whom they were presented. If certain palpable facts are experienced by me and the evidence of my senses is appealed to in a positive and decided manner, I don't think it is necessary that I should consult Prof. Newcomb at Washington or any other recognized scientist to tell me whether my senses are to be depended upon.

Certain mysterious intelligences have been producing phenomena of a marked and singularly characteristic nature for many years. These phenomena have occurred in quiet homes, in well ordered communities, often presenting themselves unsuspected, and again have come in response to earnest and sincere investigation. Communication with these intelligences has been established in a great variety of ways, and when asked who and what they are, the answer has been invariably, "We are spirits that have lived upon the earth," giving such evidence as could be presented to prove their identity. Often this evidence has been weak, uncertain, and so doubtful as to be entirely inconclusive; and, again, it has been positive, clear—I think I may say—demonstrative.

We will take for illustration a simple fact out of many similar ones that I have witnessed, and admitting that my testimony is true it seems to me that there could be but one conclusion on the part of any person observing such a fact. Some years ago my wife, Mrs. J. M. Carpenter, and myself were traveling down east. We stopped over night in the city of Portland, at a hotel. The next morning my wife was so ill that she was unable to go down to breakfast and remained lying in bed. She seemed to be getting worse, and I became so alarmed about her that I made up my mind to go and get a physician. As I was about to go out I looked towards the bed which stood in one corner of the room, some twenty feet square, and I saw that my wife's right hand was moving as though she wanted to write. I looked around to find some paper for her to write upon, and discovered a sheet of common note paper lying upon a small table on the opposite side of the room, and some twelve feet from the bed. I took the sheet of paper and tearing it in two, I left one half lying upon the table, placed the other half on a book, and putting a pencil in my wife's hand, her hand moved mechanically and a prescription was written, signed Dr. Brown.

This was a very common experience with us, and I decided that instead of getting a doctor, as I had intended, I would go out and get the prescription filled and give it to the patient. I took the half-sheet of paper on which the prescription was written and laid it down upon the table from which I had taken it. Turning towards the bed, I saw my wife apparently greatly excited, pointing

upward with both hands, she exclaimed, "Did you see that?" "What!" said I. "Did you not see Lillian go past you just now?"

I replied that I saw nothing. "How could you help it," she cried. "She almost touched you. She wrote something on that piece of paper and has put it up yonder."

This was said in a voice broken with agitation and excitement. I looked in the direction she pointed and behold there was a half sheet of paper, filed on to a small-headed picture nail that was driven into the border of the paper within a few inches of the ceiling over head.

The room must have been twelve feet high. The only way I could reach the paper was by taking a chair and placing it on a table. I did this, and succeeded in getting the half-sheet of paper, and examining it. I found that it was identical half-sheet that I had torn off and left upon the table. This I proved by taking the piece on which the prescription was written and putting the two together, the rough edges matched exactly. This half sheet of paper I had left upon the table a moment before a perfect blank. My wife said I saw Lillian write upon it, and put it up yonder. It was there sure, and as I took it down I found written upon one side in a fine beautiful hand, these words:

"Do not be alarmed about my sister; she will be better in a little while. Lillian."

This hand-writing was not like my wife's, but was completely identical with other writing by this same Lillian. My wife and I were in the room alone. It was as late as nine o'clock in the forenoon; the room as light as two large windows and clear outside weather could make it. I wish to analyze this fact a little farther. My wife says: "I saw Lillian write upon the paper and put it up yonder," manifesting great surprise that I did not see her also. The physical fact proved that she saw what she said she did. How she saw it I do not know; that she did see it I could not doubt. Here was a "Psychical Opportunity" in the presence of which there is not a man or woman living but would have stood as I did, dumbfounded. The question of deception, hallucination, error of observation were all eliminated. Before me was the bald fact that an intelligence, invisible to me at least, had demonstrated her presence in such a way as to leave no chance to doubt. This intelligence claimed to be the spirit Lillian. I have recorded this fact precisely as it occurred. Who and what was it that my wife saw, and that certainly did write upon the piece of paper? Perhaps I ought to add that I got the prescription and before night the patient was nearly as well as ever.

As I said before, this is but one of many similar facts that have occurred in the presence of my wife and self, and sometimes other witnesses. Now I contend that it does not require any extraordinary power of observation to understand the significance of such facts. I do not think it is necessary to call in some expert in science to account for it. Either it is what it claims to be or else we are beset with demons, apparently human, that take upon themselves the appearance of an "angel of light, so as to deceive the very elect." I do not think, however, that this view of the subject is worthy of a moment's consideration.

Miss Phelps is right, the "Psychical Opportunity" is here, and so are the people capable of grasping and solving its problems; not one person, but all the people who have risen to the apprehension of our spiritual relations. We may be left like Miss Phelps, to speculate and dream as to what the nature and conditions of the life of the soul may be after it has left the body; but that there is such a life, facts similar to the one I have related, prove beyond all cavil. Thousands of men and women, scientific and unscientific, cultured and uncultured, have stood in the presence of these facts and have interpreted their lessons, rejoicing unspcakably in the sublime revelations which they have unfolded. Cincinnati, O.

R. Heber Newton Last Sunday.

He Chides the Inhumanity of Christians and Shows that the Great Poets had Clearer Vision of the Fitness of Things than Most of the Clergy.

[Special to the Religio-Philosophical Journal.]

On the last Sunday of October R. Heber Newton preached an eloquent sermon from his pulpit in Anthon Memorial Church, 48th street, New York, to a large and deeply interested audience. The following is a brief outline of the leading thoughts as they fell from the lips of the speaker.

All Souls' Day comes round this week, with its beautiful expression of the larger hope for man cherished by Catholicism. On that day the Catholic Church taught the faithful to pray for the souls of all men who passed into the life beyond—a mockery, of course, if there were no possibility of prayer availing to help the dead into a new and larger life. The Catholic Church had learned this larger hope from Paganism, with its All Souls' Day. And yet to-day our petty Protestantism has not crept up to the splendid trust of the Medievalism and of Paganism; and one of the freest and most intellectual of our churches is angrily disputing whether the heathen can have a second chance, though they had no first chance on earth; while only a few souls in our own church dare openly pray for the dead of all. This week our young people begin their winter's study of the greatest of our native poets, Emerson, as part of their work of religious culture. Such a study must be a liberal education in religion. The poets have always been the prophets of reasonable religion, whether in Israel or in America. They have always been in advance of the priests and rabbins. To these prophets of Protestantism we largely owe it that beneath the creeds of the churches there is growing a simpler faith and a larger hope. It seems timely to remind you what a harmony of voices there is among our poets concerning the darkest dogma of ecclesiastical religion.

The great poets have not been blind to the fact of sin. They have not been superficial optimists, indulging in sentimental dreams about an ideal man. Their eyes have been wide open upon the actual man of earth, with all his weaknesses, follies, and sins. The lyric poetry which has made itself immortal, has sung in sad strains the wail of great hearts over the evils of earth. Epic poetry has grown around the story of some wrong. What tragedy could there be, were there no disorders of a double nature, no law of conscience and no revolt of passion, no chequered play of "Walded light and gloom" across man's pathway? The core of every tragedy, from the Agamemnon to King Lear, is a sin. What phase of actual evil did not Shakespeare see?

Neither are the great poets blind to the reality of retribution. What else, one might ask, do they see? The Greek dramatists make every plot turn on the mysterious working of Nemesis. Dante left us his visions of the horrors of Inferno—literally true for his day, and still most profound parables. Shakespeare has given us sermons such as no preacher ever wrote upon the retribution which follows wrong. The thought of this gives Hamlet pause. Even the hardened murderer in Richard 3rd fears that conscience may come back to him. Macbeth, with his mind "full of scorpions," and Lady Macbeth, walking in her sleep, wringing her hands as though trying to wash out the bloody spots—are solemn lessons which no dogma can make more impressive. The A. E. C. F. M. does not believe more intensely in a hell than do the great poets.

But their hell opens upward into heaven. They are not blind to the truth that the divine judgments are seeking to prove remedial, that the punishments of Providence are working unto a restoration of the lost manhood. They may not formulate their belief, but their secret trust breathes through all their greatest work. From below the horizon of life they see a blessed light arising. Swinburne says of Absolus that in him we see "the promise of the morning on which mystery and justice shall be made one; when righteousness and omnipotence shall kiss each other." Dante found a secret way up out of hell into purgatory. Dowden tells us that the last cycle of Shakespeare's plays finds the interpretation of each plot in the word "reconciliation." As the genius already quoted declares, there is no inexplicable sin left on the island in the Tempest. The great poets of our own day are above in declaring the larger hope. King Arthur bending over Guinevere utters the hope which finds a clearer voice in the sacred canto of "In Memoriam." Browning's "Saul" utters in burning words this robust singer's inmost conviction. Whittier's "Eternal Goodness" and "The Cry of the Lost Soul" give us the persuasion of the sweet Quaker poet. Lowell's "Si Descendero in Inferno Aedes" reveals his faith. The choir of our great singers are in unison in lifting the note of clear, calm hope high above all the fears of the priests and the despair of the doctors. Would that from them our perturbed Protestantism would learn the larger trust of the early church, as Matthew Arnold has interpreted it in his fine sonnet—"The Shepherd and the Kid"—and see the Good Shepherd bearing on his arm not the gentle lamb but the wild and wayward kid, the youngling of the goats who stand on the left hand of the Judge!

Mental Healing.

Mrs. Emma Hopkins will open her next course of lectures on the 12th inst., at 3 P. M., in Apollo Hall, Central Music Hall Building. The course of instruction comprises twelve lectures and covers the ground completely, it is thought. Further particulars may be had by calling at or addressing 2210 Michigan Avenue.

Grand California Excursions.

The Chicago, Rock Island & Pacific Railway announces three grand first-class excursions to the Pacific Coast, leaving Chicago Nov. 9th, Nov. 16th, and Dec. 7th, at extremely low rates. For additional information, tickets, sleeping car accommodations, etc., apply to nearest ticket agent, or address E. A. HOLBROOK, G. T. & P. A., C. R. I. & P. RY., Chicago, Ill.

A Hard Fate

It is indeed, to always remain in poverty and obscurity; to be entertaining reader and avoid this. No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive free, full particulars about work that you can do and live at home, at a profit of at least \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay.

It is not generally known that President Lincoln was an inventor, but the first installment of the Lincoln Life in the November Century, will contain reduced fac-similes of the drawings in the Patent Office, on which was obtained a patent for "A. Lincoln's improved manner of buoying vessels." A drawing is also given from the model of the invention. The patent is dated the 22nd of May, 1849.

The claims as to the curative powers of Hood's Sarsaparilla are based entirely on what the people say it has done for them. Send to C. I. Hood & Co., Lowell, Mass., for a book containing statements of many remarkable cures by Hood's Sarsaparilla.

SCOTT'S EMULSION OF PURE

Cod Liver Oil, with Hypophosphites. For Lung Troubles and Wasting Diseases. Dr. J. SIMONAUD, New Orleans, La., says: "Scott's Emulsion is the finest preparation of the kind ever brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all druggists at 25c., 50c. and \$1.

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martine's Hall, N. W. cor. 22nd Street and Indiana Avenue.

BIG BARGAINS

HOLIDAY BOOKS.

OFFER NO. 1.—"Life and Words of Christ." By Gellie. 1 vol., 16mo., 888 pages cloth gilt. Farrar's Works. "Seekers After God." 1 vol., 12mo., cloth, gilt. "Early Days of Christianity." Uniform with above. We will send either one of these works separately at \$1 per vol., or the three for \$2.75.  
OFFER NO. 2.—"Immense Bargain. Milton's 'Paradise Lost.'" With 61 colored illustrations by Gustave Doré, 50 in. in length, cloth, gilt edges, gold title and ornamentation. Regular price, \$28. Dante's "Inferno," with critical and explanatory notes, life of Dante and chronology, illustrated with 70 full-page illustrations by Doré, imperial quarto, richly bound, extra cloth, gilt edges, gold title and ornamentation. Regular price, \$41. Dante's "Purgatory and Paradise." Uniform with above, at same price. We will give either of these books at \$5, two for \$9, or the three for \$12.  
OFFER NO. 3.—Juvenile Books. "Holly and mistletoe" By Mary Abbott Rand. Fully illustrated, illuminated covers, 4to, size 8x10 1/2. Regular price, \$1.25. "Homespun Yarns" Uniform with above, same price. We will send this set for \$2. Separately, the two former for \$1 per vol., and "Fairy Tales" for 40 cents.  
OFFER NO. 4.—Unparalleled. The Carlton Edition of Standard Works. The best and cheapest books on the market. A marvel of book-making at the price we offer them. All printed from new plates, in large, clear type, on good paper, and handsomely bound in cloth, black and gold. Price per vol., 60 cents. The following are a few selected from the list: Adam Bede, 250pp.; Fabian, Anderson's Fairy Tales, Christmas Stories (by Dickens-Dollin) Called Back (by Hugh Conway); Joe Glatton, East Lynne, Felix Holt, Grimm's Popular Tales, Gulliver's Travels and Baron Munchausen, Jane Eyre, Last Days of Pompeii, Mill on the Floss, Pilgrim's Progress, Robinson Crusoe, Scottish Chiefs, Swiss Family Robinson, etc., etc. Remember that these are beautiful books, not cheaply gotten up, but books which will make splendid and appropriate presents. To any one who orders 10 copies of these books at \$1, we will send them in one lot, and in offer No. 2 for the same, we will give them a copy of Milton's Paradise Lost. Send for catalogue of the Carlton Books. We also have thousands of other standard books, poetical works, fiction, novels, etc., etc., at correspondingly low rates. Write us in regard to any books you may desire. We may have them in stock and be able to save you money. Send all money by registered letter, P. O. order, draft or postal note. Any information desired in regard to other works not specified will be cheerfully furnished. We publish no catalogue, as this drive will last only until New Year's, and those who desire fine books at bargain prices must purchase now.  
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W. W. COOK & CO., 161 La Salle Street, Chicago, Ill.

Reduced Rates to Florida and the South.

On November 1st the Monon Route (L. N. A. & C. R.) commenced selling round trip tickets to Florida, and the South. These tickets will be good until June 15, '87, and allow fifteen days going and same returning. This will give ample time for the holders to make numerous side-trips that will suggest themselves while en route; for instance the Mammoth Cave, which interesting trip can now be made entirely by rail, instead of the former tedious stage journey necessary, as the railroad has just been completed to our connection below Louisville. For rates, full information, etc., call on or address E. O. McCormick, Gen'l North Pass. Agent, No. 12 Clark St., Chicago, Ill.

We don't wish to see any of our readers defrauded, and must warn them against the many counterfeits of the "Garland Stoves and Ranges." These articles are without doubt the best we have seen both beautiful and useful.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Ice Co. in this issue of our paper. We can recommend this Company for their price, and send orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 11, 1885.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

Washburn & Goring's Hair and Whisker Dye—Black & Brown, etc. Washburn's Toothache Drops each 1 Minute, 25c.

Business Notices.

Physics and Metaphysics. An able exposition of the marvel of the age, healing disease without medicine. Price, 10c. Mrs. H. H. Phelps, C. S. B., 623 Fulton St., Chicago, Ill.

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To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and exact address at once. The National Co., 25 Bay St., N. Y.

PATENTS

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OUR NOSE

has been smothered around the market the past season and our new Pills, Catarrh, etc., will cure it. Send 10 cents to get it. Write to W. W. Cook & Co., 161 La Salle St., Chicago, Ill.

DEAFNESS.

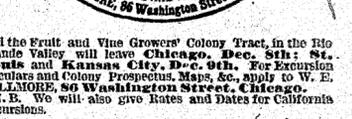
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And the Fruit and Vine Growers' Colony Tract, in the Rio Grande Valley will leave Chicago, Dec. 11th, 1886. Circles and Kansas City, Dec. 9th. For Excursion Circulars and Colony Prospectus, Maps, etc., apply to W. E. WILBUR, 80 Washington Street, Chicago, Ill. N. B. We will also give Rates and Dates for California Excursions.



To a Dying Infant.

Sleep, little Baby, sleep! Not in thy cradle bed, Not on thy mother's breast...

Yes, with the quiet dead, Baby, thy rest shall be. Oh! many a weary wight, Weary of life and light, Would fain lie down with thee!

Peace! peace! the little bosom Labors with shortening breath, Peace! peace! that tremulous sigh Speaks his departure nigh— These are the damps of Death.

I've seen thee in thy beauty, A thing all health and glee; But never then wert thou So beautiful as now.

Baby! thou seem'st to me, Thine up-turned eyes glazed over Like harlequin's with dew— Already cold and hid By the convulsed lid, Their pupils' darkly blue,

Thy little mouth half open, The soft lips quivering, As if, like summer air, Hailing the rose leaves, there Thy soul were fluttering.

Mount up, immortal essence! Young spirit! hence—depart! And is this Death? Dread things? If such thy visiting, How beautiful thou art!

Oh! I could gaze forever Upon that waxen face, So passionless; so pure; The little shrine was sure An angel's dwelling-place,

Thou wepest, childless mother! Ah, weep—'t will ease thine heart; He was thy first-born son— Thy first, thine only one; 'Tis hard from him to part.

'Tis hard to lay thy darling Deep in the damp cold earth, His empty crib to see, His silent nursery, Late ringing with his mirth.

To meet again in slumber, 'Tis small mouth's rosy kiss, Then—wakened with a start By thine own throbbing heart, His twining arms to miss,

And then to lie and weep, And think the live-long night (Feeding thine own distress With accurate greediness) Of every past delight.

Of all his winning ways, His pretty, playful smiles, His joy at sight of thee, His tricks, his mimicry, And all his little wiles.

Oh! there are recollections Round mother's hearts that cling! That mingle with the tears And smiles of after years, With oft awakening.

But wilt thou, fond mother, In after years, look back (Time brings such wondrous easing) With sadness not unpleasing, Even on this gloomy track.

Thou'lt say, "My first-born blessing! It almost broke my heart, When thou wert fated to go; And yet, for thee I know 'Twas better to depart.

"God took thee in his mercy, A lamb untaken—untired— He fought the field for thee He won the victory— And thou art sanctified!

"I look around and see The evil ways of men, And Oh! beloved child! I'm more than reconciled To thy departure then.

"The little arms that clasp't me, The innocent lips that prest, Would they have been as pure Till I had thee on my breast?"

"Now like a dewdrop shrined Within a crystal stone, Thou'rt safe in heaven, my dove! Safe with the Source of love The everlasting One.

"And when the hour arrives From flesh that sets me free, Thy spirit may await, The first at heaven's gate, To meet and welcome me!" —Caroline Bowles Southey.

Horstford's Acid Phosphate. In Impaired Nerve Function. Dr. C. A. FERNALL, Boston, Mass., says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

A yoke of oxen in Canada, being very thirsty, ran to a trough by a pump, and one was crowded upon the well platform, which gave way and let him into the well. He hung by the yoke struggling for a time, and then his mate was drawn headforemost into the water twenty-four feet below. A crowd collected, a line was fastened around the body of a boy, and he was lowered into the well. He unyoked the cattle, fastened a logging chain around the neck of each animal, four horses were hitched to the chains, and once again the oxen were drawn from their prison without injury.

Cataract, Catarhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby cataract, catarhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

There are 100,000 farmers in the farming district of Texas, lying between the cotton district of the coast and the grazing lands of Northwestern Texas, who need 100,000 bushels of wheat for planting this fall. They will need as much more oats and corn for wintering their stock until spring. They have lost three crops from the drought which has prevailed for the past year, and most of them have nothing except their farms. The homestead law of Texas exempts the house, outbuildings, family stock and 160 acres from mortgage, and they are thus left without means of support in seasons like the past, one of severe drought.

"Hall! Horrors, Hall!" is an expression of Milton regarding the "infernal world." It is not too much to say that those who suffer from cataract would thus express themselves about that disease. Torture and despair mark their daily existence. However, every case can be cured by Dr. Sarg's Cataract Remedy. Its proprietors have or soon will make a similar offer in all the newspapers, for 1886 for an innumerable time. It especially caters to all old people, is thoroughly cleansing, antiseptic, soothing and healing in its effects.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. —Mary Ann Sears, 7 Hollis St., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla, however, completely restored her health, and her eyes are as well and strong as ever. —G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. —Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. —H. P. Burt, Hastings, N. Y.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. —P. Germain, Dwight St., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes, and impaired vision. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. —Andrew J. Simpson, 147 East Merriam St., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. —Alarie Mercier, 3 Harrison Ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

saparilla, and, in a short time, her eyes were completely cured, and her bodily health restored. —C. R. Simmons, Greenbush, Ill.

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SPECIAL OFFER to readers of the Religio-Philosophical Journal. For \$1.50 in advance we will send Unity one year and will also send as a premium Giles B. Stebbins's compilation, Chapters from the Bible of the Ages, a 400-page cloth-bound volume which until very recently has sold for \$1.00.

Mental Gymnastics; OR, MEMORY CULTURE. By ADAM MILLER, M. D. A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business. The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

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INDEPENDENT SLATE-WRITING.

Extraordinary Tests Given Through the Mediumship of W. Eglington.

(Light, London.)

EVIDENCE OF THE VISCOUNT FOLKESTONE, M. P. Lord Folkestone, M. P., Treasurer of Her Majesty's Household, sends me the following letter. The Viscountess Folkestone is an Associate of the S. P. R.

DEAR EGLINTON.—I have seen your letter in this day's Light, and gladly bear my testimony, so far as my powers of observation are worth anything, to the genuineness of the manifestations of psychography that I have witnessed with you. I will give one instance in particular, which to my mind cannot be explained away by any conjuring tricks. It occurred on the first occasion when I had a sitting with you. It was on the 6th June last year, in full daylight. We had obtained writings in the locked slate, in answer to a question, which you could by no possibility have seen, which I wrote myself, and which no one in the room had any knowledge of but myself. I locked the slate myself, and it never left my sight from the time I wrote the question in it until the answer was written and read by the company after I had unlocked the same. The answer, I may say, contained a most unusual word, which I had used in the question. The clearest evidence, however, of genuineness occurred afterwards, when Lady Folkestone produced a plain card out of her bag, marked for identification, which she herself put between two slates, with a small piece of lead, which card I am prepared to swear was never touched by you, before or after being placed between the slates, nor were the slates or your hands for one instant out of my sight. On this same card a message was written, in lead. This card my wife has now in her possession. It was utterly impossible for any trick to have been played by you, even if you had attempted to divert my attention, which you did not. You may make use of this letter in any way you please.—I am, yours very truly, FOLKESTONE.

S. Ennismore-gardens, S. W. July 10, 1886. In reply to my request to supplement the evidence above given, Lord Folkestone further writes: DEAR EGLINTON.—I send you answers to the questions set forth in the last issue of Light, derived from personal experience of your mediumship.

1. Writing was obtained on my own paper, brought to your house by my wife, marked for identification, which paper was untouched by you, and placed between two slates, which were never out of my sight from the time of placing the paper between them until it was taken from between them with the writing on it.

2. Writing was obtained in the locked slate, I myself locking it, and keeping the key, which slate was never out of my sight.

3. I can testify to the fact that the hand holding the slate was in sight the whole of the time.

4. I ascertained that the slates were perfectly clean prior to the writing taking place.

5. It was utterly impossible for the writing, in answer to one question in particular, to have been prepared beforehand. It was directly pertinent to the questions suggested on the spot, nor could it have been known beforehand what I was about to ask.

6. The writing took place with the slate held above the table in full view, in the full light of a summer's day.

7. The facets of the pencil, after the writing, were found to be worn, which they were not before.

8. I distinctly heard the sounds of writing coming from the slate, hearing the distinctive sounds of crossing the t's and dotting the f's.

9. Free examination of room, tables, slates, and pencils were allowed by you, nor was any attempt made to divert my attention at any time during the sittings.—I am, yours truly, July 18th, 1886. FOLKESTONE.

A SEANCE WITH BARON CARL DU PREL AND BARON HELLENBACH.

..... One morning, when I was in company with Eglington and Baron Hellenbach, it was proposed, by slate-writing, that we three should hold a seance without any other persons being present. .... He next asked Baron Hellenbach for a blank sheet of paper, and when a packet was handed to him taken out of a writing-case, of rather stiff note-paper, about the size of a post-card, he took a sheet, laid it upon the table, and then went to a book-case, took out a book at hazard, which proved to be Zöllner's "Transcendental Physics," which he likewise laid upon the table. He then tore off a corner of the sheet of note-paper, which he put in my hand, after which he placed the blank sheet in the book, placing likewise a morsel of lead pencil in it, and then closed it. We then united our six hands together above the book, Eglington kneeling between us on the floor, and Baron Hellenbach put a question on a matter connected with his private affairs and studies, which demanded a long answer. In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. .... We found, between pages 386 and 387, the lately blank sheet of note-paper covered with thirty closely-written lines. The corner of the paper which was torn off, with its edges sharp and jagged, on account of the thickness of the paper, fitted exactly; while a later examination showed a slight impression of this on the top page of the book, though not the slightest mark of the pencil. The message was written in the English language, but was not finished, and only partly answered the question which had been put. Encouraged by this result, we allowed the medium to follow his impulses, which still continued to have the character of being involuntary. He now pushed the slates lying upon the table nearer to us, and placed a blank sheet of paper in one of them, which was a double-folding slate, and another similar sheet between two ordinary slates, laid one atop of the other, providing each with a point of lead pencil. .... We then spread our hands on both slates, and Baron Hellenbach declared, after a few seconds, that he could feel the writing going on inside the slates on which his hands alone were resting. I laid my head down to the other, and distinctly heard the writing going on within them. I do not venture to assert that writing was positively going on in both at the same time. .... We opened the slates, and found on one sheet twenty-eight, and on the other twenty-four, closely-written lines, completing the answer already begun on the first sheet, which had been placed inside the book, and written in well-chosen language, and very intelligently. The writing was quite unlike that of Eglington himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of

Ernest, but the handwriting on another slate, which had been given when I was not present, in the English, German, and Greek languages. I repeat that, by the light of three gas-burners, we were able to watch Eglington's every movement closely, and that no kind of suspicious circumstance of any sort was to be observed. If the skeptic, however, will deny us the capacity of sight, and assert that Eglington was able to write quickly, and in some way or other, insert the sheets of paper, even in this case it could only be the under side which was written on, because the top side we distinctly saw to be blank; but when we ourselves opened the slates, the top side was written upon; therefore Eglington must not only have been clever enough to write with rapidity eighty-two lines unseen by us, by the light of three gas-burners, in answer to a question which had not yet been put on the sheets of paper which had been handed to him, but he must have been able to turn the sheets upside down when they were in a shut-up book and a locked slate, upon which our hands were resting. It here really seems as though skepticism, carried to an undue point, strongly resembles idiocy.

"(Dr. Phil.), Corresponding Member of the S. P. R." Problem for Conjurers.

WRITING ON A LOCKED SLATE WHICH NEVER LEFT THE SIGHT A SINGLE INSTANT.

..... Mrs. L. then asked on a locked slate of Mr. Eglington's, and always unseen by him, "Can you communicate a message from my mother?" We locked this slate ourselves, it was never removed from the table or out of our sight for one single instant (the italics are mine.) Mr. Eglington merely rested one hand upon it. Very shortly after, we heard writing, the three taps were given, Mr. Eglington handed us the slate, which we ourselves unlocked, and on the opposite side to that on which Mrs. L. had written the question was the reply, "We are not in communication with your mother." An answer which, though not so satisfactory as we could have wished, was at least to the point.

"We thought it advisable to try another test. For this purpose Mrs. L. took a visiting card out of her card-case, which she marked, unseen by Mr. Eglington. This we placed between the pages of a book, taken from the bookcase behind us, adding a small bit of chalk, which we had brought with us, and which was likewise marked. Mr. Eglington held the book under the table, and I asked that the word "watch" might be written on the card. I wrote this request on a slate which I showed to Mrs. L., but not to Mr. Eglington; this slate remained at first on the table, but was afterwards held by Mr. Eglington under the table with the book. After about a quarter-of-an-hour, he lifted the book, and we proposed inspecting it; on doing so we found that one stroke had been made nearly halfway across the card—a broad steady stroke, not in the least as though the chalk had rolled—and there was an indistinct scribble in one corner, which on close inspection looked something like a man seated on a mound. The nib of chalk was, however, gone. .... During this time Mr. Eglington's thumb and the corner of the book had been always visible. We cut off and marked another small bit of chalk, which with the card was again placed by us between the leaves of the book, and the book was held again by Mr. Eglington under the table. After another quarter-of-an-hour Mr. Eglington again gave us the book. .... We opened the book, and found besides several scribbles the letter "a," and a little apart from it, what looked like a badly-formed "w." A little further on was apparently a second attempt at a "w." The chalk was crushed to atoms.

"JESSIE H. SYMONS, Associate S. P. R." "A. M. L., Associate S. P. R."

WRITING BETWEEN TWO CLEAN SLATES WHEN RESTING ON THE SHOULDER OF ONE OF THE WITNESSES.

..... E. T. B. cleaned two of Mr. Eglington's slates with a damp sponge, and chose a fragment of pencil, which he marked, the edges being unworn. .... The two slates, being seen to be quite clean, were then placed together, with a bit of pencil between them. .... Mr. V. said, "You can rest them on my head if you like." Almost immediately the sound of writing was heard between the slates. It is inconceivable to both Mr. V. and Mr. B. that there could be any doubt as to the place from which the sound of the writing came. On its ceasing and the slates being examined, at the end of the lower one farthest from Mr. Eglington were the words: "You will have other writing. Patience." It was asked that the [two] answers might be written inside a circle just then drawn on the slate. This was done.

"EDWARD T. BENNETT," Member and Assistant Sec. S. P. R."

WRITING IN HINDUSTANI.

With reference to Mr. Eglington's appeal to those who are in a position to bear testimony to the genuineness and truthfulness of the phenomena occurring in his presence, commonly called "slate-writing," and which has been by a lady—who, whatever her accomplishments and proficiencies may be in other respects, is entirely wanting in that most useful acquisition, so valuable to all who take upon themselves the difficult task of instructing others by public speaking, viz., a judicial mind. For after having, with care and labor, collected and recorded evidence of a convincing and apparently reliable nature, she sums up her pleadings by giving a verdict diametrically opposed to the evidence which she herself has collected, and without giving any reasons for doing so, summarily dismissing the subject by saying that "she has no hesitation in attributing the performance to clever conjuring."

I do not write with the intention of pointing out the weakness and absurdity of such a proceeding, for that has been done clearly and ably by others, but to place at Mr. Eglington's disposal two instances witnessed by me, which, if the evidence of sight, hearing, and touch is to be relied on, must be admitted as genuine. The first of these occurred so far back as September, 1882, in the rooms of a private gentleman, Captain J. James. The seance [non-professional] consisted of nine ladies and gentlemen, including Mr. Eglington. It is not my intention to relate all that occurred there; suffice it to say the meeting was a very successful and interesting one. I shall only state what occurred to myself individually. Towards the close of the seance, which I should mention was in full light, Mr. Eglington asked for some note-paper, which was brought from a side table by Captain James. One sheet of this Mr. Eglington told me to place in an open book lying on the table, and to close it. I saw that there was no writing on the paper, and did as requested; a small piece of pencil was also placed in the book with the paper. I was then told to place my hands on it, and a gentleman sitting near me was also told to place his hands over mine, and Mr. Eglington

then put his hands over both of ours, and pressed heavily on them. After several minutes our hands were removed, at Mr. Eglington's request, and he told me to open the book. I did so, and found the following written in a clear, legible hand—

"I am always near Douglas, and will haunt the place."

It is unnecessary for me to explain what this writing had reference to, the point at issue being simply the genuineness of the manifestation. The other instance I refer to took place at Mr. Eglington's rooms in December, 1884, where I accompanied a friend to hold a seance. It was early in the afternoon, and broad daylight. There were several slates on the table at which we sat, and questions on different subjects were written on them by my friend and myself, and answers to them were given in writing, when held under the table, in the usual way by Mr. Eglington; but the greater part of the slates on this occasion being out of sight, I do not adduce these as proofs of genuineness, though I believe they were all genuine. At the close of the seance I wrote the following question on a clean slate: "Can my old servant, Bawa Mean, communicate with me in Hindustani?" I then, at Mr. Eglington's desire, turned the slate with the writing downwards on the table, having placed a small piece of slate-pencil under it, and Mr. Eglington put his hands on it. After a short time we distinctly heard the noise of writing on the slate, and on its termination I raised it up, and found some hieroglyphics written close under my question, with the following sentence written in Hindustani: "Humara salam, sahib."

I have never been able to discover what these hieroglyphics mean, or to what language they belong, if to any; but the translation of the Hindustani sentence, written in English characters, is, "I salute you, sir." I never took my eyes off the slate whilst this was going on, from the time I wrote the question until I took it up after the answer had been written. I may mention that "Bawa Mean" was a Mahomedan servant of mine for 32 years, and died as such some short time before I left India. Perhaps Mrs. Sidgwick will be able to explain how what I have described could be done by conjuring, and thus prove herself to be in the art of prestidigitation a greater proficient than the most celebrated conjurer of the day.

J. W. H. MACLEAN, Major-General. 51, Gloucester-gardens, Hyde Park, W. July 21st, 1886.

OBTAINING WRITING UNDER AN INVERTED TUMBLER.

..... We proposed to try the experiment of getting writing under a tumbler placed on a slate. E. accordingly procured a plain glass tumbler which we inverted over a piece of pencil on a clean slate. E. then held the slate under the table with his right hand. .... I then asked that a triangle might be drawn underneath the tumbler. We soon heard scratching, and both suddenly looked under the table thinking we might see the pencil in motion. E. saw it fall directly he looked at it [the italics are mine]. I saw nothing on account of the light shining on the surface of the glass. On raising our heads the scratching recommenced and finished with three taps. E. then lifted the slate on to the table, and underneath the tumbler we saw the figure of a triangle. In the centre of one side was a break in the line as if the stroke had been interrupted. The pencil, which was freshly broken at each end when the experiment commenced, was found abraded at one of the angles as if with writing.

"F. W. BENTALL," Member of the Society for Psychical Research.

"I testify that the foregoing account is substantially correct." "F. W. FROST," "3, Union court, Old Broad-street, London, E. C." Journal, June, 1886.

WRITING UPON SCORES OF CARDS IN A PRIVATE HOUSE.

MY DEAR EGLINTON.—I am pained to hear of the attack made upon you by Mrs. Sidgwick, and which, from my own personal knowledge of the absolute genuineness of the psychography obtained by you, is so unjust and ungenerous. In reply to your request contained in Light, of the 17th inst., I will endeavor to answer the questions set forth.

1. I have obtained writing upon a double slate, purchased by myself, and which was never out of my sight from the time of entering your house to the completion of the message. Also upon scores of cards, in my own house.

2. I have received writing upon the locked slate, which was only out of sight whilst it was being held under the table; but during that time I could see the hand holding it.

3. I can certify that the hand holding the slate has never been out of my sight for more than one or two seconds at most.

4. The slates have always been perfectly clean.

5. At one of our sances I wrote—unseen by you—the initials of a personal friend, whose name was quite unknown to you, and then placed the slate—with the writing underneath—upon the table. I afterwards received a reply signed by himself. At another seance, I asked for the number of my watch, which was unknown to me as well as to yourself. This was given correctly.

6. I have received writing, with the slate held both under and above the table, also with one upon which my wife was sitting.

7. I have chosen a colored crayon, and received the writing in the same color.

8. I can positively state that upon several occasions I was able to detect the writing as coming from the slate. I have distinctly felt a very strong vibration whilst holding the slate with you, during the time I heard the writing.

9. It was your expressed desire that, at our first sances, I should examine your table, slates, etc., and as a then skeptic, I took full advantage of your offer. My attention has never been unduly diverted during our sances.

I may also add that I have had about forty sances with you, a large proportion of which have been in my own house, and under such conditions that to accuse you of conjuring would be as childish as it would be a cruel wrong.—Believe me, always your very sincere friend, J. H. SYMONS, Malesmore Mansions, Canfield-gardens, N. W. July 26th, 1886.

A PERSONAL MESSAGE IN THE RUSSIAN LANGUAGE. .... We went together into M. Aksakof's study, took two slates, lying on the writing table, and two marked cards from the drawer (all of which had been prepared by our host), and sat down at a card-table, on which stood two lighted candles. The seance began in the ordinary way. .... Then taking another

white card from a packet bought by M. Aksakof himself, I examined it carefully, not letting it go out of my hands for a moment. Meanwhile, Mr. Eglington tore a small piece off its corner, which I put in my pocket, and, without changing place, he stretched out one hand, took a book from the writing-table at his back, and opened it before me. I put in my card with a small bit of lead pencil, shut the book, placed it flat on the table, and held its two sides with my hands. Mr. Eglington placed his left hand on the corresponding one of mine, and with his right touched the book by its corner from below on its other side. In a few seconds the sound of writing was heard, and I also felt something moving in the book, which I was firmly pressing. Shortly after I heard three light knocks on the surface of the book. Opening it, I saw one of the sides of the card covered with a fine handwriting in Russian. The language was quite correct, and terminated with the signature of the person so well-known to me. No traces of the pencil were found on the leaves of the book, although in all the card contained twenty-three lines. The contents of the communication, as it regards exclusively me alone, offers nothing interesting to the public. When we had finished, the others entered the room, and I asked Professors Boutier and Wagner to compare the torn corner with the card itself, and needless to say, it exactly corresponded.

"BARBARA PREBITKOFF," "Maison Prebitkoff, Moscow." "Rebus (Russia)."

WRITING A WORD IN A BOOK WHICH IS UNKNOWN TO ANY ONE PRESENT.

..... Accordingly Mrs. Kimber wrote on a slate the number of page; Mrs. Wilson the number of a line, and it remained for me to choose the book from which Mrs. Wilson's line of Mrs. Kimber's page was to be written by psychography on the slate. For this purpose, with closed eyes, I took a book from the medium's shelves, which held about 200 volumes. A crumb of pencil was placed upon the slate, on which Mrs. Kimber and Mrs. Wilson had written the number of the page and line respectively. A second slate of exactly the same size and form was placed over this one, and the book was put by myself on the top of the two slates. Mr. Eglington and Mrs. Kimber rested their hands on the book. It should be noted that: 1. Precaution had been taken that no one besides Mrs. Kimber knew what number she had written on the slate to express the page to be recited, the same being true of the number Mrs. Wilson had written to express the line of that page. 2. The slates and book were all on the top of the table immediately before the eyes of all present. (The sitting was by daylight.) 3. The medium did not touch the book until the moment when he and Mrs. Kimber rested their hands thereon. It had been handled by myself alone. After the lapse of a few seconds the sound of writing was heard within the slates. Upon the usual signal of three taps (also seemingly within the slates) to indicate the end of the experiment, I examined the slates, and found the following sentence, written on the under one, with the pencil resting on the full stop at the end. (I may mention that all the writings throughout the entire seance were conscientiously punctuated, and that every t was crossed and every i dotted.)

"Page 199, line 14, is a table, the last word is 'O.'" Mrs. Kimber had written 199 and Mrs. Wilson had written 14. I then opened the book (Ghose's Indian Chiefs, Rajahs, etc., Part II.) and turned to p. 199, which commences thus: "Table A. Estates belonging to the Hon. Maharaja Jotundra Mohun Tagore Behadur," etc. The fourteenth line is as follows: "Shikharbata, 24 Pargannas; 210 0 0."

D. H. WILSON, M. A.

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